

A GENETIC COSMO-CONCEPTION
QUARTUM ORGANUM

BY KRYPTON



ÆTHERFORCE

A GENETIC COSMO-CONCEPTION

Quartum Organum

by

KRYPTON

*The time will come when our
posterity will wonder at our
ignorance of things so plain.*

SENECA

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PREFACE

CAN "THE RIDDLE OF THE UNIVERSE" BE SOLVED? SINCE THE DAWN OF recorded history men have tried, but "the riddle" still remains. They failed, and all because they lacked the one essential—the key to Causation. This is the master key that unlocks all mysteries, but that key was lost in the spiritual night of the past 6,000 years.

In that mythopœic age that preceded this, man knew vastly more about Causation and Creation than he does today, but knowing also that an age of darkness was coming upon the world, the wise Initiates hid that key in certain Creation symbols—myth and scripture, zodiac and pyramid. These are the archives of the Ancient Wisdom, and now the time has come for that wisdom to return, hence this volume. From long contact with this prehistoric and also prereligious source, we are forced to conclude that our present concepts of Causation, Creation, Truth and Reality are not true but only misinterpretations of more ancient knowledge, and that this, in some measure, is responsible for our present world conditions. These are effects; to change them we must change the cause.

The writer is well aware of his reasons for these statements, but he does not expect the reader to accept them without proof. He, too, must have his reasons; he, too, must have a mental background from which to judge these things. Therefore we think it wise to preface our remarks with certain knowledge necessary to this end. We want the reader to see for himself that there is a basis in nature for our assertion that the truth was lost, and that its return will change completely our present faiths, beliefs and ideas. Even for this we must return to the Ancients, for the aforesaid basis lies in one of their archives, namely, the zodiac, and the cyclic laws it symbolizes.

We are all aware of these laws in their lesser phases—summer and winter, day and night, waking and sleeping, life and death—but nature is not limited to these; there are vaster cycles, of thousands and even millions of years. Of these, too, the Ancients knew more than we, and this because they were not astronomers and astrologers only, but cosmologists, deep in Creation lore. Indeed, Creation was their subject,

and the zodiac their timepiece. We today do not know how to read this cosmic clock, and so we know not where we are or whither we are going. We are aware only of its minor phases and then only of the lesser zodiac of Signs.

This is the cycle in which the sun, as seen from the earth, passes through the twelve zodiacal houses each year, one month in each. Astronomers are dimly aware of another and greater cycle in which the whole solar system passes through these twelve in about 25,000 years, thus some 2,000-odd in each. These are the so-called Zodiacal Ages. According to modern knowledge, we have been in the Piscean Age for the past 2,000 years, and are now approaching the Aquarian. As we shall see later, even this is not correct, but we will leave it for the moment.

This cycle of 25,000 years is known as "the precession of the equinoxes," a period in which the precessional hand of the zodiac moves around the entire circle clockwise. In this, *all things change*, even the pole star, every few thousand years. As an astronomical fact our scientists are well aware of this greater cycle, but its sociological and psychological significance has eluded them. Here again the Ancients were wiser; not only did they know its significance but they made provisions for it. Fearing their knowledge would be lost in the coming night, they looked about for some means of preserving it. Some chose mythology, others astronomy, still others masonry and architecture, hence the myths and the scriptures, the zodiac and the pyramid, all cosmological in nature. But on what did they base their fears?

On still another zodiacal division, also lost 6,000 years. In this, the zodiac is divided horizontally from the first point of Gemini to the first point of Sagittarius. Thus we have an upper and a lower half, each a period of some 12,000 years plus.* These alternate as the precessional hand reaches these respective points, bringing with them opposite world conditions and opposite states in human consciousness.

The upper half is an age of comparative wisdom, an age of metaphysical and cosmological enlightenment; what others would call a spiritual age, though we prefer the word "metaphysical." If and when we use the other word it will be only in the sense of opposite to "material." It is only in this metaphysical half that man knows the *cosmic* "facts of life"—Causation, Creation, and so on, and this because these are strictly metaphysical.

The lower half is the polar opposite of the upper, a materialistic age in which the human mind is absorbed in material things to the exclusion of the metaphysical. Today we are in it—at the very nadir, in

* See Diagram, p. 309.

fact—hence our materialism, commercialism, and purely physical science. Just as we reached this nadir, the cusp of Virgo-Leo, the nature of matter itself was discovered. This could happen only in an age dedicated to matter. The lower is an age of knowledge without wisdom; the other, an age of wisdom-knowledge. Indeed, so diverse and opposite are these two cycles that we might call one the Planetary Day, the other, the Planetary Night.

The latter began when the precessional hand passed out of Gemini into Taurus, some 6,000 years ago—corresponding, oddly enough, with that alleged Creation, 4004 B.C. It was not, however, the creation of a new world but of a new age, its finality attended, perhaps, by dimly remembered catastrophe. The conditions it brought about will continue in lessening degree for some 6,000 years more. To some this will seem a contradiction of fact, since they believe we are now entering a cycle of peace and enlightenment—the Aquarian Age. This, however, is but a minor cycle in a major, and even this is misunderstood.

Elsewhere we said that modern man does not know how to read this cosmic clock and this well illustrates the point; he has, in fact, been reading the wrong hand. The precessional hand is about to enter Aquarius, but for 12,000 years this hand makes no contact with the lower half, the part we're in today. Therefore it is an indicator only oppositively and inferentially. Now consider the lower hand, the one that tells the hour, not the minute. It entered the shadow at Scorpio 6,000 years ago as the lower half began. Since then it has progressed through Libra and Virgo. Today it stands near the cusp of Virgo-Leo, the nadir of the material cycle, our present locale. Thus, contrary to all opinion, the lower hand is the true "significator" of both Age and condition. This being so, we are not entering the Aquarian Age but the Leonian Age, neither peaceful nor utopian but tumultuous as the sun, more mental, however, than military.

As this hand proceeds through Leo, Cancer and Gemini, the human mind will change with it, a process of ever lessening interest in matter and material things. As it passes through the upper half, we will again become metaphysically and cosmologically enlightened; our present *egoic* consciousness will become "cosmic consciousness," and here we will know again "the cosmic facts of life" and possess again the key to the cosmic "riddle." The aforesaid Ancient Wisdom is but this knowledge left us by the Initiates of the previous Planetary Day, and all our scriptures and so-called spiritual teachings are but misinterpretations of this knowledge; they are, in fact, but the accumulated errors of the past 6,000 years. Because of this all such literature within this period is tinged with error and should be suspect.

The coming of the Planetary Night was Wisdom's Götterdämmerung and likewise of spiritual humanity. In this nocturnal half we became "the children of darkness," and only in the knowledge of this can we understand our own blind souls and the world they have made. As the shadows deepened, priests took the place of Initiates, and religion of metaphysics. As the former lacked the "cosmic consciousness" of the Initiates, they interpreted the cosmo-lingua of the latter in terms of man—and this is our cosmology, our theology and our religion, all theistically and cosmologically false. Here again we speak without proof, but this volume was written to show that all nature is the proof.

It is not the proof that is lacking but the mind to see it. That proof is in nature, and the logistic key is analogy and correspondence. To illustrate its use we will employ it to prove our zodiacal division. We *know* the daily cycle is divided into two equal and opposite parts—day and night, light and dark; we *know* the yearly cycle is thus divided—summer and winter, heat and cold. Later we will see that even the creative cycle is so divided—Involution and Evolution. And not only are all these cycles subdivided but we and our world as well—oriental and occidental, East and West; the one "spiritual," the other, material; the one still capable of abstract thought, the other immersed in the concrete. Later we will see the significance of this in respect to Causation and "the riddle"; we will see that Western man is not qualified to solve it. Now if all these cycles are divided into two equal and opposite parts, then, by analogy, the 25,000-year cycle is also. Thus our subdivision is but a natural law applied beyond present recognition. Were we to follow this universality of the law in all things, including Causation, the riddle of the universe might be solved—and in this work it is followed, and the lost wisdom-knowledge thereof restored to human consciousness.

Should the reader ask for proof that knowledge can be lost for ages, and that error can take its place, we might use analogy again. There was once a lesser "blackout"—the Dark Ages. In this all Greek science and philosophy was lost for some 1,200 years. Why not then 12,000 as well? The one was somewhat man-made; the other is planetary. And should the reader question the prehistoric age of light, we would question him in turn: Who created the zodiac and the Great Pyramid? Who wrote the myths and the earliest scriptures, some of them 12,000 years old? These are not our creations; they are not of our historic age, yet since they contain certain knowledge beyond our own, they prove a prehistoric age of enlightenment.

The myths are older than history; the Great Pyramid is older than the Pharaohs; the occult meaning of the Hebrew scriptures is older

than the Hebrews. As for the zodiac, 2,000 years ago, Hipparchus said it is "of unknown origin and unsearchable antiquity." Thus we are not the first of things, nor did wisdom begin with us; more correctly it ended with us.

This is the basis of our argument, yet to be proved, but with this knowledge of the cyclic process and the changes that it brings, the reader will be more receptive to our statement that all knowledge of Causation, Creation, Life and its process was lost some 6,000 years ago, and that all we hold as such today is but this ancient legacy misinterpreted by a knowledgeable but wisdom-lacking humanity.



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Quantum Organum



THE PREMISE

SOURCE

*Silence! coeval with eternity,
Thou wert ere Nature's self began to be;
'Twas one vast Nothing all, and all
Slept fast in thee.*

ALEXANDER POPE

"SILENCE!" "ONE VAST NOTHING!" HERE A PERCEPTIVE POET GIVES US truth we fail to comprehend, namely, the true nature of our source.

Believing, as we do, that only scriptures contain such knowledge, we have meekly accepted their priestly concept—personal Divinity, moral and spiritual Perfection. Yet how can Perfection create imperfection, and we, its creation, are imperfect. How could Divinity create savagery, yet nature, we know, is savage. This is the paradox posed by religion; who solves it solves also "the riddle of the universe."

Now the way to solve any paradox is to question one or the other of its components. So let us question here. Either Causation is divine and savage nature is unreal, or nature is the real and the rest is supposition. The problem then resolves itself into this: undeniable nature versus a human concept. Right knowledge of Causation would determine this, and when we examine the factors involved, we find the concept unnecessary—insensate earth and savage nature require no moral qualities but only a creative intelligence. Now we know there is such an intelligence in all created things, but it is neither moral, personal or even self-conscious. We call it a principle.

Here then is the solution to the paradox—principle not personality, potential not perfection, one vast Nothing, qualitative, all things quantitative and creative. This is the true beginning and therefore the beginning of truth. And such it was for all the ancient races save one, for this is the Chaos of the Greeks, the Nox or night of the Romans, the Nir, or nothing, of the Egyptians, the Po of the Polynesians, the Parabrahm of the Hindus, and the Tao of the Chinese. Of the latter, the wise and enlightened Lao-tze said: "There is something chaotic yet complete which existed before heaven and earth. Oh how



THE PREMISE

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still it is and formless, standing alone without changing, reaching everywhere without suffering harm. Its name I know not. To designate it I call it Tao." So with the Polynesians: "In the beginning," said they, "there was no life, no light, no sound. A brooding night called Po enveloped all, over which Tanaoa [darkness] and Muti-Hei [silence] reigned supreme." And from the Assyro-Babylonians: "Chaotic darkness brooding over a waste of waters. Naught existed save primordial ocean Mommu Tiawath or Tiamat." The "waste of waters" is space, the quantitative source. In metaphysics it is called the Absolute, "inactive and asleep."

With this as a starting point and a natural Causation factor, an intelligent account of Creation will explain every one of life's great mysteries, including qualitation, a strictly evolutionary construct. What is more, it will enlighten, harmonize and unify humanity, and thereby lead to perfection. This is the goal of both God and man, and it lies before us not behind. God is but potentiality, perfection, its complete epiphany. The process is Evolution and man the evolving factor. Through this comes qualitation, eventually divine, and hence divinity in man—goal, not source and origin. If this be not the process, then what is Creation for? So vast a thing as Creation is not for the pleasure of something that needs nothing; it is *cosmic* "big business," and like its human similitude, its purpose is to supply a former lack, in this case qualitation, mental, moral and spiritual. Since all scriptures, that is, the literal word, conceal this cosmic purpose, they should be re-examined, their priestly purpose understood, and the possibility of their error recognized.

As did all ancient races, the Hebrews began with the great "deep," a waste of waters "without form and void," but instead of reasoning from this to truth, their scribes personified, deified and endowed this silent waste with vocative wisdom, moral perfection and even self-consciousness, the greatest error that man has ever made, for it has confused all human thought, divided the race into a thousand sects, and sown the seeds of unending warfare. To escape its tragic consequence we must reverse this process; we must begin with nothing, qualitative, thus giving meaning to Creation, namely, qualitation; we must see and realize that the glory of Creation lies in its consummation, not its inception. Even the inventor of playing cards knew this fact; the royal family is at the end, not the beginning.

In our scriptures, the Bible, there is deep and profound knowledge of Creation, but, as with the universe, it is unknown to those who lack the key to Causation. This key is also hidden, not in symbolism but by semantic subterfuge. The book is bilingual in nature: first,

the occult and cosmological, which is neither Hebrew nor Western but common to all ancient races; and second, the literal and exoteric, designed to conceal the occult. As the latter alone is known today, it is of this only we speak here. This is the work of priests and is designed for religious purpose. It is Western metaphysics of the historical period and therefore of the Planetary Night. Here we begin to see the significance of our Preface. While all humanity was subject to the influence of this material cycle, only the West succumbed to it wholly; the East is still metaphysically inclined, and competent to deal with abstractions; the Near East and West are not. All metaphysical systems worthy of the name came from the "spiritual" and prereligious East, and just as they came downward in time and westward in space were their meanings lost and their contents corrupted. All Western scriptures are of this nature, neither original in content nor revelational in nature.

What then of their Causation concept? Is it likely to be correct? On the contrary, Western man, sunk in his materialism, has not the spiritual capacity to deal with such ultimates; indeed, he does not even realize that three-fourths of the race have no such concept, and that those who believe in it are just that part incapable of abstract thought. The man of the West puts the stamp of his own ego on everything, even the Infinite, hence his personal, anthropomorphic Deity creating worlds by word of mouth: "And God said, Let there be," and it became.

It does not take great metaphysical enlightenment to see that this is not "revealed truth" but only personification concealing truth. It does not take great learning to know it is not scientific fact but only kindergarten cosmology. That Western man has been satisfied with it for two thousand years is the measure of his metaphysical incompetency and indifference to spiritual verities. Had he ever recognized these defects in himself, he could not believe, in spite of alleged revelation, that this "truth" he has made for himself is true.

The creation of a world is a matter of a hundred trillion years, and in that long process laws and principles, planes and elements are developed that man must know if he would solve the double "riddle" of himself and his universe. It is thought and study of cosmic things that spiritualizes consciousness and lifts it above materialism, yet scriptural supernaturalism adds nothing to human consciousness. From the start it is confronted with a mystery and a paradox; the result is confusion in the mind and conflict in the soul, the cause within of the conflict without.

Worlds are not supernatural things, nor are they created supernat-

urally; they are very natural and their cause must be likewise. Creation is not an act but a process, and in every creative process known to us the causation factor is intra-form and impersonal; and as the *Zohar* says, "If you would know the unknown, observe carefully the known." This is the key to right knowledge of Causation, but Western man has never used it. Always he has begun with a conceptual unknown and by a process of dishonest rationalization tried to make the known conform to it, hence the paradox. Let us reverse this process also; let us begin with a known reality and by a process of extrapolation apply what is known about it to the unknown. By *this* process we will arrive at a Cause in keeping with the effect.

From this should follow three future imperatives: (1) a new dimension of consciousness, born of (2) an enlightening concept of Causation, and (3) right orientation of the mind with Reality.

CAUSATION

*Say first, of God above or man below,
What can we reason but from what we know.*

ALEXANDER POPE

The cause of our being has been staring us in the face since the dawn of life; it is all about us everywhere, yet because of false doctrines we cannot see it. Therefore from the things about us let us draw a few analogies. We might "consider the lilies how they grow," but wheat is better. There may be in a field of wheat as many stocks as there are stars (visible) in the heavens, but there is no collective creator or governor over them. The creator and governor of wheat is within each wheat stock, and because of this we may sweep them all away save one, and that one will grow, mature and reproduce itself. Now if this be so of plants, it is so of planets also, for, in spite of etymology, they are one and the same genetically. Suns and worlds are celestophytes—cosmic plants—with their roots in the fields of space and their blossom in spiritual man. As it is with poets, Longfellow was wiser than he knew:

*... in the infinite meadows of heaven,
Blossomed the lovely stars,
The forget-me-nots of the angels.*

Space is the infinite meadow in which celestial flowers grow.

Now we know that all *terrestrial* plants spring from a seed, and

that this seed contains both the cause and ideation of all their subsequent growth and expression. Why not then *celestial* plants as well? This is the master key—*gonos*,¹ not *theos*, “the mundane egg” of pre-religious cosmology. Worlds come from world seeds, and these too contain the causation and ideation of all their growth and expression; like all other seeds, they have within them a genetic principle, the cause of all creative activity; like all other seeds, they create the form in which this principle manifests; and like all other seeds they have the power of self-generation, motivation and sustention; in other words, the active agent in creation is the world seed, which draws its substance from the cosmic fields of space, the unconscious and undifferentiated source of all things quantitative. This is but latent and motionless energy, the cosmic source of mundane matter; as science now states it, “matter is congealed energy,” more definitively, matter is latent energy genetically organized and reduced vibrationally. In this cosmic field world seeds are indigenous, and just as with biologic seeds, after their long rest and under cyclic law and right conditions, they germinate and grow—the *pralaya* and *manvantara* of prereligious India.

In all terrestrial seeds there are what science calls genes, the carriers of the creative ideation and hereditary characteristics. So we assume there are planetary genes, “monads,” the carriers of planetary ideation and characteristics of a world to be. As the original ideation was inherent in these monads, its development but follows as in a seed or embryo; in other words, genetic intelligence is creative but not discriminatory. It has no choice but creates only upon the inherent plan or idea. Thus there is no “free will” or considered choice in Creation, nor is it a reasoned process. Ask not then the Creator for his reasons: Why did you make the world, and me? Why did you make pain and suffering, disease and death? Reasons imply reason; Creation does not. If this genetic theory seems contrary to the scriptures, it is so only superficially, for the Old Testament calls its story of Creation Genesis and the root of the word is “gene”; and the New Testament calls the Creator monogene, explained more fully later.

In all terrestrial genes there is an amazingly creative but nonself-conscious intelligence to guide and control its energy. That this intelligence, in the cosmic sense, is also nonself-conscious contradicts all preconceptions, yet if it be so in biologic forms, it is so in cosmic forms, for the biologic creative and the cosmic creative are but two aspects of the one creative Principle. This we will call the Life Principle to distinguish it from life, its evolutionary construct. The gods

¹ It is from *cosmos* and *gonos* that the word “cosmogony,” creation, is derived.

of myth and scripture are but Planetary Day personifications of this Principle and its multiple aspects. During the Planetary Night, the personifications usurped the place of these natural forces and to this day we still accept these substitutes for the realities.

In all terrestrial seeds this Principle is nonmoral and its first creations savage, warlike and ruthless. This it is that has the creative "know how" but not the love and mercy to realize the tragic consequence—four billion years of conflict, pain and death. Nothing possessed of pity, love or mercy could create a thing so horrible as a primeval world. Thus in arguing for nonmoral and unconscious Causation we are absolving not accusing. Moral qualities, as we said, are not necessary to the creation of a world, but they are necessary to the civilizing of one, and this is where moral qualities appear—in Evolution, not Involution (Creation); in biogenesis, not cosmogenesis. This is qualitation, and this is where it begins—and ends, for the Creative Principle partakes not of it. The qualitation of biologic genes is morphological and physiological only.

Here in this world, biologic aggregates are not resolutions of a common bioplasm, but distinct and separate constructs of distinct and separate genes. So is it with worlds. Each is a distinct and separate entity, a god in its own right, conditioned only by its relationship with other entities. From this it follows that cosmic aggregates, solar systems, galaxies, are not resolutions of a common substance, gas or nebula, but congeries of separate entities, each going through its own life cycle and fulfilling its own life purpose. Is it not so of us and likewise of all things known to us? It is, for the law is one, and the method is universal.

Considering then this universality of the law and consistency of method, may we not draw the conclusion that the causative factor in cosmic forms is identical in nature with that in biologic forms, namely, the prolific but nonmoral Genetic Principle, amazingly creative but unconscious of what it creates. With this, Creation is no longer a mystery incomprehensible to man, but only a part of Reality not yet comprehended by man. If man would comprehend it, he has only to reduce it to the comprehensible, namely, planetary genetics—seed, growth and organism. This is Creation reduced to intelligible nature; this is Causation without supernaturalism. It is also the ancient and prereligious Hermetic method of analogy and correspondence: "As above, so below; and as below, so above," but nowhere has it been applied to worlds themselves, yet so applied, it becomes that natural key so necessary to our understanding of Life, the World, the Universe. Here we do not have to grasp at some infinite and incomprehensible

Cause; we can hold causation in the hollow of our hand. This is the way to attack the "riddle of the universe"; not on our knees in pious supplication, nor with imagination running wild in space, but right down here in our own backyard with reason and common sense. So let us think of worlds and systems, not as willed into being by a God of perfection, but in terms of natural genesis, worlds from world seeds, like everything else; seeds with planetary genes whose ideation is as all-sufficient to their purpose as biologic genes are to theirs.

This is the basis of our "Genetic Cosmo-conception," a simple deduction from analogy, yet its significance is incalculable. With only the bare, unproved premise, the reader may have his doubts, yet he has only to read far enough to discover it is the long-lost key to the great enigmas—Creation, Evolution, Life. He will also discover it is the occult secret of the ages, and that all the ancient archives open at its touch—myth and scripture, zodiac and pyramid, all explained later and all corroborating our theory. These are, as we said, Creation symbols, left us by an age that knew the cosmic secret. On this there came a "dark age" in which this wisdom-knowledge was lost. *Quantum Organum* is but a feeble effort to bring that ancient wisdom back before modern error destroys itself.

Throughout the first Section, Involution and Evolution, chapters accord with the various planetary planes, or stages, in the creative process. As the first of these are by nature metaphysical, the first chapters are of necessity metaphysical. Unfortunate, perhaps, in a practical work, yet if we would know the physical we must first know its metaphysical substantive; indeed, inadequate knowledge of substantives is the great lacuna in human understanding today. We trust, therefore, the reader will condone this purely metaphysical approach to physical Reality. That our theory may be understood, we present a diagram of the creative process (Involution), and, just to complete it, its evolutionary sequence, both septenate in nature. The terminology used in the upper planes is but a makeshift, due to a language that indicts the material West for its metaphysical sins of omission. As the work is both arithmetical and geometrical in structure and content, we suggest that the reader follow the textual sequence. In terms of its own three divisions, one cannot accept our "Evolution" unless he has read our "Involution," and much will be meaningless in "The Ancient Wisdom," unless he has read both "Involution" and "Evolution."



First Section

INVOLUTION
OR
COSMOGENESIS

THE CREATIVE TRIAD



THE FIRST ELEMENT

If you would understand anything, observe its beginning and development.

ARISTOTLE

WE HAVE ALL HEARD OF "THE MYSTIC SEVEN," AND WE HAVE ALL SEEN these two symbolic figures, Δ , \square . Seven has been called the mystic number because it is the key number of this earth and likewise genetic man. The whole creative process is septenate in its nature: 7 involutory planes, cycles and elements, and 7 evolutionary, actually stages of growth. In each of the first 7 a new element is developed, the final summation of which is a dense matter earth whose chemical synthesis follows this involutory precedent—the 7 families in the atomic table. It is upon this 7 that all ancient cosmologies are based, including that in Genesis. Its 7 days of creation are, when understood, these 7 involutory stages.

The creation of these material planes requires tremendous energy, but we know that energy itself is not creative nor yet intelligent; it is but a "blind, fortuitous force," whereas all created things attest a constructive, purposeful intelligence. The intelligent cosmologist will therefore begin with intelligence. Now the one creative intelligence known to us is that genetic intelligence within the biologic seed already referred to.

The great mistake the race has made is that of refusing to see that this biologic genetic and the planetary genetic are one and the same in nature, though different in expression. Yet there are not two Creators—"the Lord, thy God, is one." Neither are their two creative processes: the planetary, omniscient and omnipotent; the biologic, nescient and impotent. Their beginnings were also identical save in quanta. We know that in the evolutionary beginning, and for millions of years thereafter, the biologic genetic produced only simple, elemental forms, protists, bacteria, algæ, etc. It was not, therefore, omnipotent or omniscient, but between then and now it has made amazing

progress—we call it Evolution. The result is it can now create such complex and varied forms as man and animal. And how was this ability acquired? By experience, was it not, experience covering at least two billion years.

Now all this holds true of the planetary genetic. In the involutionary beginning it too was both nascent and nescient. For incalculable time it, too, produced only elemental things, primordial energies slowly materializing into denser elements. In due time it produced a material world with all the potentialities of biologic genesis within it. And this, too, by way of experience. This is the true nature of Creation or Involution, in years, a matter of trillions instead of billions. Thus we repeat, worlds are not the result of Omniscience creating by divine fiat, but of nescience learning by experience to fulfill its genetic potencies—Aristotle's "entelechy."

On the evolutionary side of Being we have another name for this genetic intelligence; we call it consciousness. Here there is another kind, defined in a moment; yet may we not likewise call the involutionary genetic intelligence, consciousness? According to our theory, consciousness is intelligence born of experience, be it planetary or biologic. The word for this is "resipiscent"—intelligized by experience.

The other consciousness referred to is that evolved by the biologic forms themselves—plant, animal and human—through experience with their environment. This we shall call epigenetic consciousness, because it is something added to the first. And, what is more, it adds something to the first, namely, qualification.

Now all consciousness may be divided, broadly, into these two categories: (1) the planetary and biologic genetic, and (2) the epigenetic, evolved by the forms. As these two cover all Being, we see that consciousness is as ubiquitous and diversified as Being itself; indeed, the two are concomitant and inseparable. We therefore postulate consciousness throughout all Being—but Being only. Unmanifesting space is not Being but *Be-ness*, the motionless substantive of Being. In these two categories, genetic and epigenetic consciousness, we have again a premise of incalculable significance, for, we repeat, the latter is the *morally* qualified consciousness and hence the source of morals. In Involution all quantity is made but no quality (moral); in Evolution quality is made but no quantity. If we can keep this distinction clearly in mind, the human riddle can also be solved, and without original Perfection.

But if consciousness is intelligence born of experience, it is not of itself a being, a thing of form and substance; it is but an attribute of something. We cannot, therefore, speak of consciousness without some-

thing that has or possesses consciousness. What then, in the celestial sense, save religion's God, can have or possess this? Again let us ask ourselves: What has or possesses consciousness in the terrestrial sense? The answer is an organism; that is, an organization of multiple elements into a functional unit. Here in this world such an organism is necessary for consciousness to function in, and the degree of its expression is proportionate to the development of that organism, protozoic in the protozoa and human in humanity. So is it with planetary consciousness. It, too, must have an organism to develop and express itself, and, with liberties, that organism is what it creates, concomitantly with its experience, namely, the material planet. This it is that has or possesses planetary consciousness, and the development and expression of that consciousness keeps pace with the organism's development—the 7 planetary planes and elements. Even the primal genetic consciousness had a substantial vehicle, no matter how small or metaphysical it may have been. Others realizing this have called it "the permanent world atom," "the mundane egg," and so on—terminology of the Planetary Day.

Now in dealing with planets as organisms (organizations) we must not think of them in terms of dense matter only. They were not always dense matter. The dense, physical earth is but a final precipitate of prephysical elements that existed for trillions of years before condensation and visibility. It is the consecutive development of these elements that constitutes the seven involuntary stages, *six of which* were invisible and prephysical. Here the sequential development of elements constitutes a metaphysical precedent for physical or chemical synthesis, and, as in the latter, each element has within it the potentiality of its antecedents. Thus a planetary organism is not just a physical body only; it contains potentially all the seven elements man has, or will have—physical, etheric, astral, mental, etc., and goes through all the seven stages of growth man does, or will, for the creative law is one. This law of cosmogony is the involutory precedent of evolutionary biology: racially, the seven planes through which life passes; and individually, the seven-year periods, 1, 7, 14, 21, and so on.

Time was when we believed that matter was all in all, and man, because he has a material body, must therefore be a purely material being. Through more extensive knowledge of man's complex nature—shall we say, a new dimension of consciousness—we have discarded this idea; but we still retain it in respect to suns and worlds. Having material bodies, they are but material things. With another extension of consciousness, we will realize that they too are organisms and the bright celestial prototypes of our own. We are told that our human

body is "the temple of the living God"; we are told also of another temple "not made with hands, eternal in the heavens." This latter is the planetary organism, as much a living being and temple of God as is the human body; indeed, "the living God" of religion is but the life force of the earth—the planetary Logos. Because in matter it is asleep we think it nonexistent.

However, we are not saying that these two organisms are comparable; indeed, their difference is the basis of our theological argument, the biologic being qualitative and conscious, the cosmic, quantitative and unconscious. We are saying, however, that in substance they are co-essential and in genesis analogous. In this sense the one was made in the image of the other.

And this is the key to the cosmic "riddle," for to know the nature of one human organism is to know the nature of the planetary organism; and to know the nature of one planetary organism is to know the entire cosmos, for all are one in origin, essence and genesis. This is the Infinite brought within the comprehension of the finite, and the finite freed from the tyranny of the Infinite. The manifesting Infinite, and this is all that matters, is but an infinite number of self-creating and self-sustaining finites, each with its own causation factor, the planetary genetic empowered by energy. Ignorance of this and that alone makes necessary an extra-cosmic Deity—and our teachers have been ignorant of it. How then can their theology be correct?

Worlds are organisms of a kind, and for the creation of so vast an organism consciousness must have energy proportionate to its task, and this it derives from that latent but incalculable source we call space, *creative* energy being but this *latent* energy organized and intelligized by genetic ideation (consciousness). This is Involution, or Cosmogensis; that epigenetic consciousness may be achieved, the genetic creates the biologic organism. This is Evolution, or Biogenesis. Consciousness, energy and organism—these are the three essentials of Being. The first two are cause; the third, effect. The first two are mutually interdependent; that is, neither consciousness alone nor energy alone can accomplish anything creative. Consciousness must be empowered by energy and energy intelligized by consciousness. Thus they are inextricably bound together throughout the whole creative process. Because of this we might call them energized intelligence or intelligized energy. As we have made intelligence and consciousness synonymous, we prefer to call them creative consciousness. But whatever we call them they are together the first aspect of the Creative Triad, Δ . And whatever qualities we ascribe to them, they are but planetary

genetics. In all cosmologies their seven aspects are named for their substance—mental, astral, etheric, etc., not qualities.*

There are just two principles in the entire universe—consciousness and energy. These are the Jachin and Boaz of the planetary temple, and, as in the biologic temple, amazingly creative but unconscious of what they create.

Only by thinking in such terms can we understand Life or answer its endless riddles: Is Creation teleological; that is, has it a goal and purpose? Does a "divine Providence" overshadow it all? If this Providence is omniscient and omnipotent, why the long and painful process of Evolution? (If it is love and mercy, why the ruthless destruction of the life that it creates?) Such questions cannot be answered on the omniscient-omnipotent hypothesis; they can, however, on the hypothesis of impersonal and unconscious creativity plus Evolution.

This world is a cosmic entity and it exists and endures not by divine suffrance but because like all entities it has a tenacity of being, a self-sustaining potency equal to its environment. It revolves and evolves, not by extrinsic government, but by its own intrinsic nature and cosmic relationships. In other words, its motion and evolution are planetary functionalism. Its intelligent factor is but genetic ideation unconscious of function-consequence, hence the occasional destruction.

It was endowed from the beginning with a goal and purpose, a life-bearing planet, and the ultimate perfection of that life. Thus it is teleological; it has a purpose, and, what is more, it has a will, a factor we must learn to reckon with, for as soon as the human will lags behind the planetary will disaster follows. This is the cause of our chaos today—planetary impulse versus human inertia. We are thousands of years behind the planetary schedule, due partly to the doctrines of the Planetary Night. These have obscured our part in the creative process, and now we are paying for our ignorance.

Our task today is to find out what we are here for and do it. In our own economy we hear much about *specialization*, and we know how productive it is. Well, in planetary economy, epigenetic man's specialty is the production of moral and mental qualities; the genetic's is form and substance only. To qualify the purely quantitative, to civilize the savage, and to add self-conscious consciousness to the nonconscious, this is our purpose; in other words, to "finalize" God's "unfinished business." The genetic's quantitation needs the epigenetic's qualification, and man in the qualifier. His qualities constitute his mind and soul, wholly evolutionary and therefore nonexistent in Involution.

* See Diagram, p. 20.

Sometimes we say God is a spirit, but never do we say he is a soul, and rightly so, for the soul is man's creation—life morally and rationally qualified by evolutionary experience. In due time this becomes divine, and so man is not made by divinity; divinity is made by man. Here we see the error of religion; it has put divinity at the wrong end of Being; it has made it source instead of goal, and thus obscured the purpose of Creation.

Those who think their source divine and the universe a moral construct lack the most elemental knowledge of Reality. They have their physics and their metaphysics, their dynamics and morality inextricably confused. Little wonder then that life is such a mystery to them, still less, why they should suffer so. This they will never know, until they see there is no cosmic reason why they should not suffer.

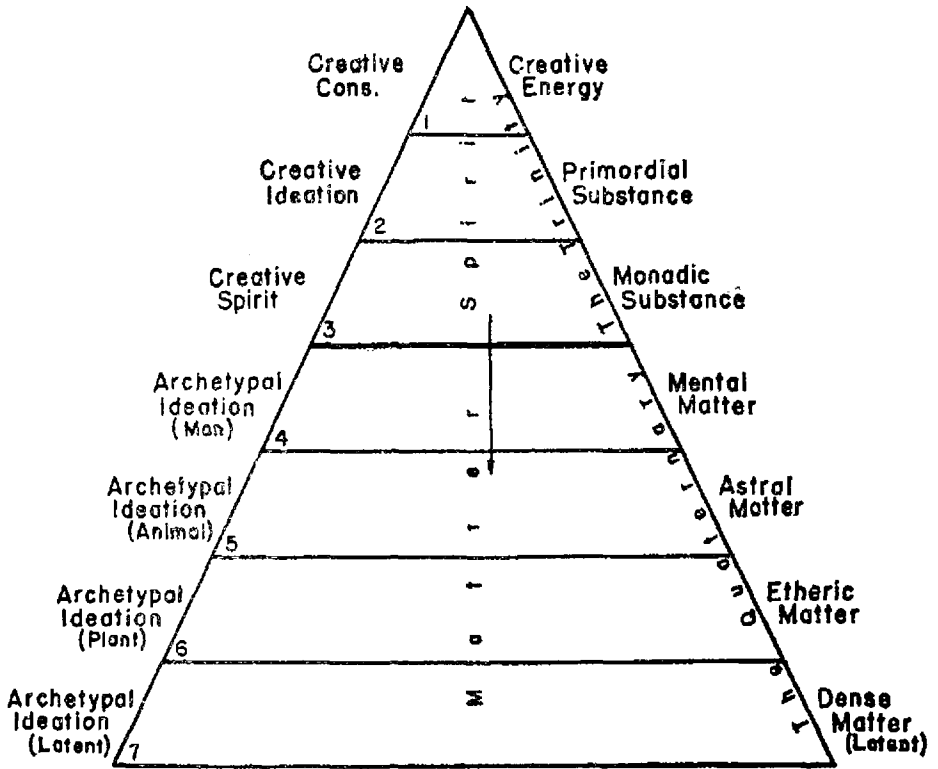
Here we see the necessity of knowing those "cosmic facts of life" already referred to. Quantities are made by God, but qualities (moral) are strictly human. Divine qualities are but human qualities made divine, and if we would have such in our world we ourselves must create them. For divinity to become factual on earth, it must first become functional in man; the reason it is not is that religion has obscured this objective. Instead of qualifying man morally and spiritually, it sent him off on a wild-goose chase, saving his soul that was never lost. This was the result of belief without knowledge.

The founders of our religion did not know these cosmic facts, and so they could not reveal to man his rightful place in the cosmic scheme; they made him, on the contrary, "a worm of the dust," crawling to Perfection for forgiveness. It's time he began to think instead of crawl, and to contribute instead of attribute divine qualities to his source.

INVOLUTION (Genetic)

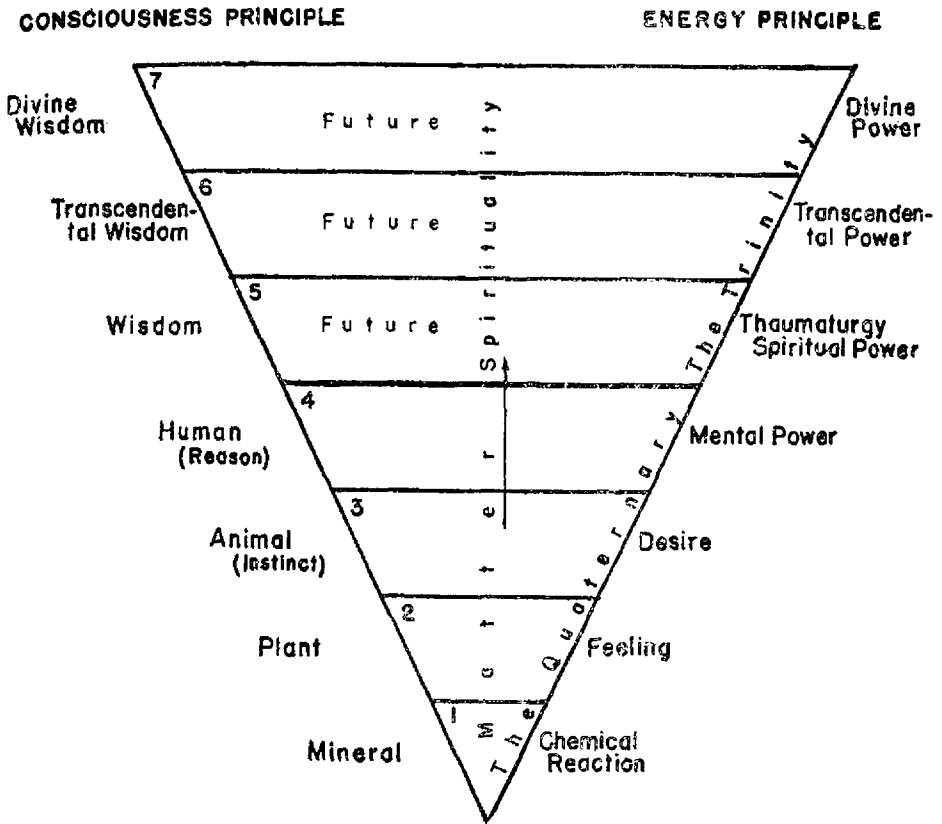
CONSCIOUSNESS PRINCIPLE

ENERGY PRINCIPLE



READ DOWN

EVOLUTION (Genetic-Epigenetic)



READ UP



THE CREATIVE TRIAD



THE SECOND ELEMENT

And this which you deem of no moment is the very highest of all: that is, whether you have a right idea of God, whereby you may live your life well or ill.

SOCRATES

THE NEXT STEP IN THE CREATIVE PROCESS IS THE IMPREGNATION OF primordial substance with genetic ideation. On the succeeding plane this becomes what others have called "monadic substance." But first, what is primordial substance?

Since matter is but "congealed energy," energy becomes matter by lowering its rate of vibration. In between the vast extremes of latent energy and dense matter are various stages called, in metaphysics, substance, to distinguish it from dense matter. Primordial substance is therefore but a primordial, or first, intermediary between latent energy and the denser elements. It is, in fact, energy's first substantial state, as dense matter is its last.

This is the substantial basis of all matter; indeed, we might say that this material earth is a precipitate of primordial substance. All ancient races recognized this second element as the source and substance of worlds, and all gave it names peculiar to their thought and language. The earlier Greeks called it Æther, the first emanation from Chaos, undifferentiated space; the Hindus called it Mūlaprakriti, the root-substance of matter; the Hebrews called it "the waters." It has also been called the great "womb and matrix of Being" (manifest) but wrongly considered universal. As the second quantitative element in a planetary organism, it is a specialty, not a universality. It does not fill all space as latent energy does, but is confined to the "ring-pass-not" of the planetary entity. Were our scientists aware of these things, they would not talk about a universal ether, for the ether is the sixth planetary element and thus confined to it. In Evolution it is but part of the planetary aura.

It is in this receptive primordial substance that the Creator, or so we are told, sows the archetypal ideas of all that is to be. This is true except for the implication that this Creator is an omniscient Being who conceives or thinks these ideas and implants them there. This, however, is but human thinking, for the Creator does not *think*, nor do these ideas originate at this point. They are the one immortal and are carried over from plane to plane and from manifestation to manifestation as the genetic factors of the "permanent atom." They cannot, however, manifest until primordial substance comes into being. This may seem questionable to some, but we cannot conceive of even "divine consciousness" functioning without substance of some kind. And we perceive that it is on the second evolutionary plane, the etheric (plant kingdom), that this consciousness becomes biologically manifest. We therefore conclude that planetary consciousness becomes ideative and manifest only in primordial substance and on the second involutory plane. Now this ideative consciousness functioning in primordial substance and empowered by its energy is the second aspect of the triune Creator, the "Word," "the Logos," and so on.*

Now we all know what religion has made of this Word and Logos—"divine wisdom," "love and mercy," "the only begotten Son," etc. This second element is none of these, but only a genetic creativity, morally unqualified and hence quite capable of creating savage nature. If to some our genetic concept at this point seems sacrilegious, it is only because of our racial ignorance of such things; the offended do not know that the very term "only begotten" is but a mistranslation of a Greek word that, incredible as it may seem, is *monogene*—one gene—and hence identical with our genetic concept. And what does the word "Testament" come from? And what does "the seed of Abraham" really mean?

It is with the creative process of worlds we are dealing, and worlds are not created by some Being saying "let there be" this and that. Creation is a matter of terrible and violent forces. To realize this we have only to look at some intermediary stage thereof—a flaming sun, for instance. Here creative intelligence is making a world, but where are the moral qualities? The sun is a terrible, nonmoral power, so terrible, in fact, that but for the protecting atmosphere it would destroy us a hundred million miles away. Yet its cause is within it, not without, and that cause is the Creator, now ruthless and terrible power. If to you this seems contrary to the Bible, we fear you do not know your Bible, for the first name by which God was known to the Hebrews was El Shaddai, and El Shaddai means "terrible power,"

* See Diagram, p. 20.

“that which treats with violence,” etc. Nor were the Hebrews the first or only ones to thus define their God. Ages before them the Hindus called their God Jaggernath—“ruthless power”—later corrupted by religious fanatics to Juggernaut. The later Hebrews were less consistent; they corrupted it to love, and thereby robbed us of the key to the cosmic riddle. Here we have illustrated that corruption and misinterpretation of the Planetary Night. A plural derivative of Shaddai is Shaidim, and it means devils. Had this concept and that of its predecessor, a “war in heaven” with Satan as the actor, been adhered to, savage nature would not be the paradox it is. All this is, of course, but cosmology personified, gods as well as devils being but the man-made *personae* in the cosmic drama of Creation. It is, however, the original version. It is also the only one that accords with nature, and as nature is the great teacher we prefer her testimony to that of man while ignorant of nature.

→ Equally false is the idea of an omnipresent consciousness. Save for the most elemental genetic, consciousness comes into being only as the planet evolves, and is therefore confined to it. Because of this, there is no such thing as a universal or infinite consciousness; there is only planetary consciousness, cosmically partite and, like matter, universal only as the planets are scattered universally throughout space. In other words, consciousness is confined to the concrete entities in space; the abstract space between them was and still is “without form and void,” save for latent energy. Thus the omnipresent Knower of religion does not exist. There is but one omnipresence—space itself. Thus we make a clear distinction between space and the Creator. Space is everywhere present; the Creator only in what it creates. The Hindus likewise make this distinction. According to them, the Creator is Brahma, but beyond Brahma is Parabrahm, silent, “inactive and asleep.” The Chinese had a similar idea, as quoted in the Premise.

Thus we see there is no universal consciousness, or self-consciousness, divine intelligence or moral perfection; there is only unconscious space, world seeds and what they create. For us their creation is Reality, and this Reality, the source of Truth. Anything that is not a part of it, or has no substantive in it, is neither true nor real, and therefore unworthy of man’s notice. When the tenets of religion are put to this test they will no longer impede the process of human enlightenment. They will be seen for what they are—concepts of the Planetary Night, blind suppositions due to our inability to think out the metaphysical subtilities involved therein. For instance, to attribute even self-consciousness to the Infinite is to belittle it, for self-consciousness itself is a form of limitation, an attribute of created being and a consequence

of experience with the Not-Self. And where is the Infinite's Not-Self? (For the finite, it is the totality of environment.)

To some, no doubt, such ideas offend their falsely nurtured sensibilities, but our world is in a state of chaos and confusion, and all because our minds are likewise, and the basic cause is our false concept of God. This is the great hypothesis, and if it be false our conclusions cannot be true, nor yet our actions. Today, it has robbed us of all knowledge of Reality and responsibility for our part in it. Fortunately, however, this is not a permanency but only a cyclic phase, a moral "make do" for the Planetary Night. In this we must sacrifice wisdom for knowledge, and spiritual truth for material power.

Elsewhere we spoke of consciousness and energy, quality and quantity. These play their part in the Planetary Day and Night. The Day specializes in consciousness and quality, hence its wisdom-knowledge; the Night, in energy and power. Man is likewise so divided: the spiritual part and the material part. When the material dominates, the spiritual feels a sense of frustration, and the material a sense of alienation. Out of this comes religion—with its misinterpretation of both. When the material's domination is broken, the two become one, and this at-one-ment is religion's atonement. Here religion disappears, its philosophy is abandoned, and its morality absorbed in character. Thus religion is not a permanency but only a phenomenon of the Planetary Night.

In the evolution of life, nature makes many primitive substitutes for ultimate realities. Conscience, for instance, is but the primitive substitute for moralized intelligence; prayer, a similar substitute for conscious control of psychic powers. So with religion and its God. Though we are not primitives materially, we are, while in the Planetary Night, like unto primitives spiritually, and so these things are but primitive substitutes for Truth and Reality. As we are now emerging from the one, we must also emerge from the other.

For six thousand years the entire race has been in the umbra of a spiritual eclipse, and only those biologically equipped to contact the prior source can know the truth; the rest cannot. If then we speak dogmatically at times, it is not because *we think we know the truth*, but because we *know* the race does not know it.

THE CREATIVE TRIAD



THE THIRD ELEMENT

*First follow nature, and your judgment frame
By her just standard, which is still the same;
Unerring nature, still divinely bright,
One clear, unchanged and universal light.*

ALEXANDER POPE

IN OUR TERMINOLOGY THE THIRD ELEMENT IS CREATIVE SPIRIT, THE LAST of the higher Triad, △. Now were this a religious treatise, the name alone would suffice, but in cosmology and metaphysics we should know the nature of things as well as their names. Too long we have been satisfied with words and generalities, mostly poetic: "and the spirit of God moved upon the face of the deep"; "the earth is a handful of dust that God enchants." Poetry, yes, but what more do we know, having read it? So what is Creative Spirit? Is it universal? Does it imply "spirituality"; i.e., morally qualified consciousness?

We generally think of Spirit as the intelligent, creative power. Now intelligent power is energy intelligized by creative consciousness; and creative power is this energy organized for creative purpose. This is Spirit, not some unknowable immateriality standing apart from its creation, but rather a prephysical component of it. It was from knowledge of this fact that the pagan philosophers asserted that "Spirit becomes matter."

On this third plane, this spirit-substance has not yet become material; it is still primordial substance, but primordial substance now particularized or discrete; that is, the original homogeneous unit has been broken up into an infinite number of separate sparks of creative energy in which creative consciousness is becoming involved. This is the meaning of Involution, a process of infusing substance with intelligence that continues down to dense matter.

These partite units are what Pythagoras, Plato, Leibnitz, and others called "monads," and collectively, "the monadic host." Being infinitely diversified, they constitute the basis of their creation's vast diversity,

tic heterogeneous. They are not, however, self-conscious entities endowed with divine-soul qualities; they are but centers of creative energy endowed with incalculable potentialities. Those familiar with biology are aware of the vast potentialities of the genes, the disposing factors in reproduction. Well, these "monads" are planetary genes, and carry with them the genetic factors of a world to be. To realize their potential we have only to consider those of biologic genes: a sequoia seed weighs less than one three-thousandth of an ounce, yet from it grows a tree weighing several million pounds. From others even smaller, grew Newton and Shakespeare. What then of planetary genes?

On the third plane this source and substance is monadic, and on the seventh, atomic and physical. Here, atom and monad are one, but the latter word is necessary in metaphysics because as yet science does not recognize consciousness. Yet this plus energy is all there is. This earth itself is but a concentrate of this monadic substance so constituted as to be the source and substance of its entire evolutionary expression. Indeed, there is nothing in Evolution, past, present or future, that is not foreseen and provided for here. As it thus brought with it all the tools and materials it will ever need, this world is a cosmic pantechnicon, and, save for its relationships, pretty much a "closed system."

Now if analogy between Evolution and Involution, man and world, still holds, it is on this third plane that creative energy reaches its dynamic climax.¹ Here its vibratory rate is tremendous, but by the time it has reached dense matter it is simply that familiar "power locked up in the atom." Today, we call it "atomic energy," and shudder as we say it, but we seem incapable of drawing a theological deduction from it. Nevertheless, it is turbulent and terrible El Shaddai now enchained; it is "Prometheus Bound," and better left that way for the present.

With these things understood, how spirit becomes matter is no longer a mystery. Through lowering the vibratory rate of the energy aspect, it is reduced to matter, the energy drawing consciousness along with it. This is the "fall," not of man but of the Creator; this is the "original sin," spirit becoming matter; but what has Western man done with these purely cosmological matters? Misinterpreted them in terms of himself and thereby perverted his own evolution.

As this spirit-substance is one with our Life Principle, we now begin to see the source and nature of matter's mysterious life-producing property; we see that biologic life is not, as some suppose, a phe-

¹ In Evolution, the dynamic climax is the third plane, or animal kingdom; in man, it is the third seven-year period, or 21.

nomenon of "dead matter," but an epiphenomenon of the Life Principle. All this is premature here and offered only to show that metaphysics, when real, is not a mere confusion of mind and sense, but knowledge of Life, the World, the Universe.

As this third plane marks the end of nonmaterial Being, it makes a hypothetical division between the 3d and 4th planes, thus separating the Trinity from the Quaternary. As the process of Evolution is but that of Involution reversed, this division appears again at the same point in Evolution, thus differentiating the life of the four material planes below from that of the more spiritual three above. As man is still in Number 4 in Evolution he is still a material being, spiritual qualification being only well begun. Only when life rises to the Numbers 5, 6 and 7, where energy's vibratory rate equals that of the three higher planes in Involution, will man be a truly spiritual being.

Now as Involution is also the reverse of Evolution, once the Creative Principle reaches the 4th plane in the descending process it is no longer pure and virgin spirit but partakes of the nature of what it creates, namely, matter. And though this matter is not yet objectified, the Creator from here on is nevertheless subject to the limitations of materiality; being "involved" in it more ways than one, it suffers with it the results of conditioned being. It is, we repeat, no longer spirit but matter or at least material; and, what is more, as the substance of each succeeding plane is but the one above reduced vibrationally, the one above no longer exists when the next comes into being. Thus does the Creator burn his bridges behind him, leaving nothing of all six when the seventh appears. Thus Involution ends when condensation begins—and spirit ends where matter begins. From this we see that the duality of the universe is not spirit and matter, but consciousness and energy—and this duality is not moral duality; this comes only with moral man.

To the religionist, this earth is a sort of reflection or replica in matter of a similar but diviner something above. There is some truth in this, but not as the religionists see it. This superior something is not above in space but prior in time, and consists only of the pre-physical elements and intelligence. In the creative process, the latter becomes involved in the former, and together they constitute the replica. Recently we have been forced to realize that creative force is within the atom; if now we would realize that creative intelligence is also in the atom, emergent life would no longer be a mystery. There are, we repeat, but two principles—consciousness and energy—and they constitute Causation. From this we may conclude that Causation does not preside over us in heaven but resides under us in earth.

This we know is contrary to all teaching—God is a spirit eternal in the heavens, the earth but his footstool. But our teachers have studied only “the word of God,” not his work, and so they do not know. We prefer the work, and in it we find the proof for all our assertions.

In Chapter I we said that Involution was a planetary precedent for chemical synthesis, so let us follow the process. When hydrogen number 1 becomes helium number 2, it no longer exists as hydrogen, save potentially. And when helium number 2 becomes lithium number 3, neither hydrogen nor helium exists, save potentially. So is it with the planetary elements. Number 1 ceases to exist when number 2 appears, and both numbers 1 and 2 cease to exist when number 3 appears. Now this applies to the entire Trinity when number 4 appears; and to all six when number 7 appears. Thus the Trinity of religion does not exist today, nor does spirit as such. What then are we worshipping? A conceptual unreality conceived in the darkness of the Planetary Night.

The ancient Greeks were only “myth makers,” yet somehow they understood this process perfectly. Instead of leaving their Trinity behind, they asserted that the power of each succeeding plane (a god for convenience) overthrew its predecessor and reigned supreme for a time, then was overthrown in its turn. As the Greeks “had a word for everything,” they had a word for this succession of power—henotheism. Like monotheism, the word means *one god*, but with this difference—one god at a time; and this is the only intelligent monotheism there is, that of the Judeo-Christian world being but another convenience. With it no knowledge of Causation, Creation, law or process is necessary, and so to business.

In the Brahmanic Trimurti of India we find a similar process. This more ancient Trinity consists of Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer. But of what? The world, of course. Brahma creates the world, then becomes Vishnu, who, as matter, preserves it, and also the ideation from plane to plane and from world to world. Concomitant with Evolution the matter of this world is “destroyed,” radiated away, and so Vishnu becomes Siva. At the end of Evolution naught remains but the “world seed,” “the permanent atom,” which Vishnu again preserves through the long *pralaya* (rest), then wakens again as Brahma the Creator—worlds without end. These three, *in toto*, never coexist in any unitary creation, yet in this complex universe they are coexistent. Should the reader wish to see all three at once, he has only to look at the sun, the earth, and the moon.

Regardless of religion, the Trinity is but the three fundamental

forces in the creation of a world, coequal we assume, but not coexistent or coeternal. They represent sequential stages in Creation, not prefixes to it. Now compare this with the fixed and eternal Trinity of Christianity, and that intellectual monstrosity, the Athanasian Creed. Here we have three supernatural coexistents called *personae*, of whom nothing is known or knowable, and salvation based on an exclusive sectarian dogma. This represents Western man's capacity to deal with ultimates, but as the subject pertains to religion, it is not appropriate here. One of the purposes of this book is to put back in their proper places things misplaced by religion, and so, taking our own advice, we will leave the Trinity to its proper place.

In his metaphysical incompetency Western man cannot distinguish between the God of nature and the God of religion, and so, regardless of nature, he fashions his God in his own image and endows him with his own qualities. Man is a person, therefore God is a person; man is self-conscious, therefore God is self-conscious; man possesses moral qualities, therefore God possesses moral qualities. This is analogy and correspondence without knowledge. These two are excellent guides to truth, but he who uses them must know also where they do not apply. He must know, for instance, the difference between Involution and Evolution, the one quantitative, the other qualitative. True analogy between these two must be confined to the genetic factor, the one common denominator between them. The analogist must also know that life and the Life Principle are not identical, the former being the result of the latter's synthesis of isomeric elements, plus epigenetic consciousness. As there is nothing remotely resembling these in Involution, nor yet the Absolute, their qualities do not exist there. The Absolute is the source of worlds, but worlds are the source of life, both biologic and moralistic. This neither the Jews nor Christians knew, and so they transposed evolutionary and human qualities to involutory and cosmic quantities, thus confusing all subsequent thought. Now that we have passed the nadir of the Planetary Night, these things must be corrected. We have, from the Latin, a word meaning "things to be corrected." It is *corrigenenda*. Now the *corrigenenda* of Western man is a long one, and we think it should begin with fundamentals.

THE QUATERNARY



THE FOURTH ELEMENT, MENTAL MATTER

God give me strength to face a fact though it slay me.

THOMAS HUXLEY

THUS FAR WE HAVE DEALT WITH THE TRIAD ONLY, \triangle , THE "SPIRITUAL" element. The rest of Creation consists of the development of the Quaternary, \square , the four material elements—mental, astral, etheric and physical. And how is this accomplished? By the creative "Word" saying "Let there be," and the rest? No, there is no creative "Word" save symbolically; there is only genetic consciousness plus energy. As the latter's vibratory rate changes, substance changes with it. This is the key to the creative process. By lowering the rate of vibration, one element becomes another. Thus each element proceeds from the previous one, which then ceases to be—henotheism. (The one glimmer of occult perception in the Creed just referred to is in paragraph 23: "neither made nor created nor begotten, but proceeding.")

Here on this 4th plane the Creative Principle has "fallen" from its quantitatively "spiritual" estate, but as dense matter was its goal in the first place, we need not worry about it. Here the vibratory rate is somewhat decreased and this results in a new element—Mental Matter, a substance that though very immaterial compared to dense matter is nevertheless material. And so from here on the Creator is subject to the conditions and limitations of materiality.

But why this peculiar name—Mental Matter? The term is not mine but that of our metaphysicians, who have thought of Involution too much in terms of Evolution; and it is also due to the poverty of our language in metaphysical terminology. We could also add, metaphysical perspicacity, for this element has been called "Cosmic Mind," "Divine Mind," "Creative Reason," and so on. If the human mind is to think straight, such errors must be corrected; we cannot know Reality while ignorant of its categories. Indeed, this is the cause of

all our confused thinking; we do not know differences, origins, geneses, and so we invent such terms as the above.

"Mental Matter," like "Spirit," is but a makeshift name for a planetary element. The matter itself is not mental or intelligent; it is the vehicle of intelligence, namely, consciousness.

In dealing with man and animal we generally think of mind as the intelligent element, but even this is not wholly correct, for mind is not a planetary element; the element is this Mental Matter, the intelligent factor being consciousness, as already stated. What then is the difference between mind and consciousness? Here we see the necessity for Mental Matter, for mind is consciousness functioning in Mental Matter, thus a duality. Just as consciousness must have primordial substance to function in on the higher planes, so it must have Mental Matter on the lower planes, and this it has on the four material planes of both Involution and Evolution. By reason of it, man became a mental being on the opposite plane in Evolution. From this we see that these elements in Evolution are the same as those we are now dealing with in Involution, released from matter by radiation. They are the same with this very significant difference—qualitation. Save for the purely genetic qualities, this mental matter in Involution was a perfect blank, the *tabula rasa* on which consciousness is to write its experience; on the evolutionary side it is this *tabula rasa* written upon—racially, the "Akashic record" of Hindu metaphysics; individually, memory, the subconscious, and so on. Here we might learn a word that defines this involutionary difference—isomeric, the same quantitatively but different qualitatively.

The purpose of mental matter is registration. Since consciousness is but an impress of experience, it would be lost were there no such element to retain it. But nothing is lost in nature, hence Mental Matter.

As this fourth element is subjective, it is amenable to impressions, and this amenability, or capacity to enregister impressions, is the means of consciousness' evolution. Whatever is learned by experience is stored up in Mental Matter both in Involution and Evolution. The Creative Principle, we said, learned by experience, and just like us it employs a banking system, Mental Matter being the bank and experience the currency. As the genetic bank account grows, better forms and organisms appear, planetary and biologic; as the epigenetic grows, better minds and souls appear, with their mental, moral and spiritual qualities. As we reach the highest planes in Evolution, trillions of years hence, these qualities become divine, and so here at the other extreme of being we have divine mind, divinity, perfection, and so on. But as all this is achieved only in Evolution, there are no

such things in Involution. Like science with its nebula, religion has its divinity on the wrong end of Being.

Cosmically, there is only planetary mind, and that mind is but genetic consciousness functioning in its own planetarily limited Mental Matter. In one sense this too is qualitative, but in one only, the purely genetic sense which is nonmoral, but because the distinction between this and the moral qualification of the epigenetic is so vital, we will not confuse the issue by insisting on genetic qualification.

We should not, however, overlook its accumulative nature. By the time creative consciousness has reached dense matter, it has enregistered a vast amount of creative experience. It has worked out the original ideation in all the preceding planes, mental, astral and etheric, and stored up that experience in the planetary genes (now monads), just as in Evolution it stores up its plant, animal and human experience in biologic genes. Thus there are two banks—genetic and epigenetic—but “never the twain shall meet.”

On our diagram you will find opposite the three prephysical planes the words “archetypal ideation,” man, animal and plant. The development of these in the various elements is the genetic’s work in Involution, and biologic forms are but their evolutionary co-sequents. Do not, however, take this so literally as some of our metaphysicians have done. Ideations are not necessarily morphological, nor are they so developed in Involution that evolutionary forms are but physical duplications built on an astral or etheric prototype. This is the source of that metaphysical error that man was first an etheric being, a good example of the aforesaid interpretation without understanding. The man that was first etheric was involutory man, archetypal only. Were it otherwise, what became of this permanent form when the process reached dense matter? Ideation, however, is not affected by substance or condition.

The creativeness in elemental life cannot be accounted for unless we recognize that the Life Principle had trillions of years of creative experience before it ever entered a biologic form, and that its existence here is by no means its first appearance. It is, as we said, but the result in physical matter of experience in the metaphysical. This is one of the “missing links” in our understanding of life. As the scientist does not recognize this prephysical period, he cannot explain the origin of life or account for the creativity in a seed or germ. Thus the biologist is like some biographer trying to explain the achievements of a famous adult without considering the formative years of childhood and youth, to say nothing of parenthood and prenatal

influence. Short as human life is, we all go through what seems to us a long preparation for it, but never having been taught to think in terms of analogy and correspondence we do not see that Life itself does likewise. What we call Involution is such a preparation period for evolutionary life. When, in Chapter VI, we deal with the solar system and the point in it in which organic life appears, we will find another such period.

The Life Principle did not begin with the dawn of Evolution; it began, became active, at the dawn of Involution. Thereafter it spent trillions of years preparing a material habitation for its archetypal ideas. But what became of this active Principle when it finally reached dense matter? Therein hangs a tale on whose misinterpretation Christianity is founded, a tale too long to tell here but we will deal with it later. Suffice it here to say that in dense matter (Vishnu) this Life Principle lies latent for a time, "inactive and asleep," just as, in the beginning, it was in matter's polar opposite, the so-called Absolute, or space. On the 7th plane all action is energetic. Energy has overthrown its master and reigns in its stead—henotheism. This is the "divine tragedy" of all mythologies, including the Hebrew. Here it is called "the original sin," not that of man but the sin of Creation—and what could be more original? In mythology, however, "sin" is not an immoral act but a creative act—spirit becoming matter, Creative consciousness allowing itself to become dominated by energy.

And what was the cause of this cosmic catastrophe? As it was priests, not prophets, who wrote our account of it, they could not impute it to their God of Perfection, and so they invented another *persona*, this time Satan, otherwise known as Lucifer, "son of the morning." They did not tell us what morning he was the son of, but we can guess; it was the morning of Creation. Yes, Lucifer was there from the very beginning. Cunning obscurantists have told us that Lucifer was merely the light-bearer, but actually he was the lighter, and the lighter is surely the cause of light. Lucifer and the Creator are therefore one. And now do you begin to see the light, and why things are as they are?

It was the interaction of the first positive-negative differentiation of energy in that neutrality, the Absolute, that set the dynamics of Creation in motion, the first primordial manifestation of which was light, Lucifer; not visible light but that "*lux lucet in tenebris*," or "light shining in darkness," correctly identified with Christ but wholly misunderstood as such. Of their Christ, Osiris, the Egyptians said, "I am the eldest son of Saturn; I was born of the brilliant and magnificent Egg (seed); my nature is the same substance as that which

composes light."¹ And Saturn is Satan and Satan is Lucifer, and such are all personifications of light.

For our misconceptions we cannot blame the mythologists, for rightly understood their myths tell us the truth. They say, for instance, that this Satan was thrown down to earth, but since this Satan, or Lucifer, is one with the Creator, he, or it, too, was thrown down, became matter. From the luminous "son of the morning" he became "the prince of darkness." Applied to the Creator this would not do for a religion, and so the cunning priests concealed it. Do not assume, however, that it is foreign to Hebrew thought. The Jewish Kabbalists said that Satan's name was but the name of God, Jehovah, inverted. The Greeks were also aware of this and their Satan, Diabolos, embodies the idea. "Dia-bolos" means thrown down or across from the spiritual planes into the material. The Romans also understood this and reduced the whole creative process to an epigram: "*Demon est Deus inversus*," the Devil is God inverted, and vice versa. This is the original Dr. Jekyll and Mr. Hyde.

Demon, Diabolos, Satan, Lucifer are God on the lower planes, and the difference is just that between child and man. The child is human elements—pure, innocent, and "unspotted by the world"; God is planetary elements—pure, innocent and unspotted by matter, materiality, and so on. As each matures, particularly after the third period (21 in man), it becomes materialistic, evil, devilish. Cosmically, this is the heavenly Satan now "prince of this world," and once it is realized all else becomes intelligible. A God of love and a world at war is no longer a mystery; divine mercy and savage nature no longer a paradox.

This is the occult truth about our source concealed in the myth of Satan, but as soon as it got into the hands of the Hebrew priests they perverted it. They made Satan "the father of lies" and God the source of truth; they vilified the one and divinified the other. They put the one in man and left the other aloft to be feared and worshiped by a humanity they saddled with the sin of Creation. Quite innocent of the cosmic facts of life, they imagined their Satan had somehow morally offended their God of Perfection, and so made of him an evil spirit and an enemy of the Creator. The Hebrew word "Satan" comes from the verb *shatana*, to be adverse; but adverse to whom or what—the Creator? Certainly not; not even a cosmic house divided can stand.

Satan's adverseness was not against some morally perfect Creator

¹ Inscription on a column near Nysa, Arabia, dedicated to Osiris, as reported by Diodorus.

but against the perfect nothingness of the Absolute. Satan is the energized Life Principle, and Life wants to do and to be, and so it rebelled against the do-nothing, be-nothing Absolute, actually the glorious ambition of germinal life. If this be evil, it is so only if life itself is evil. If it was a sin, who is to blame but the Creator himself? Why then should man, a hundred trillion years later, be held responsible? This is but oriental mythology misunderstood by occidental man; and yet what havoc it has wrought? Because of it the whole machinery of salvation is running in the wrong direction; truth is error and error truth.

The mistake the Hebrews made was not in creating an evil power but in creating a divine one, thus establishing moral duality in the universe. Moral duality begins in man, and only after he himself develops the moral faculty. What this sees as its spiritual opponent is the Creator's prehuman construct, man's lower animal nature, immoral only when misused in a moral environment. This is what religion calls the devil, but this devil is but the planetary Satan biologized, and Satan is *Deus inversus*.

All this the prehistoric "pagans" understood perfectly, and reduced to mythology. Still later this mythology, minus its meaning, was reduced to theology, the basis of religion—and now nothing is understood. Who, for instance, understands the creative process of worlds? Who can tell us the part the sun plays in it? Who knows the reason for matter and material existence, for suffering, sin and evil? Who can explain the source and genesis of feeling, emotion, conscience and reason? Who can tell us the occult, hidden meaning of the Bible, the myths, the zodiac and pyramid? No one, and no one ever will while dominated by religious thought. Yet all these things are knowable and in their proper place will be explained.

The creation of this world is now a thing of the incalculable past, but the misinterpretation of its prereligious symbolism still hangs like a pall over the mind of man—divine source and moral perfection above, and savagery, cruelty and war below. Elsewhere we said that our confused thinking was due to the fact that we did not know origins, geneses, categories, and so on. A good example of the effect is our pitiable effort to rid the world of war. Blinded by the Perfection idea, we think of it as a human sin most grievous in the sight of God. Yet is not all life a matter of warfare—and who created life? Are we not told that it began with a war in heaven? We are, and it is true. War is cosmogonical; it began in heaven and will continue on earth as in heaven, until man becomes intelligent enough to put a stop to it. And only when he sees it in terms of cosmology and biology will his

efforts be intelligent. He must see it, not as a human sin against a moral Deity, but as a deistic outrage against moral humanity. So stated it sounds blasphemous, but we have only to substitute Nature for Deity to see the truth in it. The difference lies only in our opposite concepts of Cause and Effect.

The problem of war is but an example; the same confused thinking appears in everything that is basic and fundamental, and this because the Cause of everything is itself a confusion, a confusion of Involution with Evolution. We have endowed Involution with the qualification of Evolution—love, mercy, and so on, and Evolution with the quantitation of Involution—spirit, divine spark, and the rest, which are neither spiritual nor divine. Here again we must reverse the process; we must transfer to the evolutionary side, and hence to man, all those qualities that religion has attributed to the involutory, that is, to God. This is the key to right knowledge and hence right action, and only those who dare to take it will ever know the truth or intelligently cooperate in the cosmic plan. Furthermore, only when we realize its astounding implications will we recognize our responsibility for the conditions of our world. Thus far we have left this all to God, and the result is war and conflict. And why not, since God is but the unconscious and nonmoral Creative Principle? For millions of years this created naught but unspeakable cruelty, savagery and war. What then can it do for us now? Nothing moral or social. Its one and only gift is life, but sane and civilized life is for us to achieve. It provides no virtue ready-made; we ourselves must make it. It will not set our world aright if we make ruin of it—we are alone and on our own. That we may realize this appalling fact and act accordingly is the major purpose of this work.

Lest the reader misconstrue our thought, we wish to say here that this theory does not take away one jot or tittle from the Whole; it only puts misplaced things back in their proper places. It does not deny or refute any of our moralistic concepts—soul, spirit, belief in “the good,” the efficacy of prayer, and so on. These are all extant and real but greatly misunderstood. They are in origin, genesis, object and operation evolutionary, not involutory, and “in their proper place” will be dealt with not only respectively but respectfully as well.

THE QUATERNARY



THE FIFTH ELEMENT, ASTRAL MATTER

*Are God and Nature then at strife,
That Nature lends such evil dreams?*

TENNYSON

IN THESE BRIEF LINES THERE LIES A MYSTERY THAT NEITHER SCIENCE, religion, nor philosophy can explain. With all their worthy efforts, the yawning gulf 'twixt creed and fact still stands to mock our faith. We would believe that "God is love," yet even while we utter this, old Nature, "red in tooth and claw," cries out against our creed. The result is, all mankind today is divided into two vast warring groups: those who think and face the facts, and those who believe and ignore them.

Now were this "great divide" religious only, we would leave it to the religionists, but its two opposing philosophies enter into every phase of life; they are the unconscious premise of all our serious thinking; they determine personal attitudes toward great impersonal issues; they divide and thus destroy. Because of them even wars are lost for lack of unanimity, and, what is more, there can be no unanimity while they exist. We see then that these two warring philosophies are the very root of our human problem—world peace and human brotherhood.

Why then do we not resolve these two contention breeders? We do not, first, because we lack sufficient knowledge of Reality to know which one is right; and, second, because of an untouchable sanctity that has gathered about the unproved creeds. Until these two factors are removed, there can be no solution to the problem nor rapprochement of the groups.

The solution to all opposing philosophies lies in the true nature of Causation and the creative process of worlds. Now from the standpoint of knowledge and understanding of these things, this fifth involutionary element is undoubtedly the most significant of all the seven, for in it lies a fact never before brought to light, yet one that, when understood, lays bare those mysteries already referred to: the

reason for matter and material existence, for pain and suffering, sin and evil. These are the problems that baffle the human mind and make of life a hopeless mystery. Yet it is a mystery only for the same reason that the universe is a mystery—because we lack knowledge of the *cosmic* "facts of life." With these, as offered in our work, the mystery can be explained, and, what is more, the paradox resolved.

The fifth element, Astral Matter, is the fourth, Mental Matter, reduced in vibration. It is here becoming materially discrete but as yet invisible. The mystics claim to see it, the so-called astral body, but it is not the involutory astral they see but its evolutionary counterpart.

In Involution all these elements finally become dense matter, the earth, but they do not all remain there. In time, billions of years, a part frees itself through radiation, first, as etheric matter, then, through a reverse vibratory process, astral, and finally, mental matter. In this sequence they form an auric belt about the earth. Here they become the energy-substantives of biologic life, the organisms indrawing them from this planetary source; how, we shall see later. Thus we, as fourth-plane organisms, are four-element beings and four only—physical, etheric, astral, and mental, plus all the qualification of a billion years of evolutionary experience, mostly savage. Here is the aforesaid "isomerism"—same in substance but not in quality. To change the one into the other is the work of biologic forms. This too requires billions of years of experience, and through that experience qualities are developed, mental, moral, emotional, etc. And so we come to the moral problem. Why are we immoral? Why do we think and do evil? We know religion's answer—sinful man versus moral Perfection. But what are the cosmic facts?

The great problem of moral man is what we call his "desire nature." Being selfish, cruel, and lustful, it is the cause of all his moral and social misdoing. Now it is said in metaphysics that our desires come from our "astral bodies"—we prefer astral element, as yet only a body in the making. But is there any proof for such a statement? Yes, not only in metaphysical research, but in the very word itself. We know that the word "astral," from *aster*, means starry. Astral matter therefore means starstuff, that from which stars are made, and everything else, for that matter. Now, strange to say, this seemingly quite different word "desire" comes from starstuff, and means exactly the same thing. Desire is from the Latin *desidero*, and written thus, *de-sidero*, the connection becomes clear. *De* means of or from, and *sidero* is the root from which comes our word "sidereal," of or pertaining to the stars. Thus the substance of our desire nature and that of

the stars is one and the same, astral matter. It is, in us, that planetary Satan biologized, and as such, an aspect of the Creator. If then it be sinful, whose sin is it?

Now whether it be but a play on words or ancient wisdom concealed in words, the word "Master" consists of the letter "M," symbol of matter, and *aster*, star, or starstuff. Thus a Master is one who has attained control over his astral or desire nature. From this we can see who our moral enemy is. Hidden away in the prehistoric roots of our language are many occult truths, and their presence there is proof enough that the ancients knew these truths. But ancient truths were of the devil and therefore burned in the market place. If the new doctrine, based on original Perfection, was to survive, the occult meaning must be destroyed, hence the funeral pyre. Even our present subject illustrates that: If our evil-desire nature and its cosmic source are one, how could the latter be made by Perfection? This would never do, and yet it well illustrates the fallacy of original perfection, morally considered.

Now a desire is a want, a craving for something, but want and craving are but names for feeling. Nothing devoid of feeling can want or crave anything. And so we come to a new factor in the creative process—feeling, irritability, sentiency, and the like. Here, in Involution, we will lump them all under sentiency as this implies physical senses mainly, whereas feeling can be emotional—psychic sentiency.

Now if feeling comes from our desire nature and our desire nature is one with astral matter, then astral matter is something that feels. But our theory is that the involutory elements are only potentially and latently what their evolutionary correlates become. (This is that isomeric difference between the planetary and biologic organisms.) And this applies to sentiency as to all other things. Here then is the fact already referred to, namely, that astral matter, the source of sentiency, is but latently and potentially sentient on the involutory side, while patently and actually sentient on the evolutionary, and that the factors necessary to change the one into the other are just those that constitute the hopeless mystery today—matter, pain, suffering, and so on. The moral significance of this we shall see later; it is sufficient to say here that this is the reason for material organisms, because through them alone can this be done, hence the reason for material existence.

Since astral matter is but latently or potentially sentient on the involutory side, it cannot feel at all in the sense we mean by the word—hence its indifference to the suffering of what it creates. As the creative process is one of crude, nay, violent forces, crude and

violent means were necessary to awaken it, and the first of these is shock. But astral matter in Involution was diffuse and nonresistant, and therefore could not feel shock. Thus had the process stopped here, sentiency would never have been achieved, and so materialization was necessary. To have sentiency, we must have something resistant, something that can experience the force of impact, and this is possible only in a material body and due to a law of matter, namely, that two material bodies cannot occupy the same space at the same time. When they try to, we have shock, one of the essentials to the arousal of feeling, and, in point of time, the first, for it began in the jostling atoms of the sun period, and it has never stopped. But why, if love and mercy be our source?

The Ancients knew why, if we do not. There is, for instance, an old Greek legend about an anvil that fell from heaven, and on which the gods wrought man, a living, sentient being. The anvil is matter, a precipitate from heaven, space, and on it the sense-less is beaten into sentiency and eventually the nonconscious into self-consciousness. It was nine days in falling, the nine periods in the creative process up to the animal kingdom, where astral matter becomes really sentient. Here the Greek mythologist is telling us that through an evolutionary process an involutory Insensate became biologically sentient. We find the same in cabalistic literature—the “nine days of Creation,” not six, as in Genesis. And for those who can see it, the Hebrew alphabet tells the same story, the steps from Aleph to Mem, the symbol of matter. This is a *preparatory period*; later we will find others in the creative process.

We see then that matter is necessary to the development of sentiency, and that the first agent employed is *shock*, hardly a kindly instrument. The second is little better, but to see it we must go ahead of our story and deal with it on the evolutionary side.

We will begin with the usual example of elemental life, the amœba, though this is by no means the beginning, for eons passed before astral matter became sentient enough for even this form. But since astral matter is what feels, it is by this that the form, no matter how primitive, knows its needs—food, air, sunshine, and so on. As there is practically no epigenetic consciousness yet, there is no other way, and therefore we can say that feeling is the mode of knowing on the elemental planes. Because of this, evolutionary progress is determined by capacity to feel—a fact not yet sufficiently realized.

A material form, no matter how low, must have food to sustain it. So with an amœba, a jelly-like, almost volatile substance. As food got scarce and the body began to wither away, this now faintly sentient

astral element within it began to feel a sensation of discomfort, or loosely speaking, a pain. We call that pain hunger. When the body was supplied it felt comfortable once more, again loosely speaking, a pleasure, but here, perhaps, only the absence of pain. Thus we may say that next to shock hunger was what first aroused this latent faculty of feeling, and pain and pleasure were its first sensations. In other words, sentiency resides in the astral element and its response to external stimuli is sensation, feeling. I am well aware that this is not according to science, but I am also aware that science cannot explain feeling. "Chemical instability" is the term today, but only for lack of more specific knowledge. The line between chemical and elemental biologic reaction is so fine that "instability" seems adequate for elemental sentiency, but it will not explain adaptability, or even certain mysterious biologic reactions in the animal organism, those of the blood, pancreas, and so on. If we would understand life psychologically, we must follow the example of the physicist in his effort to understand matter scientifically; that is, get down to finer forms of matter than the dense and the physical. And that is all our astral matter is. We know that our body is "congealed energy," physical matter, and that there is biologic energy within it (the etheric), and we often speak of mental energy. Why not then admit another, astral, to account for feeling, emotion, and the like? These are all the one energy, differing only in frequency, vibration. When a form dies, we still have dense matter and cell energy, but it is a corpse. What has left it? The higher two, taking with them soul and mind.

The prime purpose of matter is, of course, a material body, but next to this its purpose is to sensitize astral matter and thus develop sentiency, the basis of all evolutionary life. Here we see that distinction of the philosophers—the Self and the Not-Self, the within and the without, the entity and its environment. The elemental Self is the genetic consciousness plus its faintly sentient astral matter, and, of course, the etheric or energetic; the Not-Self is the physical world without. In the relation between these two lies the whole story of Evolution—challenge, response, adaptation. Though the Self within is the intelligent and potentially sentient entity, it requires the Not-Self to arouse it, and so all Evolution is but a succession of Self-response to Not-Self stimuli. As the Not-Self, matter, causes the Self pain, and pain induces action, as soon as the first biologic spark felt the first biologic pain, life was on its way, "the struggle for existence" inaugurated, and "the survival of the fittest" assured. Out of this came savagery, cruelty, warfare, theft and murder; in other words, evil, to us. And to complete the process, out of evil, or its overcoming, came good—morality, ration-

ality, and the like, which sees the former as evil. Thus in a sense man did create evil, but only because he first created what recognized evil. And this being so, there was neither good nor evil prior to man. But this is not "beyond good and evil," future Evolution, but before good and evil, Involution. Here it is called Paradise.

From all this we see the reason, and a very natural one, for matter, material existence, pain and evil. But what of a Cause that makes the shock of insensate matter and the pain of sensate flesh the way of life and progress? a Cause that founds the upward process on hunger, warfare, carnage and death? Such a Cause is not in keeping with our creeds, but it is in perfect keeping with the facts of nature, and that is why we chose the honest, candid testimony of nature, instead of the intellectually dishonest testimony of man. Nature may be savage but it is not dishonest; it does not bear false witness against its Creator. Ever and always it is trying to tell us that Creator's true nature; its savage shriek against our creed is "his" eternal cry for human understanding. "He" needs our help, our epigenetic reason and cooperation, but we prefer our creeds. And so "the whole creation groaneth and travaileth alone to this day." We simply haven't yet become enlightened enough to see our purpose here is to complete God's "unfinished business"—the civilizing of *his* savage creation.

Knowledge of these things—the true nature of Causation, the reason for material existence, the purpose of pain and suffering, sin and evil—is that knowledge we said the later Hebrew scribes did not possess, and so they confounded all Western thought. Starting as they did with Perfection, and finding themselves confronted with savage nature and human evil, they put the blame on man. He it was who through disobedience to their assumed Divinity brought sin and evil, pain and death into the world. Yet if pain was not intended, why did Divinity make mortal flesh sentient and expose it to insensate matter? If death was not in the picture, why did divine love and mercy put teeth and claws on the tiger, created long ages before man? Those claws were made to kill, those teeth were designed for flesh, not vegetation.

Man may have influenced the animal kingdom, but I don't see how he could have morally corrupted the plants, yet we find this same killer instinct in them also. The sundews and bladderworts live by trapping insects and absorbing them, while some of the larger pitcher plants live thus on birds and mice. And down below all this, the protists in the slime and the bacteria in our blood live by conquest and by murder. Rise a little higher and we come to the Ichneumonidae, those vicious insects equipped with long ovidepositors for implanting their eggs in the backs of other insects. In a sort of

maternal frenzy, the desert wasp attacks the tarantula, stings it, and then uses its body for an incubator. Certain of these creatures sting their victims in such a way as to paralyze them without killing them; and they seem to know in just what part of their victim's anatomy this can be done. Who taught them this? Was it man or God? If it was not so intended, why these unerring instincts, and why these atrocious instruments?

So is it with all God's creatures; they are armed for war, and killing is their business. Shocked at the sight, John Stuart Mill wrote thus: "If there be any mark at all of special design in creation, one of the things most evidently designed is that a large proportion of all animals should pass their existence in tormenting and devouring other animals. They have been lavishly fitted out with the instruments necessary for that purpose; their strongest instincts impel them to it, and many of them seem to have been constructed incapable of supporting themselves by any other food. If a tenth part of the pains which have been expended in finding benevolent adaptation in nature had been employed in collecting evidence to blacken the character of the Creator, what scope for comment would not have been found in the entire existence of the lower animals, divided with scarcely an exception into devourers and devoured, and a prey to a thousand ills from which they are denied the faculties necessary for protecting themselves. If we are not obliged to believe the animal creation to be the work of a demon, it is because we need not suppose it to have been made by a Being in infinite power." (*Demon est Deus inversus.*) Even the saintly Buddha cried out: "If God permits such misery to exist He cannot be good, and if He is powerless to prevent it, He cannot be God." Oh, yes, He can, but not religion's God.

This plight of the animal is the cosmically predestined way of life. Life must live on life, thus making death inevitable. And what endless pain flesh has endured because of it! What savagery it has engendered! For millions of years before man was, dinosaurs tore one another limb from limb, and all for what, if love and mercy rule and pain and death serve no causative purpose? To kill or be killed is the law of the jungle, and this one law strips the Creator of every moral quality man has ever attributed to him. Only a Cause itself devoid of sentiency can account for it—and this, we said, is the nature of the Creative Principle, latent sentiency only, with shock and pain to arouse it. "As above, so below," and vice versa. We see then that God and Nature are not at strife, but only Nature and man's false God concept.

No, God is not a divine prefix to savage nature, and no one intelligent enough to think of the first in terms of the latter can believe it is.

No one sensitive enough to feel for the stricken beast would betray his senses enough to preach it. But our preachers do not think about the jungle and so they tell us that all was peace and quiet here on earth until vile man appeared. The truth is that all is not peace and quiet even now, millions of years thereafter. This earth is still convulsed with the soulless, senseless forces of its Creator, and this time man is the sinned against, not the sinner.

On November 1, 1775, an earthquake occurred at Lisbon, and, according to Ignatius Donnelly in his *Atlantis*, "In six minutes 60,000 persons perished. A great concourse of people had collected for safety upon a new quay, built entirely of marble, but suddenly it sank down with all the people on it, and not one of the dead bodies ever floated to the surface. A great number of small boats and vessels anchored near it, and full of people, were swallowed up as in a whirlpool. No fragments of these wrecks ever rose again to the surface; the water where the quay went down is now 600 feet deep. The area covered by this earthquake was very great. Humbolt says that a portion of the earth's surface, four times as great as the size of Europe, was simultaneously shaken. It extended from the Baltic to the West Indies, and from Canada to Algiers. At eight leagues from Morocco the ground opened and swallowed a village of 10,000 inhabitants and closed again over them." And if Atlantis sank, millions perished.

In April, 1815, a volcano erupted on the island of Sumbawa, some 200 miles from Java. According to Raffles, the sound of the explosion was heard for nearly 1,000 miles and "violent whirlwinds carried up men, horses and cattle into the air, tore up the largest trees by the roots and covered the whole sea with floating timber." Sumbawa had a population of 12,000; 26 survived.

And as far as the telescope can see, the turbulent stars are fighting one another for room in space. Primeval worlds are cosmic monsters like Frankenstein's creation, which, once created, rob the Absolute of peace and rest. The planet Mars is martial only because it is going through the same primeval hell as did earth eons ago. The ancient sensitives felt its psychic influence and so named it for the god of war, and not human war but deistic war. War, they knew, was the way of life and therefore of God. Even the Hebrews admitted this: "God is a man of war." He is, and every human war is a writ of habeas corpus on the Church to produce its God of Peace.

Our peacemakers talk of "economics," "the balance of power," "poverty," "equal distribution of wealth," and so on. Correct these things, they say, and we'll have peace. But your cat has none of these problems, yet, come night, it goes out in the back yard and fights till dawn.

Why can't these creatures just meet, have a good time, and go home? They can't because their Creator put in their nature an instinct to inflict pain upon their kind so that the still insentient astral in them may be further sensitized. And are we not animals too, and do we not need sensitizing? We are and do, and so our little wars, be they ever so great, are but human cat fights in God's back yard, and for the same purpose. War arouses feelings and emotions we otherwise would never experience; its more than peacetime agonies make us more than peacetime sensitive. Indeed, in peace our every effort is to shield our feelings; we shun the sensitizer, and so nature must take care of it.

Whenever war comes upon us, we ask in great surprise: What's it all about? What are we fighting for? And finding no legitimate reason, we say it is for God and country, right and justice; and youth, to whom it is a new and grand adventure, goes out and dies for such as these, not knowing it's all been done a thousand times before, and with the same result—their opposites still rule our world, for lack of feeling.

No human being possessed of civilized sentiency could cause the suffering of even the puniest war, but as this plays no part in the war-maker's plan, why hope for peace? Before a peaceful, warless world is possible, every one of us must become a peaceful, warless entity; we must become harmless toward everything that lives. Since we are not, then we are not ready for peace, nor need we expect it. War is an essential to human evolution, and anyone who stops it without providing a substitute stops evolution also.

There is no reason for war in human society that human reason cannot adjust, but, as in cats, there is in human nature, namely, feeling or the lack of it. Feeling is still the only way of knowing some things—justice, fair play, the rights of others—and so nature must play upon our feelings until we develop that sentiency necessary to civilized being. This we do not yet possess, nor do we know how to achieve it. We think of civilization, progress, peace in terms of mental development only, and so we educate and legislate, but mental development alone ends only in disaster—cold, scientific machines driven by brutality. The result is that, given some economic or religious pretext, some insensate brute rises to power and drives his sensitive betters "into the jaws of death" and "the mouth of hell," and with them our prayers and our preachments, our education and our legislation.

Mind alone is not enough. It wasn't lordly mind that put an end to cannibalism, slavery, crucifixion and the Inquisition; we got rid

of them only when they began to turn our stomachs—feeling, sentiency. The mind already knows the futility of war, but the mind cannot feel; only the astral, now the emotional, can do that. The mind already knows that all history is but a tale of warfare, but it cannot learn peace from other men's pain. History teaches us nothing; from Marathon to the present moment its lessons have all been wasted upon us, and wasted because we are not yet biologically capable of peace. Should you doubt this, look around you. Our whole business world is but the warfare of the jungle carried on behind desks and counters instead of rocks and trees. Its predatory instincts have made the world a battlefield and the human soul a gangster. In it we daily practice "man's inhumanity to man." When you have been hard and merciless, you have only to say, "Well, that's business," and straightway you are absolved.

And what better is our social world? The heartless indifference of one half to the other's grim "struggle for existence," the snobbish seclusion of wealth from the very sight of poverty—these are not proof of human superiority but only of animal priority. The animals care not if their neighbors starve, and as long as humans care no more, what are they but human animals? With all their human inadequacy, they don't know what to do to "kill time," and so they go out and kill something else. No gentleman's holiday is complete unless something dies; no sportsman's home has "atmosphere" without an array of trophies. But trophies of what? The hunter as well as the hunted, the killer instinct still rampant in him. And then we wonder why we have war. As long as human beings can kill animals for pleasure, they will have to kill one another for necessity—civilized sentiency.

Elsewhere we said that Evolution keeps pace with feeling; why then don't we cultivate it that we may no longer inflict upon ourselves the suffering of the primitive? As long as we remain ignorant of nature and its source, we are but her gullible victims. War itself is but her ruthless sensitizer. This understood, perhaps we will look for some biological as well as moral equivalent for war; we may even make sentiency an objective instead of torturing animals for pleasure, and hardening our hearts to be a business success.

If we must be hard and cruel, let's learn what we should be hard and cruel toward—not things that feel and suffer, but the cruel, insensate realities, life itself, the ruthless forces of nature, and the monstrous Cause of it all. Toward these dumb, senseless things, be "hard as nails and twice as tough," but to all things that live and feel, be kind, be kind.

THE QUATERNARY



THE SIXTH ELEMENT, ETHERIC MATTER

*Seest thou the boundless ether there on high,
That folds the earth around with dewy arms?
This deem thou Zeus, this reckon one with God.*

EURIPIDES

WE SEE THEN THAT MATTER IS NECESSARY TO FEELING, AND FEELING, with all its pain and suffering, a part of the creative process. But the Creative Principle cannot produce *dense* matter yet; its rate of vibration is much too high. That rate must therefore be stepped down. And this is the purpose of the intermediate planes and elements. They are the *scala cœli*, or "ladder of heaven," by which the creative forces descend and ascend—the biblical Jacob's ladder. Each rung is a new element, and, in the downward process, vibrates at a lower rate. Thus by lowering the vibratory rate of astral matter, Number 5, etheric matter, Number 6, is developed, which, as with each chemical element, has its own potential and those of its antecedents within it. This explains something that science names but cannot explain—"the nervous ether." This element is "nervous" because of its astrally sentient potential. Such a description, however, does not convey the full significance of this process; it covers only the *modus operandi*. But there is also a *modus vivendi*, for this is cosmogenesis, and like biogenesis it is a process of growth, the growth of a cosmic body, with *all* the potentials of being. We might even say, the growth of a god, and this god, our source and Creator. The prereligious Ancients were well aware of this, and, according to Socrates, the first gods worshiped by man were the heavenly bodies, gods only when personified, and worshiped only when priests took the place of Initiates and religion the place of enlightenment.

As we are now approaching the plane of *visible* cosmic bodies, we should think of this etheric element here in this monogenic process not as "boundless ether," but as a vast globular field of invisible

energy, not even electrons or protons as yet. Actually there is nothing here but sixth-plane electrons, positive and negative, the future proton being but a seventh-plane condition of a sixth-plane electron. Since, however, these terms, electron and proton, are now well established for seventh-plane matter, we might call the sixth-plane units pretons, leptons or quantons, meaning still smaller ones. Collectively they constitute the element Dr. Irving Langmuir called "the quantel," that a priori energy beyond even the electron of science. This is still free energy, yet, according to science and fact, vastly denser than so-called dense matter. Being composed of energy units inconceivably fine, they are inconceivably compacted. Not yet caught in the web of matter, their motion, though circular, is wide and free; not yet subject to the laws of physical attraction, or gravitation, they remain separate and distinct. Yet since the positive and negative factors existed from the beginning, they too are positive and negative, and on the lowest subdivision of this sixth plane they become electrons and protons, and beyond this atoms and molecules, and, *en masse*, dense matter. This constitutes the seventh plane, and all visible matter in the universe belongs to it.

How this free, invisible ether becomes dense, visible matter is still one of nature's secrets, yet nature is not secretive; she gives as soon as man can take, and some day he will take this secret also. In his usual obstreperous way he is already at work on it—"fission and fusion"—and now let's hope his "fission and fusion" will put an end to his "feudin' an' fightin'."

According to science, matter is "congealed energy," the result of proton and electron forming mass, a mass that, compared to ether, is rather vacuous. As some one has put it, "Matter is a hole in the ether." True, but not original; from a book said to be twelve thousand years old, we read that in the creation of matter "Fohat digs holes in space." Fohat is the creative energy, and to do this it sets up "whirling centers of force" in the ether, and these, drawing other centers to them, produce matter. When understood, this explanation is identical with that of science, for these "whirling centers of force" are energy's now rotating positive proton centers attracting to themselves equal quanta of negative electrons. The result—atoms.

The basis of the material atom is the proton, and a proton is etheric energy vibrating at its lowest rate. Here the latter's wide, free orbit is contracted, its volume condensed, its motion, rotational and magnetic, of which more later. This results in geometric configuration, definite lines of force around which incrustation takes place. This is the basis of crystallization, and so an atom is crystallized ether.

Now a crystal is less dense than the free energy or ether; result—the aforesaid “hole in the ether,” that “hole” that Fohat digs. This comparative vacuum would therefore be under tremendous pressure on all sides from the ether, just as an object sunk deep in water is under pressure on all sides. In this condition the electrons without strive to fill the abhorrent vacuum, but the nucleus being positive will permit only negative units to approach, and then only its own energy equivalent. In the initial stage only one electron out of incalculable myriads would succeed in uniting with a proton—something like the perhaps questionable single male germ uniting with the female. This single union of proton and electron was the first *match made in heaven*, space, the result of which was hydrogen, the chemical substantive of the 92 elements. Now, as the proton has a centrifugal as well as a centripetal force, the revolving electron would be kept at its respective distance; thus a still greater “hole” would be formed—a positive center surrounded by an electrical field consisting of but one negative unit revolving about the nucleus. Much too much space for so small an entity, hence the abhorred vacuum. As similar compound units formed, they would be forced together by etheric pressure; the result, a vast field of hydrogen gas instead of ether.¹ As contraction increased, the pressure would increase; and pressure causes friction, and friction causes heat. Thus squeezed by surrounding ether incalculable particles collide with incalculable frequency, until at last the gas becomes incandescent, luminous and hot. Thus out of the womb of time and space a sun is born—a cosmic entity whose purpose is to transmute the “quantel” into the chemical.

He who knows this single fact understands Creation, God, for the sun is the Creative Principle at a crucial stage between the visible and the invisible. On either side lies an eternity, to us, Involution and Evolution. The sun-earth stage is where they meet. This is the crucial point, and all ancient mythologies made much of it. It is the theme of their solar heroes. And how very appropriate is the word “crucial” here. Its root is the same as that of “crucible,” also “cross” and “crucify.” Why? The Ancients knew; we moderns do not. Originally the word “crucible” meant *a lamp suspended in space*—and what is a sun but just that? The sun is the crucible in which cosmic substance is transmuted into dense physical matter, the cross of life. Thus out of this crucible comes the cross, matter and material existence, on which life is crucified as per our last chapter—another hint of ancient wisdom in ancient words.

¹ This transformation is neither sudden nor total but continuous during the lifetime of a sun.

Cosmic bodies while in the sun period are El Shaddai—terrible and violent power. But where do they get that power? From science we learn of the tremendous energy locked up in the atom. Consider then the total energy in all the earth's atoms. But the earth did not always exist as it now is; where then was that energy before it got into the atom and earth? Between us and the answer science itself has thrown a smoke screen—nebula, planetesimals, and so on. These are not the source of worlds. The source is cosmic energy, which for eons was comparatively free in a solar and presolar entity. From this we can see what a tremendous power a cosmic body is before its mighty spirit is subdued by the congealing force. Little wonder we called it a god. Only recently has science learned that matter is but "congealed energy," another fact well known of old and reduced to a myth. This congealing force is none other than Medusa, the "men" she turned to stone being but a personification. In Hebrew mythology, she is Delilah subduing Samson, a solar symbol.

Today, she is at work on that "man" Helios, an entity midway between free energy and dense matter, but as yet its dominance is of the former, not the latter. Thinking only in terms of matter and its attributes, mass, weight, density, and so on, the scientist has figured out by gravitational proportions the approximate weight of all the planets, and, as these are sovereignly controlled by the sun, concludes that the sun has equal or greater mass, weight and density. I suggest that he figure in terms of magnetism, not gravitation. The sun has no such materiality yet, nor does it need it. Dynamic equilibrium does not depend on matter, but on an energy equivalent, here magnetic, not gravitational. This, standing as the coefficient of its matter, is the key to the sun's sovereignty. Cosmically, planets have no weight; weight exists only on and around planets. Therefore it is not planetary weight the sun equates. On the scientific assumption, the sun's gravitational pull is 27 times that of the earth, and yet gases (the solar prominences), which under this gravitational stress would fall 230,000 miles in a half hour, remain aloft sometimes for months.

The sun is still more electronic than atomic, and according to modern physics the electron has no appreciable weight, yet its volume is some 1,845 times that of the proton. And this is the nature of the sun—volume not mass, magnetism not gravitation. It is the space-volume that is deceiving—864,000 miles in diameter, but the goal of a sun is a planet, and when this tenuous volume is condensed and solidified it will be of no greater mass than other planets. So with Jupiter.

According to Sir James Jeans, the solar process is "mass into

energy," the ensuing entropy (loss) spelling doom for the solar matter. With all due respect for a great scientist, it is prephysically, the reverse—energy into mass, the entropy of "fusion" being but a later chemical by-product providing light and heat for its satellites. Science is aware of this loss and knowing of no compensatory gain concludes that the solar matter is foredoomed and we with it. The truth is, the sun has still a great deal of matter to create, a task so vast it will remain a sun as long as its planets need it.

The sun's seemingly inexhaustible energy comes not from its own material content primarily, nor even from the hydrogen field, but from the vast, invisible etheric substantive, element Number 6, as yet but half exhausted. When this is all transmuted into hydrogen and the hydrogen into some hundred-odd chemical elements, the sun will cease to be a sun and a new phase of its life will then begin—and so to this phase of it.

Up to the sun period, the creative process is an invisible one, and so quite unknown and unrecognized today; from here on there is another, a visible and obvious one, as little known and realized as its antecedent, namely, sun, planet, moon, asteroid, and so on.* These various cosmic bodies, wholly dissociate in our minds, are not different species in a divine economy, but only different stages in the one purposive process—the making of a life-bearing planet. This is the goal of all cosmic bodies, and every one of them is either this or this prior to, or subsequent to. In this, a sun constitutes the highest subdivision of the 7th plane, and its work is that of transforming the primal gas into the many, and finally their mineral compounds—the homogeneous into the heterogeneous as in the beginning. In this way the sun is laying down within itself the physical basis of a future planet, world. Already our sun has produced some sixty-odd elements identical with this world's, with some sixty-odd more to go. By the time these are developed, its etheric substantive will be consumed and solidification will follow. The result—"a new (world) in the firmament to (life) and glory born."

But this is not all the sun is doing; it is also laying down within itself a future moon. We generally think of the earth and the mineral kingdom as identical, but this is hardly correct. The body of this earth is a duality; broadly speaking, it consists of an outer mineral coat and an inner slaglike core. Both of these were created in the earth's sun period, but their densifications were not simultaneous. What is now the outer mineral part was then the luminous solar gases. One half

* See Diagram, p. 55.

of the earth's crust consists of oxygen; as high as 90 per cent of some minerals is this and other gases, while water is wholly hydrogen and oxygen. And all of these were formed in the earth's sun period—and out of pregaseous energy.

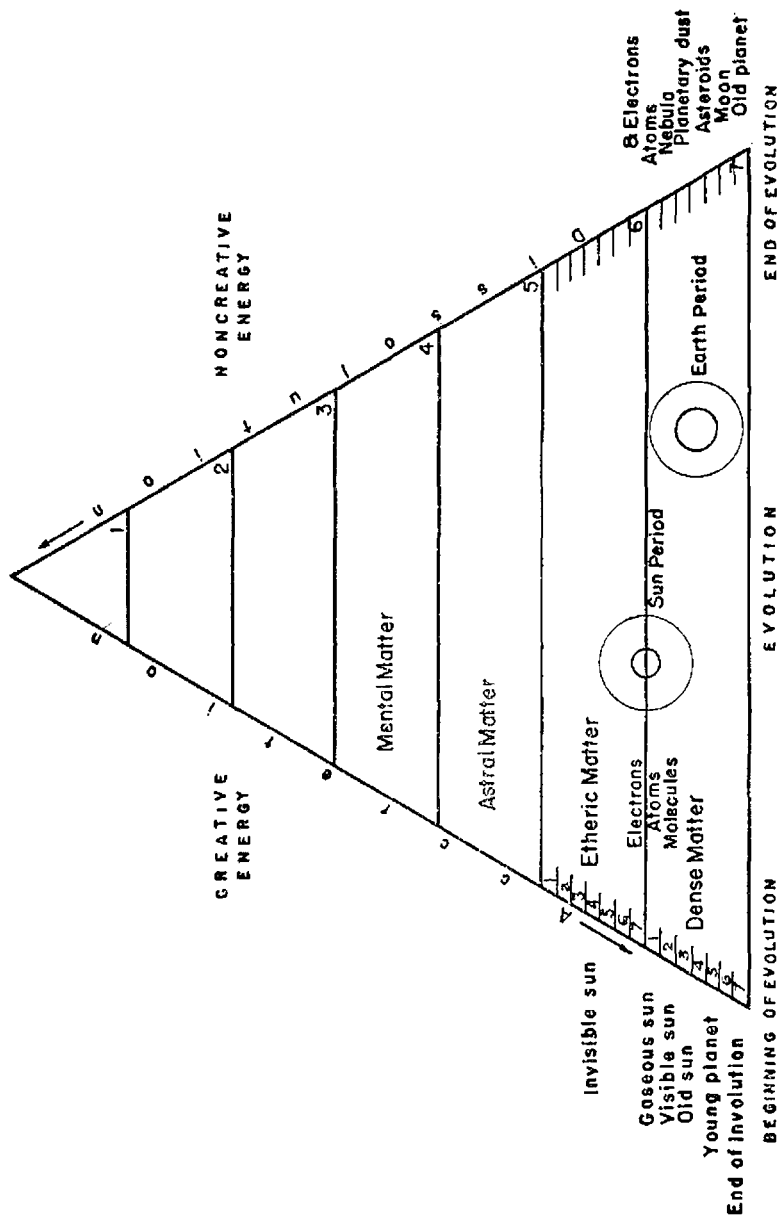
Thus the mineral kingdom is a vast concentrate of cosmic energy, the release of which constitutes the dynamics of Evolution (see Chapter VIII). Minerals also contain the genetic consciousness, and as these two, consciousness and energy, constitute the Life Principle, we might call minerals the planetary genes, that is, in their physical part. Now as all minerals are potentially radioactive, consciousness and energy are subsequently released through radiation, and the life of a life-bearing planet is proportionate to the process, developed more fully later. As the mineral kingdom is eventually all radiated away, the core alone remains, a lifeless corpse in space, namely, a moon. Sun, planet, moon—this is that visible sequence so long unrecognized.* It is also Brahma, Vishnu, Siva, sequentially.

The mineral layer of this earth is a precipitate of etheric matter distilled in that cosmic crucible, a sun; the slaglike core being the refuse heap. That such a core exists is now recognized by science, and stated thus in Science Service: "Earthquake experts have found both compressional and shear waves reaching recording instruments through the globe from distant tremors. From their behavior, they have learned conclusively that there is a definite core to the earth—about half the diameter, some 4,000 miles." This is a future moon, slaglike, pock-marked and lifeless, thus neither molten, as some contend, nor dense and ironlike, as others assert. Neither extreme fits the respective theory nor accords with phenomena, but such a core as we postulate would—slaglike, hence light, solid yet without mineral density.

Some argument also exists about the cause and origin of the moon's craters and mountain peaks. One theory is bombardment by meteors. This might cause pockmarks but not high peaks beside them. No, this was "an inside job." These lunar irregularities were formed in the moon's own post-solar cooling-off period: the craters by still-hot matter bubbling up to the surface, somewhat after the manner of sunspots; the peaks by ejections somewhat like solar "prominences," caught in the grip of the congealing mineral layer, a case of "arrested motion." At the end of its planet life, the minerals were radiated away leaving the slaglike peaks. From here on the disintegrative process is not one of radiation but of disruption, by dynamic stress and strain. This reduces a moon to asteroids and dust, in other words, nebula, like Perfection, last not first.*

* See Diagram, p. 55.

THE ABSOLUTE — INACTIVE ENERGY



LIFE HISTORY OF A COSMIC BODY

And so if we would know what the core of our own earth is like we have only to look at our own moon. But why should anyone do that who does not know the creative process? Today, this is not known, and so we have only ridiculous theories to account for our nearest neighbor—a cast-off from the earth or sun, though the process has never been witnessed; mud knocked out of the Pacific Ocean by a colliding planet, though the moon is lava, not mud. And for its markings, bombardment by meteors, though Mars shows no such effects. As for solar systems and galaxies, only more vain speculation—nebula, planetesimals, solar collisions, exploding suns, and galaxies made in a minute. As an illustration of this purely speculative Cosmology, we quote the following from the late Sir J. Arthur Thompson, scientist: "No doubt our sun was once vastly large, before it became the parent of its brood of planets; no doubt the moon was once born of the earth, or arose according to another theory, as a dwarfish twin sister; perhaps a star passes through a kind of life-history, from brilliant giant to dark dwarf; and perhaps the numerous double stars may once have been single. . . . But if a giant star shrinks and degenerates into a cold dwarf, what becomes of it then? This seems an almost unanswerable question. . . . Perhaps it is unnecessary to suppose that stars actually die out. Perhaps they explode before they die—explode into dust and vapor, bringing our thoughts back to a diffuse nebula again." Sir Arthur should have said, bringing our nebulous thoughts back to dust and vapor again. A theory that needs so many ifs, buts and perhapses needs revision. It does, however, serve one useful purpose; it shows how far our science still is from the heart of the cosmic "riddle." We said Western man is incapable of solving it.

A corollary of such theories is that suns exist solely to light and heat their *cast-off* progeny, and explode when this is accomplished. But, according to Sir James Jeans, "Even after their long lives of millions of millions of years, only about one star in 100,000 can be surrounded by planets born in this way." Yes, "born in this way." But if suns exist only to light and heat their planets, and only one in 100,000 has any, what do those other billions of planetless suns exist for? If furnishing light and heat is the sole purpose of suns, they are certainly *sui generis*, for there is in nature no such thing as purely subservient being. All things do subserve, but this is but a part of nature's economy, not the reason for existence. So is it with the sun; it is, we repeat, a distinct and separate entity, going through its own distinct and separate process regardless of whether there are planets to subserve or not. Nor will it explode or become useless matter when its heat and light give out.

A sun is a planet in the process of becoming. Such is the lord of our solar system today—a future planet, a forlorn moon. The earth today is a planet; but it was not always so; it was once a sun. It was not, therefore, cast off from our sun; it is older by trillions of years than the sun; indeed, suns are the youngest visible bodies in the universe. The earth today is a life-bearing planet, but it will not always be such; it will some day be a moon. Our moon was once a life-bearing planet; it was not, therefore, “cast off” from the earth or the sun; it is older by far than either of these; in fact, moons are the oldest globular bodies in the universe. The moon is the last remaining member of an independent system, when our earth was a sun. Jupiter with its swarm of moons was such a system once, a solar family when Jupiter was a sun and its moons were planets. And some day all our planets will be moons about a planet that is now our sun. In fact, Mercury is already moonlike.

Yes, strange as it may seem, that bright god Helios will yet become a dull and somber Erda, whose terra firma will be but condensations of solar gases. Here we see the true nature and purpose of suns; they are the transmuters of cosmic energy into chemical matter—a fact known ten thousand years ago and likewise reduced to a myth: “Prometheus was the first to transmute atoms fit for human clay.” And Prometheus who stole fire from heaven and brought it down to earth is but that fire personified. When in due time his work is done, that cosmic energy will be imprisoned in matter, and this is “Prometheus Bound,” on that rock called earth.

This being so, it was a sun that created this earth and not the God of religion, a matter of trillions of years, not days. And instead of a Garden it was a Gehenna, all of which a cunning priesthood obscured.

During the reign of religion such knowledge was unknown and unknowable, but we who have learned about cosmic energy, atom bombs, and fall-out can form some idea of what a dead sun is like. Such a body is a cosmic bomb, radioactive and deadly—a possible source of cosmic rays. As such it must wander alone in space until its radioactivity subsides, a matter of billions of years perhaps.* Now this is not just supposition; the Ancients knew this fact and left it to us in their mythology. They knew that cosmic bodies that had lost their solar glory and were not yet life-bearing were evil Beings, not in the moral sense but in the purely dynamic sense. They therefore gave them names implying evil, malevolence and like qualities. Later, they were called “spirits.” Could our scientists understand this ancient lore, just one

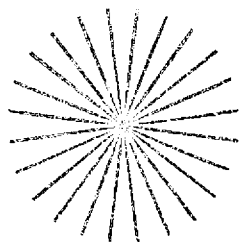
* Because of this the outermost planets are still hot; not “icy balls” as now assumed.

word from it would reveal to them the error in their theory of the solar system's genesis. That one word is Apollyon—"chief of the wandering spirit," and Apollyon is but a dead Apollo, the sun. Still others are Abaddon and Asmodeus. It was because of this preattached wandering that the Ancients called planets "wanderers," and not, as we assume, because they wander about among the fixed stars. This is not justified, for once within a solar system they do not wander, but follow fixed and definite paths.

Just here we might add another touch of ancient wisdom, likewise misunderstood. While in the cosmic crucible, the Creative Principle is the Ancients' "god of fire," electric, not combustive. Each race had its own—Vulcan, Hephaestus, Agni, and so on. Taking this literally, as usual, our metaphysicians insist there is another planet nearer to the sun than Mercury, namely, Vulcan. But not being able to see it, they say it is occulted by the sun or else an invisible world. Here they are both right and wrong. The sun *is* Vulcan, the Titan god of fire, and he is forging in his furnace the armor of a world—dense physical matter. And this is the planet Vulcan, invisible because within the sun itself. A sun is a cosmic entity in the Vulcanic stage; a young planet is in the Plutonic stage, and an older one, with oceans forming, in the Neptunic. This is the meaning of these henotheistic gods—stages in the creative process. Ah, but you say this is false pagan theology, not the "revealed truth" of the scriptures. Yet how does it differ from this "revealed truth"—El Shaddai, Yahveh, Jehovah, the Elohim, angels and archangels? These too are sequential forces in the creative process; the only difference is that the scriptures left out the process. As the origin and genesis of solar systems was quite unknown, they left that out also.

According to past scientific thought, a solar system is the result of a sort of "spirt and spatter" process following the collision of two suns. Today, it is just a part of a cosmos made in a minute. Is it not more logical to suppose that the formation of a solar system follows the same law and process as that of the sun itself? It is; the creative law is one, and it is consistent throughout all nature. To understand this cosmic aggregate then, it is necessary that we know something about the cosmic forces that govern it, particularly magnetism and gravitation. These are the *dynamic* determinants, and so we should ask ourselves: What is magnetism? What is gravitation? And what is the difference between them? Briefly, they are not two forces but only two aspects of the one force, Creative Energy, differing only in *dynamic* qualification.

Gravitation is the principle, and, according to definition, that force that causes objects to fall toward the center of the earth. Gravity is its specific application, determined by mass, weight, distance, and so on. As the atom has mass and weight, it also has gravity, and this being so, the earth's gravity is but the sum of its atoms' gravity, an aggregate result of this one, original get-together force, gravitation, which first drew the diffuse involuntary etheric matter to a point we call the earth. In this process all the atoms in a given line would build up a radial force to the center as shown in the following diagram.



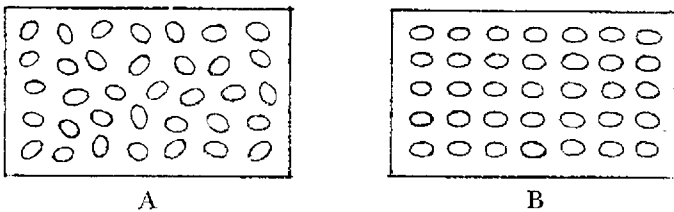
But here each line of force would be met by an equal force from the opposite direction; the result—a neutrality like the atom itself. But not a cosmic neutrality; an entity, rather, whose cosmic influence is felt by similar entities directly proportional to the mass and inversely proportional to the square of the distance. This is gravitation, and this, we are told, is the universal force governing planetary relations as well as objects on planets. We wonder. We also wonder at the theories based upon it. According to a recent one, gravitation is due to a peculiar "structure of space," and matter is "strained space." Might it not be more correct to say that the peculiar "structure of space" is due to gravitation, and that matter is strained energy in unaffected space, cosmically speaking? The ancient dictum, "Nature abhors a vacuum," is true only where there is no vacuum, namely, within the strained vortex of a planet's dynamic field. As interstellar space is free of this, there is no abhorrent vacuum there. Thus galaxies do not rush in to fill it; they remain at their respective distance—and in spite of gravitation.

Now there is only one way for energy to escape the "strain" of dense matter, though not the planetary vortex, and that is by freeing itself from dense matter; and this it does eventually through radiation. In due time, millions of years, this energy escapes from matter and forms itself into an aura about the earth; and here is where *planetary* magnetism comes in, an outward-tending force and hence a possible factor in interplanetary relations. Be this as it may, in things cosmic, science

has not yet begun to think in terms of magnetism, but only gravitation. Yet we know that the sun is a powerful magnet, and so is the earth. What then is the difference between these two magnetic forces? To answer this we must return to the proton.

The proton is the nearest approach to physical matter, and thus the lowest of all the involutory states of energy. And we said the descending process was a matter of decreasing vibration. Now if the proton represents a lower vibration than the electron, why has it here, in dense matter, become dominant and designated positive? Because at this critical point a new and very significant factor enters in, namely, rotation, here atomic. As we said, prior to crystallization the motion of electrons and protons was wide and free; thereafter it is concentrate and rotational. Here displacement gives way to placement, freedom to captivity. The positiveness (dominance) of a proton is therefore due, not to its lesser vibration, but to its greater rotation, inducing atomic magnetism. Vibrationally, a 7th-plane proton would be negative to a 6th-plane electron or proton. In the transforming process, sun to planet, the protonic part of solar magnetism becomes planetary gravitation, hence the negativity of planets. The electronic compliment becomes negative planetary magnetism, and it is this that positive suns attract.

An atom is globular, electrical and rotating on its axis. It is also magnetic and its magnetic influence *extends outward* beyond its physical periphery. So is it with the earth. Just as the earth's gravity is the sum of its atoms' gravity, so is the earth's magnetism the sum of its atoms' magnetism. And these two forces are one, planetary energy with this distinction—different polarization.



Any electrically charged body spun about in space or tapped with a hammer becomes a magnet. The reason now assumed is that the tapping or the spinning motion, since it affects all the molecules similarly, aligns them and their forces similarly, the alignment being, of course, parallel to the axis of rotation.

In the above diagram, *A* represents the condition of the molecules and forces before they are tapped or spun about; *B*, their condition

afterward. In *A*, the molecules are in a helter-skelter condition and the electrical force is likewise. In *B*, they have been straightened out by tapping or rotating—molecular *streamlining*. Now apply this to the earth. We know the earth is an electrically charged body, and also that it is rotating. May we not infer then that it became a magnet through rotation—*planetary streamlining*?

The alignment of the molecules does not tell the whole story, however, because a physical particle is not wholly physical. The “captured” electrons are not, and neither are the free electrons (etheric energy) within and between the molecules—and there are such in matter. In that body of matter we call the earth, much of its energy has freed itself and has now become an electrical field about it. Planetary magnetism is due to the alignment of this entire electrical force as well as the physical molecules.

We have then two factors here: the physical protons and the metaphysical electrons; the one giving to an entity body and substance; the other, life and personality. Would it be just too simple to be true to say that herein lies the difference between gravitation and magnetism? More definitively, that gravitation is protonic and radially polarized energy; magnetism is electronic and axially polarized energy. As the two are basically equal and their quanta depend on mass, perhaps we have been confusing the one with the other. Planetarily, the direction of gravitational force is inward; why then should it be felt outward, to vast distances? The direction of magnetic force is outward; why then shouldn't it be felt outward, to such distance?

Gravitation exists only within the auric “ring-pass-not” of cosmic bodies. It is a phenomenon of physical, that is, molecular and protonic, matter; beyond the protonic state gravitation ceases to function. Gravitation is synonymous with weight, and science is now confronted with the conditions in weightless space. Get out to this point, where weightlessness begins and gravitation ceases. In the case of our world this is a matter of two to three hundred thousand miles, but the entire solar system is a magnetic field, a matter of billions of miles. Thus the Pluto-Sun relationship is not gravitational.

Gravitation belongs to matter, not space.² Had a planet mass and weight only (protons), it would not influence other planets, but as soon as rotation generates enough magnetism in its electrons for it to become positive or negative to other bodies of opposite sign, it in-

² In the now imagined interplanetary travel, centripetal gravitation is the monster we have to overcome. To accomplish it we resort to violence—rockets propelled by tremendous force. To travel space with controlled ease we must learn to build machines that operate on interplanetary magnetism.

fluences them and they, it. This is magnetic attraction, not gravitation. In fact, gravitation instead of holding cosmic bodies together, is that which keeps them apart. Their mass consists of protons, and protons repel one another—if so in atoms, certainly then in cosmic atoms—suns and planets. They do, however, attract their opposite electrons. In sun-planet interaction the two forces determine orbit (placement) and angular momentum, the orbit being the point of balance between them. It is not balance between two gravitational forces but that between the linear velocity of the planet and the magnetic attraction of the sun. And so, we repeat, the sun's sovereignty over the planets is not due to its physical superiority but to its greater free energy, and now we add rotation inducing magnetism.

A sun is a cosmic magnet, and this, we think, is the key to the formation of solar systems. If planets are cast off from suns and gravitation alone determines placement, why are the larger planets the more remote and rotating faster? Of course, their greater momentum would project them farther but their greater gravitational attraction (?) would bring them back closer than the smaller ones. Why then the reverse? The reason is that they were not thrown off as fiery masses from the sun but indrawn as semi-suns themselves, the sun-planet stage. Being more sunlike, the outer planets are larger because not yet condensed, and they rotate faster because of their tremendous pre-planetary, that is, solar impulse; but being younger as planets, their negative planetary magnetism, due to *dense matter* polarization, is less developed, and so they remain remote. The rotation of the smaller and inner ones is less because they have lost more of their initial impulse, but being older as planets their dense matter and aura are more definitely polarized, and hence more subject to the opposite force in the still electronic sun. This is magnetism, not gravitation, and on this solar systems are formed. Is it not so of atomic systems? It is not merely the mass and weight (gravity) of the proton that holds the electrons to it. It is its energy polarized by rotation. This energy, positive in sign, attracts the negative electrons that are ingressed as nuclear charges—and the ingression is always from without. As these alone would overbalance the proton, other protons are acquired; this, in turn, invites other electrons from without, and these are drawn inward forming sequential orbits. So is it with solar systems.

In other words, as long as a cosmic body is in a presolid state (a sun), it is positive and self-supporting; when it becomes solid it also becomes negative. Here an aspect of its own form-creating consciousness emerges to create organic forms. That it may do this, it relinquishes to another positive sun the task of supporting it physically.

This is a sun's *subserviency*—support of dense, negative bodies in the second phase of Creation, namely Evolution.

Through vast ages of condensation and incrustation these lose their self-sustaining, that is, solar power; they become inert and negative, thus objects of attraction to a still positive sun. Such an entity is indeed a planet, or wanderer, for it wanders through interstellar space alone and invisible now because it has no light of its own and not yet near enough to reflect the light of a sun. Eventually, however, it feels the influence of a mighty magnet, the nearest sun. Slowly it approaches; it alters its course and adjusts itself to the ecliptic. Finally it moves definitely with it—"blessed event," an addition to the family. As far as is known definitely today, Pluto is the most recent addition, so recent, in fact, that its orbit is not yet well adjusted to the ecliptic. Give it time, however, and it will conform like all the rest. And give us time and we will discover still others.

There is a belief that all the outermost (trans-Saturnian) planets are additions long subsequent to the others. If so, each would have its affect on the solar system, and thus, perhaps, produce the great recurrent earth changes. A magnetic force would also determine the number of planets in a solar system. While the solar-satellite forces balance, no additional body could enter, but as the inner planets lose some energies entirely, a solar margin would arise affording sustention to a new member. To revert to the atom-solar analogy again, the number of electrons determines the nature of the system, that is, the element. The addition of one more electron changes the nature of the system—and the addition is always the outermost electron. So with a solar system. The number of planets determines the nature and status, and the addition of another changes both nature and status—and this also is from without. This you may classify as the now scientifically rejected "Capture Theory," if you wish; it matters little, for when science deals with the creative process, accepted and rejected are pretty much alike. It does, however, accord with natural laws and processes, which is more than can be said of the scientific theories. All organisms are *endogenous*, developing from within outward, and worlds are *organisms*; but all organizations are *exogenous*, developing from without, inward, and solar systems are organizations; therefore the planetary drift is inward, not outward. The whole planetary sequence of our system, from Pluto, the youngest, to Mercury, the oldest, will, when factually known, corroborate our theory.

It is commonly assumed that the Ancients knew only the seven inner planets, yet even the semi-Ancients knew there were others. Pythagoras

(540 B.C.) said there were ten bodies in our solar system. Democritus (400 B.C.) had a system of sixteen orbits. According to the Babylonians, there is a planet beyond Bel, now identified as Pluto, and beyond Bel another called Ninus. The Ancients were also aware of this ingressing and upbuilding process and called the older seven members "the sacred planets," not because they did not know about the others, but because these seven represented the seven sequential stages and elements in Involution. As our world is the sum of these, it went through them all, and also all the stages of the outer planets. Someday it will also go through those of the inner, Venus and Mercury, science notwithstanding.

As our scientists today have no knowledge of the creative process their names for newly discovered planets have no significance whatever. Pluto, for instance, is so named not because of its place in this process, but because it happens to contain the initials of this planet's John the Baptist—Percival Lowell. And what has Percival Lowell to do with a planet's placement? If these classical names are to mean anything, Pluto should have been called Erebus, and Neptune, Æther.* Somehow, by hit or miss, Uranus received its proper place name.

And what of our astrologers and metaphysicians? Were they cosmologists as they should be, they would have rejected this fortuitous name for the newcomer. Instead they meekly accepted it and ominously prognosticate on the inference. Were Shakespeare living today he might well ask again, "What's in a name?" "Guilt by association"—and such is our wisdom-knowledge today. What we need is a metaphysical extension to physical science. Lacking this, Western man, as we said, cannot solve the "riddle of the universe," or even make sense out of life.

The immediate cause of this ingression process is, of course, dynamic—mass, weight, density, and so on—but the primary cause is what produced these, commensurate with its needs—the Creative Principle. This is the real cosmogonical determinant and the key to planetary placement. Thus the position of planets in a solar system is not due to solar origin or ejection sequence, but to the age, condition and requirements of their own Life Principle. As long as this exists upon them, satellites move inward toward their primaries. When their evolution is over, and the moon stage is reached, they move outward. But what of it then? No life remains upon them. Ingression is always commensurate with the life force and its needs; egression with the need of its cast-off vehicle, here dissolution. Here also is the only "cast off" there is.

* See the Greek myth of Creation, p. 321.

Elsewhere we spoke of "preparatory periods"; here we come to another. This vast ingression period constitutes a time of planetary preparation for life and its evolution. In it takes place the adjustment to the ecliptic, the radiation of the so-called *lost* but biologically necessary elements, the formation of the earth's atmosphere, aura and oceans, of which more later.

Most people assume that the earth has always been at its present place in the solar system, and that life appeared on it at that time in its own cooling-off period when its temperature became compatible with organic forms. This is far from the facts. This earth was at one time beyond even Pluto. From this we can gain some idea of the vastness of this preparatory period by computing the time required for a planet to progress inward from Pluto to Mars; and before that, for a dead but hot sun to cool down to a cold and lifeless planet. Helmholtz calculated the time required for a planet's temperature to drop from 2,000 degrees C. to 200 at 350,000,000 years—and solar temperatures are in the millions. Later, for billions of years, a planet is wrapped in ice and cold as Jupiter and Uranus are today. And here is the "icy ball" scientists tell us the earth is coming to, as misplaced as their nebula, and the preachers' Perfection. But the "icy ball" in this case is all a part of the preparatory period. For billions of years a young planet needs, not heat, but cold to cool its own solar fires; therefore it remains remote. As it progresses inward, the "icy ball" becomes a watery ball as Neptune does his bit. Yet heat, we know, is necessary to the quickening of life; it is not, however, a planet's own heat that quickens it; it is that of its "paraclete," an external sun. Therefore it comes inward to be warmed and wakened into life. This begins approximately at Mars' present position. As yet this planet is not ready for advanced forms of any kind, and so when someone talks of Martian invasion or "flying saucers" from Mars, discount his theories; he does not know the creative process. And neither does the public, and so it can be panicked by an imaginary invasion.

And now we can see why solar systems are necessary, planetary independence notwithstanding. Energy reduced to such a low vibration as that of cold, dense matter needs help. Again in the electron we have a fair analogy. An electron alone and dissociated from any other particle of opposite electrical sign can neither absorb or transmit energy. To be an active entity it must be associated with another particle of opposite sign; in other words, part of an atomic system. So is it with mice and men, and so with worlds as well. To become active a planet must become part of a planetary system, its sign balanced by the opposite sign—and we said a sun is positive, a dense planet

negative. When the latter has created an atmosphere, the vibrations from the former produce heat, and thus condition the environment for the Life Principle, now freed by radiation from its deathlike sleep in matter. On the outer planets this is still asleep, but as they move inward it will awaken, emerge and create. This emergence, resulting from organization, is the first in "emergent evolution"—new functions, new possibilities not possible to constituents alone and unorganized. Organization, however, is not itself creative but only demonstrative; the true creative factor is the genetic principle inherent in each world.

And now having become an active part of a solar system and beginning to manifest biologic life, how long a period is that life allotted before the planet ceases to be life-bearing and becomes a moon? As long as it takes a planet to move inward from Mars to Mercury, already moonlike—a mere matter of 75 trillion years or so. Here we might learn something about ourselves. In this process our world is but a beginner, and we and our ways but concomitants thereof.

And what becomes of a world eventually? We have said that a sun becomes a planet, and a planet a moon. The destined end of cosmic as well as earthly bodies is, therefore, a corpse. Could we but read our own moon's epitaph, it would speak to the earth thus:

*O gentle stranger passing by,
As you are now, so once was I;
As I am now, you soon will be—
Prepare for death and follow me.*

And so might the earth speak to the sun.

And now, we might ask: What becomes of moons? Well, what becomes of any corpse save dissolution and then resolution to its source? And here we come to one celestial group that we did not find a place for in the creative process—the comets. What are these weird, anomalous wraiths? Celestial spooks that haunt annihilation's waste? According to modern metaphysics, they are "divine messengers." Would it be embarrassing to ask: From whom? Anomalous they are, yet they must be part of the one sequential process. The question then is whether they are coming or going. We did not meet them on the involutory or creative side, and no one has ever observed them becoming more than just erratic comets. Scientists have, however, observed them becoming less, even disintegrating. Were they evolving bodies, this would mean that part of the creative work was wasted. This is not likely, save in calamity science. No, these celestial spooks are no part of the involutory process, but the ultimate end of the evolutionary. Comets

are the ghosts of dead worlds. Oh, yes, worlds, being organisms, have ghosts as well as humans. But of what do these ghosts consist? Of the same as human ghosts, chiefly the astral element. When the Life Principle in a world reaches its 7th and last plane in Evolution, it no longer needs the etheric and astral elements of its aura. Therefore these cling to the dying planet, now a moon, until physical dissolution. And having been psychized by biologic life, they are mainly malevolent. It may not hold etymologically, yet very significantly for us the Babylonians called their moon goddess Sin. And sin she is for she retains about her all the sins of her planetary existence. And here we see where sins go, not to hell, but dissolution. As yet our moon has about it an etheric and astral aura, invisible, of course, but not inutile. It influences us psychically and generatively, just as its physical part influences the physical earth, tidal and seedal.¹ When the physical part finally breaks up, its primary's hold on it is also broken; and now, having lost its supporter, it dashes off to wander *again* about the cosmos like some daft and homeless spirit impelled by inward urge to find a resting place. Only the lord of all, the sun, has any control over it. As the aggregate breaks up, the material units separate, becoming asteroids, in other words, stones. And here are your true "planetesimals," trillions of years removed from the place assigned them by science. Even the name is wrong, for they are not asteroids—like a star—but lunoids; the swarm between Mars and Jupiter is such, not remnants of a wrecked and ruined planet. Eventually even these disintegrate, move outward, and escape. Here they join the cosmic refuse heap, interstellar nebula—planetary matter on its way back to primordial substance; exhausted energy again would rest. Thus the breaking up of comets, instead of wrecking the cosmic process, aids and abets it. There are millions of comets in space, therefore they are not all relics of our solar system. No, they are relics of worlds throughout all space, and subject to any large body, sun or near-sun planet, they are picked up, sustained awhile, and dropped by these in their journey through space. (And if comets are picked up, that is, captured; why not planets too?)

Energy, sun, planet, moon, comet, asteroid, dust, and energy again.* This is the life history of a cosmic body, a mere matter of three or four billion years, we are told. Compared to theology this is bold and daring, but compared to fact it is as mild and as timid as theology itself, for this earth as an entity is old beyond our wildest dreams, a matter of trillions of years. The ancient Hindus were aware of this

¹ The earth's and the moon's astral belts overlap.

* See Diagram. p. 55.

fact, and so asserted that from chaos back to chaos is a matter of some 311,000,000,000,000 years. This is more like it. The cosmic Cause does not create worlds commensurate with our little minds, but with its own purpose. Now we must make our little minds commensurate with it. This would be cosmic consciousness, and with it we would realize that creation is not a piece of divine legerdemain, but the natural result of natural cause, like everything *in* Creation. It would also spare us such absurdities as the sudden and spontaneous creation of a galaxy out of a single gas or nebula, ours, just four billion years ago. Where else in nature do we find such genesis? Did the astronomer appear that way? The creation of a galaxy is not an event but a continuous process; as one world dies another is born and takes its place in the abiding whole.

A disturbing factor in this spontaneity theory is that this tiny part of the universe, our earth, turns out to be older than the universe itself, that is, the suns. The fact, and it is a fact, is incompatible with the theory, but it is neither paradoxical nor unresolvable. This earth is older by trillions of years than the visible suns. It and all other planets in the universe were the visible suns of a galactic continuum, when its now visible components were yet unborn. Could we look backward a hundred trillion years it would be these we would see and not the present ones. Thus while the fact refutes the spontaneity theory, it substantiates ours. The latter we might call the Entity Theory. It implies the continuous and separate existence of a cosmic body throughout all phases of cosmic being—sun, planet, moon, and so on.

The more philosophical of our scientists are now toying with the idea of "continuous creation." Well, creation *is* "continuous," but not as the scientist sees it—constant genesis of hydrogen throughout all space from which galaxies at critical moments burst forth. This implies that all space is generative. What then causes partite bodies to arise? Vortices of blind force? Hurricanes and tornadoes are of this nature, and they produce nothing save destruction. Is it not more logical to assume there are centers of intelligized force that, on reaching the sun stage, collectively constitute a galaxy as do planets a solar system? Space is cosmic field and soil, and stars are cosmic grass. It is these purposeful centers that generate the hydrogen each for its own purpose, and this hydrogen is last not first. Were hydrogen the primal stuff of the cosmos and were space filled with it, why should a sun ever change its state, from red giant to dark dwarf? Would not its status be "continuous"? If hydrogen were the first and only element in creation, where did the ether come from? We might also ask: Where did mind

come from? Can consciousness be made out of hydrogen? Can hydrogen so evolve that it can speculate on the origin of worlds? Here we see the necessity of the prechemical elements—etheric, astral and mental. It takes all of these to make a world and also life. It also takes intelligence, and today the more intelligent are abandoning the purely mechanistic theory and asserting that mind may be the primal element; even matter may be a form of mind. This, however is not correct. Matter came from mental matter, but mental matter is not mind, nor even intelligence. Mind and matter are never interchangeable, hence our two fundamentals, consciousness and energy. Furthermore, *conscious* mind is the goal of creation, not its beginning. Here, too, the earth supplies the key. Unconscious genetic mind creates a plant, but it is not aware of itself as such. Through evolution, it eventually develops an epigenetic mind that can consciously understand what the unconscious produced. And this applies to a planet as well as to a plant.

What then of the still more absurd theory of nebular matter forming itself into life-bearing worlds, without mind of any kind to guide it? Nebular matter is visible matter, and all visible matter belongs to the 7th and last involutory plane and cycle. Thus the science of this theory deals with only one-seventh of the earth's creation period, and of this only the dense physical part. Were this but a condensation of nebula, there should be a critical stage in the process where the nebula is extremely dense and just becoming globular. Yet no such object appears in space anywhere. There is, however, an object that is globular and not dense. This is the ghostly companion to Epsilon Aurega in the Charioteer, a cosmic body whose substance is a million times thinner than our atmosphere—a vacuum to us. It cannot be seen by the naked eye, but with special plates sensitive to infrared light it can be detected by the camera. Here then is practically an invisible sun, more tenuous than nebula yet decidedly globular—our sixth-plane entity plus. At the other extreme is a star whose density is ten million times that of water, also globular. In between are various stages such as that of Betelgeuse, whose substance is ten thousand times lighter than water. Here then we have a sun sequence running all the way from invisible tenuity quite beyond any nebula to visible density beyond any earth metal, and all within a globular shape. Where then is the mighty amorphous nebula from which worlds and galaxies are made?

Nebula is useless planetary refuse on its way back to primordial substance. That dark and awesome form in Orion certainly suggests it. Within every solar system there is a lesser swarm of meteoric dust,

the cause in ours of the zodiacal light; but seen from outer space our little swarm might seem but a nebulous mist with just one bright star shining through—our sun.

Now if there are suns in so many different stages as the foregoing implies, why not others still further back, presolar and completely invisible? Since visible suns and worlds belong to the last and lowest stage, there should be many more cosmic bodies in one or another of the higher stages as in the last, and therefore incalculable in number. And though to us invisible, they are not negligible; they are mighty suns in the making, and therefore centers of great and terrible energies—the source perhaps of cosmic rays, which come from nowhere yet everywhere. Thus space is not necessarily empty because we cannot see something in it; it is pregnant with primordial worlds, and these, regnant with primordial energies. This being so, why think of dense matter as the source of energy? Here again we must reverse the process—energy as the source of matter.³

But how are we to know such things if we begin with matter and refuse to look beyond it? What we need here is a broader concept, and this we believe our theory affords. With energy as a source and genetic consciousness as organizer, a whole new realm is opened to us. New and wider knowledge is made possible, knowledge that will forever protect us from such absurdities as the “nebular hypothesis,” to say nothing of “divine fiat.”

But science must have a theory and so, the nebular having failed, it evolved the still more preposterous “planetesimal theory.” This retains the nebula but dispenses with heat and even motion. There was nothing but cosmic rocks that, finally coalescing, produced a sun, and to get this into motion the sponsors of this theory resorted to the most farfetched and unprovable supposition in all scientific thought—celestial collision. Another sun came swinging along and blundered into ours, *ergo* us. I say farfetched and unprovable because suns are all positive bodies and therefore mutually repellent. True, there are binaries and even quintuplets, but even these are billions of miles apart and in different stages of development. To be “scientific” such suppositions need, precedent, proof, yet *Knowledge* (vol. 4, page 388) says: “There is not in all astronomical records a single certain instance of such an occurrence.” Even Jeans admits that such a collision could take place only about once in 600 quadrillion years. Nevertheless, this cosmic accident tore great masses from our sun, which, condensing, became planets, moons, and so on. Thus our world was formed from

³ Since this was first written, some twenty years ago, science has accepted the fact, *matter from energy*.

a cosmic rock pile, and our solar system but the result of a faulty celestial traffic system. As Sir James puts it: "... if a second star had not happened to come close to our sun, there would have been no solar system." And again: "... a quite unusual accident is necessary to produce planets and our sun with its family of planets is rather in the nature of an astronomical freak." And Mr. Eddington agrees: "The solar system is not a typical product of the development of a star; it is not even a common variety of development; it is a freak." No, gentlemen, the "freak" is not our solar system, but this theory of it—mere guesswork. We might call it the Jeanetic theory as distinguished from the Genetic.

Such a theory is quite unworthy of the scientific mind, believing as it does in the orderly sequence and universality of natural law. It is not even consistent with modern scientific knowledge of matter's nature and genesis. Since the matter of this earth, the 92 elements, is the result of atomic synthesis of energy, why should material suns and worlds be built up from cosmic rocks? And even were they, how were the rocks built up?

If the planets of our system were "cast off" from our sun, why are there heavy elements in our world that do not yet exist in the sun? There is no uranium nor radium in the sun; there is not even gold, in spite of its color. This one fact should end forever the "cast off" theory. Since the substances differ, the source must differ. Suns are the source of planets only in the sense that they themselves become planets; the additional elements being the work of the later sun stage.

All these scientific theories are based on violence and disaster. Well, we too have said El Shaddai is violent and terrible, but the method is not that of disaster, supernova to the contrary. Such theories are not only false but irresponsible as well, since from them arise all those disaster tales we find in astronomy, or at least in the work of science writers. If the ingressing moon (which is not ingressing) does not fall upon us (and it won't), then the sun, hurtling through space, will drag us into Vega or some other cosmic caldron. If neither of these things happen, then the sun itself will die and leave us to a horrible fate—an "icy ball" in space. Here we see the result of false reasoning from data not understood; in this case, the "mass into energy" theory applied to cosmogony. This is correct for fusion in the sun, but in cosmology it is but confusion. Since the sun is radiating its mass away without compensatory gain, annihilation is inevitable; since the sun is thereby losing its gravitational clutch on the earth, the latter is slowly drifting out into space, and to perdition. Thus, as one writer states, "Tomorrow the sun will weigh 360,000,000,000 tons less than

it does today." In due time, "the terrestrial temperature will be 54 degrees Fahrenheit lower than it is now, and the earth will be reduced to an icy ball swimming through space. If they have not evaporated long before then, the oceans will be frozen masses . . ." Here we must cry halt, for this is the truth in reverse.

It was an "icy ball" once, but never again. The power of the sun's radiation is not due primarily to the annihilation of its matter but to matter's creation, from the etheric source; its lifetime as a sun is not dependent upon the amount of matter it still has to lose, but, conversely, upon the amount it still has to create. But let us continue: "The curtain falls when the atmosphere is precipitated in blizzards of carbon dioxide and finally in a downpour of liquid air. No inventive ingenuity can stave off death. After having stumbled into a universe that *was never destined for life* [our italics] man will be blotted out by forces that were hostile to him from the beginning of time and over which he triumphed for a brief hour 'leaving the universe' in Jeans' words 'as though he had never been.'" What consummate wisdom! What knowledgeable cosmology! But what would you expect? This is Western man again, and this, his metaphysics—*scientia* without *sophia*, and lacking the latter intelligent cosmology is impossible.

Where, we ask, is the proof that the earth is moving away from the sun? There is none save two false premises: (1) that it was originally "cast off" from the sun; and (2) that the sun is losing its matter. The earth was not "cast off" from the sun, nor is the sun losing matter; it is increasing it. It is the earth that is losing matter, through radiation, but as a whole it is not losing energy. Its freed energy is now an aura about it, and this aura is now magnetic and hence attractive. As the sun increases its matter and rotation, its attraction will also increase. As these two processes go on, the distance from the sun will be adjusted to our needs. Thus the law of balance is an automatic and most efficient thermostat.

This earth will not be destroyed in any way nor made untenable, until the purpose for which it was created has been accomplished, namely, the complete evolution of the life upon it. Indeed, instead of becoming worse, its best is all before it. Its past was but primeval prelude; its present is but for primitives. As yet it isn't fit for truly sensitive beings to live upon; it will become so only as truly sensitive beings evolve upon it—and this requires shock and suffering, hence the continuing violence. Apparently the Creator does not consider us sufficiently sentient yet, or even of great importance, since today our present distance from the sun renders it impossible to equate lunar-solar-terrestrial motions.

These gloomy fears are but the fears of medieval theology translated to the realm of science, and born of the same parent—ignorance of the *cosmic* "facts of life." Neither authority will relish our presumptuous trespass, and yet how greatly they need this broader metaphysical vision of their subject. To the one, worlds are but God's footstool; to the other, they are but cosmic corpses. The latter weighs and measures, names and classifies them, but what is the cause, the purpose, the destiny of these cosmic bodies? Alas, there is no "cosmic consciousness" to answer. And so its theories are like those of religion, but the truth inverted and perverted; therefore they must be corrected.

There are in nature many other such "laws," but as these are all explainable on the basis of dynamics, and available elsewhere, we will tarry here only to offer a few words about nature's forces in general and man's "laws" in particular.

We speak of these many forces, but there is only one force in the universe—the creative planetary energy. The various forces are but different aspects of this, the dissimilarity being due only to the various media through which it acts. Our modern physicists suspect this and are trying to gather all forces into one mathematical formula. We hope they succeed, but in the meantime we wonder why they ever thought of them as otherwise.

There is only one force, but we did not say only one law, because we suspect there is no such thing. There are only things and their modes of action. But what determines modes of action? The nature of things; and the nature of things is the sum of their qualities or characteristics. An atom unites with another atom, but it isn't a law that makes it unite; it is because of its own nature or characteristic. Because of this, it acts (expresses its energies) thus and so, and as in a world, a universe, we have many things, we have a vast interplay of self-expressions. These, interacting one with another, give rise to a new factor, namely, relationship. Among things fairly permanent, these expressions and relationships are fairly constant, and man, perceiving this constancy, puts it into words and calls it a law. Thus man is the lawmaker, not God. God makes things, and laws are but man's interpretation of their functions.

As these functions so long antedate conceptual man and manifest in all things, he assumes that they pre-existed these things, that God in his wisdom conceived them, and by means of them created he all that was created. But laws are not creative, nor causative, nor do they pre-exist being; they come into being with being, and being is the result of ideation, not law. This is the real cause and creator; the laws of matter are but concomitants of matter. And though ideation may have

its laws also, they are the laws of consciousness, whereas the laws of matter belong strictly to the energy principle. As for those still vaster mysteries—Time and Space—the same holds true of them. God does not make time and space and put worlds into them; he makes worlds, and time and space (concrete) result from them—the abstract always was. Worlds are Beings, and their characteristics determine their laws and relationships; and their laws and relationships constitute celestial government. Thus the “divine lawgiver” here is but man’s substitute for knowledge of celestial dynamics; what he has called God’s geometrizing is but the equilibration of cosmic forces. As for the infinitude of these forces, in other words, numbers, it is but the result of genetic fecundity.

Little wonder then that, lacking this perspective, man had to resort to the “divine” and the supernatural to account for it all—suns and worlds, solar systems and galaxies. That such is at the heart of the mighty galaxy is a needless supposition. As worlds are self-generating and self-governing bodies, it is but a matter of relationship and dynamic adjustment. Our diagram of the axial forces meeting and neutralizing at the heart of the earth is as applicable to a galaxy as to a world. And so it is not omnipotent divinity that lies at the heart of the galaxy but, rather, dynamic neutrality.

In the prephysical realm, consciousness creates and also disposes; in the physical, consciousness is asleep and energy disposes. Thus science’s latest concept of our energy-disposed universe as “a great thought” is no better than its predecessor’s “no thought at all.” Stunned by its own recent approach to consciousness’ realm, it modestly defers to religion, but it need not. It has only to write down *gonos* for *theos*, and go on. This is that master key, or *biocleis*, we said unlocks all mysteries.

Not only is it the key to true and authentic cosmology but also intelligent astronomy. Our theory based on it is no mere speculation without proof, but a logical deduction from the obvious. In its sequential process there are no celestial accidents, nebulous nebula, or cosmic rockpiles, no exploding suns or freezing worlds. Motion there was, and from the beginning; consciousness there was to intelligize it, and ideation to diversify it. Thus we do not have to resort to faulty traffic systems, “cosmic dust,” “dead matter,” or even “divine fiat” to account for life and its endless complexities. The Life Principle was there from the beginning, and life, as we said, is but its epiphenomenon.*

To this Life Principle we can ascribe all the power and creative

* See Chapter VIII.

wisdom we have attributed to religion's God, but with this difference—it is not self-conscious, personal or moral. These are goal and purpose, and, that they might be attained, this Life Principle organized cosmic substance, reduced it vibrationally to dense matter, and indwelt it. Here, at this point, there is no divinity, no Trinity, no love or morality, only a sleeping consciousness and an appalling concentrate of cosmic energy, the future dynamic of evolution and its qualities. Accept this and everything else becomes intelligible; reject it and you are right back in the impenetrable mystery—divine source and savage nature.

Thus far we have offered no proof of all this save that of logic, which unfortunately has not yet achieved the authority of experiment; and since we have not yet reached Evolution we cannot substantiate what we have said about Involution. Yet Evolution bears witness to our theory; in fact, each proves the other. Corroboration must therefore wait until the two stand side by side. In the 7th plane and on, facts are demonstrable, and if what we have said about the previous planes does not agree with these demonstrable facts then it is false. This is the proof of the pudding—and we shall eat it unafraid.

No outline of the creative process would be complete without some reference to that part of it that produced the chemical elements. This will be the subject of our next Chapter, but only briefly, dealing with just that part that has a bearing on our major theme, and for the above-stated purpose—corroboration.

THE QUATERNARY



THE SEVENTH ELEMENT, DENSE MATTER

*In primeval times a maiden,
Beauteous daughter of the ether,
Passed for ages her existence
In the great expanse of Heaven.
Seven hundred years she wandered,
Seven hundred years she labored,
Ere her first born was delivered—*

*Ere a beauteous duck descending,
Hastens towards the water mother;
Lightly on the knee she settles,
Finds a nesting place befitting
Where to lay her eggs in safety,
Lays her eggs within, at pleasure,
Six, the golden eggs she lays them,
Then a seventh, an egg of iron.*

THE KALEVALA

WE HAVE NOW REACHED THE 7TH PLANE AND DAY OF CREATION—THE seven hundredth year of the *Kalevala*. Elsewhere we said that all visible matter, including the sun, belongs to this plane, and Hesiod also agrees: “. . . on the seventh day Leto bear Apollo,” the sun. Here on the cusp of the 6th and 7th planes matter is generated and later solidified. But the scriptures tell us that this material world was created in six days, after which God rested. This means only that the creative force was arrested in dense matter, the vibrational zero. Therefore instead of no work being done on this seventh day, all that was accomplished from the dawn of the earth's sun period to the beginning of Evolution, was done therein; in fact, this physical earth, the “egg of iron,” was created exclusively on this day, the other six being devoted to the metaphysical elements—the six “golden eggs.” And this is what the scriptures are dealing with, not this dense, physical world, but the archetypal world.

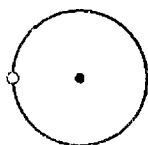
And so, contrary to all belief, the Creator devoted this entire seventh day to purely material business, and, what is more, he blessed and sanctified it. Consider then the Puritan Sabbath in the light of this fact. Consider also our observance of the Sabbath on the first day of the week. This is of the New Testament, and the New Testament is as little understood as the Old Testament. Fortunately the race is now sufficiently enlightened to realize that the Bible's Creation story is not literally true, but as yet it cannot see that the whole book is of like nature. However, this is not to say that it is wrong, only misunderstood. This semiancient book is written not only in two but three languages—esoteric, mesoteric and exoteric, only the latter of which is understood today. Later we will deal with the other two, and then the reader will discover that they are but our theory religionized.

CHEMICAL SYNTHESIS

In the previous chapters we traced the creative process down to the end of the 6th plane. Here, we said, was a vast field of etheric matter that was eventually transmuted into hydrogen gas. Hydrogen is thus a sort of chemical absolute from which all subsequent earth elements derive. The Atomic Table gives this upbuilding process. In this we have again a septenate sequence, but think not it pertains only to this earth; it is the sequence of the earth's solar genesis as well. The chemicals of this earth are the fossil remains of its own sun period. Thus the earthly science of chemistry is, in a sense, solar archeology, for the chemical elements are the artifacts of the Creative Principle in the solar period. And since this septenate sequence appeared in both earth and sun, would it be taxing credulity too much to say it existed from the beginning?

Hydrogen is the first, lightest and least complex of the 92 elements—1 electron and 1 proton thus:

Electron
Size: 1840
Weight: 1/1840



Proton
Size: 1/1840
Weight: 1840

HYDROGEN, from *hydro*, water, and *gennao*, I bring forth.

In Chapter VI we spoke of this peculiar ratio—the electron, though 1840 times the size of the proton, has no appreciable weight. Yet it has energy, and energy has weight; in fact, it has just as much energy

and hence potential weight as the proton, else the two would not balance, as in the hydrogen atom. Why then is the weight element absent? The answer lies in our previous assertion about the sun—the electron not being a physical particle is not subject to gravitation but only magnetism. The 1840:1 volume ratio means that the electron, an energy packet, is potentially compressible 1840 times. Were this possible, and it might be in other worlds, it would become a material particle and subject to gravitation, as is the proton. Extreme speed in a magnetic field might accomplish this, though it would be impermanent.

As one electron in the orbit makes for instability (explained later), hydrogen is called an active element, that is, it wants to unite with others to form a stable unit. When one more electron is added we have helium (from *helios*, the sun), an inert and stable gas. Being complete in itself, it has no affinity with or urge to combine with others. As combination may result in combustion we see why inert helium is safer for dirigibles than active hydrogen. Between these two, hydrogen and helium, there is a gap; here hydrogen becomes deuterium and tritium, now used in atomic science.

With the addition of another electron we get lithium (from *lithos*, a stone), the first solid element. But the process is not quite as simple as this implies. Were only electrons added, and to the outer orbit, their negative charge would soon overbalance the positive charge of the proton nucleus, and as these two always balance, protons are also added. Now for a time this simple electron-proton addition seemed quite adequate, but later it was found that negative electrons had also been added to the nucleus. The question then arose: How could negative electrons and positive protons exist together in so small a space? Would they not combine and become neutral? This proved to be the case, and in 1932 a neutral particle was found and called the neutron—one positive proton and one negative electron combined. We may say then that a helium atom has 2 protons and 2 neutrons in its nucleus, and 2 free electrons in its outer orbit or "shell." This first 2 starts a sequence of stable gases and a periodic grouping of elements that works out thus: 2, 8, 8, 18, 18, 32, 6, or 92. These represent the number of elements in each division. Due perhaps to vibratory rates, these follow a consistent mathematical sequence thus: 2×1^2 is 2, 2×2^2 is 8, 2×3^2 is 18, 2×4^2 is 32.

As 2 electrons are all the helium "shell" will accept, the addition of one more starts a second "shell" with one electron in it. This is lithium with a 2, 1 arrangement. When we sequentially add 4 more electrons and neutrons we get beryllium, boron, carbon, and nitrogen. With

another making six electrons in the outer shell we have the well-known element oxygen, so essential to life and also to combustion. Oxygen is an active agent, and has many affinities in spite of its nature. The word means "the sour one," because it gives to things an acid taste.

Was nature being facetious or malicious when she made this "sour one" the most abundant of all the elements save hydrogen? The amount of it in the earth practically outweighs all the other 91 elements. Silicon is the next most abundant, and this and oxygen combine as SiO_2 , or silicon dioxide—in common language, sand. Water is rather abundant too, and this is another result of oxygen's amorous nature. Having but six outer electrons, it is unstable and flirty, and as hydrogen has only one, and thus is in a similar condition, they decide that "two can live as cheap as one." But alas! "the eternal triangle"— H_2O . As one single atom of hydrogen uniting would result in but 7 electrons in the outer shell, a still unstable number, 2 atoms of hydrogen unite with 1 of oxygen to become 8, the second stable number. The result of this chemical bigamy is an ocean of water, and a strange offspring it is: oxygen, which makes things burn, uniting with the highly inflammable hydrogen, produces something that puts out fire.

For long it was thought that the weights of the elements, since they derive from hydrogen, should be exact multiples of the hydrogen atom. When discrepancies arose, a question also arose: Why are they not? This led to the discovery of isotopes, nuclear variants, due to a different number of protons in the nucleus. Of late we have heard much about the uranium isotopes 235 and 238—differing in weight but of the same electrical charge or atomic number. Many of the elements have several isotopes, and all the elements and all the isotopes have their own peculiar characteristics, and now, since the discovery of atomic energy, uses undreamed of in chemistry are possible: radio-activated cobalt for deep-seated cancer, boron for brain tumors, and isotopes as "tracers" in the body. This is a new science, and so anything written about it today will be superseded tomorrow.

By adding one more electron, and, of course, proton, we get fluorine (to flow); and by adding still another we get neon (the new one). This is also an inert gas. Here we have two stable states and numbers, 2 and 8. The elements between these two constitute a distinct division or period. After every stable number, a new division starts with one electron in a new shell or orbit. These beginners constitute the alkali metals. Such elements readily unite with the penultimate 7s, the halogens or salts, and so we have such combinations as sodium chloride, hydrogen fluoride, and the like.

When, omitting the substantive hydrogen, we examine this atomic sequence, we find that the qualities of the elements between the inert gases in any division have a peculiar way of repeating those of the others, thus number 2 of the second period has properties similar to number 2 of the first, and so with numbers 3, 4, and so on. And this applies to the inert gases as well. Thus neon, number 10, resembles helium, number 2, and so forth. This is due to the fact that the number of electrons in the outer shell in the second division is a chemically qualitative as well as quantitative repetition of that in the first. As for instance, sodium's third shell has 1 electron as has lithium's second shell. Because of this a family sequence of elements exhibiting similar properties is developed. It was on the basis of this that Mendeleeff was able to predict the nature of the "eka elements"—those still unknown and undiscovered in nature.

To add another atomic unit, electron and proton, requires another shell, and so we have a 2, 8, 1 arrangement. This third-shell atom with its 1 outer electron is sodium, another active element. One of its best known affinities is chlorine, which has 7 electrons in its outer shell. Here we can see why these two unite so readily. The 1 and the 7, both unstable and active, combine to make the stable 8.

In sodium and chlorine we see again the remarkable results of this combining power. Separately, both of these elements are destructive; sodium burns and chlorine poisons. Chlorine compounds are used to make "poison gas." But combined, these two are not only harmless but one of the essentials of life—common salt. Various arrangements of atoms also result in remarkable differences. The sweetness of diose and the sourness of acetic acid are due to the different arrangement of the same atoms, C, H, and O. And to carry the point still further, the difference in male and female hormones is but one of atomic arrangement in the molecules.

This peculiar combining power, "chemical affinity," was long a mystery, but thanks to modern science the mystery is now solved. It is due to unstable numbers of outer electrons, and according to the number so is the element's *valency*, or combining power. Today, valency is defined as the number of electrons an atom must borrow or lend to complete its outermost ring. Elements that have less than half the number necessary to complete their stable 8, lend electrons; those with more than half, borrow for the same purpose. As the lenders give away their negative electrons they become positive, and the borrowers receiving them become negative. (The sun is a lender, and we said, a prodigal, electronic sun becomes negative as a planet.) In this borrowing and lending lies such significant distinctions as

metals and nonmetals, good conductors and poor conductors. In the lenders, the metals, the electrons are more loosely held and easier dislodged, and so they make better conductors—copper, iron, silver, and so on. An electric current is but a stream of these electrons. Elements situated exactly between 1 and 8, that is, with 4 electrons in their outer shell neither borrow nor lend—carbon, silicon, and the like. Such elements are called *amphoteric*, that is, partaking of the nature of both.

When the third shell fills up we come to argon (the lazy one), which is inert and inactive. We now have a 2, 8, 8 arrangement and another group. When we add another electron we get potassium, the electrons being arranged in this manner—2, 8, 8, 1. But here a change takes place, for before we arrive at another inert gas the outer shell fills up to 18 and we have krypton (the hidden one)—2, 8, 8, 18. Just here we would like to point out another analogy and correspondence.

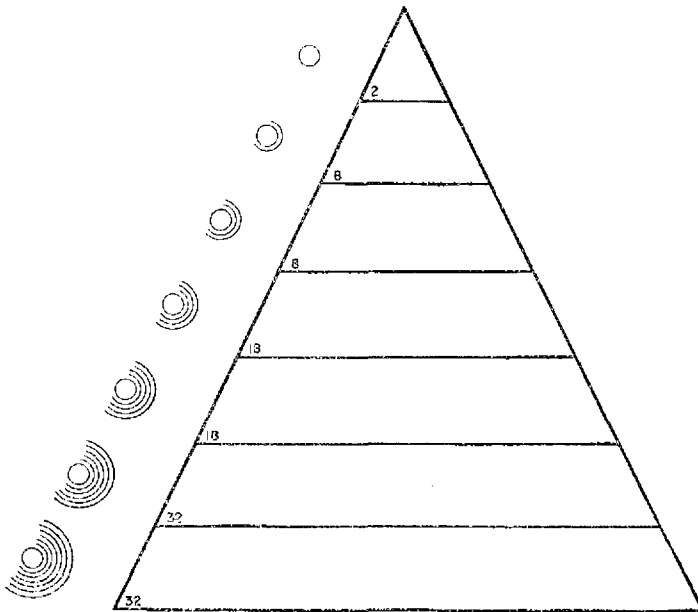
From the foregoing we see how the heavier elements are built up: electrons are added to the extranuclear field and neutrons to the nucleus. When the former begins to overbalance the proton center, the atom becomes unstable. To stabilize itself, the neutron emits an electron and becomes another proton. This additional proton changes the chemical nature of the atom and we have a new element. Uranium, the heaviest, weight 238, has 92 protons in the nucleus plus 146 neutrons. Thus weight is added and likewise volume. Relative to a helium nucleus the uranium nucleus is 64 times the volume. It would seem then that volume, weight, complexity, and so forth, are achieved at the expense of stability; in fact, stability increases only toward the middle of the Atomic Table, culminating in iron, nickel, copper and others. These are the most enduring elements, even moons, asteroids and meteors contain them. From these on stability decreases. In atomic science this dip in the chemical table is called the "valley," and were we to diagram it, it would make of the atomic sequence a V, the ultimate stability being at the nadir point, thus very similar to our diagram of Invo-Evolution. Occultly, the alphabet is based on this same principle, the negatives M and N (matter) being the nadal point.

With the addition of another electron we get rubidium and a fifth shell, or orbit, thus: 2, 8, 8, 18, 1. This shell also accepts 18, and when acquired we have xenon (the stranger), and a 2, 8, 8, 18, 18 sequence. Cesium starts the next shell and period, but here again a change takes place, for this shell fills up to 32 and we have radon, the last of the inert gases. In radon, a radium derivative, we reach element Number 86. From this it is obvious the process cannot go much further because there are only six more elements. And so by adding another unit we

come to the seventh or last shell, and with five more the process ends with uranium, the whole working out thus: 2, 8, 8, 18, 18, 32, 6, or 92. And how many divisions are there in this synthesis of the earth's substance? Seven are there not?

THE MYSTIC SEVEN

In dealing with Creation or Involution we said there were seven divisions, planes and elements, but you see we did not just make them up, nor were they mysteriously revealed to us; we saw them in the earth itself, and a beginning of them in Evolution also, four thus far. Was it unreasonable to suppose these had their involutory prototypes? Not when we realize that Creation did not begin with dense matter. Having observed a septenate sequence and periodic time table in chemical synthesis, we just assumed that planetary synthesis followed the same law and process. This is analogy and correspondence. In seeking, this is the right method, but in knowing, it is the wrong approach, for the physical was not first. Chemical synthesis is septenary only because planetary synthesis is septenary; it is sequential, periodic and accumulate only because its cosmic prototype was such. Were we to apply the 2, 8, 8-sequence to the cosmic, or planetary, we would have something like this—illustrative, not actual:



INVOLUTION

MODERN PERIODIC TABLE BASED ON THE CLASSIFICATION OF MENDELEEFF

ATOMIC NUMBER AT LEFT OF ELEMENT										ATOMIC WEIGHT UNDER ELEMENT													
A	I	B	A	II	B	A	III	B	A	IV	B	A	V	B	A	VI	B	A	VII	B	A	VIII	B
1	1008		42.15	72.91																		2He 4.00	
2	3Li 6.94	4Be 9.02	5B 10.82	6C 12.00	7N 14.01	8O 16.00	9F 19.00	10Ne 20.18														18Ar 39.94	
3	11Na 23.00	12Mg 24.32	13Al 28.97	14Si 28.06	15P 31.02	16S 32.06	17Cl 35.46	18Ar 39.94															
4	19K 39.10	20Ca 40.08	21Sc 45.10	22Ti 47.90	23V 52.95	24Cr 52.01	25Mn 54.93	26Fe 55.84	27Co 58.94	28Ni 58.69													
	29Cu 63.57	30Zn 65.39	31Ga 69.72	32Ge 72.60	33As 74.93	34Se 79.2	35Br 79.92	36Kr 83.8															
5	37Rb 85.47	38Sr 87.63	39Y 88.92	40Zr 91.22	41Nb 93.3	42Mo 96.0	43Tc ?	44Ru 101.7	45Rh 102.91	46Pd 106.7													
	47Ag 107.88	48Cd 112.41	49In 114.8	50Sn 118.70	51Sb 121.76	52Te 127.5	53I 126.93	54Xe 131.3															
6	55Cs 132.91	56Ba 137.36	Rare earths	72Hf 178.5	73Ta 181.4	74W 184.0	75Re 186.31	76Os 190.6	77Ir 193.1	78Pt 195.23													
	79Au 197.2	80Hg 200.6	81Tl 204.59	82Pb 207.22	83Bi 209.00	84Po 210.	85At 210.	86Rn 222.															
7	87	88Ra 226.1	89Ac 227.	90Th 232.12	91Pa 231.4	92U 238.14																	

Interval 2
Interval 8
Interval 18
Interval 18
Interval 32
6

MATH. $\rho = \frac{1}{2}$
HAWKINS - R - 2 - 116
G. W. ...

525
34-2 42.5
4 1 10
42 2 24
100 100
100 100

Even the somewhat hypothetical "shells" of science have their involutory counterparts, for, according to some metaphysical schools, the Creative Principle in Involution was sequentially encased in "sheaths," a sort of onion-skin arrangement. This, however, is much too literal, for, as in chemical synthesis, these involutory elements were transmuted one into the other, creative ideation being involved rather than encased in each successively. Thus the "sheaths" of metaphysics are as hypothetical as the "shells" of science. Nevertheless, the process is *one*, and so if proof of these involutory planes and elements is necessary, it is here in demonstrable matter. Here we see the significance of that old Hermetic doctrine, "As below, so above." Here the metaphysician might learn something too, for metaphysics should never contradict physics, when right; it should be analogous and correspondential. If it is not, then it is false. And now if we would apply this to the metaphysics of religion, there would be no paradox 'twixt God and nature.

	7	6	5	4	3	2	1	Broadcasting Range
Wave length in CM	.000,000,000,000,0	.000,000,000,7	.000,000,01	.000,001	.000,04	.000,8	.02	
Cosmic Rays	Gamma Rays	X Rays	Ultra-violet Rays	Visible light Rays	Infrared Rays	Radio Waves		
Inter-stellar sp.	Radium	X-ray tube	U-V lamp	Elec. lamp	Flat-iron	Induction coil		

THE ELECTROMAGNETIC SPECTRUM, ALSO SEPTENATE

When we examine nature as a whole we find evidence of this septenate division everywhere. Speaking of wave phenomena, Hellenback had this to say: "It has been established that from the standpoint of phenomenal law, upon which all our knowledge rests, the vibrations of sound and light increase regularly, that they divide themselves into seven columns, and that the successive numbers in each column are closely allied; i.e., that they exhibit a close relationship which not only is expressed in the figures themselves, but also is practically confirmed in chemistry as in music. . . . The fact that this periodicity

and variety is governed by the number seven is undeniable, and it far surpasses the limits of mere chance, and must be assumed to have an adequate cause, which cause must be discovered." That cause is the septenary nature of planetary creation itself. It might be of interest to list some of the known and predicated sevens in the phenomenal effect.

- 7 days of Creation
- 7 involutionary periods and
- 7 evolutionary periods
- 7 divisions of the chemical elements
- 7 divisions in the electromagnetic spectrum
- 7 divisions (colors) of light's spectrum
- 7 notes in the musical scale
- 7 vowels in the alphabet
- 7 days in the week
- 7 year periods in human life, 7, 14, 21, etc.
- 7 divisions of the embryo
- 7 divisions of the cells
- 7 divisions of the organs
- 7 openings in the head
- 7 "sacred planets"
- 7 arts, and let us not forget the
- 7 deadly sins, and the
- 7 cardinal virtues. Also the
- 7 sacraments.

Surely, "wisdom hath builded her house, she hath hewn out her seven pillars" (Proverbs 9:1). There is also something about the seven eyes of the Lord running to and fro in the earth. In fact, there are more than one hundred references to the number 7 in the first three books of the Bible. This is but a relic of the ancient wisdom-knowledge, lost and forgotten today, nay, scorned and ridiculed because not understood. No one questions the superiority of modern science over our own perverted concept of ancient knowledge, but our science knows particulars only, and those who know particulars only have no consciousness of the whole, and without this there can be no understanding of whole or part. This is what is wrong with us today; we have no wisdom to go with our science and so we run about with a Bible in one hand and a bomb in the other. We are wasting our wealth to protect ourselves from savages, instead of using it to civilize humanity.

Since atomic energy is now the paramount interest, we will add a word about that, and also a very ancient warning.

In atomic synthesis the added units are energy, therefore this

additive process is but a compounding of energy. The further it is carried, the more energy is compounded, until we reach the ultimate retention capacity of the nucleus. And here we reach another problem: since the mass of the nucleus consists of protons, what holds them together? Protons are mutually repellent, and yet in the atom they cling together with a tenacity that only an explosion of some kind can break down. This "binding force" is a mystery that science has not yet solved. In the meson or some still undetected particle the physicist hopes to find the "missing link," but perhaps he is looking in the wrong direction. Here we offer a mere suggestion.

In Chapter VI, we called the atom, or its nucleus, "crystallized ether." Now anything that disrupts this crystallization tends to break it down and to free its imprisoned energy. And when it is freed it is what it was before it was crystallized, namely, etheric energy, that incalculably compacted substance that forced the atoms together in the first place, Involution. Now this ether is still present in Evolution, and it is in that extranuclear space and also without, a whole ocean of it, in fact. And it still wants to enter that abhorrent "hole" that Fohat dug. The intensity of its effort on the proton's periphery is one million times that on the electron, and this because the electron is more like itself, not a physical thing, nor yet a hole, but a packet of energy—linear-moving ether, now rotational and magnetic. The proton being denser, has, no doubt, a boundary atomically speaking, and a "surface tension." It is therefore resistant. But as the density of the ether is immeasurably greater than that of matter, its contact points are immeasurably closer, and so its pressure is immeasurably greater. These contact points are all impinging upon the nucleus at all points, all seeking to enter the center as in our diagram of the gravitational force. But even this is not all. Interpenetrating this is the still finer astral energy, and again the yet more tenuous mental-matter-energy, all as spacially extensive as the earth's aura, the solar system, and even the galaxy. And beyond all these, that energy that constitutes the Absolute, that holder and enfolder of all things. All these ubiquitous energies are there, and all save the latter, which interpenetrates it, bring their pressure to bear upon the besieged and beleaguered nucleus. This being so, perhaps the still elusive "binding force" is not within the atom but without. Should this be so, it will not be the physicist who will find it but the metaphysicist (metaphysician).

Be this as it may, atomic nuclei did not begin with chemical synthesis but with solar synthesis; it started when Fohat dug that inviolate "hole in the ether"; an abominable vacuum that all created energies since then have tried to abolish but cannot. These energies are all of a

finer nature than those of physical matter, and so unrecognized, yet they must be recognized, for this is just that difference between knowing the whole and the part.

Today, the part is sufficient, and having learned of "the power locked up in the (part) atom"— $E=mc^2$, scientific curiosity could not rest until it had learned how to release it. In nature this is done slowly and harmlessly through radiation or radioactivity, but impatient man cannot make sufficient use of this to suit him. He must have speed and more speed, mass production and murder, so he joined forces with the offended energies and laid siege to the beleaguered nucleus. In the uranium isotope 235 he found a vulnerable spot, and the pressure he brought to bear upon it was neutron projectiles. This sets up a vibration in the nucleus that eventually tears the atom apart; its circular form is elongated until it finally divides, setting part of its energy free. This is called "fission" because so like that by which biologic cells divide and multiply. Out of this free energy he made atomic bombs to kill with instead of industrial power to live with.

But fission bombs were not adequate; they did not kill enough, and so the opposite process was tried—fusion. Here instead of splitting atoms, they are fused together to make a new element with attendant release of power. This is the process going on in the sun that, distant and screened, gives us life, not death. But only such heat as the sun generates can fuse the elements, and so to duplicate it the fusion process is also used. The result is the hydrogen bomb—"hell bomb," for short. With the source of all the elements, nay, the world, for fuel, there is no limit to this one, and so we can now destroy whole countries, perhaps the world. This is what knowledge without wisdom results in. Here we see the need of that "new dimension of consciousness," cosmic consciousness to control cosmic power. Here, and because of such need, we offer the ancient warning.

While confined in matter this atomic power is "Prometheus Bound," and harmless; it is Satan cast down to the bottomless pit with its hell fire; but when released unnaturally it is again El Shaddai, "violent and terrible power"; it is solar violence let loose on earth. Now modern man with his purely material knowledge thinks he is the first to learn of this terrible power, but that is only because he hasn't the wisdom to understand what others have left him. This knowledge was known thousands of years ago and left to us in myth and scripture. In the story of Kundilini the Ancients reduced atomic knowledge to a few words and added a warning for just such as we.

According to the tale, Kundilini was a pure and virtuous maiden who, on being chased by an amorous male, climbed down a ladder

and hid herself in a cave; there she built a fire that no man could approach. Now in all mythic lore woman represents matter, the negative, and man the positive, and many times in mythology the earth is referred to as a cave, in which the solar fire is now entombed. Here then, in a few simple words, is the whole story of Involution or Creation: virgin substance descending the *scala caeli* or "ladder of heaven." to dense matter, the cave. But what did the later interpreters do with this cosmological story? As they have always done—interpreted it in terms of man. And so today we have only the human application of it—the Kundilini fire in the tail of man, his coccyx. Here, they say, it is coiled up, and woe to him who wakens it too soon or unwisely. Released properly, it will make a god of him; improperly, it will destroy him. Thus does he miss the cosmic meaning and the warning. It was not man, the human being, the Ancients were speaking of. Their subject was the world and its creation, and so it was the heavenly man, Adam Kadmon, they were referring to. This man is one with the Creator, and therefore it is in his coccyx, or tail, that this power is coiled up, namely, the tail of creation, dense matter.

Here the power is being released harmlessly by radiation; here it is not only energy but the energetic substantive of biologic life, discussed more fully later. In atomic bombs it is released too suddenly, and if not intelligently handled will destroy us. Our physicists are well aware of the danger in the energy aspect—"fall out," cell disturbance, air pollution, and so on, but there is another danger they are not aware of—that in the Life Principle itself. It too is released, and as we shall see in the next chapter, its first natural appearance is of the nature of viruses, murderous and deadly. From this unnatural release, new and unheard of diseases may appear. Thus man in his ignorance may bring upon himself death from Life itself. This is also part of the warning.

As for the human correlate: since man was made in the likeness of his Creator, substantially, there is a scintilla of this power within him; its locus is the coccyx and the lotus center between this and the genitals. There is not much danger of this being awakened in this age; what is awake is not in his coccyx but in his co-sex, male and female. This is the creative genetic; the other is but energy. This cannot enlighten him but only energize him. On the contrary, he must enlighten himself that he may eventually use it wisely. The danger we have been warned of lies in its manifestation without enlightenment. So with the atom.

That any man or group of men should consider using it in war is but the index of our barbarism; that we, and our enemies, must spend

billions to protect the one from the other is but the high cost of ignorance. Spend one billion on genuine enlightenment and the rest can be applied constructively.

Having tapped this cosmic power, we pride ourselves on our enlightenment with never a thought or blush of shame for our moral and spiritual status. Perhaps if we had not been deprived of the ancient knowledge of Causation and Creation, our consciousness would be different.

However, our present madness will pass, and atomic power will still be with us, the dynamic of a new age and civilization. Should the fear of it put an end to war, it will justify all that has gone before, including Hiroshima and Nagasaki. The splitting of the atom was the great achievement of this age, the sort of below the surface knowledge we need in all things. Until we apply it to all things, including religion, we are but superficialists "groping about in worlds not realized." Knowledge of matter's real nature is something nature has waited, perhaps, eons for man to achieve, for it marks the turning point in the long, descending process of the Planetary Night, the process from here on being upward. I speak thus because it has its philosophic as well as scientific significance. The recent annihilation of matter, as such, annihilates also what, for lack of such knowledge, has been till now an ignorant materialistic philosophy of life. As it has also shattered the argument based on scientifically disproved sense perception, the way is now open for an intelligent metaphysical (not religious) philosophy, a philosophy in which consciousness as well as matter and force can take its place. Consciousness is the knower, yet, strangely enough, the scientist ignores in nature this factor by which he himself knows nature. Genetic consciousness is Causation, and until the scientist affirms *this* Causation, he is but the "silent partner" in a false yet blatant theism.

It is not apparent yet, but the first atomic explosion was the death knell of this theism. The splitting of the atom, the release and use of its energy is the clincher for the scientific method, a method that will eventually sweep away the blight of the Planetary Night. Under this, both cosmogenesis and biogenesis was a supernatural act, 4004 B.C. Knowledge, enlightenment consist of transposing all things from the supernatural and the unknown to the natural and the known. And this is the work of science. In splitting the atom science not only discovered cosmic energy, it also discovered or rediscovered the true nature of Reality—violent and terrible power, without moralized consciousness to spare the living. What we need here is wisdom, not worship, for the nature of God is such that, lacking wisdom, he who

discovers it will be destroyed by it. This is the Ancients' warning; therefore with all your getting get wisdom, which includes moral conscience. This is part of that qualification we said Evolution was designed to supply.

DEVOLUTION

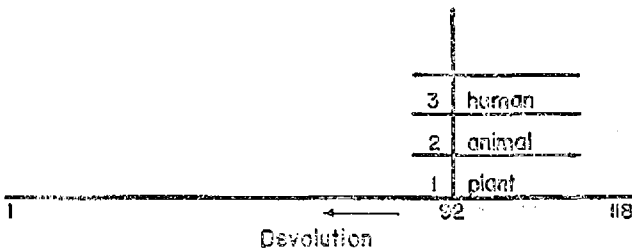
From the Atomic Table we see that there are only six elements in the last division. Why are there not thirty-two to complete it? No doubt there were thirty-two, making one hundred and eighteen in all, when chemical synthesis ended, billions of years ago. In the meantime, twenty-six have been "lost," radiated away. All elements from uranium 92 to radium 88 are doing just that today, but why assume it began with uranium or will remain fixed at radium? Here we repeat, no new substance is created in Evolution, but man has *reproduced* several additional ones, and what man does, nature in some way does before him. Only recently he has learned to fly, but birds have been flying for millions of years. So, should he reproduce the whole twenty-six elements, he would only be doing in minutia what nature did on a grand scale.

Some time, perhaps billions of years after condensation was complete, a new process began; not Evolution, as you might suppose, but what we shall call Devolution, the disintegration of what was integrated. This predates biologic life by millions of years and will continue to the end of Evolution. Here energy is released from dense matter, a necessary prelude to biologic life, and an important part of that preparatory period referred to in Chapter VI, the Pluto-Mars ingressions. This is the destruction of matter, and the cause lies in a factor already discussed, instability. Uranium, the last and heaviest of the elements, is losing its energy through that process called radioactivity. As the elements are all potentially radioactive, the result will be eventual annihilation. This is that part of the cosmic process allotted to Siva, the Destroyer, Brahma being the Creator, and Vishnu, the Preserver.

As only twenty-six of the one hundred and eighteen original elements have disappeared as yet, we can see just where the earth stands in the Devolution process. This is the key, if you can use it, to the age of the earth since Involution (Creation) ended, and also the length of future Evolution. The process is not proportional, however, because the remaining ninety-two elements are more stable. About 99 per cent of the earth's mineral crust is composed of elements below the atomic number 26. It will be a long time before Siva gets around to these.

Those who through Bible engendered fears prepare for "the end of the world" need not hurry; the end of the world will not be brought about by sin but by radiation, still a matter of trillions of years. Such folk should therefore ponder well that old adage, "He who knows will not make haste."

We see then that *atomic* radiation is post-solid and destructive; it means decay and dissolution, the end of exhausted dynamics. From here on energy is not creative but only substantive. This slow annihilation of matter is like the burning away of a candle. It is only the candle of matter, however, not life or its evolution. It is by this destruction of matter as such that the genetic consciousness escapes to create biologic life. And its evolution progresses as matter regresses, and the energy once in the twenty-six "lost" chemical elements is now plant, animal, and human biologic energy, whose plenum is the planetary aura, the aforesaid substantive. Since "a picture is worth a thousand words," we put it thus:



This being so, we should not think of radiation as something quite unrelated to life, but as a vital part of life's creative process—radiation, biologic transmutation, life.

THE EARTH'S AURA

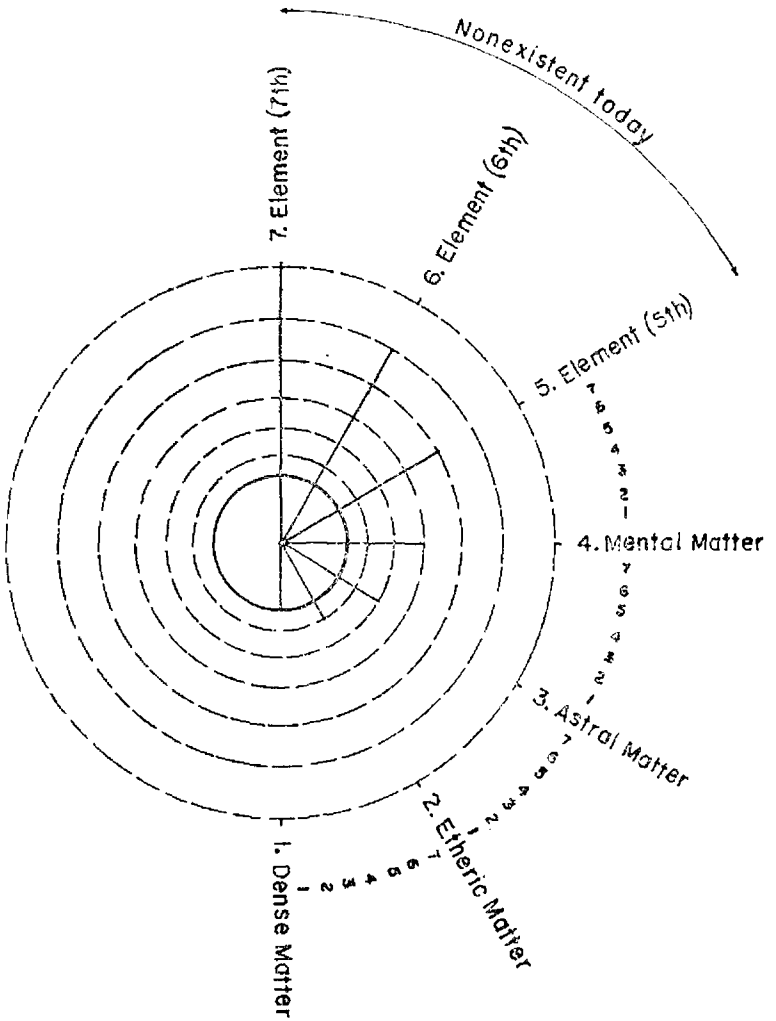
The Creative Principle did not get itself entombed in matter without first providing a means of escape. That means is radiation. But radiation does not mean annihilation; the energy still exists and has its purpose. Here we leave the field of science for a moment, for one that science does not recognize. The "elements" we deal with here are planetary, not chemical.

According to the scientist, all energies that escape from the physical world are "lost," but to whom? To the scientist but not to nature; indeed, nothing is lost in nature but only transformed and put to new purpose. Every element created in Involution is held to the earth in

Evolution as long as the Life Principle needs it. As these involved energies de-volve, they form respective spheres or belts about the earth. The first state of released energy in Evolution is like the sixth in Involution, etheric. In due time, millions of years, its rate of vibration rises and a second plane is formed, still other etheric energy rising to take its place. On this second plane the vibratory rate is like unto that of the fifth plane in Involution; in other words, it is astral matter now. Still later, its vibratory rate is equal to that of the fourth involutionary plane, and thus mental matter. This goes on until the frequency is equal to that of the third, second, and first in Involution. As all these energies have their own specific rate, weight, and so on, they arrange themselves in a sequence the reverse of the Atomic Table; that is, the heaviest are first and lowest, the lightest, last and highest. And this arrangement is also periodic and septenate. As all these now free energies came down into and up through dense matter, we see that the earth is a sort of cosmic ethmos, or sieve. As the Creative Principle was involved in them, it passed through the sieve also. Should the reader doubt this on religious grounds, I can assure him the Bible asserts it.

By this reverse process the 7 planes in Evolution are built up—and at the expense of the earth's mineral substance. As such they constitute the evolutionary *scala caeli*, or "ladder of heaven." What is more, these 7 invisible earth planes are "the seven heavens" of certain religions; and in their sequential formation and final dispersion we see the meaning of that scriptural statement, "The heavens shall roll up like a scroll and pass away." The heavens here are but these earth planes, but let us not miss the correlation: if these heavens eventually roll up, they originally rolled down, the descending process, or "fall," of spirit into matter. As the energy called spirit is the first in Involution and the last in Evolution, and as etheric energy is the last in Involution and the first in Evolution, we see the cosmological meaning of another statement: "The first shall be last and the last shall be first"—the scriptures are occult cosmology, and the purpose of this cosmological approach is that we may prove them such later.

All metaphysical systems, old and new, insist on these seven planes in Evolution, but they make one great mistake concerning them. They speak of them as all existing now, and man, made in their image, substantially, as having them all, including spirit. Theoretically this is true, but actually it is not—yet. If it were, Evolution would be over. Each plane and element represents one of the vast evolutionary time cycles and a specific degree of energy refinement; each plane is also an energy substantive of a kingdom, and there are only four thus far,



THE EARTH'S AURIC ENVELOPE

This includes the atmosphere, the eighth element in the planetary octave.

and the fourth is only half over, $3\frac{1}{2}$ planes. This marks the point that life has now reached in Evolution. As that life became human on the cusp of the 3d plane, it also marks the point that man has reached—one-half plane from the animal, with $3\frac{1}{2}$ more planes to go. This explains quite clearly why man is what he is today, not the divine and spiritual being he thinks he is, but only a first human plane, four-element being, his divine and spiritual estate still in the distant future. Sufficient time has not yet elapsed for the materialized energies to resolve themselves back into more rarefied stages. When the 4th plane energy becomes more tenuous we will have a 5th plane, but not necessarily a 5th kingdom, only a 5th expression of life; not a perfected being but certainly "a new dimension of consciousness." On the still higher planes we may not have even a physical body, but rather etheric and astral, as in the after-death state now. The physical body is the mold and instrument in which these more subtle bodies are being formed and perfected. Parenthetically, in this lies one of the differences between our theory and the older teaching. In the latter, the physical body is molded in keeping with a perfect, prephysical astral model. As this is wholly the work of nature or the genetic, it leaves man the epigenetic with nothing whatever to do. As we see it, the physical body takes in and molds the astral in its own image. This is energy only; it is man's job to qualify it and eventually make it a fit vehicle for a sometime divine consciousness. This is his estate on the three higher planes. The difference lies in that ever-present source of error—confusing Evolution with Involution. The involutory astral was the astral archetype only, which does not survive dense matter to reappear in Evolution; it is only the idea and the experience that survive, and this in the planetary genetic, later biologic. This is the physical formative, and when it develops the form, this, in turn, develops the evolutionary astral double, which man must qualify.

As our diagram represents the entire evolutionary period we show all seven planes and elements, but let us realize that numbers five, six and seven simply do not exist as yet. Their planetary creation and human qualification constitute future planetary and human evolution. Nevertheless, this earth is not a one-element ball floating about in space; it is a cosmic being robed in a garment of four interpenetrating but dissimilar elements, concentrically arranged and somewhat elliptical—"in coadunition but not consubstantial," as *The Secret Doctrine* puts it. These constitute the earth's aura, and as each has its own color, they constitute the earth's cosmic index. Of these various elements, we see only one, the physical, because that is the only one vibrating at a rate low enough to effect our eye, also physical. Thus those who say they believe only what they see, believe but little.

The innermost element, the dense earth, is but the lowest, last, and least spatially of all these four. Why then should ether, the next to the lowest, last, and least, pervade all space? Why should it not be limited also, though still less limited? And astral matter likewise, though still less limited, and so on up to the last? These are not universal energies but planetary constructs and hence limited to them.¹

And now perhaps we can see why science has failed to detect the earth's motion through the ether. It has failed because the earth does not move through ether; the ether moves with the earth, as does the atmosphere. We see also why our radio signals return to us, and why we cannot make contact with other planets. Radio signals are disturbances in the ether belt of our earth, and though there is ether of a more tenuous kind throughout all manifesting space, our radio substantive is limited to the earth's own etheric belt. The "radio ceiling" that turns our signals back is its operative boundary, a layer ionized by solar energies some 250 miles up. Theoretically, this should be a "hot belt," and recently science has detected it. This reflects our signals, and so, having no place else to go but back, they do just that. Higher frequencies would penetrate it, but this does not mean communication with other planets; perhaps some day when we are ready, mentally, but until then our sister worlds will remain strictly incomunicado, as far as we are concerned. And this for a very good reason—it insures our own unaided self-determination, "flying saucers" to the contrary. Thus we do not foresee a time when all our problems will be solved for us by merely tuning in and asking more advanced students for the answer. We are alone and on our own more ways than one.

THE BIOLOGIC ASPECT

The so-called ether of space is but the ether element of this earth. Here, it is ubiquitous to say the least, it fills every cellular and intercellular space in the organic body and every interatomic space in the inorganic. Thus it seems to be a filler of interstices and a connector of parts. Science calls it "the nervous ether," implying vitalism, sensitivity, and the like, and someone once humorously defined it as "the substantive of the verb 'to undulate'." Whoever coined that definition was wiser than he knew, for it is the substantive of more verbs than "undulate"; it is, in fact, the substantive of the verb "to be," as well. It is the first organic plane state of that energy the Hindus call Prana, a word meaning breath, life-force, and similar terms. This is the energy basis of all biologic forms. It fills every cell of the body, but for

¹ There is, of course, some ether throughout all galactic space, but only as relic of past systems.

biologic purpose it does not just float in as air into a room; organisms are so constructed as to bring it in and to biologically qualify it. Here it might be called biotic energy. But how does it become such? Well, how does food become muscle and air, heat? The answer is by means of organs.

Every element, chemical or planetary, that enters an organism is brought in by an organ and thereafter undergoes a change. We know that dense-matter food when taken into the organism undergoes a transmutive process—catabolic, metabolic, and anabolic, the result of which is flesh, blood, and so on, things quite different from the cruder substance ingested. Now this vital force is no different; it too must be ingested, changed and biotized before becoming the vital force of plant, animal and human life. This is biologic isomerism. Furthermore, the specific organ requires a certain time and condition to accomplish its work.²

Herein lies the mystery of sleep, "the great restorer." It is during sleep that the organs that make use of the metaphysical elements do their work; it is then we receive this vital force of the 2d evolutionary plane, and, strangely enough, to receive it we must return to the condition of life on that plane—the unconscious, somnolent and immobile state of plant life. In this condition the planetary vital force is brought in and transformed into organic force, the difference being just that between biotic and atomic energy. Were this not so, the vital force could fill our cells at all times and sleep would be unnecessary.

After a good night's sleep, we are charged with this vital energy, but as the day wears on it becomes depleted, not only by our own thought and action but because we live in a sea of energy that during the day we are constantly battling. As our own supply diminishes, the great sea without overpowers us; we become tired, dull and sleepy, so sleepy, in fact, that eventually we fall into a state of complete unconsciousness and nonresistance. Here the ingestion and transformation of the metaphysical elements take place, while the digestion and metabolism of the physical are slowed down. In due time the inner energies equal the outer, and at just that point where the dynamic equilibrium is reached we waken, under normal conditions, revitalized. This applies also to the astral and mental elements, a fact also known ages ago and left to us in the myth of Prometheus, he whose liver was eaten by a vulture during the day and restored at night. But we are physical beings too, and so we must have Prana's physical-plane energy as well. This we get from food, used mainly for cell building.

² According to the occultists, the organs of the etheric and astral elements are the spleen and liver—yet to be experimentally proved.

That sleep is due to the exhaustion of this only, through exertion, or to poisons in the body, is refuted by every infant. The infant is not exhausted through exertion nor is its system full of poisons, and yet it requires from sixteen to twenty hours sleep each day. This is because the specific organ in it is not developed as in the adult.

We spoke of the danger of air poisoning by atomic bombs. What about this vital force, the etheric? In an atomic explosion, atomic energy becomes etheric energy. Were nature's supply changed in any way, we might all be poisoned. Today, we are much in need of trans-science knowledge.

In the plant kingdom genetic consciousness has this higher, finer element, not yet freed in the stone, and all the plants' activities, cell building, sap movement, and so on, are carried on by means of it. We might say then that plant life consists of two elements and a principle: dense matter, etheric matter, and creative consciousness, whereas the stone has only one each, imprisoned. The plant has, of course, some epigenetic consciousness and slight astral sentiency (it can feel, if only tropistically), but the difference between the astral element in a plant and in an animal is so great that this element is identified with the animal kingdom. This is the basis of its superior sentiency and also of its savage passions and desires. In man it is the basis not only of these but of his "lower psyche," with all its mysterious powers, often mistaken for "spiritual." In the plant, desire has not yet been awakened, and this, by the way, is one of the reasons why flowers have such an appeal for us. Besides their beauty, they have a guilelessness, a harmless innocence unique in savage nature. A flower is life not yet made hateful by desire.

As for the fourth element, mental matter: throughout the entire biologic sequence, consciousness both genetic and epigenetic must have something in which to enregister its experience, and this something is the fourth element—mental matter, permeating all four planes. This is that *tabula rasa* that, when written upon, constitutes intelligent mind, consciousness in mental matter, as we defined it. We have all wondered what it is that remains permanent within ourselves when the physical body changes, as it constantly does, and completely, every seven years. This is consciousness, but as consciousness is but the result of experience, it must have a receptacle—this mental matter. This is the permanent record of personal life, the *tabula rasa* written upon; racially and aurically, the "akashic record."

The genetic principle is the creator of forms, but even this cannot create forms manifesting feeling, emotion, intellect, and the like, out of dense matter. Each step upward requires a finer, more tenuous kind

of matter, and if it be true that the physical, etheric and astral elements have their specific organs, times and conditions, it is also true of the mental, and the organ here is the brain. It too is an ingesting and transforming organ, a curious idea, perhaps, but it is only analogy seen in totality, and will be developed later.

All this is a bit premature here, for it belongs to a more advanced stage in Evolution, but so offered it enables the reader to realize the true nature of the organism and its planetary purpose. That purpose is to transform the planetary elements biologically, and thus epigenetically qualify them, physically, energetically, psychically, mentally and spiritually. This is how we create our own God and Devil, mostly Devil thus far. Since as yet we have but charged the astral and mental elements with the lusts, passions, and false ideas of animal-human life, we have but little of that kind, compassionate God to help us, but a great deal of that ever present Devil to hinder us—the malevolently qualified planetary planes and forces. These are those invisible powers Saint Paul spoke of: “For we wrestle not against flesh and blood but . . . against spiritual [psychic] wickedness in high places,” the planetary planes. These are the invisible “evils” with which we wrestle and that influence our criminals, dictators, and the like, and their supplementation with good is the incredible task that lies before us. “Resist not evil, but overcome evil with good.”

There is nothing new or mysterious about these higher elements except the names; they are, in fact, as old as the Ancient Wisdom. That our science does not recognize them is no proof of their non-existence; it only makes of them “eka elements” of another system, those in Involution now in reverse order. Science speaks of sentiency, response to stimuli, and so on, but these have no substantives. Yet substantives they must have and until science recognizes them, it will never explain such things as feeling, emotion, psychic power, and the like. Indeed, these superphysical elements are “the missing links” of physiology, psychology, and other branches of learning, and as long as science refuses to investigate them it lays itself open to the taunt of religion that its account of life consists mostly of “missing links.” As Martineau said: “The evolutionary expositor . . . cannot pretend to have no lacuna in his story.” With these elements the lacunæ can all be filled, and, what is more, the God of religion that resides only in them is explained as nature. But perhaps a few examples of how these elements explain things, now “divine mysteries” for want of them, would be more convincing than argument.

The “missing link” in physiology is the interstice between the physical nerve-end and consciousness’ response to the nerve impulse.

The nerve contact is called a synapse, and since physical nerves only are recognized, it presents a difficult problem: How does physical nerve-end affect superphysical consciousness and vice versa? The answer is that neither affects the other at all, directly; they are entirely too dissimilar. But nature does not work with *too dissimilars*; she works with graduated similars, the cuspal energies being almost identical in substance and wave length. And here is where these superphysical elements come in; they serve as intermediaries. In dealing with Involution we said the planetary intermediaries were necessary for creative genetic consciousness to reach and affect dense matter, and now in Evolution they are necessary for dense matter to reach and affect the epigenetic consciousness. The physical world the (Not-Self) impinges upon the physical body; its stimuli are picked up by sentient astral matter (the senses) whose vibrations in turn affect mental matter, the vehicle of consciousness, intelligence, reason. Here decisions are made and impulses passed back in reverse order to astral matter, then to etheric matter or vital energy; this is the manipulator of physical matter through which response to environment is made. Thus we have a sequence of elements each shading into the other, thereby forming an unbroken chain of communication.

This is the key to that great mystery, "mind over matter." As one has stated it, "We do not understand how a thought which is a mental thing can bring a blush to a cheek; nor how an abstract idea can make a physical heart beat faster." No, but we could if we would admit all the factors involved. With these intermediaries mind can by remote control cause the physical hand or foot to move as well as the heart and cheek. This is the miracle wrought by genetic organization of planetary elements. The reason mind cannot move yonder chair in like manner is because there is no such organization here; though there are both astral and etheric elements between subject and object, they are not so organized that the mind can manipulate them. Perhaps some day! This would be magic, real and genuine. Occasionally we have an abnormal case of this, the poltergeist. This is manipulation by the psyche, not the mind.

To carry the point still further: for ages people have argued over the question: How does spirit act on matter? But the answer is still forthcoming. As McCabe has written: "No thinker who ever lived has given us the least plausible idea how spirit can act on or with matter. It merely introduces new mysteries instead of explaining the mystery of thought." No thinker who knows "the *cosmic* facts of life" would try to explain it because he knows that the original spirit does not exist

in the material realm—spirit became matter. But if by spirit one means intelligence plus the higher energies, the answer is here.

Here also is the answer to that mystery so prevalent in our world today, "emotional insanity," a mental disturbance not due to heredity, accident or physical defect. In these days of wars, fears and insecurity, it is not only prevalent but exceedingly difficult to cure because its cause lies beyond the sphere of *materia medica*. It is due to the confusion of mental matter by the infusion of disturbed astral matter. Fear and worry stir up psychic forces, and these, running up the human ladder, enter the mental plane and make logical thought impossible, *ergo* "emotional insanity," often with reflex action on physical organs. Now this and religious insanity are sisters under *our* skin. The only difference is that in the latter it is the moral psyche that is disturbed and dominates the mind. After deriding such causation for centuries, science has now got around to it in "psychosomatic" therapy, and is today carrying it too far.

The mystery of how genetic consciousness can build a physical germ, cell or body lies right here also. It builds these physical things the same way it built a physical world—by working first in finer energies. The genetic's organization of these constitutes life.

And not only life but death also can be explained by these elements, for death is but the process of life's synthesis in reverse, just as radiation is chemical synthesis in reverse. In creating biologic forms, the genetic principle takes these four evolutionary elements and so organizes them as to make a physical, dynamic, emotional and mental being. This is life, and death is but the separation of the two higher from the two lower. The latter, the physical and etheric, constitute the corpse that returns to its source. The astral and mental return to theirs, taking with them their energies and qualification—desire, emotion, consciousness, and so on. Nor is this the whole story. These metaphysical elements explain not only life and death, but after-death phenomena also. As our science will not accept these elements, it cannot even explain a ghost.

From all this we see that if we would know ourselves we must also know the planet. Biologic etiology is not enough; we must have planetary etiology as well. There is about this earth a vast reservoir of planetary energies freed from dense matter and at our disposal for good or ill according to our intelligence. Our bodies contain organs specially coordinated with their planetary correlates, and thus is the human organism affinitized with the planetary source. This is *man's* "pantechnicon"; he must now learn how to use it.

EVOLUTION
OR
BIOGENESIS

*A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cavemen dwell—
Then a sense of law and beauty,
And a face upturned from the clod;
Some call it Evolution,
And others call it God.*

W. H. CARRUTH

DIVISIONS OF THE CONSCIOUSNESS—

INVOLUTION (Genetic)

Consciousness Principle

Energy Principle

Spiritual Quantitative

Planes

1. Creative Consciousness
2. Creative Ideation
3. Creative Spirit

Creative Energy
Primordial Substance
Monadical Substance

Material

4. Archetypal Ideation
5. Archetypal Ideation
6. Archetypal Ideation
7. Archetypal Ideation (Latent)

Mental Matter
Astral Matter
Ethereal Matter
Dense Matter

Read Down

ENERGY PRINCIPLES

EVOLUTION (Genetic-Epigenetic)

Consciousness Principle

Energy Principle

Spiritual Qualitative

Planes

7. Divine Wisdom	(Future)	Divine Power
6. Transcendental Wisdom	(Future)	Transcendental Power
5. Wisdom	(Future)	Thaumaturgy

Material

4. Human - Reason (Telic)	(b)	Spiritual Aspiration
3. Animal - Instinct (Psychic)	(a)	Mental Power Desire
2. Plant - Biotic		Feeling
1. Mineral - Azoic		Chemical Reaction

Read Up

THE PLANT KINGDOM



*Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.*

TENNYSON

ACCORDING TO MEDIEVAL COSMOLOGY, FORM-LIFE BEGAN ON OCTOBER 26, 4004 B.C., at nine o'clock in the morning. Unfortunately, we cannot say on what day in the morning it began, because we suspect it had no definite beginning. We know only that there was a time when it was not; a time when this primeval world rolled on through space with only its own vast, elemental forces raging in and around it. How then did life get started on this "stern and rockbound coast"? This is the only question, for the cause of life was already here, namely, the creative Genetic Principle; and having created a planet, a plant is but anticlimax.

In creating the planet this Principle first made an infinitude of energy points, positive and negative. This was the 6th plane in Involution and what, in dealing with it, we called etheric matter. On the cusp of this and the 7th plane, the Creative Principle formed electrons and protons, then atoms and molecules, and as these were the vehicles of genetic consciousness, we called them *monadic* atoms and molecules. Now, like radiation, the beginning of Evolution is but this process in reverse.

At the base of the 7th plane this vital principle found itself, like Prometheus, "bound helpless upon a rock"; indeed, that is exactly what it was—rock. How did it escape? By some kind, external power? No, but by the ruthless, elemental forces of its own energetic aspect—heat and cold, quake and eruption, erosion and radiation. Tumbled, bruised and broken by these titantic forces, it became sand and dust,

molecule and atom, electron and—free. Here consciousness is again in etheric matter, but with this difference: it now has atomic and molecular matter out of which to build forms, and a solid earth for them to live upon, neither of which would have existed had consciousness stopped on the *involutionary* etheric plane.

This second etheric plane, like the first, consists of an infinitude of free energy points, as invisible to us as their involutionary counterparts, but with this difference: they consist of a more sensitized ether, due to their experience in dense matter—*shock*, we called it elsewhere. This is now “nervous ether,” and this, escaping from dense matter, formed a vital belt that hung about the earth like methane on the marshes. “And there went up a mist from the earth and watered the whole face of the ground”—a statement as applicable to the etheric as to the vaporous. This is the first step out of the material absolute, earth, and, like that from the first, consisted of energy plus creative consciousness. Thus as with Involution, we begin Evolution with but intelligized energy. And as this is the Life Principle, we also have an evolutionary equivalent of that first step in Involution, the spirit of life moving upon the face of the deep. We also suspect this energy was of the nature of its involutionary counterpart, light, though invisible to us. This is the second “light shining in darkness,” the one primeval, the other primordial. “The living world is weighted at the bottom with light-producing forms,” says Professor E. Newton Harvey. The forms referred to here are complex and, of course, long subsequent to our subject, yet they do have something in common: their light is cold light, therefore not of friction or combustion. This is *luciferin*, and so Lucifer is still with us. Be this as it may, the first evolutionary element was both luminous and etheric—the “luminous ether” of science. As first, it is also the source of that metaphysical error that physical man was first etheric. The man here was Man, a mythic synonym for the Life Principle.

The next step resulted in what might be called biotic atoms, still mere energy points, adrift in the sunless atmosphere. No sign of biologic activity as yet, however, and so another step was taken—biotic molecules. And here, just as in the third step in the synthesis of matter (lithium), they can be crystallized and are, *en masse*, visible. These are the viruses, precellular and homogeneous, that is, of like substance throughout. But just because these viruses can be crystallized, some authorities contend they are not living matter, but more of the nature of chemical matter. This is both true and the reverse. They are alive with the creative Life Principle, but they are not yet alive in the bio-

logic sense. To deal in paradox: they are pre-biologic life—the planetary genetic principle. Biologic life, on the contrary, is the result of an organization of the planetary elements as we find them in Evolution, to be discussed more fully later. Here we see the significance of that distinction we made between life and the Life Principle. The latter is both involutory and evolutionary; the former, evolutionary only.

All viruses as yet known require organic substance, but give science time and it will find others that need no sustenance—the Life Principle of this earth. Though nearer this than biologic life, viruses nevertheless manifest the characteristics of life, and, recognizing this, scientists have likened them to the genes. As H. H. Newman says: "The further suggestions might be made that genes and virus-like entities are similar in character, but the genes are tamed or domesticated virus-like particles that have been incorporated into the complex economy of particular cells. This would lead to the conclusion that viruses proper are wild genes that have escaped domestication and simply go about preying on foreign protoplasm. All this is interesting enough if we take it for what it is—pure speculation. The fact of the matter is that the problem of the origin of the first life is still unsolved." Perhaps! That the scientist has likened the viruses to the genes at least testifies to their similarity to the original genetic principle, but let us hope the suggestion that the viruses are in any way connected with the genes of organic forms today goes no further than "pure speculation." A billion years of evolution lie between them. Genes are constructive; viruses are destructive. Genes have within them their species' entire evolutionary experience; viruses have none at all. Thus they have nothing in common, qualitatively, with biologic genes; they are, in fact, but the first appearance in Evolution of what, in Involution, we called "planetary genes." These are still emerging from the earth and so are ever with us.

To understand them better we must realize what was accomplished in Involution. In this, we say intelligence was involved in matter. This, however, does not mean intelligence involved as a life-germ in an egg, but, rather, infused in, as intelligence in a cell. It is matter so ensouled with creative intelligence that it itself becomes instinct with creativity. It is from this that life springs. A biologic form is a combination of cells created by genetic intelligence, but once created they themselves are intelligent and automatic. This gave rise to the purely mechanistic theory of life, and the more we know about the life process, the more we shall realize it is a matter of energies, not some separate and presiding Mind. The body is a chemical complex, and

its functions can be explained chemically, and hence mechanistically; where this theory fails is when it is used to explain the existence of the body. Not even biologic genes explain this, ultimately, but planetary genes plus ideation do explain it.

The more minute viruses are called "filterable" because they can pass through earthen filters impervious to the better known disease germs. And just to play on words, these viruses are more "filterable" than the scientist suspects, for figuratively they filtered through the dense matter of the 7th plane. Thus, as we said, this dense-matter earth is a cosmic ethmos, or sieve, through which the Life Principle passes in its vast invo-evolutionary trajectory.

Aside from their minuteness, viruses present another problem. They are not as subject to heat and cold, antitoxins and antibodies as the more complex disease germs. The reason is that substantially they are but chemical molecules whose energies have not yet been biotized, as stated in the last chapter; they are not yet biologically sentient, and so not as vulnerable to things inimical to sentient forms. Their control is thus a difficult one, but perhaps our methods, as yet, are wrong. Viruses are combinations of chemicals, each combination constituting a specific disease maker. Destroy the combination and you destroy the destroyer—polymerization in reverse, as radiation is synthesis in reverse.

Viruses do not breathe, and yet they live—and cause death. They are the evil "influenza," or influences, as the medievalists called them. They cause such diseases as colds, smallpox, and the one that bears their name, influenza. And so we see that even first life is predatory and murderous, and first life is "*Deus inversus*," namely, Demon. As this is what in large quantities our atom bombs are letting loose upon us, we need to know these things. In this sense these bombs might all be called "hell bombs," for they are demoniacal, and, as long as they are used for destruction, put the brand of Cain upon the forehead of humanity.

Nevertheless, in the knowledge necessary to create them, the physicist has, or should have, taught the physician something, namely, the practical results of thinking in terms of finer forms of matter than the concrete, of becoming familiar with metaphysical elements, ether, astral, and so on. The body, as we said, does not get all its energy by eating and breathing; this is for body building and body heating, but its energy basis is etheric matter. Here then is another field for research—etheric as well as physical hygiene, *prana* as well as air. The yogis discovered it thousands of years ago.

Next to the viruses are the protists and bacteria—forms, yes, but

still so small they are visible only microscopically. In writing of these, R. E. Janssen, geologist, remarked: "Bacteria are so small that a pail full of water taken out of the ocean contains as many of them as there are stars in the heavens." Among the first in the evolutionary sequence are the autotrophic or self-sustaining bacteria. These require only the inorganic elements, which, by means of enzymes or catalysts, they break down and thus prepare for the organic. One species takes the original ferrous salts and oxidizes them; another takes hydrogen sulphate and by oxidizing it reduces it to sulphur and water; the water seeps away and sulphur beds are the result. In all these proceedings sufficient energy is released from the mineral elements for synthetic processes within the organism—another of nature's ways of freeing energy. This way is called chemosynthesis as distinguished from photosynthesis. In his interesting book called *In the Realm of Carbon*, H. G. Deeming gives us an illuminating account of these elemental forms: "Among the bacteria are some which are as famous as tares and thistles for their ability to carry on in the most discouraging situations. These are the autotrophic bacteria. They have no need of sunlight, organic matter, or any sort of assistance from other organisms. Given a supply of inorganic materials, including something they can oxidize to obtain energy, they will fall to work with a will, building the inorganic elements of carbonates, phosphates, sulphates and nitrates into complex protoplasm." And elsewhere: "The so-called autotrophic, or self-energizing bacteria lead the most independent sort of lives, making themselves at home in situations in which no life has preceded them and carrying on their synthetic activities at the expense of the energy of their inorganic surroundings." Still others reverse the process and live by decomposing plant and animal substance by fermentation and putrefaction. Upon others depends the production of cream, butter, cheese, vinegar, and so on. Then there are the nitrogen-fixing bacteria that oxidize ammonium salts and reduce them to nitrates—plant fertilizers. The Mycorrhiza are funguses that seem like parasites on the roots of plants. They are not parasites, however, but symbionts, that is, co-workers with the plant. These sink their roots into the plant's roots and the plant digests them.

These are some of the ways nature has of enriching the soil and fertilizing the plants, but man is not satisfied with this, and so in his haste and greed he again does something destructive and dangerous—he adds chemical fertilizers and disinfectants. These are not natural; they are more of the nature of sulfa drugs, pure chemicals. Though curative because they destroy disease germs, they are not discrimina-

tive. For a time they act like a shot in the arm to the plant, but they eventually destroy it, and also its helpers.

The soil is teeming with invisible workers—bacteria, fungi, molds, yeast, protozoa and algæ, six hundred pounds to the acre in rich humus soil; there are, in fact, millions to the gram, and chemical fertilizers destroy them too. Among these are certain ones that are destructive to plants, but nature has her own way of controlling them. This is penicillium, from which penicillin is developed. This is the soil's police force, and chemical fertilizers destroy it.

About the only form of soil life visible to us is the earthworm. According to Darwin, over ten tons of earth per acre pass through their intestinal tract per year. These are nature's soil conditioners, and, when dead, its fertilizer—and chemical fertilizers kill them too—but business is business!

Because so commonly associated with disease, many people assume that bacteria are forms of animal life; it would seem, however, that they are plant life, and their name is legion. They also exist where animal life cannot: in the boiling waters of geysers, and, at the other extreme, arctic snow and ice. The so-called red snow often seen in the far north and on mountaintops is not red snow but the reddish one-celled alga. Among botanists this phenomenon is called "cryovegetation."

If then these elemental life forms can exist anywhere, without light and all but one or two chemical elements, primeval difficulties can be forgotten. Not even oxygen, which we think so indispensable, is necessary to some, for the anaerobic bacteria thrive in its absence and die when exposed to it in atmosphere. The denitrifying bacteria come under this head.

But small as these bacteria are, they are protoplasmic forms, and so we come to another factor, protoplasm; not that it appears here, but that we preferred to deal first with the emergence of the Life Principle. This and the development of protoplasm soon became concurrent.

The aforesaid autotrophic bacteria are a connecting link between the inorganic and organic worlds, and those who like simplicity may consider them *the* connecting link and the source of protoplasm. But the autotrophic bacteria are a specialty and by no means constitute the bacterial world *in toto*. It is not likely then that they are responsible for all the protoplasm of even the primeval world. Some more universal basis is more likely, and it was probably the energy aspect in the planetary sense that set the stage for this. The primeval earth, we said, surrounded itself with an auric belt and an atmosphere. In this were diffused such free elements as nitrogen, oxygen,

carbon, sulphur, sodium and chlorine, potassium, calcium and magnesium, phosphorous, iron, and so on, in fact, all the sixteen elements of which organic forms are composed. But how and where did they get started?

For long it was assumed that form-life began in the sea, but the sea, in that far-off beginning, did not contain sufficient nitrogen to sustain life. Much more likely the stagnant pools absorbing sunlight were the first to feel the throb of living matter. In line with this, Sir J. Arthur Thomson gives us an interesting sidelight, quoted *ad lib*. As given, however, it is not life with which it deals but rather the chemical basis of life.

(1) All stagnant water surrounded by carboniferous substance contains carbon dioxide gas. And sunlight shining on water containing carbonic acid gas results in their union, a carbon compound called formaldehyde, CH_2O . With more sunlight, starch and sugar are formed—the fuel of all organic bodies.

(2) Again in a thunderstorm an electric discharge passing through damp air causes a union of nitrogen with hydrogen and oxygen, resulting in nitrate of ammonia, a fertilizer of plants.

(3) Suppose now the rain brought down ammonium nitrate into a pool where carbon dioxide and water were forming into formaldehyde. The result would be amino-acids, and amino-acids are the basic substance of life, because in combinations they form the proteins, and there is no form of life that does not contain proteins. Some proteins form the white of an egg, albumin; others the yolk, vitalin; still others the casein in cheese, the gluten in wheat, the hemoglobin in the blood, and so on. Even the venom of a snake is a protein. Now it is from these proteins that this protoplasm—the basis of organic forms—is built up. And as the proteins differ in the protoplasm of different species, even the differentiation of species has its physical basis here.

By some such natural process was the chemical basis of life built up, and as modern science has isolated many proteins such as thyroxin, adrenalin, and others, there is no reason why it cannot also produce *chemoprotoplasm*. It can but—and here is the great *but*—this is not life. This is chemistry, but biochemistry is quite another thing. This includes feeling, desire, mind, and so on, and no chemical magic of man can produce them. The reason is that they are not chemical but etheric, astral and mental. The first is the vital force; the second, the basis of sentiency, and the third, the vehicle of consciousness. These science cannot conjure with, and so it cannot create sentient, conscious life, a matter of metaphysical elements and eons of evolution. The former, science will not recognize, hence its metaphysically

inadequate philosophy of life. We, however, began with these and a creative principle, therefore we do not have to resort to "cosmic dust" or "a fortuitous concatenation of atoms" to explain life. Over a physical world hovered an etheric cloud, released from dense matter by radiation, and in that cloud was creative consciousness, or the Life Principle. As such, it was the involutory "monadic host," the carrier of form-ideation, now in Evolution. This was also in that stagnant pool, and, with the chemical elements, constituted colloidal life substance. Being the original synthetic chemist, it took this substance and created countless biotic atoms, each with its own form-ideation—Linnaeus' idea without religion's God. This is Proteus, and the creator of protoplasmic forms. Protoplasm is a creation of these biotic atoms in protein substance as mother of pearl is of bacteria in acetic substance—vinegar. To realize this original chemist's capacity for synthesis, we have only to consider the lowly oyster. Its shell is composed of aluminium, calcium, carbon dioxide, chlorine, copper, iron, zinc, magnesium, manganese, nitrogen, hydrogen and oxygen. Their synthesis is wholly the work of an involutory principle—genetic consciousness. Little wonder then it is a mystery to evolution-limited science!

This earthbound science knows precisely what *physical* protoplasm is composed of H, C, N, O, S, etc., but it cannot tell us why it crawls away when we touch it. Perhaps if we would complete the formula we would see: Creative Consciousness, Etheric Matter, Astral Matter, H, C, N, O, S, P, Na, Cl, K, Ca, Mg, Fe = Protoplasm. We have then from the involutory side, no substance being formed in Evolution:

- (1) Genetic consciousness
- (2) Vital or etheric matter
- (3) Astral matter, but faintly sensitized
- (4) Physical or chemical matter

And from the evolutionary side:

- (5) Amino-acids
- (6) Proteins
- (7) Protoplasm (another 7)

The chemical elements are thus but the potter's clay out of which genetic consciousness built organisms with organs capable of laying hold of the planetary elements that make possible feeling, desire and epigenetic consciousness. *And this is life.*

A living cell is but a spark of this protoplasm within a denser protoplasmic tissue, and all organic forms are merely multiples of the single cell, as all chemical forms are multiples of the single hydrogen cell.

But consciousness did not set out to build multicellular forms at once; several hundred million years preceded this, a fact that, with many, constitutes a "missing link" in their understanding of life. This was the Proterozoic Age, and its task was that of preparing the earth for animal and man. Life's conquest of the "rock bound coast" was therefore slow indeed. Nor is it finished; this earth is not a one-quantum atom, but a vast precipitate of cosmic energy that has been radiating itself as life energy for billions of years, and will continue to do so for billions yet to come. The process is continuous and the protists are still with us. To quote again from Mr. Deeming: "A fertile soil is a swarming universe containing millions of inhabitants in a sample as large as a grain of wheat." A biologist counting his bacteria sounds much like a physicist counting his atoms, and we say these two are one—not the biologist and the physicist, but the lesser entities, atomic life and living atoms. Proton then Protist; this is the process. The idea that life began in some particular spot, Eden, for instance, is as absurd as that of divine fiat. Life began wherever planetary conditions were favorable, hence its amazing ubiquity, particularly plant life. The poet sings of "life's insurgency," but that insurgency is upward, not circumferential. Today, however, man has lost its direction.

You may say that our idea is but a resurrection of that old, exploded theory of abiogenesis, or spontaneous generation. Yes and no. Yes, in respect to the organic from the inorganic; no, in respect to organic life from "dead matter." Compared to the organic, inorganic matter is "dead," but only in the sense that a virus is not living. Within this matter is the Life Principle, and organic life is but an epiphenomenon thereof. This principle existed from the beginning, it created matter, indwelt it, and became organic at the middle point in the planetary process. Those of the nineteenth century scoffed at the medieval idea of transmutation, but we know today that it is possible; may not abiogenesis in the twentieth century be suffering a similar fate? Dead matter! Life? Impossible! "*Omne vivum e vivo!*" There is a catch, however—all life comes from the Life Principle. This is the missing link in primeval abiogenesis: life, but a matter of natural synthesis, as transmutation is of natural catalysis. The reason we do not perceive it is because, like transmutation, it takes place in an invisible part of nature; and the reason we cannot accept it is because we cannot think of consciousness apart from organic form.

And now having created countless single cells and allotted them millions of years to ready the earth for higher forms, Creative Consciousness began to aggregate them—plant, animal and man. In dealing

with this aspect, a favorite starting point is the blue-green algæ—denizens of the “stagnant pool.” These are one-celled, microscopic forms consisting of a speck of protoplasm incased in a transparent sheath. This is the first cell-wall, very different from that of woody plants, which is composed of cellulose, a product of more advanced life. The protoplasm of the blue-green algæ is homogeneous, no differentiation of parts or functions yet appearing. The green within it is the familiar chlorophyll, by means of which it synthesizes its food from light and water.

The next step upward is the purely green algæ, a good example of which is *Pleurococcus*. Here, as before, we have a single cell, but under the microscope a remarkable difference appears. The cell is no longer composed of homogeneous protoplasm; it is divided into three distinct parts—nucleus, chloroplast and cytoplasm. The nucleus is, of course, the reproductive center; the chloroplast, the food-producing agent, now distinct and specialized; while the cytoplasm utilizes the food for the good of all. Each part thus relieved of the work as a whole can more effectively perform its individual function. But specialization has its disadvantages as well as advantages. Lower forms of life have the power of reproducing parts severed from the whole, but when we lose even a finger it stays lost—and yet when we cut it, it is repaired. Why have we lost this power of complete restoration, yet retain it in part? The answer is specialization. In the lower forms specialization is not complete, therefore the whole genetic idea is within each part. In the higher forms the genetic, and therefore the form-creating faculty, is confined to specialized sex organs, now segregated from the rest. These do not reproduce lost parts, nor do they repair cut fingers; this is done by another specialist, soma or body cells. You see it is not the genetic *in us* that built our body, but the parental genetic. This had the *idea* of the complete form and built it, but there it “rested.” So in us the genetic’s idea of repairs is a complete new body—“Blessed event”—not spare parts for the old. We should also realize that nature specializes in us as well as genes and cells. Cosmically we are just that, and today we are specializing in the material side of life, and are therefore blind to the other. But what became of those algæ? Oh, here they are!

We still have only a single cell, but there are more types of green algæ than one. A certain fellow called *Ulothrix* became dissatisfied with but one room to live in, and so built for himself additions. This resulted in a multicellular plant, cylindrical and fixed. *Ulothrix* likes running water, but not *choosing to run* himself he specialized again. The lowest cell no longer functions as a reproductive or a food-supply-

ing agent; it is an anchor cell, that is, it is so fashioned that it can attach itself to stick or stone and thus become immobile. But it is only a single, cylindrical filament. The next step is to send out shoots from various cells, and now we have *Cladophora*, a rudimentary tree—cells, stock and branches—all the result of cell multiplication, differentiation and specialization, which stops not until it reaches man. According to estimates, there are in the human body some 30,000,000,000,000 of these specialized cells; 9,200,000,000 in that one little cubic inch that constitutes the cerebral cortex of the brain. And we think we started “mass production”!

To be sure, it's a long way to Tipperary from *Cladophora*, but it is a long time, too. The feat thus reminds one of that accomplished by the man chased by a bear. Having run a couple of miles, he jumped over a five-foot fence. A wit, observing this, remarked, “Why shouldn't he? Look at the run he took.” So with nature: “look at the run” she took—hundreds of millions of years. Our present ignorance of the work accomplished here is the mental lacuna in which resides theological *persona*. When we come to reason, morality, conscience, and the rest, we will find that they too were developed here, and therefore not handed down from some alleged Perfection. As all qualitation is thus developed, we can say with La Place, “We have no need of that hypothesis.” This we asserted in our Premise, and from here on our purpose will be to prove it.

At this still premoral and prerational stage, the fact to be recognized is that there is but one Biology; indeed, the biology of the plant is so near akin to that of the animal that it sometimes deceives the biologist. There are plant forms, for instance, that begin as such but end in acting like animals, and vice versa. Plant and animal protoplasm is identical in nature and composition. The sap of plants and the blood of animals contain the same chemicals. Plants possess a growth-controlling secretion, auxin, like that of the pituitary gland in animals. They also have sex chemicals; those from the female plant being identical with those obtained from female animals. Plants breathe, eat, absorb and secrete just as do higher forms of life. Indeed, “there is no life-reaction in even the highest animal which has not been adumbrated in the plant,” Sir Jagidias Chundra Bose tells us. Thus there is but one Biology and it covers all life. So true is this that not even the predatory and the murderous are foreign to the plant kingdom. As we have seen, the sundews and bladderwarts are as biophagous and carnivorous as are the animals.

Few realize the remarkable nature of the vital process that goes on

in the plant. Consider a large tree, for instance. It consists of trunk, roots, branches and leaves. The roots, buried deep in the earth, secure the water for the entire structure. Through vascular channels this water is carried up the trunk and branches to the leaves. The latter are so interlaced with veins that every leaf-cell may drink its fill. By this process a huge tree lifts about six barrels of water perhaps a hundred feet each day. This remarkable water system is formed by elongated cells, dying and becoming wood; in this process the two ends disappear, thus forming a continuous vein from root to leaf. But this hydraulic system is only half the story. With energy derived from the sunlight, the leaves, in turn, synthesize the water from the earth and the carbon from the air into carbohydrates, the body-building substance. This process is called photosynthesis—building with the aid of light. This carbohydrate is then sent downward from the leaves and is as minutely distributed to the branches, trunk and roots as the water was to the leaves. But the water-conveying tubes will not do for the carbohydrates; another and directionally opposite system, the phloem tubes, is concomitantly developed, the two lying parallel. Here then we have a rudimentary prototype of the dual vascular system in man and animal. Now neither the “know how” nor the system was complete and perfect from the beginning; these too were developed over eons of time. Elsewhere we said that Creative Consciousness learns by doing; this is correct, and what it learns in the plant kingdom it uses in the animal, and in both, in the human. Today, this Creator cannot build a better man than present man, but give it time and it will.

We often hear such statements as “The sun’s life-giving rays,” “Life comes from the sun,” “All biologic energies are sun energies,” and the like. Such statements are much too sweeping to be wholly true. The life of this earth does not come from the sun; it is the earth’s own property. Suns are the source of worlds, but worlds are the source of life. In each the genetic Life Principle is inherent, and its biologic life is a construct of this Principle out of the earth’s own physical and metaphysical elements. For this, solar energy is necessary but secondary. By means of it plants are able to synthesize these elements and produce cell structures, but the life of these cells comes not from the sun. What does come is energy, but energy of itself is not life. These solar energies streaming through space to distant planets constitute a sort of cosmic osmosis by which biologic life receives additional and external power, but it uses it for its own purpose.

The plant kingdom is itself a busy little *world*; indeed, its part in the planetary process is tremendous. First, it biotizes the chemical and etheric elements, and thus prepares them for still higher forms. This

is the work of myriads of plant forms over myriads of years. Also, through ways experimental and accidental, each individual learns to do and not to do; this is experience, the source, as we said, of consciousness. This is mainly the work of the genetic, the form-building, and sustaining intelligence, but the plant kingdom also inaugurates the evolution of epigenetic consciousness. No matter how slight this may be, the plant too has its kingdom consciousness. As the plant can only receive impressions, and physical impressions at that, these impressions have been called "recepts," and plant consciousness, "receptual consciousness." This is correct for the plant but not for consciousness, for consciousness cannot feel; it can only be interpretive. Feeling or sentiency belongs to the substantial part of being, namely, astral matter. However, divisions in consciousness are useful definitives, and if this one serves a useful purpose we will do no more than point out the error in it.

Now, as nothing is lost in nature, this kingdom experience is not lost but stored up in nature's banks—the genetic in the seed, the epigenetic in its kingdom consciousness, or what others call "the group-soul," there to re-manifest in other forms—just how will be dealt with later. All systems of metaphysics recognize this collective consciousness, but, lacking knowledge of its source and genesis, assume it is a pre-existing intelligence, or has such presiding over it. In this are "the builders," "the Lords of Form," and the like that guide and direct the genetic from the beginning. Yet what intelligence could pre-exist the genetic itself? This is the one and only builder and Lord of Form. It needs no help from other agents, and all such teaching is again but involuntary cosmology dragged over into Evolution. Nevertheless, we are told that all activation resides in this "group-soul," divine egos reincarnating in the forms at will. Such teachers do not realize that all form-creating intelligence is within the seed, and that this is the source and causation of all forms, be they earthly or cosmic. What then of "reincarnation," "metempsychosis," and so on? Does consciousness, when it has acquired all experience possible in the plant kingdom, pass over of its own volition, or through egos into the animal, and the animal into the human? It does not, but this is difficult to explain here, and so we will leave it to the other kingdoms with their organs and their organ-isms.

Evolution, today, is an established fact, and yet, in spite of all that has been said and written about it, we do not really understand it; if we did we would understand life. It is little use then to carry further now what others have said and written; even the little we have indulged in is offered only to carry the life-sequence over the critical

dense-matter period. To really understand life and its evolution we must, as we have said, get back of the form, down to its substantives, the planetary elements and the creative principle; in other words, to know what is evolved, we must know what is involved, more ways than one. We cannot know even a plant unless we first know the planet. Our science, as yet, sees no connection; our biology is still "a matter of form." But we are not just forms only; therefore knowledge of forms only does not enlighten us much about ourselves. What we need is knowledge of what animates these forms, what makes them sentient, emotional, rational—or otherwise. These are the neglected parts of being, and yet the real key to an understanding of it. Because of this they will be, from here on, our chief subject.



THE ANIMAL KINGDOM



THE DEVELOPMENT OF FORM AND ORGANISM

Man has done much for the animals; the animal kingdom has done a thousand times more for man. Let us not forget the debt.

RICHARD C. CRAVEN

NO DOUBT ANIMAL FORMS, LIKE PLANT FORMS, BEGAN AS ONE-CELLED beings, but as we have already dealt with this stage of life we will not here repeat it. Besides, we said we weren't going to deal with forms so much as with what makes them tick. We cannot escape the form, however, nor do we want to. In qualitative Evolution, form comes first and its psychic attributes later—existentialism.

One of the first necessities of animal evolution is a nervous system. The creation of this, like everything else, is a slow and painful process, so slow, in fact, that a billion years are not enough to complete it. But why is this? Surely it doesn't take that long to evolve a little physical nerve. No, it does not, but physical nerves are not the only things involved. There is also that something that makes nerves sentient. This, we said, is astral matter, a planetary element, and it is the sensitizing of this that takes the immeasurable time. This is the work of the animal kingdom, as we implied in Chapter V. That of the plant kingdom is to biotize the chemical and etheric elements, that they may become the physical and energetic bases of the other kingdoms. Man too has his element to qualify, mental matter, which likewise requires immeasurable time. These are facts he does not yet even suspect, and so he dreams of a peaceful, warless world, now and immediately. Yet what has he done to pacify nature's savage forces and intelligize its elements? Very little, save to add his savagery to hers. Let him "do the first work" first and he will see his dream realized. Peace is not handed down from heaven but built up from earth. Each kingdom has its specific job and element; each uses ready-made what the kingdom below has provided while laying siege to a new element. In the life of a planet there is, in fact, what might be called a cosmic

economy, and here is as good a place as any to learn about it. In Chapter VI we said that the purpose of the sun stage was to synthesize and differentiate the homogeneous energy of the Absolute. The purpose of the earth is to isomerize and then radiate this energy, thereby constituting the planetary absolute for the biologic forms. The first of these is the plant, and its purpose is to biotize the chemical and etheric elements; that of the animal, to sensitize and psychize the astral; that of the human, to moralize and intelligize the mental—and ultimately to spiritualize the higher three. Thus we have before us the entire cosmic economy. Such knowledge is elementary “cosmic consciousness,” and our place in Evolution now demands it.

In very low forms, the sponges, for instance, there is no sensory organization that can be called a nervous system; only a sensitive musculature without connection of parts. A little higher, as in the sea anemone, we find a diffuse network of nerves but no central organ of sense. When stimulated by shock, the body contracts at any or all points alike; when cut in two, each part functions independently of the other. As we rise in the scale, however, we soon find evidence of organization and specialization. Small masses of nerve cells called ganglia appear, to which stimuli come from without, and from which response travels to the muscles. The common angleworm is an example of this stage. Its chief sense center is a small ganglion located in the dorsal (backbone) part of its anterior end. From this runs a segmented nerve along the ventral (stomach) midline to the muscles. This simple arrangement constitutes the neuromuscular mechanism of life at the worm stage. But life is not content to be a worm only; these lowly forms are but steppingstones over which it passes on to greater expression. In such low forms, the chief ganglionic center is in the thorax, because their life is in the stomach, and this, it would seem, is now vestigial in some humans. As we climb the ladder, the ganglionic center shifts upward, forming brain matter. This brain-building we will call, incorrectly perhaps, “cephalization,” and this, not “salvation,” is what we need.

All neural systems are made up of nerve cells, to which science has given the name “neurons.” In more highly advanced forms these are divided into three classes: those running from the peripheral sense organs—eyes, ears, nose, skin, and so on—to the central ganglion, or rudimentary brain, are called sensory or afferent neurons; those running from the central ganglion to the muscles are called motor or efferent neurons, while those within the ganglion itself are called internuncial neurons. Now because the first receive the impressions from the outer world, they are also called receptors. As the second

effect control of the muscles, they are called effectors. As those within the ganglion adjust the one to the other, they are called adjustors. These adjustors eventually develop into a brain, and the adjusting implies intelligence. By this process, over eons of time, that intelligence we call epigenetic consciousness is developed, of which, more in a moment.

Now, because the physical nerves carry the impulses, the physiologist assumes that they constitute nerve sentiency. What makes physical nerves sentient, he has not told us, nor has he explained to us what responds to stimuli in forms that have no such nerves. Yet, numerically, the greater part of life consists of just such forms. But we are not limited to them for examples. The iris of the eye is not subject to the brain, nor is it controlled by the voluntary nervous system, yet it responds to external stimuli. Today, this response is accounted for in the term "physiochemical instability," but that is only pushing the question back another step. It does not explain the instability or why physiochemical matter should act or react at all. Thus the scientist tells us everything about sentiency except what is sentient.

A corpse has all the physiochemical elements the living have but it does not feel or respond to stimuli because the sentient astral and conscious mental have left it. Out of what remains grow hair and nails, life of a kind, but not sentient life, and just because the astral element has left it. When from the living a limb is amputated, the astral does not leave the body, and so the amputee still feels the limb is there.

The seat of sentiency is astral matter, sensitized by biologic life, and now in every cell of every living form. This it is that responds to stimuli in lieu of nerves and brains. Such are the radiates, and their chaotic system is called "unpolarized sentiency"; with nerves, "polarized." In the latter, and on up, the nerves are physical vehicles in which reside exceptionally sensitized astral matter, and through which flow inward and outward impulses as do sound waves through wires.

So here again we must complete the formula: physical receptors, effectors and adjustors plus astral matter—and a billion years of evolution. These collectively produced the nervous system, and by means of it epigenetic consciousness was developed with all its qualities and functions. As G. H. Howard states it incompletely: "All these functions, however, are functions of the brain, and that body of reactions, instincts and habits that characterize each individual, whereby he may be described as honest or dishonest, cheery or somber, kindly or malevolent, are from this standpoint products of the nervous system. Although this view has been again and again assailed it has maintained itself to

the present time and bids well to remain one of the fundamental facts of biologic knowledge."

It is a biologic fact, but here again I must point out certain inadequacies, not so much in the theory as in the scientific view of it. Like so many others, it is a generalization that hides from us illuminating distinctions, that between genetic and epigenetic intelligence, for instance. The former is not the product of the nervous system, but on the contrary, the nervous system is its product. This statement also gives to the nervous system a creativity it does not possess. The nervous system is not creative, only instrumental. It did not create the organism; this is the work of the original genetic, the biologically creative intelligence. Thus those who say that the nervous system creates intelligence should state which intelligence for it is just here that science and religion clash without either having the knowledge to settle the argument. Our epigenetic intelligence, with its reason, morality, and so on, is a construct of evolution, and the nervous system is the instrument through which it was constructed, but since this did not create the world, or even our bodies, the religionist attributes both genetic and epigenetic to a divine, pre-existing intelligence, and the scientist excluding this from Creation recognizes only the evolutionary construct. Here again we see the necessity of knowing categories, origins and geneses. Without these there is always confusion of parts with wholes and organs with origins. You have heard the hoary question: "Which came first, the hen or the egg?" but you have never heard it answered rightly. What is needed is right knowledge. With this we can answer it: neither came first; genetic ideation of both was first and the seconds developed concomitantly. So with nerve and brain, organ and function, genetic and epigenetic.

No one organ or system is the exclusive cause of the epigenetic qualities or functions. These are a product of the entire biologic setup. There is also an organismal system as well as a nervous system.* Furthermore, it takes more than physical nerves and dense matter to make a sentient, intelligent being. Besides three types of consciousness, genetic, somatic and psychic, there are four types of matter, physical, etheric, astral and mental. In the genetic organization of all these factors lies that peculiar something called life, though life in its most elemental form consists of but three: physical and etheric matter plus genetic consciousness. From this we can see that the great mystery of life, and man, is not a "divine mystery" but a genetic mystery—how the genetic intelligence so coordinated the planetary elements in Evolu-

* See Diagram, p. 129.

tion as to produce a sentient, intelligent being that will some day be divine.

Elemental life is physical and etheric matter; sentient life is physical, etheric and astral matter; intelligent life is physical, etheric, astral and mental matter, organized by the genetic, biotized by the plant, and rationalized by the human—all in Evolution.

It was knowledge of these things that prompted our former statement that there was nothing remotely resembling biologic life or its qualities in Involution, the realm of the world's Creator. Here there was no biologic sentiency or rational intelligence; not even the factor necessary to their creation then existed, namely, the material Not-Self, the world without. This too played its part in the development of intelligence and so should not be ignored, even in science's account thereof. Its purpose is to sensitize and intelligize the Self within and thus build up the epigenetic. In this the nervous system was the go-between, and to this extent the scientist is right; his error lies in the assumption that it all began with the nervous system and evolutionary experience instead of with the genetic and involutionary ideation and purpose.

It was in the animal kingdom that the genetic developed the animal-human organs and organism. Here also the astral element was keenly sensitized and the mental comparatively intelligized. Thus we see that this kingdom too has a remarkable part to play in the planetary process. No longer spacebound, the animal's experience is vastly more varied than that of the plant. Here the genetic acquires a little more form-building experience and stores it up in the seed, which later manifests it. This we call "the evolution of form." Here the organism, mostly through "the struggle for existence," adds its bit to the epigenetic, and this we call "the evolution of consciousness."

In the higher animal-human forms the epigenetic has enregistered a vast amount of "worldly knowledge" that the genetic knows nothing about. Now the question arises: Does it have any influence upon the genetic? Here we come to that bone of contention, "acquired characteristics." About this subject there has been a vast and lengthy argument, yet, basically, are not the present characteristics of all creatures acquired, since they had none in the beginning? How then was this brought about?

To hark back to the controversial beginning, there were two schools of thought concerning this, the Lamarckian and the Darwinian. According to Lamarck, the giraffe acquired a long neck by reaching for its food on tall trees, and the result of this passed on *somehow* to its offspring. This is summed up in the statement, "form follows func-

tion." According to Darwin, the change is due, not merely to habit affecting form, but to some internal change in the germ plasm, caused by external environment, that Not-Self intelligizer. But again, how did the effect of this external influence get into the germ plasm? Darwin approached this in saying it was due to "an accumulation of insensible variations." But in what? Had he said an accumulation of sensible (sense) experiences stored up as consciousness, he would have defined it exactly. Acquired characteristics are the result of both practice (epigenetic) and stored-up experience (genetic), but neither Lamarck alone nor Darwin alone explains them. Lamarck plus Darwin plus consciousness does, however. The individual's experience and ultimately the many, if favorable, become an incorporate part of the manifesting group-consciousness, and there constitute a demand upon the genetic. As this creates the genes, it creates one to meet the demand. In other words, experience must become a psychological possession before it manifests as physiological form. "Although every variation is either directly or indirectly caused by some change in the surrounding conditions, we must not forget that the nature of the organism acted upon, essentially governs the result," said Darwin. As "the nature of the organism" is simply its content of consciousness, this determines variation, or mutation. Thus if genes determine action, action also determines genes. But actions themselves must have a cause.

In the desireless plant kingdom the genetic wholly dominates; with desire, animal and man, the epigenetic takes a hand. Seeing new worlds to conquer, it demands faculties and organs with which to conquer them. Thus to "form follows function" we add, and function follows desire. If this be so, then the physical characteristics of an organism are not wholly the result of genetic ideation, but the result of this modified by epigenetic need and desire, hence the minor differentiations within species. In this we see a hope for our own future. We are not wholly incapable of self-determination. If the collective epigenetic would earnestly desire better brains and better minds, the genetic would produce them. The Greeks desired great thinkers and the organ builder provided them; they admired physical beauty and the body builder accommodated them. Thus far *we* have left this all to God, and yet we know that breeding counts. On short order, our medium is consciousness, a variable, subject to change by enlightenment.

From all this we can see that in genetics the *physical* genes are not the determinants but, rather, consciousness, here the genetic. The former are only the latter's conveyors. Just as epigenetic consciousness must have a physical body to function epigenetically, so genetic con-

sciousness must have a physical body to function genetically, and, biologically, the gene is that body; cosmically, it is the world.

In the higher animals the epigenetic is quite intelligent; it knows its world as well as reason-lacking consciousness can know it. This is "perceptual consciousness," and its reactions are "percepts." Here the terms are quite correct, for it is consciousness that perceives and its nature is perceptual. No clearly defined individualization of consciousness other than that of species is yet possible, however; the factor that makes for this, reason, not yet being developed. Nevertheless, we cannot deny to an intelligent dog or horse some sense of selfhood and individuality. Its difference in them and in us is due to that distinction between rationality and reason, yet to be explained.

Now what becomes of this animal intelligence when the individual animal dies? Is it just dissipated, lost, or is it too stored up in the seed? No, it is neither; the genetic will have naught to do with the animal-human epigenetic qualities. It retains only form-building experience, and the organism's own experience is not of this nature. What then becomes of it?

Were it our desire to make a neat theory and to science a perfectly acceptable one, we would say that it did become a part of the seed (heredity), or it was handed on from generation to generation by precept and example; but unfortunately these do not explain all the complex phenomena of life, nor is it consistent with the vast and varied experience of all life over untold millions of years. This must have some more trustworthy and enduring repository than the living organism, or even society, for these could pass away. While the individual lives, the repository for epigenetic experience is what we call mental matter, personalized in him as memory, conscious and unconscious. When the individual dies, this is deposited in nature's memory, a mental-matter belt about the earth, the psychic forces taking their place in the astral belt. Collectively these constitute the "group-soul," a wider term than group-consciousness because it includes the psychic forces as well as consciousness. Everything that living forms have done, thought, or even hoped is registered in this planetary bank, there to be drawn upon and thus remanifested by succeeding forms. This is how the race reaps what it has sown. It is also the akashic record of Hindu philosophy.

Now if it be so that all epigenetic experience is retained in nature's bank, how does the living draw upon it? Is it just a matter of "mental receptivity," "psychic," or, maybe, "divine" inspiration? No, these are but terms of pseudoscientific metaphysics, and they are meaningless. Our pseudometaphysicians offer their students these methods but the

results are nil. The reason for their failure is that such contact does not depend on moral virtues, aspirations, and such but on organismal predisposition. You are biologically equipped or you are not.

Once discarnate consciousness is freed from its astral vehicle, it becomes passive and volitionless; therefore action comes not from it. In Evolution all action is from below, and by below I do not mean just the race below, but the below of the race as well, namely, the physical organs. Elsewhere we said that consciousness without energy can do nothing, and it is the physical organs that use energy; they are the generators, the dynamic *foci* of biologic forms. It is their symbiosis that makes sentient and intelligent life possible. Let any one of them be destroyed and both sentiency and intelligence go with it. Thus instead of being mere instruments of our "God-given intelligence," our organs are first and our intelligence comes after. Even in a child today, the organs precede intelligence, and only as they fully develop, as in the seven-year periods, does intelligence mature. Why then can we not give these devils their due?

We cannot because of false religious teachings. These have so diverted our thought from nature that we have abandoned her work for an imaginary world of gods and devils, pre-existing souls and divine egos—and science cannot refute them. Thus they still remain the causative realities, the body but their abject instrument. Here in this work you will find a new concept of the body, its organs, and their functions, likewise of soul and ego. We do not ask anyone to accept it; we put it forward only because it accords with the facts of nature.

According to this theory the organs are consumers and transformers of the four planetary elements, and hence the recipients of their qualification. No one will dispute that the stomach (number 1) consumes and transforms dense matter, or that the lungs consume and transform oxygen, gaseous matter. But why stop here? There are other organs and also other elements. Perhaps they too have their specific organs. According to the occultists the spleen makes use of the etheric or vital force, and the liver of the astral. This we will not assert dogmatically but only provocatively, that it may inspire more extensive research. We see the principle and the parallel; it remains for the specialist to develop them.

The principle is genetic acquisitiveness, both in Involution and Evolution, and the parallel is this: biologic organisms are so constructed that they can, by means of organs, draw their essentials from the biologic absolute, the earth, just as the planetary organism drew its essentials from the cosmic absolute, space. And in both, these essentials are not all physical but metaphysical as well. In the organism

these four elements vibrate in harmony with their planetary source, and as the organs are the active users of these energies, they procure, the plenum supplies; in other words, we are physiologically acquisitive as well as psychologically acquisitive, the one supplying the genetic's needs, the other, the epigenetic's. A new idea, perhaps, but say not yet it is not true, for we are only in the kindergarten of knowledge and our science is but the ABC's of truth.

Now if what we have said of the lower organs be true, why not include the brain as well? It too is a functional organ, and it too has its planetary element, mental matter. Furthermore, it has, like all organs, its own specific aura, etheric, astral and mental, and these are in rapport with the planetary aura. This is the basis of the halo ascribed to saints and saviors. In each individual it extends some distance from the head. The adepts and mystics are well aware of its mental part; they sense its presence two or three feet above them and, so, *feel* that they *think* outside their heads. The qualitative status of this "higher mental body" depends on the moral and spiritual status of the individual, and its quantitative function upon the brain's dynamic capacity, a matter of genetic predisposition. Particularly is this so of creative function. For this, there must be an energy activity *in* and an emanation *from* the brain, a reaching out and a procuring. Today, scientists are investigating electrical waves sent out by the brain—when producing; some day they will discover waves brought in by the brain—when procuring. These elude them now because they are mental, not electrical. These carry to the brain group-soul ideation, the source of all knowledge as yet learned and funded by man.

Like every other organ, the brain is a two-way instrument, and receives as well as gives, the one mainly in sleep, the other while awake. In dealing with the "lost" elements we said that whatever man devised nature in some way devised before him. So with the brain; it is her biologic radar. And she didn't begin it in man; even bats have one.

To be inventive and creative the brain must become prehensile and acquisitive. The adjectives "prehensile" and "prehensible" qualifying the physical, and "apprehensive" and "comprehensive" qualifying the mental, all come from the same Latin root, *prehensus*, past participle of *prehendo*—*pre*, meaning before, and *hendo*, seize. Scientists have noticed that creatures with superior prehensile organs stand highest in their class, but they apply it only to the hands, claws, and such; why not the organs too, the brain included? The intellectual geniuses of the race are those with superior prehensile and acquisitive brain organs; the result is superior apprehension and comprehension. Their

creativeness is not voluntary, therefore it is functional; they did not create the faculty, therefore it is organismal. In them is a brain contact with external source—a sort of brain-group-soul synapse—and also a superconscious activity that is fairly constant. Sometimes two inventors get the same idea at the same time. Where did it come from? From this human repository of all things lost to the living. But in this all things are chaotic and volitionless; the purpose of the brain is to bring them in that they may be organized by the superconscious and transmitted to the conscious.

This is the source and method of all those inspirational things we classify as the work of genius. Consider melody, for instance. A melody is an inviolate sequence of sounds, when mechanized, but the composer hears them whole and complete, subjectively and inspirationally. Who or what arranged them in this unalterable sequence? As we do not include singing angels in our metaphysics, we must look elsewhere. That elsewhere is the music department of the akashic record. The melody was composed on earth and funded there. It is still available, but only the composer can bring it back because only his brain is genetically constructed for that purpose. Certain songwriters are of like nature. I know of one who gets his words and music simultaneously and complete. Of those in tune with the group-soul source, the poet is perhaps the best example. Speaking of his experience, A. E. Housman said that at times "there would flow into my mind with sudden and unaccountable emotion, sometimes a line or two of verse, sometimes a whole stanza at once." A whole stanza, ready-made and complete. Little wonder, Plato said that "poets are not responsible for what they say." When truly inspired they aren't, for theirs is unconscious brain-group-soul contact plus superconscious-conscious transmission. The Greeks were evidently aware of this racial source of the arts, since they said that the nine muses were the daughters of Mnemosyne—race memory. From this we receive and to this we should contribute, thus making it cumulate.

All that is metempirical, a priori, and intuitional comes in this manner, even wisdom, genuine. What the individual acquires by time and objective experience is not wisdom but only worldly wisdom, personal and opinionate. Only when this is funded and redrawn intuitively, does it become genuine, because impersonalized and sublimated. The Ancient Wisdom, so called, is that today, and it too can be withdrawn. He who has this intuitional wisdom gets it from the subjective world. Here an involuntary "stream of consciousness" is forever knocking at the door of the conscious mind. This is what makes the sage and

the philosopher also genetically predetermined. This subjective contact is the source of all genius, and no one without it can simulate this or even be creative.

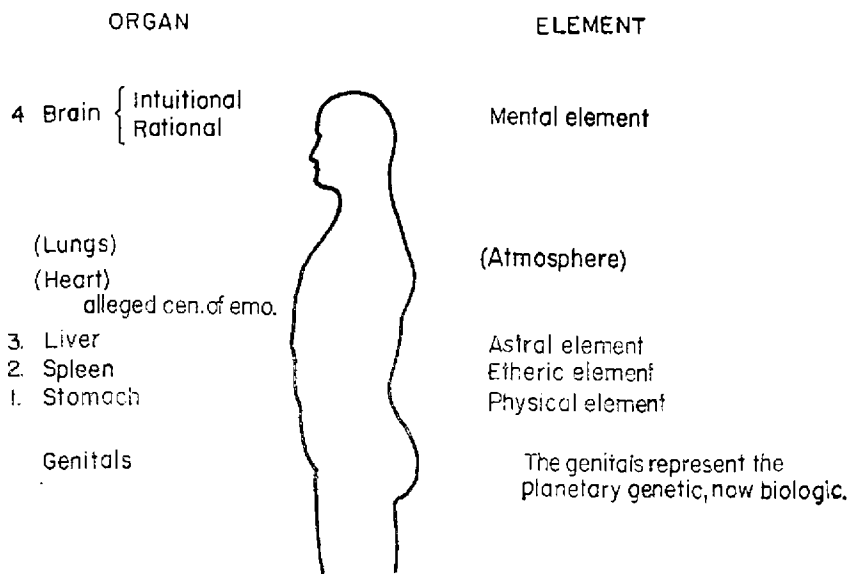
And have you noticed how similar "genius" and "genetic" are? The latter is cause; the former is effect. Hitherto we have attributed the former to the favor of some disposing deity, but before we assert that one thing is the source of another, we should learn the nature and function of that other. Inspiration, revelation, truth are not dependent upon divine favors, moral virtues or soul status; they are but the result of genetically determined brain function and organization of elements. This being so, the crowning achievement of parenthood is the endowment of the child with a well-coordinated body and a brain capable of functioning creatively. This accomplished, creative genius is possible, but as this is still beyond man's knowledge, genius is a parental masterpiece unconsciously produced.

The basis of our being is the physical body, and the physical body is predetermined at conception as to structure, color, organization, and so on. Here the future adult's potentials and abilities are determined by parental gene combination. This is our fate. Fate is what we are born with; destiny, the working out thereof. During gestation the genetic develops the brain with its unique function and special capacity. Thus our abilities are set before we are born, and no matter how much we try, we can never exceed their limitations. Now were there any superhuman intelligence interested in our destiny, it would so arrange things that we would contact those who would supplement our genetic deficiencies, but no, "mostly we walk alone," as Powys says. Save for the conspicuously talented, we live and die in the prison walls of our own limitations. There is, of course, a way out—what is now called occult knowledge of nature's laws and finer forces, but racially this must wait for a more efficient brain.

That human evolution is determined by brain development is an obvious fact, but it is also an obvious fact that we do not realize the full significance of this; if we did we would not waste so much time and effort on irrelevant things.

The all-important parts of any organism are the organs; as the process is upward, the organ development is upward. Thus man, standing at the apex, is distinguished for his brain development. But, thanks to the animal kingdom, he was endowed from his human beginning with the organs corresponding to the four planetary planes and elements. Let us see then how they appear when correlated.

These are the four procurers of planetary elements, and, when we



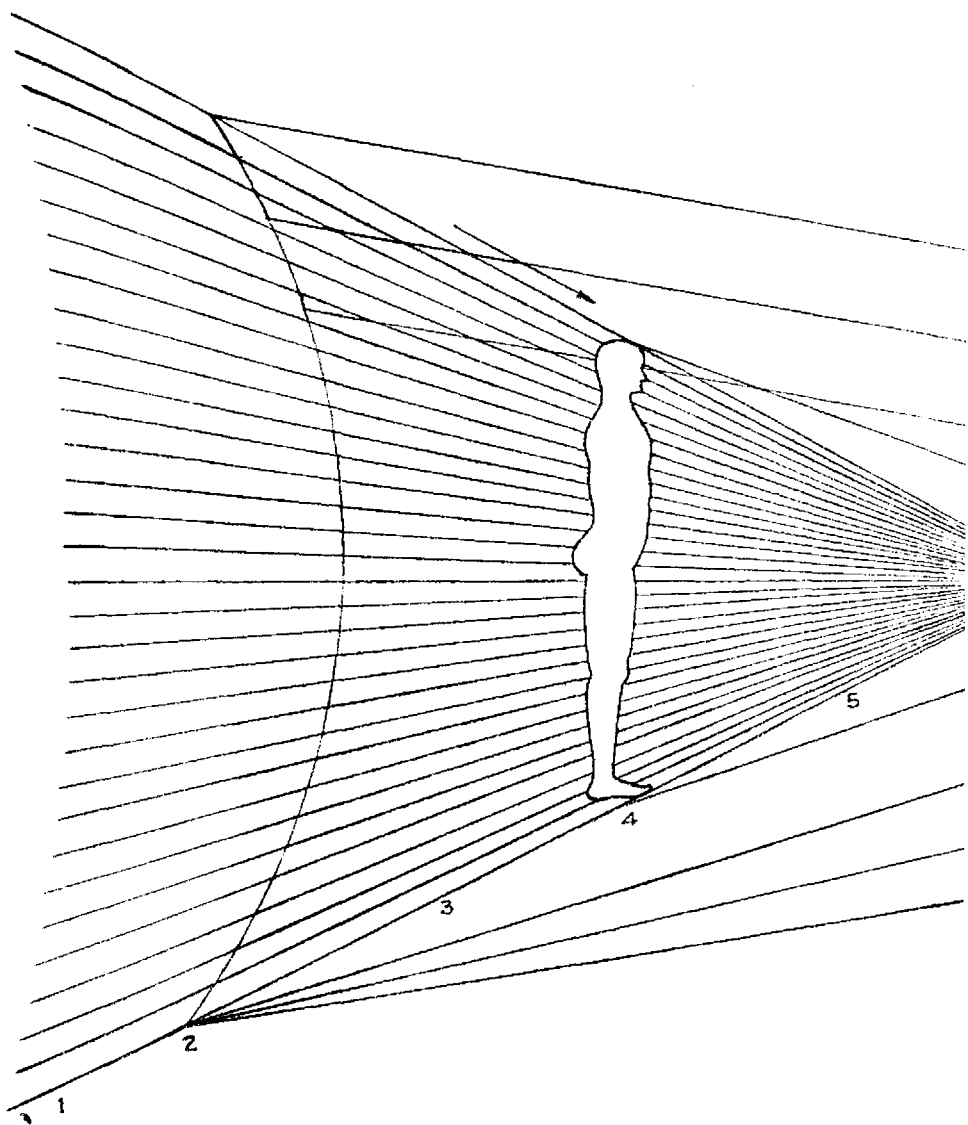
deal with the seven-year-period process in human life, we shall see that these organs begin to function *creatively* in this sequential order. As for the others indicated: the lungs appropriate the atmosphere, but the atmosphere is not one of the primary elements, save as a part of the chemical. The heart is not a procuring organ, but the powerhouse of the body; through it all the others receive their supply of physical energy. The sex organs are the agent of the original genetic principle and make use of all the elements. This is the first factor in reproduction but not in manifestation; this begins only with puberty. Thus man today has but four organs affinitized with the 4 lower planetary planes. It would seem logical to assume that some day he will have others corresponding with the 5th, 6th, and 7th planes, but time alone will reveal them. Students of the occult assert a tentative 5th already, the pineal gland, corresponding to the 5th plane, and so the organ of inspirational knowledge. Glands, however, belong to another system entirely, the glandular; they make use of energy, not consciousness; they secrete hormones, not ideas. Thus they are regulators, not revelators. The only use that science can find for the pineal gland is as a possible regulator of puberty, that is, the generative power. This at least puts it in its proper category, the energetic, and some day it will be the regulator of the epigenetic's psychic counterpart.

Prior to the earth's formation, the elements were but chaotic parts of the Absolute. The planetary organism brought to these, we might say, geologic order, those freed from dense matter now constituting the auric envelope. Here the human organism brings to them biologic order. Thus we can now reduce to a diagram the whole sequential process from Absolute to seed, likewise man's correlation with his world, his substance and substantive.

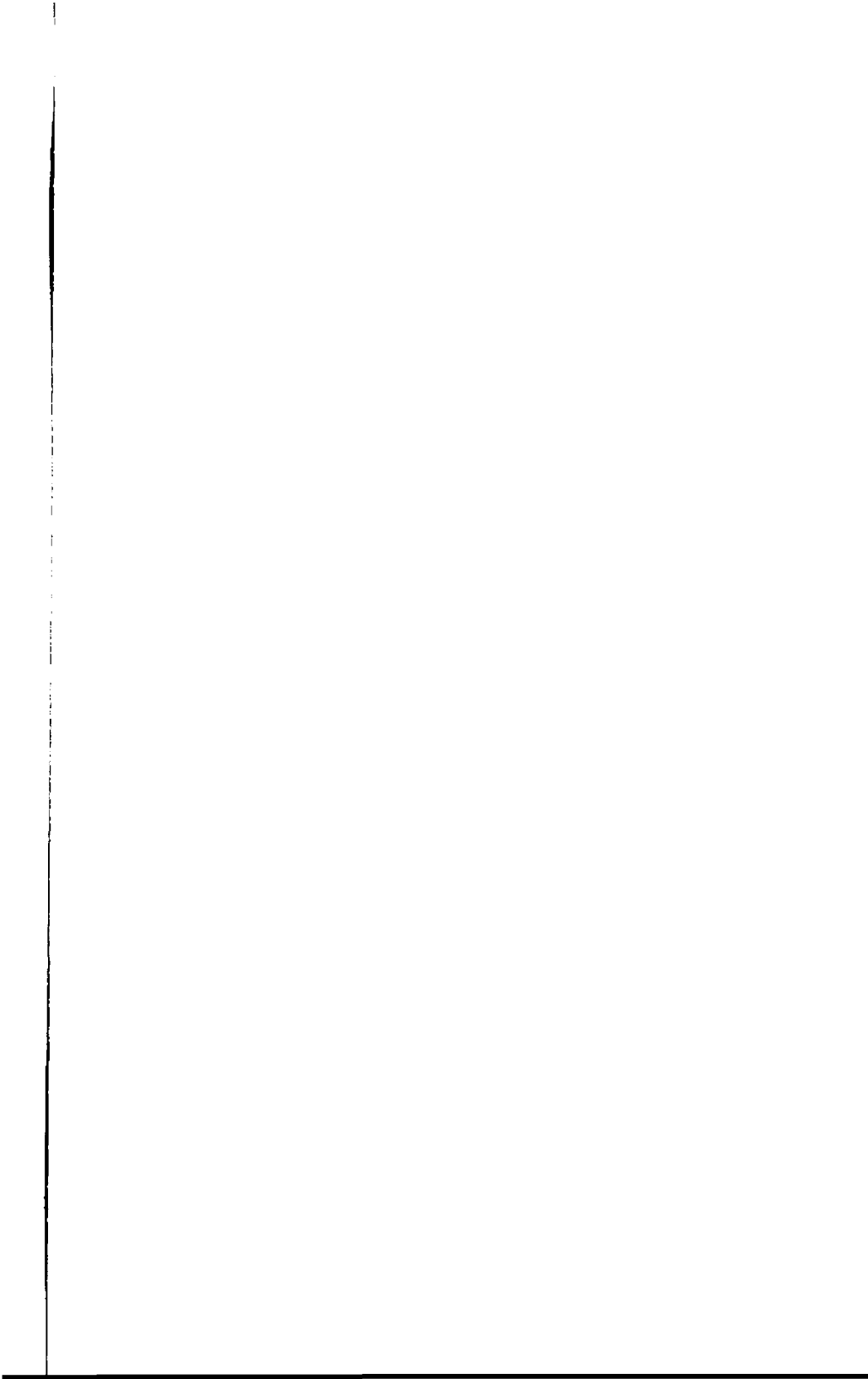
Where we stand in *this* cosmic economy is determined primarily by genetically determined brain formation, particularly that part of it predominantly active. This determines "wave length" and affinitization. The sages, seers and initiates are affinitized with the highest strata of the group-soul, hence their wisdom. Those tuned to lower vibrations take their place below, emotional, energetic and physical beings affinitized with only the three lower planes, astral, etheric and physical. And this, alas, is the status of all too great a portion of humanity today. They are but three-dimensional beings attuned to the three lowest planes in nature. This is the humanity of a materialistic and commercialistic age, hence its crass materialism, perverted emotionalism, and ignorant dynamism. This is biologic and economic man; what is needed is something to make him intellectual man. Here is where the aforesaid possibility of self-determination comes in—new objectives, higher interests bringing their pressure to bear upon the genetic. The genetic creates; the organs procure; but this is not the whole process; there is another factor here—aspiration. Whatever we aspire for we bring over and augment.

And now, and only now, can we deal intelligently with such things as metempsychosis, metamorphosis, mutation, special design, and so on.

In all other systems of thought, discarnate, conscious entities—souls, egos, and the like—are the active, volitional agencies, and these at will or by cyclic law go from kingdom to kingdom and from form to form, taking consciousness with them. In our theory, discarnate consciousness, freed from the astral form, is volitionless, the active agents being the living organisms below whose organs appropriate the various planetary elements, including group-consciousness; in other words, the process is not that of metaphysical egos building organisms out of physical elements, but the genetic principle building physical organisms that draw upon the metaphysical elements. This being so, then consciousness does not pass over from kingdom to kingdom and from form to form; it is brought over, and by organs, not egos. According to the development of the organs, so is what is brought over—the animal's organs affinitized to their plane and man's to his. As man pos-



1. The Absolute. A chaotic manifold of all the
 lute macrocosm. 3. The planetary aura. A sequ
 organism (male - female). The biologic microcosm
 elements reduced to seed by the biologic geneti
 macrocosm. 7. The foetus, drawing upon the bio
 gans now draw upon whatever planetary elem
 Period of reproduction begins. Organs draw up
 not completely developed, it does not make full
 again, drawing upon all the planetary elements
 No. 5. 12. The seed again—ad infinitum.



sesses all the organs the animal possesses plus a more highly developed brain, he brings over the entire qualification of the planetary group-soul.

Here we have the key to a host of mysteries, the most significant of which is man's relationship to the animal; another is his form. Is the latter a mutation from some apelike ancestor, or is it a special creation? Neither science nor religion has given us a satisfactory answer to these questions, and the reason is that neither has sufficient knowledge of the creative process to answer them.

According to science, man is just an evolved animal, his form but a mutation from an anthropoid, and his subconscious but a relic of the animal's survival experience. His lower nature is animalistic because he was once an animal and still retains its characteristics. Why, even today he dreams of swinging from trees like his simian ancestors. According to religion, man is not an evolved anything but a "special creation," perfect in the beginning but now de-evolved to a sinner. However, he still has qualities no animal possesses, and, so, no part of animal evolution. His lower nature is the devil, and his higher, a spark of original divinity. And, here again, both are right and both are wrong.

From what we have said about the organs and their acquisitiveness and affinitization with funded biologic experience *in toto*, we can see why man not only can dream of apelike actions but live them too, and still not be a simian mutation. Some purely animalistic organ may draw upon some purely animalistic aspect of the planetary group-soul. This the animal's organ does; why not its human homologue? And if for arboreal qualities, why not all qualities? To be sure, some are impressed upon us prenatally and postnatally, but where did *they* come from? Where do all qualities come from? They are not within the seed, therefore not hereditary. Heredity is morphological and physiological only; qualities are psychological. Not even a relic of the animal's savage survival tactics is necessary to account for a similitude in man, for man also went through a savage survival period and hence has his own savage group-soul qualification.

In his effort to establish man's animal origin, the evolutionist has overlooked one vitally significant difference, namely, that between form and organism. The evolution of an organism consists of the development and coordination of a set of organs into a functional unit, and although these, physically and functionally, are the same in man and animal, yet the form is different. True, the ape is hominoid, yet all "missing links" thus far discovered are inadequate, and some even fraudulent. Perhaps it is the approach that's wrong.

Here we come to the second mystery: Where did this new form come from? According to nineteenth-century science, it evolved from the animal, especially the ape. Through a series of adaptive mutations, the anthropoid became humanoid. Due to additional knowledge, this was later modified, and now man and ape are divergents from a common prototype. From this it would seem that the mutation was in human consciousness, not in the apes. Through this alone man lost his simian ancestry, but the theory still exists that the human kingdom, hence its form, evolved somehow from its animal antecedent.

Well, there is such a thing as mutation—within species. Those many divisions in the cat family—lion, tiger, leopard, jaguar, and so on—could be the result of mutations due to different need and environment, but between these and a termite is “a great gulf fixed.” New varieties, yes, but never new species. If the absurd can convince, no amount of mutation can make a butterfly into an elephant, or as Huxley said: “Whales never produce feathers, nor birds whalebones.”

Throughout this work we have tried to show the consistency of nature’s ways and methods, of analogy and of correspondence. Now if these prevail in nature, they should be discernible here. And so before we accept the theory of kingdom mutation, we must find a law that is applicable to all kingdoms. This would resolve itself into two factors: (1) universal mutation and (2) universal mode of transition.

1. If mutation is the universal law, it should apply to all forms, yet science has discovered many forms that have not changed perceptibly since the earliest times: the pearly nautilus since the Cretaceous; the mud-fish since the Triassic; the lamp-shell since the Cambrian; the manlike gibbon since the Pliocene. As for the cockroaches, there has been no perceptible change in them since the first one. Darwin called them “living fossils.” So with the kouprey, or wild ox, of Indo-China, dating back some 10,000,000 years. Mutation is not, therefore, a universal law in the animal kingdom, nor is it in the plant kingdom. Again, if mutation is the law of even species differentiation within kingdoms, there should be by now numerous species of man, whereas there is only one—*Homo sapiens*. And so the law does not apply in the human kingdom. Here, mutation is in consciousness rather than form.

2. As the manlike apes are nearest to man morphologically, they form a bridge between the animal and human kingdoms, but unless we can find a similar bridge between the plant and animal kingdoms there is again no universal law or process. Yet at the apex of the plant kingdom there is nothing remotely resembling an animal; the bridge here is at the bottom of both—those simple, indeterminate forms that “haven’t made up their minds yet.” How then could the consciousness

of an evolved plant form, such as the rose, for instance, return to the lower level and cross over? To do this the genes would have to discard their rose characteristics, and this is not likely. Thus the transition process between kingdoms is not similar and therefore not universal.

Except for the anthropoids, the human form is as distinct from those of the animals as animal forms are from those of the plants, only the organs and organism being shared, as we said. Now it is among these anthropoids that the scientist looks for the "missing link." Could it be proved that there was no "missing link" at all, we would have a morphologically distinct human kingdom. Well, there is a theory, true or false, that offers such proof. According to the Ancients, the anthropoids are not progenitors of man but degenerate offspring of man—the result of the "sin of the mindless," that is, the interbreeding of "dawn man" with animals. This tentative man had little more intelligence than his four-footed companions, and so he was blamelessly guilty of zoeroticism. This was no part of the genetic's ideation but rather a confusion of it by the epigenetic, and such is some of our geneticists' work today. If this theory is correct, then there is no bridge at all between the animal and human kingdoms.

No matter how far back we go, we come at last to these divisions. Here the environment is the same for all, and yet how different the forms. Such marked divisions are no mere evolutionary afterthought. There is too much prevision implied. The plant kingdom is specially designed to consume and transform the inorganic kingdom, without which there could be no animal kingdom; and without the animal kingdom consuming and transforming plant life, there could be no animal organism, and therefore no human kingdom. And so instead of bridges we find chasms, divisions, and they appear throughout the entire creative process. We found them in Involution, the planes, and in chemical synthesis, the families—why not then in Evolution also?

All this is evidence of design, and without knowledge of its nature man has postulated a personal and omniscient designer. In our theory, that designer is genetic ideation, which, acting somewhat on the rocket principle, appears at given intervals as a new kingdom with its basic kingdom form; in other words, ideas of ascending potency and significance appear sequentially, and on the cusp of each planetary plane. If this be so, then there is no physical "missing link"; what is missing is human knowledge of planetary genetics.

In dealing with Involution, or Creation, we began with planetary ideation. On the 3d, 4th, and 5th planes* this was developed into planetary archetypes—man, animal and plant. Is it unreasonable to

* See Diagram, p. 20.

suppose that those found in Evolution are but these appearing in reverse sequence, as did the energies? In other words, the kingdoms and their basic forms are cosmic ideation, not biologic ideation. And who knows, perhaps they are for creative consciousness, biologic standards, as rotundity is the planetary standard. So or not, we do speak of *men* from Mars and Venus.

Until the biologic form-idea manifests, it is latent in the planetary genetic; there it remains until, through evolutionary time and experience, the biologic genetic develops an organism suitable for a higher form. And this, by the way, is the real meaning of that misinterpreted doctrine of theosophy—"divine" entities holding aloof until "the Lords of form" have created bodies fit for them to inhabit. There is but one "Lord of form" and that is the genetic itself, and when it has developed an *organism* fit for a higher form, the form-idea emerges. From this theosophical doctrine, perverted as it is, we can see that the idea is nothing new. It came from the book of *Dzyan*, said to be twelve thousand years old, and therefore part of the Ancient Wisdom.

Is man's form then a "special creation," as religion affirms? No, not a special creation, but a special ideation, which, with the aid of a new planetary element, mental matter, and a superior brain organ, sets him apart and above all other creatures; not just an animal organism in an upright form, but a conceptual mind and a moral soul, neither of which was ever in an animal body. They are wholly man's creation since life became human. Turn back the evolutionary process and they would disappear on the threshold of the animal kingdom.

From this we see that the organism is the only thing man shares with the animal. And why be ashamed of that? It is our tie and kinship with all life. It is the animals' gift to us and the result of their age-long suffering. Therefore, instead of disowning and abusing them, we should acknowledge our everlasting debt, appreciate their endless struggle in our behalf, and treat them as co-workers in the planetary plan.

And now what proof is there in nature for this sequential process, form and kingdom? And does it accord with science? The general testimony of nature substantiates it, and this, in turn, is the source of what scientific knowledge we have concerning it. Following its sun period, this earth went through a process of condensation and chemical synthesis embracing billions of years. This science calls the Avoic Age, there being no life therein. Then followed a plant cycle of perhaps half a billion years in which those elemental forms, the protists, prepared the earth for animal life—the Proterozoic Age. Now from the earliest multicellular animal in the Cambrian subdivision to the

appearance of man in the Pleistocene, is another half a billion years—the Paleo-Meso-Cenozoic Ages. Then man from here on to the next great change, another half a billion, perhaps. Thus, save for the questionable existence of unicellular animal forms coeval with those of the plant, we have a time sequence divided into periods sufficiently definite to conclude that the kingdoms appeared sequentially and at vast time intervals, paralleling those in Involution. And as this consists of seven periods, so does Evolution, for the law is one. That expanding sequence in atomic synthesis—2, 8, 8, 18, 18, 32 and 32 could be applied to Evolution as well as Involution. There is in nature also a law that governs these things—the law of cycles or periodic change. We have seen how it operates in chemical synthesis, and shall see later how it operates in man. In geology there is ample proof that it operates in the world as well. Thus besides a metaphysical theory, we have also geological, biological, and chemical proof of this planetary process—new conditions, new form, and *new dimensions of consciousness*. This is life's onward, upward process, and it will continue until all involutory ideation finds evolutionary manifestation—earth's entelechy complete.

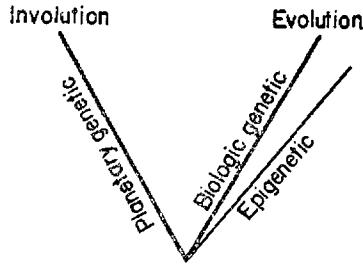
The mystery of man has not yet been solved scientifically, and it never will be until science begins to see man in relation to the planet. As we have said before, biologic etiology is not enough; we must know the planetary cause of the biologic cause. We must learn to think in terms of Involution as well as Evolution, and of metaphysical as well as of physical elements. We must also, and above all, understand consciousness, both genetic and epigenetic. As, in this work, we are now approaching the human kingdom, let us see what more we can learn about this subject.

CONSCIOUSNESS

In science, evolution is a matter of form, but form of itself will not evolve. There must be something within the form that does the evolving. That something is consciousness, and on this we will insist until we become consciousness conscious.

In dealing with this factor, the first thing we must recognize is that there are two kinds—the genetic, or form-creating consciousness, and the epigenetic, or form-created consciousness. Whenever we speak of consciousness, it is of this latter we are thinking, yet we know it was not this that created our bodies. This is the work of the genetic, and this is the genetic's one and only purpose. Because of this, its one and only evolution is genetic evolution. It is this that brings about the

evolution of form, both cosmic and biologic. For this there is no need of moral or rational qualities, the original form-idea being all sufficient. The epigenetic, on the other hand, consists of these qualities evolved by the forms out of their own experience with environment. To put it another way, the genetic creates the organism; the epigenetic is created by the organism. Their progress is concomitant and should be symptotic. When they are not, the genetic becomes compulsive.



As in optics, the planetary "angle of reflection" (Evolution) is commensurate with its "angle of incidence" (Involution). The lines are the genetic's course, and it is immutable. To preserve harmony with it, the epigenetic must be coincident, or symptotic. As we cannot, in a diagram, show one line on another, we make them divergent to illustrate another point—our present asymptotic position. The word means "not falling together," the result of which is disharmony, conflict and eventual compulsion. Unaware of nature's process and diverted from her goal, the human epigenetic is behind and at variance with the planetary genetic. This is the cause of our present chaos and of nature's ruthless pressure upon us. The remedy lies in symptotic evolution.

In the beginning of biologic life, there can be no distinction made between the genetic and the epigenetic consciousness, and yet, since consciousness is the result of experience, the epigenetic began with the first experience of the first biologic form, a *minutia* quite beyond our human perception, and therefore hypothetical only. From this point on, the evolution of the two run parallel—unless perverted.

The Genetic Principle is wondrously intelligent; creatively, it has all the wisdom we have attributed to religion's God, but we must recognize its limitations also. It can create life, but it cannot feel compassion for it; it can create a world, but it cannot create a radio. Only the epigenetic in man can do that. In the words of George Eliot:

*He could not make
Antonio Stradivari's violins
Without Antonio.*

The genetic knows nothing about our moral problems or personal and social needs. This, in the planetary sense, is why we have earthquakes, volcanoes, floods and hurricanes, and in the biologic sense, deformities and disfigurements. The lack of just one gene may ruin a whole life; a defective gamete may produce a monstrosity. Some may say that such things are due to man's own errors, and such they may be, in certain cases, but man is not responsible for two-headed calves and three-legged roosters. No, these are the work of the Creator—and it too can make mistakes, tragic and horrible at times. To one it gives a beautiful face, and with it a deformed body; to another a divine gift, then so limits him other ways he cannot use it. It has no knowledge of the worldly needs of what it creates; it prepares the great morally and psychically, then leaves them to struggle socially and economically. It gives power to the ignorant and denies it to the wise; it gives wealth to the wicked and want to the good. Universally, its law is written thus: "To him who hath, it shall be given; and from him who hath not, the little that he hath shall be taken." Cause and effect but not moral justice. Could we but see collectively the suffering of this world, it would prostrate us; could we behold at one time the blind, the deaf, the dumb, the halt, the wretched and insane, it would change our concept of Causation. But "out of sight, out of mind"; no imagination, no visualization; no visualization, no realization, and so the worship goes on. Why can't we see these things for what they are—not the will of "divine wisdom" but the way of a blind, unconscious principle?

Over the working process of this principle we have no control whatever; we cannot add one cubit to our stature, much less determine the kind of bodies we would have. And yet this is the very basis of our being, and the source of all physiological characteristics. Since some of these are predisposing causes of "sin and evil," we see how late and futile our moral measures are. One encouraging step has been taken, however; our scientists have discovered the genetic's hiding place, the genes—an achievement that ranks with the discovery of the proton. This is more of that below-the-surface knowledge that we need, for as yet our genetics and eugenics are but externalities. And just as well, perhaps, for something more than mere experimental knowledge is needed here, for this too is dangerous ground. Before man tampers with any of nature's vital processes, he should make the epigenetic as wise morally and ethically as the genetic is creatively.

He alone must supply these qualities, for in this sense the genetic is neither good nor bad, moral or immoral; indeed, it will have naught to do with either category. It selects from experience only what is

conducive to better organisms and their evolution. Its task is body building, and to this end it creates sex glands that produce sex secretions—a billion times more than reproduction requires—and no matter to what saintly heights we rise, these glands go on secreting, and these secretions go on urging. Is sex then evil? If abused by ignorance, yes, but the good have not been satisfied to let it go at that; they have made it evil *per se*; they have said that God disapproves of it in every way, save in reproduction. But if so, why so much of it? Here we see not only their false morality, but their false theology as well. Sex and the genetic are one, and the genetic is the Creator. In biologic evolution, the Creator is sex and nothing else, and through its countless forms it is experiencing a perpetual sex thrill. Therefore it is only the false God of their own creating that frowns on sex—a creation of the epigenetic while ignorant of the genetic. It is time the sex-ridden epigenetic learned and assumed its rightful place in the realm of Being. Biologically, God and sex are one, but man is a soul; and just as soul is morally superior to sex, so is man morally superior to God.

The genetic is wholly within the form and knows nothing whatever of the without; it does not even know itself, and for that reason we will call *this* the unconscious. Through ages of form-building, however, it eventually built an organism capable of experiencing the without. This, like all experience, was stored up in that universal bank we called mental matter. In man this becomes, through the brain, self-conscious consciousness. But even man cannot consciously retain all the countless experiences even of his own life, let alone the race's; they thus become submerged and forgotten. Thus lost to the conscious, they become what is rightly called "the subconscious"—not "the unconscious"; this is the genetic. The animal subconscious consists exclusively of what it learned in its own kingdom, unless we include plant experience; while man's subconscious consists of this plus what he learned since life became human. Both of these consist mainly of survival tactics born of "the struggle for existence." And this is instinct—survival experience funded in mental matter. As civilized man is of such recent vintage, his subconscious consists mostly of brute instincts empowered by brute energies—and this is his moral problem—Satan biologized. And who biologized him? Well, it wasn't man. The poet Tennyson stated the matter lyrically, though incorrectly:

*The Lord let the house of a brute to the soul of a man,
And the man said, "Am I your debtor?"
And the Lord, "Not yet, make it clean as you can
And then I will let you a better.*

More correctly, the Lord put the soul of a brute in the house of a man—form, as already stated. And what is more, this Lord is also this brute soul's creator, and if it and its house be dirty, the dirt is his. This Lord was perfectly satisfied with this brutish soul for millions of years before man was, and with the soul of a savage for millions of years thereafter. Why then expect this heir of all the savage ages to be morally impeccable? His civilized existence is like a second to a century. In this respect man reminds us of an iceberg—one-eighth above the animal plane and seven-eighths below. Of the one-eighth he is consciously aware, the rest is submerged and forgotten—but not lost. Threaten survival, deny food and shelter, repress sex, and it asserts itself. This is the mysterious "dweller on the threshold," not our own past karma, but life's entire karma. This is the source of our dual or "split personalities"—schizophrenia to the psychiatrist. Since this abysmal part of us is a *panmixia* of all past evolution, there are sufficient factors in it for a multitude of personalities. From it, strange impulses arise even in the best of us, and fortunate are they who have enough of the civilized veneer to control it. In ill-adjusted primitives thrown among the more civilized, it is a constant terror: they fear that some day it will arise and drive them to crime in a lawful and punitive society. Savage and erotic dreams sometimes arise from it that shock our waking consciousness. These and those meaningless dreams we have are but the waste matter of the mental body—psychic purgation. But why is this necessary if our psyche is a spark of divinity? Moods are also from this source. Since these come upon us involuntarily and from no apparent external source, they have ever been a mystery. They are, however, but upsurges from the forgotten past. They belong fundamentally to the energy aspect, but every energy experience, forgotten or remembered, has its counterpart in consciousness, and this brings us to another mystery—memory.

Just as the race's experience is now submerged and forgotten by the individual, so much of his own is also. It is never wholly forgotten, however; with effort equal to the *erasive*, it can be recalled, and this recalling or recollecting we call remembering, and the storehouse of these recollections, the memory.

All this is known to the psychologist, but one thing he has failed to emphasize is the mnemonical nature of consciousness itself. He has divided consciousness into various parts, the conscious, the subconscious, and so on, with memory as a distinct faculty. The truth is that memory and consciousness are one and the same thing—impressions of experience in mental matter. Consciousness is the faculty of awareness, and that awareness is made up of memory units, and it is these

that should be divided into two aspects—operative and inoperative or active and passive. The countless things we are always aware of, important events, places, the words of our language, and so on, are operative memories; those dim or forgotten, inoperative, submerged in the subconscious. Remembering them is but restoring them to the conscious.

Now, through reflection upon these past experiences, something more than just the impressions can be added to consciousness—judgment, discretion, and such things. As we become capable of dealing with abstractions, pure intellect is developed, and, as with this we ponder on experience as a whole, wisdom is attained. But this is the superconscious, and, so, ahead of our story.

In dealing with the plant kingdom, we said its consciousness is called "receptual" and its reactions "recepts." Now because the animal perceives as well as receives impressions, its consciousness is called "perceptual" and its reactions "percepts." As man conceives as well as receives and perceives, human consciousness is called "conceptual" and its ideas "concepts." As man advances morally and intellectually, he becomes wise, and wisdom-consciousness becomes "preceptual," the source of what we call "spiritual precepts." We thus have receipts, percepts, concepts, and precepts covering the plant, animal, and human kingdoms thus far. But what about the mineral kingdom? It too has its own form of consciousness—mineral consciousness. Therefore we should have a cryptic definitive for it also. May we suggest the word "accepts," long *a*. This would be recognizing the mineral kingdom, and, by reason of the privative *a*, imply its lack of biologic consciousness. By this inclusion we would have a cryptic story of consciousness and its evolution on all four planes: accepts, receipts, percepts, concepts, and precepts, the latter perhaps more definitive of the fifth plane.

From this we can see the architectonic nature of consciousness. It is built up; it is storied; it is departmental—each kingdom adding its stratum and each cycle its specialty. In the words of Oliver Wendell Holmes:

*Build thee more stately mansions, O my soul,
As the swift seasons roll.*

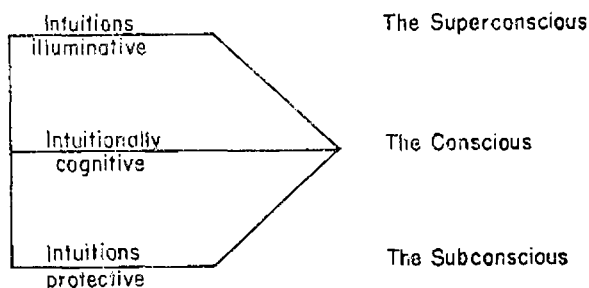
Still other classifications may help us understand its nature:

1. The unconscious—planetary and biologic genetic
2. The subconscious—epigenetic, plant, animal and man
3. The conscious—man, dawning in the animal
4. The superconscious—man only

The subconscious has three aspects:

1. Protective instinct—animal soul
2. Race experience, not merely protective—common knowledge, "common sense"
3. Individual experience—this only is subject to normal recall—memory
(With unique brain formation, the superconscious can recall race experience.)

We might also classify consciousness thus: generative, cognitive, cognitive, and intuitive.



And now we would like to point out something that at first sight may seem not only a contradiction of all past teaching, including our own, but of fact as well.

The phrase "the evolution of consciousness," is so familiar and universally accepted that we never question it, yet biologically and etymologically it is not correct. There is an accumulate development as a whole, but a given state of consciousness does not evolve; it remains as is, and another state is added to it. In other words, the development of consciousness is by the same means and methods as the development of form. Though cells divide, a form grows by addition of cells, not by the expansion of a cell. So with consciousness; it grows by addition, leaving the prior stratum unchanged and unchanging, and hence the animal still in us. The solution to the problem it presents is more human consciousness, not suppression of the animal. "Resist not evil but overcome evil with good," moralized human consciousness.

In building a brick house the mason uses new and different bricks for the superstructure, not old ones from the foundation. So with the mason of life. Consciousness grows by adding new units of experience—and that's what we are here for, not salvation. In the genetic we call

these units "genes," and in the epigenetic "degrees of consciousness." Thus animal consciousness is not a development or evolution of plant consciousness, nor is human consciousness thus and so of animal consciousness. Each is a new content of consciousness superimposed upon the other; we might even call it "a new dimension of consciousness," our introductory demand for man. Today, his consciousness is inadequate to his present place in Evolution, hence his inability to solve its problems. This is where that "symptotic evolution" comes in; man is, as we have said, thousands of years behind the planetary schedule, and now nature is going to compel him to catch up.

These various degrees of consciousness are not, of course, definitely restricted to their respective kingdoms; the lower part of human consciousness is mainly animal consciousness, used by a new and different form. In this lies the significance of our theory of form-acquisition of consciousness. By reason of it man may have all the traits and qualities of the animal, and yet not have acquired them in an animal form; while what makes him human is strictly his own, unshared by the animal. We are not saying, however, that man did not experience the human equivalent of animal life. Man came up from his human beginning by way of survival tactics as did the animal, and the qualitative result is, from here on, our major subject.

And now for the etymological contradiction—nothing qualitative evolves. Like education, the word "evolution" means to come out, to unfold or unroll—*e*, out, and *volvo*, roll. If then we must submit to verbal tyranny, Evolution pertains only to the planet—the release or coming out of potencies involved in Involution, namely, genetic ideation and energy. Not even the biologic form is evolved in this sense, but only the form-idea. The belief that man's morality, intelligence, and so on are not of this world is due to that immortal error that they too were involved as divine egos, Evolution being but their epiphany. Such qualities are an epigenetic growth or development that chronologically takes place in what properly is the planet's Evolution, but is really involutory in its nature—the infolding in form of experience—personal, racial, and, in the broader sense, what we have called "the group-consciousness." Thus the evolution of consciousness is biologic involution, the unfolding here being progressive human society. To play with Subjectivism, the *human* world is my consciousness (generically). Evolution might, of course, be applied to the individual's unfolding of the parental genes' potencies, but this is not the broad scientific meaning of the term. As this is now firmly established, we will not attempt to change it, but let us understand these subtilities.

THE HUMAN KINGDOM



THE DEVELOPMENT OF QUALITIES

*Behold the man is become as one of us,
to know good and evil.*

GENESIS 3:22

THE FIRST MORAL FACTOR WE COME TO IS OUR DESIRES. THIS IS THE element that distinguishes animal-human life from plant life—life not yet made hateful by desire, as we said. Since this dominates both man and animal, we will deal with them together, for no matter how superior the one is to the other today, primitive man lived as one with the animal, and the evolution of both ran parallel.

Most writers on this subject say that the chief desire of all life is for food and reproduction. This, of course, is true, but with the animal reproduction is a periodic and involuntary incident, whereas the desire for food is conscious, constant and formative; indeed, the whole animal kingdom is but a walking appetite. Watch any wild thing a moment and you will see it kill and eat something. With this and the virus in mind, it would seem that life and appetite are practically identical, and the chief difference between animal and human life is that the latter has many appetites, that is, desires for other things besides mere sustenance. The reason is, of course, man's superior consciousness and refined emotions. He is aware of and needs more. And so the animal's greed becomes human need. But it is still the same old constant—desire. It has gotten us into a lot of trouble, and so our desire nature has come in for much abuse. But is it all to blame? What about inadequate mind? As yet we have not recognized desire's indispensable role in Evolution. Desire is its mainspring, and like its symbol, the ocean of water, it was made abundant in the beginning, that it might serve to the end of time. The remedy is not desireless plant-like being but enlightened mental control.

We have said repeatedly that the substantive of our desires is astral matter, an involutory element. Here it was all a part of what God

looked upon and called good, not morally but creatively. And such it still is. How then did it become evil morally? It became what subsequently evolved morality calls evil through experience in a dynamic environment, predesigned to be, not an evil creatively, but a creative instigator of good. This began with "the struggle for existence," a necessity imposed upon it by its Creator. The law of life is that life must live on life, and so there was war from the beginning, not only in the animal kingdom, but the human as well. Man had to fight and kill the animals or be killed himself, and, having fought and killed the animals for millions of years, quite naturally he fought and killed his own kind when, through increasing numbers, they threatened his right of possession and hence his existence.

Now when man was fighting and killing he was in what we call a vicious mood, or state of feeling. And elsewhere we have said that feeling was the way of knowing on the primitive planes. Now this in the primitive forms determined survival tactics, defense mechanism, and even disposition; in other words, the vicious mood became permanent; and a permanent vicious mood is a vice, or evil. This is the killer mood, and even man, when in it, is temporarily bereft of his moral and rational qualities; he suffers a fit of that "emotional insanity" already referred to—the astral blinding the mental. This is temporary and also temper-ary, for this is what we call temper. Temper and temporary, tempest and temperature all come from the same root. The dictionary defines temper as "heat of mind or passion." But the Creator was not satisfied with merely temporary temper; "he" saw to it that its possibility was made biologically permanent and psychologically dominant, when aroused. By this we mean the adrenal glands, whose hormones pouring into the blood stream make us belligerent, willy-nilly. Do you think a God such as religion presents would have made adrenal glands? No, but the God of savage nature did; and as this is our source of truth, why not study it? As it is also the theistic lesson in nature, why not accept it?

Now having fought and killed for millions of years, this vicious mood, as we said, became permanent and evil, here collective, for out of it came all those savage qualities born of the struggle for existence—anger, fear, hate, greed and cruelty, with their physical expressions, theft and murder. And these are what we call evil. Can we not see then the natural origin and genesis of this great moral factor? Evil is not a cosmic element but the earthly condition of a cosmic element, made such by the necessities of biologic existence. It is not then a power opposed to God, but the only power there is on these lower planes; it is, in fact, the innocent Deus of the higher

planes, now demon on the lower—and both are personifications. This being so, can we not see also who is responsible? When Deus made astral matter, he laid the basis of sentiency, desire, need; when he made material bodies dependent upon material sustenance, he laid the basis of the struggle for existence; and out of these two came all those things we call sin and evil. Their problem then is not a religious problem at all but a biological and cosmological problem. They are all a part of planetary ideation and the aforesaid cosmic economy. They are the work of God, and by his works ye may know him. "I form the light, and create darkness; I make peace, and create evil" (Isaiah 45:7). Man's battle then is not with flesh and blood but with Creation's principles; his moral problem is not of his own making or willing; it began with the struggle for existence and will end only with that struggle.

For a billion years before man was, the Creator labored to produce these savage and prehuman forces, and now they are epitomized in man's "lower psyche," victim, not villain. Thus humanized, their prehuman origin is forgotten, and in this mental void lies religion's stronghold. Wholly ignorant of prehuman nature and the creative process, it makes man the sinner and the source of evil. True in a sense not understood, for there was neither sin nor evil, moral good nor moral bad, until evolutionary man developed a moral sense to recognize certain things as such. Therefore that part of our chapter prefix from Genesis, "as one of us," is false. The "us" here are the Elohim, the plural gods of Hebrew mythology; in other words, personifications of the creative forces. These do not know moral good or evil, but only creative good and not good. Were this but tongue-in-cheek propaganda for the faith, we would let it pass, but it is more than that; it is priestly ignorance of Causation, and as such throws doubt upon all subsequent writings from this source.

If we must think in such spiritually naïve terms as "sin" and "evil," they should be classified. Sins are personal, evils are universal (planetary); sins are actions, evils are conditions, and the last was first by cons. We speak of an evil person, but we are talking only about his psychic and mental condition. So with the race. What are all its commercial sins, so called, but human weakness struggling with economic conditions; the individual versus a world that has never yet been civilized, organized or rationalized. This is the condition of life on the first plane in human evolution, and this it is that has to be changed. Under its inexorable pressure a man cannot be the man he would be, but only a scheming, conniving animal; he cannot be honest and be a success. To live he must lie and steal as did his savage forebears. Among these,

lying and stealing were not vices, but virtues necessary to survival. Vices are of civilized man, yet because of our primitive economics we are turning back our civilized vices into savage virtues. Those who can kill commercially with the least ethico-moral scruple think they are the smartest among us. Never having learned what life is all about, they do not know that their atavistic smartness is but tearing down what nature so painfully built up—morality. Such people are literally reverting to type, and that type is the animal.

There is no such thing as physical lycanthropy, but there is such a thing as psychic lycanthropy. The human form is, at least in this cycle, unchangeable, but the human form contains an animal-like psyche, and that "dweller on the threshold" can be awakened by constant demand upon its animal qualities. And this our economic system is daily doing; by its constant call on cunning, crookedness and cruelty, it is making of man a psychic werewolf. It has only to continue another generation or so to produce a race of amoral monsters—or has it already begun? From the recent juvenile record it would seem to be in process. This we call "delinquency," but who started that? Children are what their parents make them, and in the parents' efforts to meet the high standard of living they have roused the lowest in themselves. Thus man today is tampering with two great and deadly forces—the planetary kundilini and its biologic counterpart.

In this age most of us would be honest if we could, but our economic conditions will not let us. Our "sins," therefore, are not so much a matter of morality as of ecology, the relation of an organism to its environment. Now the only thing that can change that environment, and hence the relation, is a more enlightened consciousness to control dynamic energy. These are the two pillars in the human temple, and they must be kept equal and aligned. This is the meaning of our *symptotic evolution*. Today, they are neither equal nor in line; the one has been blinded and shackled, the other, let run rampant.

The purpose and goal of the epigenetic is to master and control these prehuman creations of the genetic. Why then aren't we doing it? Simply because we don't know how. Never having learned the cosmic facts, we look to the unreal instead of the real; we think salvation is from above, not here below. Yet is it not obvious that all things in Evolution begin below and work up, from the physical to the spiritual, not vice versa? Those who think not on scriptural grounds should read their scriptures more carefully—I Corinthians 15:46, for instance. "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." This is correct, and as

natural beings we should follow it. Bodies and bellies were made before minds and souls, and the "lower psyche" before the "higher." These are the "first work." So keenly aware of this are the yogis, they will have naught to do with spiritual aspirants until these have first conditioned their bodies for such work. We, however, would be spiritual without conditioning. We would save our souls first, when as yet we haven't solved the most elemental body problems—food and shelter for the hungry millions. We want a peaceful, warless world, while collectively we're still so savage we can't keep our hands off one another's throats. Let's do the "first work" first: rid the Creator's world of its primeval conditions, savagery, cruelty and disease; then man's world of hunger, poverty and war; develop a race consciousness that does not see material wealth as the criterion of worth, and its possession as the *summum bonum* of existence.

Now conditions are by no means all, yet it is surprising how conditions can alter viewpoints and even natures, given sufficient time. Contrast our own with those of the Dark and Middle Ages. We cannot, like their people, watch men burning at the stake, or being dissected while still alive. They could and did, and with great satisfaction, too. They were incredibly cruel and ignorant, and their morals were in keeping. So were their conditions. What wrought the change? Physically we are no different; yet mentally we are worlds apart. We have changed both the world condition without and the human condition within. And by what means? A more enlightened consciousness. This it was that changed both. Man's moral salvation then is not a matter of morals only; it is mental as well. Were this fully realized, how different our spiritual teaching would be! Today, its emphasis is all on morals without conditioning us mentally to live them. It cannot even condition us to want to live them. And this because there's nothing in it to spiritualize our consciousness, and thereby wear us away from the material. This is the cause of most of our sins, moral, social, political and economic. And this too is a condition, a condition of ignorance. This sees sin as a crime and the sinner a criminal; wisdom would make ignorance the crime and the sinner but its victim.

The thought behind all this is not the old, fallacious argument about environment—make that perfect and man will be perfect. Man will not be perfect a billion years from now, but when one contracts a disease from environment it is only common sense to change that environment. In the purely physical sense, man has been trying to do this since the days of the cavemen, but he has not yet attacked the moral and mental environment; and this because he has not yet that degree of enlightenment that would reveal to him his real enemy. And so

instead of banding together to fight this, he turns his savage forces upon his fellow man. Enlightened recognition of the plight of both is the bond and basis of his still utopian dream—the brotherhood of man. This will be only when moral man rebels against the amoral will of the one primeval Cause.

Now were we writing the usual history of Evolution we would dwell at length upon man's primitive social status (or have we?), his artifacts and customs, the slow development from tribe to clan and from clan to nation, but such is not our purpose. Our collective subject is elements, energies, consciousness and qualities, and so the reader need only to bear in mind that human evolution has been a matter of millions of years, during which life was but a struggle for existence. So far in this we have mentioned only the savage qualities it engendered, but we know that eventually kindly qualities also developed. The chief source of these was home and family. Even the caveman's savage heart was touched by laboring spouse and helpless infant. They must be fed and cared for, and so there were now two environments—a hostile world without, and a hungry world within. This eventuated in two very important factors in human life—love and hate, important because, broadly speaking, they are the bases of all other qualities. But before we can have love and hate in any moral sense, something else must happen, for love and hate are not desires but emotions, and emotions require a higher element.

To have an emotion that is not just animal passion, we must have a moral and conceptual mind, and this implies a shift of consciousness to the strictly mental plane, number four. Here we leave the animal behind—though unfortunately not all of him. On this fourth plane our savage and acquisitive, but nonmoral, desires come in contact with reason (explained later) and morality—the result: an emotion. Emotion arises from the clash of desire with intellect, or anything else that enters consciousness through intellect, such as moral scruples, the world's opposition, and so on. Our acquisitive-desire nature wants something that the rational and moral intellect will not or cannot give it because of *conditions*, and, thwarted thus, astral *motion* becomes *e-motion*, desire-energy frustrated and unexpressed. Emotion is thus desire frustrated by intellect, and due to circumstance. We might say then that desire is the mother of emotion, and intellect the father. Emotion is thus a *tertium quid*, which, like another, *proceeding from* the other two, constitutes man's psychic trinity. It is not, therefore, a primary, like desire, reason, and so on, but a compound, hence it does not designate a plane in our diagram. Its realm is the higher part of the astral plane, thus close and ever ready to influence the mental.

This gives warmth to cold intellect, sometimes a bit too much; the result is impassioned speech, and even that "emotional insanity." When lifted up spiritually, it becomes ecstasy. Emotion is thus the feeling of the psyche, aroused generally by desire for the unattainable. This gives rise to many kinds of emotions—ambitious, vindictive, patriotic, nostalgic, and a number of others. Sometimes we call these sentiments, and sentimentality is but inordinate sentiment. But call them what we will, they are feelings based on the desirable, anticipated, recollected, or frustrated—and this feeling is still the mode of knowing for the many. If we would teach the ignorant, we must appeal to their emotions.

To some, these two, desire and emotion, are worlds apart; they cannot identify their lofty emotions with their (or more often the other fellow's) low desires; yet there is a common denominator between them that proves their common origin. Both spring from the will to be, to do, to have, and to experience what is pleasurable. There is, however, one interesting difference. Emotion implies memory, choice, attachment—the additions of intellect. Desire has little or none of these, as we can see when it is reduced to the bare elemental. When one is hungry, for instance, he desires food, and any food will do so long as it satisfies the desire. Not so with emotion; it wants but one thing, and only that one thing will satisfy it, intellect having focused it. Take love, for instance. If we love A, B just won't do, but, as with desire, when too easily satisfied it ceases. Frustrate it, deny it, and it grows and grows, and out of it comes pathos, tragedy, drama. It's very sad, and yet how wonderfully it has enriched life. It is, in fact, the source of all our noblest art, music and literature. Yes, even these are born of pain. No great romance, song or story was ever written about an object easily attained. Loss must come first to arouse the necessary emotion. And so "boy meets girl, boy loses girl" is not only the formula for stage and screen, but of life itself, stage and screen but holding the mirror up to life.

True satisfaction comes only through overcoming loss, fear, opposition, and so on, with faith and hope sustaining the effort. In this, perhaps, we have the key even to religion. The religionist is an idealist, a pacifist and a sentimentalist, and the crude, aggressive world is his opposition. When ignorance makes world conditions unbearable, religion rises high on his hopes of heaven; when enlightenment restores them, it falls for lack of interest. Thus our yen for heaven is inversely proportional to our satisfaction here. Elsewhere we said that we are passing through a twelve-thousand-year period of materialism, and that religion came with it. This entire period is one of soul

dissatisfaction, and religion is its Job's comforter. It came with the Planetary Night and will disappear with it.

Religion is due to the lack of one fundamental fact in our understanding of life, namely, that all qualification, including the moral, was developed in Evolution. This knowledge was lost some six thousand years ago, and to account for our morals' existence they were attributed to the Creator of savage, nonmoral nature. Today, not even their categories are understood, to say nothing of their origin.

In writing about these moral qualities, most people lump them all together thus: love, mercy, justice, compassion, wisdom, truth, understanding, and so on. For the sake of understanding let us see the difference. Truth can be both material and spiritual, whereas wisdom, genuine, is identified with the latter only. It had its origin in the material, however, for rightly understood it derives from the human environment. Wisdom is the distilled essence of moral and intellectual experience, and not just of the individual but of the race. This it is that is impersonally manifested in us when withdrawn from the group-soul. And this is what constitutes the sage and the philosopher; in them is the world's wisdom made flesh. Here, wisdom is not just a mental attribute among many, but a state of being, and only in this state will man be immune to the follies of ignorance; he must *be*, not just think or believe. What is more, only in this state of being is man capable of truth, discussed more fully in the next chapter. There we are dealing with the source of truth, without which we cannot know what truth is.

Now wisdom, truth, understanding, and some others are not of the same nature as love, mercy, justice and compassion. The former pertain to consciousness, the latter to energy. Love (ideal), mercy, compassion are wisdom's use of energy. They are the ethics of wisdom; their opposites, the ethics of ignorance. We call them severally good and evil, virtues and vices. Such things, however, are not principles nor cosmic verities; the universe knows them not, Plato, Kant, Berkeley, *et al.*, notwithstanding. These things are man's creations, and, as such, his contribution to the universe. As manifested in ourselves they are an index of our consciousness' quality, wise or otherwise. The wise are conducive to human welfare, the otherwise are not. This being so, their use is purely pragmatic, not theocratic; we do good or we do evil in respect to its consequence, and not because some God demands or condemns it. As our degree of enlightenment determines our view of consequence, and our view of consequence, our conduct, enlightenment is the key to right conduct.

Now we said that all other qualities spring from love and hate,

the collective psyche's polar opposites. It would take a long time to expound this, so to make the story short, we will resort to classification. Love looking down on an inferior is kindness, tolerance, compassion, benevolence, and the like. Love looking up to a superior is reverence, respect, devotion. Love between equals is sympathy, harmony, mutual desire to help. Hate looking down on an inferior is scorn, contempt, cruelty, and so on. Hate looking up to a superior is envy, resentment, jealousy. Hate between equals is malevolence, rivalry, mutual desire to injure. Thus practically all human qualities stem from these two primaries, and all human drama likewise. Collectively, they represent the emotional experience of countless people over countless ages. And what a vast complexity they now present. Yet such is human nature, a product of a billion years, wholly unknown to us. Does one think it can be made morally perfect by momentary prayers, or even lifelong faith? No, it can be perfected only by the same process that created it—more evolution. Someone writing of this human psychoplasm called it "the manifold of human consciousness." This is not correct. Human experiences have their mental counterpart, consciousness recognizing them and the objects that evoked them, but essentially they are no part of consciousness; they are the manifold of the dynamic psyche, the power aspect of consciousness qualified by experience. This in itself is a major subject, but we must leave it for the moment.

The first qualification of the human psyche was, as stated, love and hate. But why? Because these are evolutionary agencies, the bases of the moral panmixia. Nature knew how to use these constructively, but we, today, do not. Suppose then we try to understand them a little better, beginning, first, with hate. And to clarify our own position, we do not advocate indulgence in that passion called hate, but rather the constructive use of its dynamic force.

HATE

Blunt not the heart, enrage it.

SHAKESPEARE

Life began with desires and emotions. Now if virtuous being had been the Creator's chief objective, he would have so constituted life that there could be only good desires and emotions. Furthermore, this would have been the case had we come from divinity and perfection, but as these were to be attained, not lost, evil desires and emotions were also necessary. They are the *a priori* factors, the overcoming of which gives us the morality and wisdom that constitute divinity and perfection. Their creation also produced a dynamic psyche that opposi-

tionless environment would never have developed. Thus we see that nature makes nothing for nothing, not even hate.

It was hate and its derivatives that broke up the human group-soul sameness, a necessity to originality and individuality. These cannot be attained while subject to the group-soul; its false thoughts and ideals must be challenged, even defied. This is what constitutes greatness, creativity, genius; its opposite, that mediocrity of the masses. The trouble with these people is that their umbilical cord of consciousness has not yet been severed from the group-consciousness. Thus they are not mentally individualized; they do not think for themselves, but only as the group thinks. They have no personal criterion of values; they like what the group likes, and hate what the group hates. Thus submerged in their mass psychology they are led about by the blatant, exploited by the cunning, and stampeded into war by the vicious. Carry this subjection to the group to nations and we have nationalism, racism, denominationalism, and so on, with all their tyranny over the individual's mind. Here the individual cannot call his soul his own, nor is it; it is but an integer of the carnate group-soul. Thus individualization is mainly physical, which means genetic. Now if this be the law of the genetic, it should also be the law of the epigenetic. It is, but as yet it is only collectively so—racial group-consciousness, the barrier between nations. This is the plight of millions; caught in their own race-consciousness, they cannot escape their own race characteristics. What is more, they do not try; being composed of them, they much prefer them. Thus they leave the hating to other races, then wonder why they are hated and sometimes persecuted. If such people would escape "race hatred," they should do a little hating of their own race's defects. Let them learn to see, to hate, and to renounce those things for which their race is hated. And if this be good for the race, ethnic, it should be good for the Race, generic. It, too, should learn to see, to hate, and to renounce the hateful things within it.

The saints in our midst tell us we should not hate anything, but treat all things with true Christian tolerance, which, of course, includes dishonesty, cruelty, and, above all, poverty—"it is the will of God." Well, we have been doing just that, and what has it got us? Here again nature is wiser than ignorant philosophies. We do not tolerate a snake in our bed or a fire in our attic. We use a derivative of hate upon them. Then why don't we do likewise with the snakes of the business world and the fires of racial and religious passions? These are evils, and we cannot tolerate evil and get rid of it. We did not get rid of slavery, inquisition and crucifixion by tolerating them; we got rid of them only by hating them. The fact is that we never do anything

about any undesirable until we get "damned good and mad" about it. Here then is the remedy for all undesirables; we must not only hate them, but turn in wrath and fury upon them. Toleration here is not a virtue, but is itself an undesirable. As J. Edgar Hoover said: "The greatest crime of this age is our toleration of wrong." Such an attitude is not an index of spiritual superiority but only of human inadequacy—animal complacency instead of spiritual militancy. Think not then we are being virtuous by tolerating evil, or being nobly human by remaining calm when we should be on fire with righteous wrath and indignation. To effect reform in this dumb world a man must have a volcano inside him—how he uses it again depends on his *degree of enlightenment*.

Later, we will deal with the dynamic power of the "lower psyche" as manifested by primitive man; here it can kill what it does not like. What has become of that power in us? As evolution goes on, that power should be raised to the "higher psyche," and there used for constructive destruction. This is nature's dynamite, given us to destroy the old that the new may be built. We have neither this emotional potential, nor the desire to use it; it has all been transmuted into sweet complacency. It never occurs to us that maybe our sweetness is but premature ripeness—dynamic growth retarded by false doctrines. If we cannot hate war, or feel a sense of righteous wrath at the stupidity and cupidity that causes it, it is only because, in us, nature hasn't developed moral adrenals yet, or if she has they have been stultified. Our glandular system is physical only; we can get mad when our own face is slapped, but not when it's the other fellow's. So with the nations; therefore they sit on the fence while others die, and call it neutrality.

The trouble with all of us is that we are not capable of a good, healthy hate—except for one another. Our phlegmatic souls are quite incapable of righteous indignation. The divine fire of human emotion has been reduced to bovine complacency; the result is an age of mediocrity, of mentality capable only of commercialism. And then we wonder why we have war. Why, war is necessary to make the bovine divine. And I don't mean the bovine masses only, but our statesmen, editors, authors, and commentators as well. Touch their personal and commercial rights and their adrenals work at once, but they can talk about falling bombs and sinking ships elsewhere with the calm composure of a jelly fish. And this we call culture, poise, refinement, and thus hide from ourselves with cloying words the fact that our souls are dead. If this be culture, then culture is not the factor that will establish the kingdom of heaven on this old earth; it is, in fact, a

condition so greatly lacking it, it constitutes a guarantee of more and still more war until we acquire the real thing.

There are, you know, two kinds of culture—soul and social; and all too often the latter is but a substitute for the former—feline niceties to hide a porcine nature. Lincoln, Whitman, and their like had none of these; they had the real thing. And this is what we all need; not little social niceties, but great soul qualities, not the least of which are (1) a capacity to hate evils, and (2) to feel a sense of righteous wrath at purely impersonal wrongs. This is feeling of a high order, and, as we said, feeling is a mode of knowing, and so an index of being. Someone has said, "A man is as old as he feels," physically, of course. We go this one, one better—a man is as great as he feels, emotionally. Let's examine ourselves then; see if we can feel the sting when someone else's face is slapped; try if we can crawl away from social and commercial evils, religious myths, and superstitions with at least the alacrity of an amœba. Since our sentiency is still mainly physical, we cannot stand the stench of a rotten fruit or open sewer pipe, but the stench of a rotten market place doesn't bother us. We dislike war with all its pain and suffering but toward these things in distant lands we are quite indifferent. We will take no militant action against such things; loving them away is so much easier.

Our advocates of love only should read their Bible again. In the temple, of all places, Christ did not love the moneychangers away; he horse-whipped them away. And in Revelation, he, allegedly speaking, says of many things, "Which things I hate." In the Old Testament we find many examples of God's hate: "I hate them that hate thee; I hate them with a perfect hatred." "These six things doth the Lord hate; yea even seven are an abomination unto him. A proud look, a lying tongue, and hands that shed innocent blood. A heart that deviseth wicked imaginations, feet that be swift in running to mischief. A false witness that speaketh lies, and he that soweth discord among brethren," and similar statements. Well, that covers most of the things we had in mind, and if this God to whom we have attributed moral perfection can hate them, why shouldn't we? We should but don't, because we haven't yet learned how to use this force constructively. We turn it upon people instead of conditions; we make it destroy things instead of ideas, qualities, and so on. This is purely destructive hate and a tragic waste of a great power. Yet hate can be constructive; it is a repellent force and part of nature's defense mechanism. We, however, will not learn from nature, but only from perverted accounts thereof, and so we rely on love to solve the world's great evils. This illusion comes, of course, from the source of all such illusions—our

false theology. Since "God is love," love is infinite, both quantitatively and qualitatively; therefore we have only to call upon it and the battle is won. This we've been doing for thousands of years, but the enemy is still with us. There seems to be something wrong with our spiritual logistics. There is; namely, source and quantity. What love we have comes not from heaven above but from our own hearts here below, and as yet it is both quantitatively and qualitatively inadequate. We haven't enough of it yet to settle the squabbles in our own family; we cannot organize it for good on one city block, let alone the world. Therefore we must also use the *a priori* and more dynamic force.

LOVE

The Genetic Versus the Epigenetic

No one can overestimate the significance of love in the scheme of life, but we must realize that love, like every other quality, must be created in and by ourselves, and as yet it is incapable of solving anything. Indeed, that love that is, or will be, the universal solvent just doesn't exist on our still primitive plane; it is the spiritual concomitant of Christ consciousness, yet to be attained. Our love is not this but only another of those elemental substitutes for ultimate realities. It is not spiritual, it is not even mental, but emotional, a genetic force working through the astral with reproduction as its end. What little sentiment and idealism go with it is but genetics seen through the spectrum of epigenetic qualities, thus far. This is the love on which all our songs and stories, plays and pictures are based, but such art holds up a broken mirror; it shows the billing and the cooing but not the boiling and the stewing.

This purely sex-engendered and inadequately qualified love is what the priesthood calls "the love of God" (and it is), whose temporary attraction is made irrevocable and inviolate. This is "the tie that binds" and with it the priest proceeds to tie together two human sex animals for *bitter* or for worse. And when the genetic has been satisfied and the poverty of the epigenetic exposed, what is left? Two disinterested and uninteresting entities who tolerate if not openly hate each other, till death do them part. Have you not seen them? Silent, sullen, dumb. With all the universe before them, they have nothing to talk about; with all the intriguing things there are in life, they have no common interest. Thus they are like two dumb animals tied together and thrown over a clothesline to fight it out. (If this be love, then we should limit love to this low level, and not confuse it with the social solvent.)

Such are the homes of countless people—dovecots of the damned. And such is the atmosphere in which countless children are forced to live and suffer—"It is the will of God." But the first "will of God" was hate, not love, and were it not better to let hate have its way, once the purpose is fulfilled? If, as religion tells us, God is love, and it is this love that joins us in "holy union," then religion should realize that, when this love ceases to be, so does the union. The rest is priestcraft and human ignorance. These have not yet worked out the problem of race propagation without detrimental social consequence.

This belongs to the future, for this purely genetic love was never meant to be the basis of lasting union; it is but a trick of nature with propagation as its goal. To this end, the genetic was made stronger than the primitive epigenetic; were it not so, no primitive human would take upon himself and herself the responsibility of race perpetuation. Let us then recognize it for what it is, and not call it the divine dictate of moral Perfection. It is the Creator's dictate, but that Creator is not divine love but promiscuous genetics. What is more, this Creator made man a promiscuous being, and such he would be still but for the epigenetic. When this acquired somewhat of moral and social responsibility, monogamy was decreed as a solution, but that solution was of man, not God; man merely attributed it to God to make it authoritative.

Of man's social problems, the promiscuous genetic knows nothing; its job is propagation only. Therefore, in nature, there is no such thing as "illegitimate children"; nor should there be in society. There should be only "illegitimate" parents—the epigenetically inadequate. This should be the test, but because of false religious teachings, it is these who do the propagating. Though quite unconscious of their social responsibility and wholly incapable of properly feeding, clothing and educating their offspring, they are allowed to breed like rabbits, because of "holy wedlock," which sometimes is but lawful rape and legal prostitution. Little do we realize how we pay for such self-deception. Human rabbits have social desires too; they also want the good things of life, and being denied them throughout childhood, go out to take them at maturity. Then we wonder why there are so many criminals in the world, and why the market place is but a human jungle. These, we repeat, are problems God (the genetic) knows nothing about; they are strictly human and must be worked out as human intelligence evolves. Their genetic basis must be dealt with in terms of this-world requirements, not the next. Because of its own false doctrines, our priesthood today opposes all forms of birth control, and this on the ground that it is tampering with "divine, immor-

tal souls." Had it the slightest knowledge of Causation and Creation, it would know that no soul is involved in conception; there isn't even life at that moment but only the Life Principle.

Biologically, this Principle is simply sex, and idealize it as we will it is but the trap into which sensuous man falls, to be henceforth socially ensnared and economically enslaved. It behooves him, therefore, to weigh it carefully with the consequence. For the primitive, marriage supplies *his* needs and develops in *him* the qualities he lacks—kindness, love, responsibility, and the like, but it is inimical to the needs and qualities of intellectual man—time to think and study, quietude, concentration, knowledge, enlightenment. Society, however, makes no distinction between these two, and this because its moral code is religion-made instead of reason-made. The priest reserves the latter condition exclusively for himself—celibacy—and denies it to his flock. Thus, in principle, he unequivocally rejects the primal "will of God"—reproduction; he also unwittingly approves and exemplifies our every statement, namely, that biologically the Creative Principle is but a cosmic lust for generation and procreation, that its way will not do for moral and social man, and that he must use his own discretion in dealing with it.

Religiously, this priestly celibacy derives from biblical precedent, the celibate Levitical priests, but occultly this (explained later) is the very antithesis of its modern counterpart. Our priests do not know this fact, and so they are not aware that they are the very opposite. Why then do they disapprove of celibacy for their parishioners? Why hold up the rabbit instead of the rabbinate as example? Is it on moral grounds? Of course not; its one and only purpose is church support.

Celibacy, as any worldly-wise priest will tell you, does not imply chastity; it is enjoined that the mind may be free from marital and economic problems to think of spiritual things. This is the purpose—though not the cause—of priestly celibacy, and unless it be so employed it is but a mockery and a perversion of nature; indeed, that is what it stems from—the third sex.

Priestly celibacy is an unconscious recognition of the fact that the amoral genetic is the spiritual enemy of the moral epigenetic. Such it is, and therefore nothing that is strictly genetic will ever solve the problems of the epigenetic; on the contrary, it creates them. Its primal construct, namely, desire, is moral man's chief enemy. True, this is the basis of life, of home, and of family, yet in the interest of these it drives moral man to every vicious practice. This is quite all right for the Creator's purpose, generation, but it will not do for man's purpose, civilization. So keenly aware of this are the Hindus that they would

stamp out desire entirely. This is carrying things too far. Desire is the mainspring of life and should not be destroyed. While we do need more morality and spirituality, they are not to be attained at the price of biologic stagnation. Desire, nevertheless, is the moral problem of all religions, blindly and unintelligently handled. As with those evils we dealt with, it should be seen as the obstacle maker, the overcoming of which produces the higher qualities—justice, mercy, compassion, wisdom, and so on. These are the solvents; the only task of the genetic is to create something that can produce them, namely, man. The difference should now be clear: man is the result of the genetic's will; the solvent, of the human will, when enlightened. The energy for both is desire, but one functions in astral matter, the other in mental matter. As the mental desire increases, the genetic desire decreases, and perfected man is the genetic's potency completely exhausted. This is Evolution's end—again, earth's entelechy complete.

We have been told that "love is the fulfilling of the law;" but we do not ask ourselves, What law? We just assume it is the law of our moral God, and that his love expressed in us now is this law's fulfilling. Nothing could be farther from the truth. The law here is the law of Evolution, and only that humanly created love on the highest evolutionary planes will fulfill it. Love, like consciousness, is architectonic, built up, graduated, and relative on all planes of Evolution. It is not likely then that the love on our low plane is the law's fulfilling. This, as we said, is genetically inspired love; the other has nothing whatever to do with genetics, sex, marriage, and so on; indeed, the more we are bound by these things, the less are we capable of the other. Only a Christ, it seems, can manifest it, and no one would contend that it came from his sex. Where then did it come from? We are told it came from God above and therefore always was. Well, this is but the facts theologized, for want of knowledge. It came from above, all right, but that *above* is the human group-consciousness, and its source is man. As stated before, we mortals do not know origins, geneses, categories, principles, and so confusion reigns in all things.

We generally associate this higher love with wisdom, and wisdom, we assert, is not a construct of one life or individual; it is a race-construct funded at the death of countless individuals and then redrawn by other individuals according to genetic predisposition and organismal capacity. So with this higher form of love. It is love wholly free from sex and sex interests; it is personal love impersonalized by death—another isomerism; it is planetary desire humanly transmuted, qualified and divinified, hence corruption raised in incorruption. For want of a better name, we call this "spiritual love," though it is not

love because not an emotion, rather, it is emotionless compassion. This, like wisdom, is more a state of being than a transient expression. When sufficiently developed racially, it will manifest in us impersonally; this is the "higher self," or divine nature. It will also manifest in us predominantly, thus will we master the "lower self" without destroying desire, the error of the righteous. Here we will need no sex incentive to love or help from religion's God; we will *be* this love, and manifest its beneficence as flowers manifest their fragrance and stars their radiance. This is the real and future "tie that binds"—a similarity of consciousness composed of exalted soul qualities. This is the only basis for lasting union between sexes; it is also the only basis for true civilization, and only when the genetically dominated masses attain it will we know what true civilization is.

Morally and spiritually our love is not important—but loving is. By this means is the human quality generated that eventually becomes this higher love, the moral and social solvent. That we have created some of this purely epigenetic factor and stored it up as racial quality is proved by the fact that in the individual, today, its manifestation is prior to sex, that is, the genetic. As Goethe said: "The first propensities to love in an uncorrupted youth take altogether a spiritual direction." They do because, being epigenetic, they manifest before puberty. A child can love without sex interest, and this because the love element is organismally acquired, not genetically inspired. While the genetic is latent, the epigenetic dominates; as the genetic gains control and mastery, it dominates, in turn, the epigenetic. Love then becomes too often but epigenetics seen through genetics, passion, thus blinding reason. As, in most, the epigenetic is still so shallow and commonplace, there's little left when the passion passes. Neither party has anything to hold the interest of the other, and so the divorce court. Well, I do not blame them, because I cannot see how either one can stand the other. The mentality of both is juvenile and their conversation but trivia. Now our job is to change this mental condition racially, and to do it we must renounce the things that caused it. As implied elsewhere, we must consciously take over all of the epigenetic that the genetic is unconsciously trying to produce, and this applies to love as well as consciousness. Yet how can we do these things unless we know these things? We cannot; therefore knowledge of these things should become a race objective. With such knowledge we would realize that all the superior qualities are human constructs, and that, if we would have them rule our world, we ourselves must create them. What a lot of time and money we could save for this purpose, were this understood. Today, we are wasting them on saving souls that were

never lost; why not use them to develop souls that were never enlightened?

Those who think that the still-primitive soul of man can be saved by moral preachments do not know man, generic; they know only a few tame and timid souls who live within the narrow limits of religious respectability. Could they but see the so-called sins of just one great city for just one night, they would throw up their hands and quit. Such people should get around more; they should visit those "dens of iniquity" they talk about and see what natural man is really like. There, everything is being done that can be thought of, and everything thought of that can be done. All this is underground, suppressed and obscure, but it has its aboveground counterpart, our corrupt and savage world. The cause of this is still a mystery, but only because we, today, are unaware of the tremendous amoral forces nature generated first, and with which our still inadequate morality and reason have to contend. This is that major subject we deferred, and will now attend to.

THE LOWER PSYCHE

Life has existed on this earth for at least two billion years, and as an epitome of it all man is more than just a moral and rational being; these are but recent additions under which lies a turbulent sea of energies. That sea is called "the human psyche"; here in this chapter, the lower part only. This is not just the subconscious mind, but the energy aspect of it qualified by survival experience. The animal part we touched upon in the last chapter; the rest is that stratum peculiarly psychized by man. This, too, is part of our moral problem, for from it come primal forces, secret urges, and so on, with which we have to contend. As it plays a dynamic part in human sex, its variations and aberrations, we cannot know man at all without some knowledge of this part of him. From its purely dynamic part arise also what we now call psychic and magical powers, witchcraft, voodooism, and the like. Among the primitive, these can be lethal and murderous. In the more civilized it manifests occasionally as "psychic phenomena," often mistaken for spiritual.

Since this psychic power is of the dark and forgotten past, we should ask ourselves, first: When and by whom was it developed? According to tradition, it was the Atlanteans, the miscalled "fourth root race," who developed it. But tradition also tells us these Atlanteans had airplanes, skyscraper cities, and such things. Now these imply reason equal to our own, which is hardly likely, since they were a whole "root race" behind us. Great reason and great psychic power are not cognate;

they could have existed in Atlantis only at opposite ends of its history. But again tradition tells us it was this power, abused by reason, that destroyed Atlantis. It would seem then that there is something wrong with this paradoxical Atlantis. There is, and later we shall see that it is but a misinterpretation of a myth. Until then we will leave the wondrous Atlantis to those who enjoy it.

Again tradition tells us that the ancient Semites, descendants of the Atlanteans, retaining their mighty power, wrought miracles with it. Of these we read in the Scriptures, but here they are spiritual powers, and due to spiritual virtues not yet lost. In other words, man, having come from divinity, had divine powers, and lost them only because he grew wicked, or, to put it another way, before he evolved up to wickedness he was a miracle worker, another paradox. This is the great illusion of all religions, of which we will have much more to say later. Suffice it here to remark that man was never nearer to divinity than at this moment, and he is not yet a miracle worker. What then of the scriptural miracles? There is but one miracle in the Scriptures, and it is not human. And save for a few non-Jewish kings, there are no humans in the Scriptures, but only miracle workers. And now, you say, we, too, are dealing in paradox. But no, this is the literal truth. Do not, however, turn to the Bible section yet, for unless you already know this to be true, you are not ready. It is to develop the mental background necessary for this that we deal at such length with Creation and Evolution.

And now, without tradition, there exists a people to whom we attribute miraculous and spiritual power—the Tibetans. Yet do they look it? Not if cleanliness is next to godliness. The Tibetans are a relic of a forgotten past, still clinging to and satisfied with the dying powers of psychism. And such also are some of the Hindu mystics. There was a time when these people had great psychic power and some of them great knowledge of man and the creative process, but they lost both. Today, they have but little more understanding of their own ancient scriptures than we have of ours. They, too, believe in original divinity and its miraculous powers in man, and so strive to regain that power through privation, isolation and prayer. These are not necessary to the attainment of spiritual power or wisdom either, but only to their psychic counterparts. The latter is of the past; the other, of the present. The one is therefore a recalling, and, like remembering, difficult; the other is like inspiration, easy. Privation and struggle are necessary only to those not yet biologically qualified.

Man has no miraculous powers, now or ever, but only magical powers, the forces of his astral or psychic nature. And strange as

these may be, they are no proof of high spiritual development; on the contrary, they prove the reverse. Psychic powers were evolved at that particular time in man's history when reason had not yet become a sufficient guide to life. Lacking this, they were for ages the only power, save the physical, man had with which to cope with his environment. As reason developed, he lost these powers; that is, lost conscious control and even awareness of them. This is why the most primitive peoples today possess them to a greater degree than we do. In the voodoo chiefs and witch doctors of the jungle, we find a lingering touch of these powers, but even here measures must be taken to arouse them, hence the primitives' mantrams, charms and ceremonies. We call these people superstitious and their rites absurd, but such is not the case. Having lost a mighty power and not yet highly endowed with its intellectual substitute, reason, they try by every means possible to get in touch with it again. And what are we doing when we go to church or pray? Trying like them to reach some power beyond our own. Religion is thus civilized voodooism, and its miracles but resurrected psychism.

Perhaps a few examples of this once dynamic but now vitiated power may help us understand its nature and also prerational man. By this we do not mean man devoid of reason, but man before he began to rely on reason instead of psychic power. Reason is to this psychic power somewhat as the epigenetic is to the genetic, a conscious moral and mental light for the blind.

In *The Golden Bough*, Sir James Frazer gives many examples of these strange but primitive powers. Referring to the chiefs of certain New Zealand tribes, he writes thus: "Their ghostly power derived from an ancestral spirit [rather, racial psyche] diffused itself by contagion over everything they touched, and could strike dead all who rashly or unwittingly meddled with it. A Maori Chief's tinder box was once the means of killing several persons; for having been lost by him and found by some men who used it to light their pipes, they died of fright on learning to whom it belonged. So, too, the garments of a high New Zealand chief will kill anyone else who wears them." Perhaps this is the secret of Tutankhamen's curse—if such there was. But whether or no, something of like nature was recently encountered by archeologists endeavoring to unearth the old biblical city of Lachish. Writing of the powers met there, Sir Charles Marston says: "It does seem, indeed, as if there is a sort of curse on our work—as if the very powers of evil are trying to thwart our efforts to prove the truth of the Old Testament." I suppose it never occurred to Sir Charles that these "evil" protectors of Old Testament "truth" also wrote it. The Egyp-

tians left their occult powers in their tombs; the Hebrews, in their tomes.

Again, Dr. G. B. Kirkland, M.R.C.S., R.C.P., a former British government official in Southern Rhodesia, writes of these powers as he found them there. The article appeared in *The American Weekly*; we offer it as example only. Concerning three "Death Spells" practiced by the witch doctors, he says: "No. 1. The Handshake of Death. This is direct murder. The would-be assassin consults the local witch doctor and is endowed by him with the power to kill his victim by shaking hands with him. (2) The Curse of Death. This second spell of death is strictly orthodox and follows closely the rites laid down for witches the world over from time immemorial. In this case the devil doctor, having been paid his exorbitant fee for so simple a job, lights a little fire, wherein certain things are burned. . . . The curse is pronounced and the man dies. (3) The third that I have actually seen is the machilia or stretcher death. In this case with suitable ceremony a tough machilia of green twigs is made and placed secretly against the victim's door. Once he touches it, or knocks it over, he will pine and die and be carried to his grave on such a stretcher." And think you these powers are wholly absent from the civilized, so called? The dynamics is there, only the expression is different. Fortunately the knowledge of how to use them consciously is lost.

Dr. Kirkland goes on to say that "psychologically speaking, we Occidentals are mere children. Despite all the research which is being done and which has been so greatly increased, both in its scientific and popular aspects of late, we are still walking on the very outskirts, as it were, of the bright country of the immortals. It is a strange paradox that the further civilization advances, the further in inverse ratio psychic knowledge or rather acceptance, retrogresses. Africa teems with magic—perhaps that is why it is so often called the Dark Continent. I intend no disparagement by the use of the word 'magic'; for after all, the term actually means things pertaining to the wise."

It is "a strange paradox" also that Dr. Kirkland should speak of this psychic world as "the bright country of the immortals," then cite "the Dark Continent" as its stronghold. It is neither a "bright country" nor the country of "the immortals"; it is a dark country and very primitively mortal. The "magic" of it is not the "white magic" of the wise but the "black magic" of the savage. Dr. Kirkland seems to deplore the "inverse ratio" of this psychism with science, but that is exactly as it should be in our day, for our job in this cycle is to develop reason. Jungle psychism is of the dark and dismal past, and it is better left alone until nature in her own good time brings it back,

plus wisdom. Until then it is destructive when aroused, as proved by the nervous wrecks who tamper with it. So here again we have a dynamic but dangerous power better let be till we acquire the intelligence to use it constructively.

Today, man's psyche, like the atom, is a sleeping giant, waiting only for him to pass the danger point of selfish aggrandizement to awake and serve him. In this age of reason, our science has accomplished such wonders that we now look upon all past ages as primitive and helpless; from this lofty eminence our physicians write books with titles such as *From Magic to Medicine*, but the time will come when the trend will be the reverse—"From Medicine to Magic," the chief distinction being that this magic will be scientifically understood and applied. There is in us a power that can heal without pill or scalpel; even today the Kahunas of Hawaii use it to the mystification of our "medicine men." Though primitive and instinctual, it is of a higher order than our own. In fact, ours is but therapy on the lowest plane, the physical. This we must learn, but having learned we will pass on to the metaphysical. It is this our faith healers use, and, in times of stress and danger, we all use. We call the method prayer, and attribute the results to the supernatural. Prayer, however, is but nature's substitute for conscious use of psychic power during its abeyance. The dynamic contact is our emotions; these, being astral, arouse the dormant psyche in us, and this responding provides the answer. This is nature's way of connecting the objective mind with the subjective source before this is achieved biologically. Being subjective, this dynamic source is amenable to suggestion, the basis of autosuggestion and of prayer; having no volition of its own, it accepts the suggestion and acts upon it regardless of the conscious mind's concept of the source. The individual's subjectivity is also in contact with its planetary correlate, and thus able, when strongly activated, to set up dynamic forces without—the source of collective prayer results. By such means any place or thing can be psychized for good or ill—Tutankhamen's tomb or Lourdes and Ste. Anne. Could the race, collectively, use this power within and without, it could work miracles, so called. It could stop war in a single day. But alas, it cannot, and it cannot because it doesn't know how. It has been taught this very natural power is supernatural, and therefore knowledge of it is unnecessary. Just throw your prayers out into infinite space and its infinite God will take time out to answer them. Did this God ever answer a prayer to stop a falling plane, or to deflect a machine-gun bullet? To those who believe that this is the prayer-answering power, I would suggest an experiment. Some night when they are desperately

in need of sleep, pray passionately and fervently to God to grant them this blessing. They will find that the emotional disturbance their praying has caused will have the very opposite effect.

An answered prayer is the result of desire's arousal of psychic forces within the self, and the evil can use it as well as the good. Thus there is nothing supernatural about it; it isn't even spiritual *per se*; it becomes so only when used for spiritual purpose. Thus it is the user, not the power, that is spiritual. The wise so use it, but wisdom does not imply this power. Wisdom is consciousness and of itself powerless; power is energy, and if this part of one's being is neglected the wisest man may be a weak man. If his wisdom does not include conscious knowledge of this power, he will not be able to use it consciously. So again let us know our categories. If you want wisdom (spiritual), do not call on the "lower psyche"; it hasn't any—wisdom belongs to the "higher psyche." If you want power, do not plug in to the "higher psyche"; it hasn't any—power, as yet, belongs to the "lower psyche." To gain it, the yogis look at their navel, not heaven.

In respect to prayer, you may say this is reducing it to mechanics—and for the many it just doesn't work. Of course not, because for six thousand years we have been using the instinctual method instead of learning the *modus opevandi*. To make the conscious process work, our knowledge of the latter must be equal to our faith in the former; as faith in the source is the instinctual prerequisite, blind, unreasoning faith that the source is omnipotent adds greatly to the result. And so we have a case where "ignorance is bliss"—and, as yet, far more effective.

Now ignorance of method implies also ignorance of what to pray for, and so the greedy pray for things they should not have, and the pious for things they themselves should create. Had *their* God to listen to them, I'm afraid his answer would be like Emerson's: "What you are . . . thunders so that I cannot hear what you say to the contrary." Such are the prayers of the religious—whining abnegation and condemnation negating the law of suggestion. As an example of such we offer this syndicated prayer from one of our newspapers: "Almighty God have mercy upon us, forgive us our sins, grant us a pure mind that we may see Thy ways and act Thy words and deeds. Forgive us our doubts, our murmuring at our adversity or at the prosperity of others, our irreverence. Teach us self-control, O Lord, that we may not profane, swear rashly, blaspheme or otherwise take Thy name in vain. Teach us self-respect and dignity, truth and kindness, honesty and justice to our fellow-men. Bless us, good God, so that we may be content and not covet, that we will yearn not for sloth, luxury,

gluttony, and pride. Have compassion on us for our weakness, our unworthiness, our forgetfulness, our lapses from Thy commandments. We grieve because we have offended Thee and because of what we have done against Thine infinite goodness. Give us grace, kind Lord, that we may have a clean heart, a right spirit so that Thou mayest take full possession of our soul. Hear our prayer, assist us in taking proper measures for the amendment of our life in future, for which we offer Thee who art infinitely good and amiable, our heartfelt gratitude, through Jesus Christ our Lord. Amen."

What a prayer! And what ignorance it implies! Ignorance of God and man; ignorance of Truth and Reality; ignorance of the source of things prayed for, and the psychological laws that govern them. It is, in fact, but the wail of the primitive in a hostile universe.

*An infant crying in the night,
An infant crying for the light,
And with no language but a cry.*

Little do we realize that the ignorance embodied in this prayer is what's the matter with our world. Only when we realize that God endowed us with little else than sloth, greed, cruelty and selfishness and get down to the business of developing dignity, truth, honesty and justice to our fellow men will our world be civilized.

As in this prayer, we have been told we must not take the name of God in vain, but we know of no better example of this than just such prayers. Not only is it vainly addressed, but it actually debases and weakens the real prayer-answering power—the human psyche. It is told it is weak, unworthy and sinful, and takes the words on their face value. Little wonder then that it remains such. To the author of this prayer "vain," of course, means swearing, but swearing is not half so "vain" as his praying, for it has considerable therapeutic value; it relieves pent-up emotions; it diffuses, harmlessly, psychological explosives. Swearing is to the adult what crying is to the infant; indeed, an infant crying in high temper is swearing to the best of its ability. Had it but words to tell us what it thinks of us and our ways, we would be shocked indeed. Though not to be commended as a moral or social virtue, we should realize that swearing is as natural as praying; in fact, swearing is but praying in reverse. We pray to receive energy; we swear to get rid of it. When not due just to fear, the cause of the one is emotional aspiration; of the other, emotional exasperation. Thus we are using the same principle whether we pray or curse. Swearing is nature's means of restoring a psychological balance that has been rudely upset by a sudden surge of high-voltage emotions; the safety

valve for the astral dynamo. As one eminent psychiatrist said of it: "It is a psychological means of keeping the organism psychologically clean. A way of getting rid of noxious humors. Like laughter and weeping, it represents a specific response to a specific urge, and while producing a feeling of relief is, itself, perfectly harmless." Yes, swearing is a social offense, not a theological one, and as sinless as it is harmless, for the names used are names and nothing more. The primitive in his ignorance endowed his names for Reality with sanctity, and now this has become a part of our race-consciousness. As such, it is instinctual with us, but if we could pray to a wooden statue with the same sincerity we would get the same results—and some actually do. This is a field in which as yet only ignorance abounds, and until knowledge takes its place the religious explanation must remain with us.

Today, psychism is indicative of abnormality. Occasionally there comes to our attention such cases, the poltergeists, for instance, generally the victims of shock or emotional disturbance. In one of the most famous cases on record (disturbance, rape), dishes began to fly across the room, loud thumpings were heard on the roof, and balls of fire danced about the floor. This continued for some weeks until the fire balls set the house ablaze, and the family fled. All such cases are due to abnormal conditions—disturbed emotions, shock to the psyche, accident to the controlling organs, and so on. This results in a dislocation of normal physio-psycho-mental organization, in which the irrational psyche takes possession of the rational, and according to the character of the victim so is the manifestation. In the criminally inclined, it will be selfish and malicious; in the religious, more of a spiritual quality. Here we have the key to countless cases of alleged supernaturalism. The religious history of the Dark and Middle Ages is replete with them, psychic aberration posing as spirituality. As the mentality of those centuries is still with us in places, the seemingly miraculous still happens and the supernatural still serves to account for it—the stigmata of Theresa Neumann, the visions of Fatima, and the like. Anything the obsessed mind conceives, the aroused psyche can produce. The power is not from above but from below. Where any external influence exists, it comes from the astral plane, the repository of all the vicious forces created by man and beast. We call it "the psychic belt." The lower part of the fourth or mental plane is the repository of all the false and malicious ideation of the human kingdom; and this we call "the mental belt." As the human organism is affinitized with these belts, it is subject to their influence, unless protected by knowledge. Particularly is this so of the criminally in-

clined. These mentally unprotected souls feel an impulse to rob and kill, then tell us they don't know why. Well, this is why: such people live in and by their lower psyche, which is vicious, and this vicious psyche is in rapport with the vicious part of the planetary psyche, hence amenable to it. This and their own ambition-ridden psyche is the motivation of our dictators with their crackpot ideas. Feeling some impelling force from they know not where, they fancy themselves inspired, and so set out to change the world. That all such world-changers of the past have been defeated by the tardily aroused but collectively invincible rationality of the race makes no difference to succeeding aspirants. They have not learned, they have not even been taught, and so another blood bath for the race. This is ignorance, the most expensive of all qualities. In this century alone it has cost the race millions of lives and trillions of dollars. Isn't it time we got wise to it? Remove the malevolent cause below and we won't need benevolent help from above.

This psychic force is also the powerhouse of our industrial dictators, more benevolent today than in the past, we are pleased to note. And again, what wrought the change? A more enlightened consciousness; therefore anything that keeps consciousness ignorant is an enemy of the race. Spiritually, both our industry and our religion are doing just that. The one makes two material wants grow where only one grew before, and the other has no counterbalance. The result is that the trend is all in one direction, a trend we cannot change without enlightenment, and so nature must. This is the reason for cycles.

This psyche and its plenum is the world of our mediums also. And here the medium must submerge the only counterbalance we have, namely, reason. To contact the source the medium must put his reason in abeyance and let his own psyche be played upon. That such practice is dangerous is obvious from the results. Reason should never be supplanted by what lies below it, and anyone who allows it to be so is courting disaster. Considering the product, it is obvious this is not the way or place to go for truth. No superhuman explanation of anything has ever come from this realm; no superhuman ethics, either. Its ethics are about as unethical as our own. This is natural and just what we should expect. Water finds its own level and so does consciousness. Our mediums can reach only their own mental plane, and the drivel derived therefrom but exposes their own pitiable consciousness.

This psychic world is also the source of our crackpot art, the so-called modernistic. Like our mediums and our criminals, our arty neurotics open themselves to the impulses of this disordered world,

then call them "artistic inspirations." They do not realize that their "inspirations" are coming from the same source as our criminals' "impulses." They too are killing and robbing—killing art and robbing the world of beauty, but of this, more later.

The "devil in us" has long been a mystery, and only God knows why he allows this "enemy" to be. This mystery, however, is like all others, due only to the fact that we do not know the origin, genesis, source and purpose of this devil. If we would know, we must lay aside our yardsticks and our scriptures long enough to learn the nature of Causation and what it has done in the past two billion years. That accomplished, we would know that this devil is but the psychic epitome of past survival tactics, in no sense God's moral enemy, but rather his handiwork. This is the source of our "sin" and "evil," and salvation consists of consciousness' mastery over it. Yes, it's as simple as that. Who is boss? Consciousness or energy? The moralized and intelligized "higher psyche" or the nonmoral and desire-ridden "lower." Do we know better, or do we do as our savage psyche dictates?

Thus far we have tried to show, in some measure, the vast complexity that man is. Now where in all this manifold does that clerically defended factor "free will" come in? Is there such a thing, and if so what is the will free from? There is also the question of means. From what has been said, the answer is obvious, but for those who will not see, it cannot be stated too often.

WILL AND "FREE WILL"

The first thing to be realized is that there are two wills—the genetic and the epigenetic, the one planetary and biologic, the other, moral and intellectual. The first is that great creative urge to be and to do that we find in all Creation. Man's will to do and to be is, of course, the part of this that manifests in him, first, the genetic, and then its construct, desire. This we assert is a nonmoral will; it is, in fact, the aforesaid devil in us, the planetary Satan humanized. This is the genetic's creation, but eventually, through man's experience in a social environment, a moral will was developed, the epigenetic, and now the whole moral problem consists of the relationship of these two. And in spite of all teaching to the contrary, this relationship is the reverse of that presented by religion. The moral will is man's will; the non-moral is God's will, and the two are mortal enemies.

In that intermediary plane between mud and man, the genetic will created the animal. Here we can make no moral distinction between

the Creator and its creation, for the moral opponent was not yet evolved. At this point, the creative will is functioning in astral matter, the seat of sentiency and desire, and, lacking the moral, it is savage and ruthless. This is "the will of God" on this plane, as is the earthquake on the first plane. In their blindness to this fact our teachers tell us we should live by "the will of God." I suggest they read John Stuart Mill on the subject: ". . . if imitation of the Creator's will as revealed in nature were applied as a rule of action in this case, the most atrocious enormities of the worst men would be more than justified by the apparent intention of Providence that throughout all animate nature the strong should prey upon the weak." And again: "Not even on the most distorted and contrasted theory of good which ever was framed by religious or philosophic fanaticism can the government of Nature be made to resemble the work of a being at once good and omnipotent." This is religion's dilemma—a God of love who leaves no trace of self upon his handiwork; a God of mercy who creates life then abandons it to carnage, pain and death. Such theologians do not realize that they brand their God as a cosmic monster unfit to associate with kind, compassionate mortals. Their only way out is to brand man also, to blame him for the gulf 'twixt cause and effect. Our theory, on the other hand, absolves the Creator of all blame because unconscious of what it creates.

Animal desire is but energy morally and rationally unqualified. In the animal and primitive human this is boss, not volitionally but dynamically; its power here is so great that morally and rationally unqualified consciousness cannot restrain it. On the higher planes, consciousness is, or will be, boss, and energy there takes orders from it. Thus Evolution consists in a reversal of authority. First, energy dominating consciousness, as in primitive man and animal; then the dubious battle in man today; and finally the triumph of consciousness over energy in divine man. This is the real meaning for man of that statement, "I have overcome the world"—matter, energy, desire. This is epigenetic consciousness now morally and rationally qualified to use genetic energy wisely. And this it is that now must take over the political, social and economic management of our world, for the will of God is creative only.

It is not then in moral and social things that man should look for "the will of God," but in things planetary and biologic. These are God's business, and here his will is not only competent but supreme. Here that will has a goal, unconscious though it be. That goal is the complete expression of the planetary potential. This is Evolution, the real "will of God," denied and condemned by religion. As this po-

tential is tremendous and impelling, man must keep his mind and moral will abreast of it. Today, they are not. Due partly to false teachings, they are thousands of years behind the planetary schedule and so must pay the penalty. It is this we feel so heavily upon us today; new forces are being brought to bear upon us, new energies released, which we haven't the intelligence to cope with. Like the plants in spring, millions of sleeping souls are being awakened, throwing off their yokes and defying authority. The result is war, but we invited it. Only war can smash the false mental fixations that retard our progress, and so amid the din of falling bombs the impelling urge calls out, "Change or perish; I have a work to do. Assist or die." This is the reason for nature's ruthless destruction of those things we cherish most. Dear to us they may be, but not to nature, and so in wanton fury she cries out, "I care for nothing; all shall go." The result: one of those horrible "acts of God" in which the stifled truth comes out.

As long as man is ignorant of this violent "will of God," he is its helpless victim. What is more, he constantly misinterprets it. Feeling its impelling urge within him, he thinks it a call from heaven, and so sets out to make hell on earth. Since the dawn of history, he has been committing crimes in the name of a just and merciful God, and fools believed him. "God wills it! God wills it!" was the cry of every mass murderer on record, and he was right. God wills anything that man is foolish enough to do. In our burning cities and starving nations we see what we can do under this will, and we will go on acting thus until we realize it is our will, not God's, that must put a stop to it. Socially this genetic power has no will for us; what we have mistaken for such is our own desire for epigenetic qualitation and domination. Here the "will of God" for man is but the will of man for man acting upon God principles.

*A will that wills above the will of each,
Yet but the will of all conjunctively.*

If we would see it realized, we have only to strengthen it until it completely dominates the genetic. Elsewhere we said that the selfish and savage genetic just would not do; we must build an epigenetic world and live in it. This is our world whose will is moral and kindly, but still plagued by the devilish forces of the other. In the one lies peace and civilization; in the other, cruelty, savagery and war. So "choose you this day whom ye will serve"—the genetic or the epigenetic. This moral spark within us is the destined lord of the world; then why not submit to it now? It should be the God of religion, not El Shaddai, alias Jehovah.

We see then that man's task is the very opposite of that set him by religion—not "to do the will of God," but to get away from it as far as possible. And now, perhaps, we can see what "free will" is.

Free will consists merely of epigenetic consciousness' freedom from the domination of genetic energy and instincts; it is humanly moralized and intelligized life's mastery and control of the genetic's premoral constructs, evil only in conflict with morality. This latter was also part of the genetic's goal and purpose, the energies and the conflict being but means thereto. Let us see clearly then that it is not the genetic intelligence that is evil, so called, but only its dynamic creations. This is the only distinction we can make between God and Satan; but since the combined effect is nonmoral, the cause must be likewise. As asserted in the beginning, moral, mental and spiritual qualities are the purpose of Creation, not its source.

Only time and Evolution can accomplish the aforesaid mastery; the individual can try and try worthily, but ever and always it will be relative, for the energies are many and also the planes and subplanes. The evolving factor is consciousness, and the will keeps pace with it. Thus the nature of the will depends on the plane and medium consciousness functions in—etheric, astral, or mental. As these differ greatly, so does the will's expression. Thus the will of a sage differs from that of a savage. In the former it is functioning in morally qualified mental matter; in the latter, in nonmorally qualified mental and astral matter. Here we say it is evil, but it is evil only in the desire element. Raise it to the mental plane and it manifests as "lordly reason" and exalted ethics. The sage is tranquil, composed and non-aggressive; what then has become of the rampant energies of the savage? They have been raised from the astral to the mental and there used in dynamic thought instead of action; conscious intelligence now controls them instead of instinct; passion is now compassion, fear, faith, and greed, aspiration. This is the aforesaid mastery.

We see then that one's will is free only when he frees it, and that freeing it means lifting it to a higher plane. But as the planes are many, his will is still only relatively free. When, for instance, he has freed it from the domination of the desire plane, he has free will on this plane, but this does not give him free will on the mental plane. This is the case of those desireless good people who are free from "sin" but slaves to false ideas. They have yet to gain free will on the mental plane, and so on and up.

There is no such thing as free will anywhere on the planes of matter, for matter is a conditioner of both will and consciousness. What we mistake for such is but freedom of choice between two alternates,

desirable or undesirable, and choice is always determined by the greater pressure of the one or the other. These may be either desire, rational good sense, or both. You say, for instance, you have free will to leave the room or remain in it; but you will remain in it only as long as the desire or reason-interest to remain outweighs that to leave. While your interest is best served by remaining, you remain, but were the room to catch on fire your interest would lie elsewhere, and you would follow it. This is a desire or biologic choice. You say your will is free to drop a weight or hold it, but if there is a watch beneath the weight you will not drop it. This is a rational choice. Were you to drop it just to prove your point, you prove only that your will is a slave to your own egotism; and this, by the way, is what's the matter with our world, egoic and desire will instead of moral and rational will. Our jails are filled with such exponents of free will, and some of our highest offices as well.

Now since it is interest, influence, pressure—things that attract desire—that govern will, the solution to our moral problems lies right here. New interests, better influence, higher desires—these are what our trouble-makers need. Consider, for instance, the influence of the slums upon primitive desires. The pitiful denizens thereof have practically no free will; they are but victims of desire and evil influences. Their consciousness is not such as triumphs over these molders of character. Here desires are boss; here influence determines action. Now comes religion offering them Christ and his salvation; and what, esoterically, is this salvation but Christ consciousness, freed from desire and materialism? The precepts of Christ are the precepts of Christ consciousness and can be practiced only by that consciousness. And what is there in our religion to develop that consciousness? What in our industry? From this standpoint they are both Antichrists; between them they have stupefied and demoralized humanity. Seven days a week we must listen to the blatant voice of the one, and the other has nothing to offset it. Buy this, buy that, and it matters not how we get the money to buy. Then we wonder why our children have turned bandits. These are the things we should be worrying about and not free will, for there is no such thing but only relatively freed will determined by consciousness and conditions.

Not even the "will of God" is free, for from the first involuntory thrill to the last evolutionary throb it is conditioned by matter. Thus it too is a victim of conditions and environment. This plight of the planetary will is the great tragedy of Creation. On the cross of cosmic matter the cosmic will is crucified, dragged down and buried in dense matter. But on the cross of man it is resurrected and is now experienc-

ing ascension. Throughout the whole process, energy makes conditions with which consciousness must cope and master, and not until it reaches the last and highest plane is it wholly free. As it is through man this is achieved, it is through man it is freed. Thus man is the savior, not the saved. On the last and highest plane, love has fulfilled the law, and here we will labor for One "in whose service there is perfect freedom"—not some cosmic Deity but our own divinity, and not in a heaven above but in a heaven here below.

All this the Ancients understand and handed it down to us as mythology—cosmology personified. Later, some six thousand years ago, a priesthood wholly ignorant of its cosmic meaning, mistook the mythic personifications for actual human beings, and thus perverted the whole sublime story. Still later, still other priests took this perversion and reduced it to what we call scripture. Here the multiple creative forces were summated in the one word God, and the cosmic tragedy reduced to the microscopic point of one man's sin. The generic name for this man was Adam, and on him the priesthods laid the blame for the cosmic fiasco. He it was who committed "the original sin," and thereby brought sin and evil to the world. Now as a "lost soul" he must be saved by supernatural grace and vicarious atonement—all cosmology misunderstood. This is but one of the tragic results of confusing Involution with Evolution. By robbing us of all knowledge of Causation and Creation, it has wrought confusion in the mind of man. Now the only thing that can bring order out of this confusion is reason, again armed with the cosmic facts—and so to reason, our next subject.

HUMAN KINGDOM, cont.



REASON

*He that will not reason is a bigot;
he that cannot reason is a fool;
and he that dares not reason is a slave.*

SIR W. DRUMMOND

WE NOW COME TO THE PLANE AND FACULTY OF REASON—THE EXCLUSIVE property of man. But what is reason? For thousands of years reason itself has been asking this question, but as yet no reason-satisfying answer has been found, which is to say that reason does not know what reason is. Yet to those who do not reason "It's so simple even a child can understand it"—"Reason is God's gift to man"—the very opposite of the truth, as we shall see. According to science, which relies solely on reason, reason is a creation of the nervous system, unaided by any form of intelligence. This, too, is simple, so simple, in fact, not even an adult can understand it. As for the mystic, Swedenborg, who should know since he was there, says, "Reason is the light in hell." Simple and also silly, you say; but no, it's deeper than you think, and we'll return to it. Not much light on reason in any of these, but can we do any better? Yes, there is in our theory a solution, and a *reasonable* solution, to every one of life's great mysteries.

The word "reason" comes from a Latin root that means rate or measure, and from it we get such derivatives as ration, ratio, ratiocination, reasonable, rational and rationality. This commensurate root implies that reason is what sees the proper measure, rate and relationship of things, and its purpose is to bring order out of disorder, chaos and confusion. With it man measures his own disordered world, mental as well as physical, yet fails to bring order to it. He also tries to measure a well-ordered universe but here again he fails, for its relationship to himself is still unknown to him—hence religion. He should not despair, however, for by the very exercise of trying he develops the means thereto, namely, his own reasoning faculty. This is the first necessity, for only when, with adequate reason he solves

his true relationship to the universe will he be able to bring order to his own, namely, human society. This is reason's purpose—sane and logical ordering of chaotic things and ideas. But how did it come to be this judge and arbiter? Was it ready-made for just this purpose? Is it a cosmic principle, or just a human faculty?

According to our theory, no qualitative thing is ready-made; it must be developed. Reason is not a cosmic principle, either; what seems to be such being but genetic ideation, which does not have to reason. This then leaves reason a human faculty only. Now, as such, we cannot know what reason is until we first know what rationality is. To the philosopher this may seem, on our part, the same error we charge the confusionists with, namely, putting things in the wrong place; but since the philosopher has never yet brought order out of chaos in this matter, perhaps the error is not ours.

Most people would say that rationality is also exclusively human, and but the right use of reason, but, if our theory is correct, rationality precedes reason, and therefore reasoning man. As we see it, the animal is extremely rational, though nonreasoning; indeed its rationality, as far as it goes, puts man's to shame at times. With this recognition of fact and tribute to the animal, we'll get on with the subject proper.

Elsewhere we said that feeling is the basis of all other faculties, and that matter aroused it; that consciousness exists throughout all Being, and that this is the result of an organism's experience with matter. We said also that genetic consciousness, with the help of the receptor nerves, built the brain, the organ of consciousness' expression. All this, we think, is obvious; but what, you ask, has it to do with rationality and consequently reason? A great deal; in fact, everything. When genetic consciousness finally developed a primitive animal form, the very limited epigenetic within it found itself in an environment it did not in the least understand. The receptor nerves brought to it impressions from that dim world without, but the true nature and activity of that world was not realized. Its condition here was somewhat like that of a child playing with fire. And like the child, sometimes its form, or part of it, was destroyed for want of clear realization. But as ages rolled by, these receptor nerves accumulated and transmitted countless similar impressions, thereby increasing and intelligizing an epigenetic consciousness. Now the purpose of this consciousness is to interpret these impressions, and through the effector nerves respond to environment in ways beneficial to the organism. This interpreting implies recognition, coordination, classification, judgment, and so on,

which collectively constitute intelligence or consciousness, in this case, epigenetic. Now when through ages of such interpreting consciousness' response *accords with environment*, we say this consciousness is rational or possesses rationality. To put it another way, when through experience consciousness becomes sufficiently intelligent to correctly rate and measure environment and act in conformity with it, it attains to rationality.

The mold of consciousness is environment, and according to that environment so is consciousness' rationality. To illustrate: here in this world, jumping from a high place endangers life, and therefore is not rational, but on some planet, where gravitational force is less or the body more etheric, it would not endanger life, and therefore would be quite rational. Thus there may be other beings on other worlds whose consciousness is quite different from ours, yet still rational because according with its environment. Thus the locale determines the rationale, and only in the cosmically similar world we and other-world beings find a common footing. Let's hope the "flying saucer" men are such (?).

Rationality is the result of consciousness' conformity to conditions; and what is this but the old, familiar "adaptation to environment"? This vital factor in nature is not limited to form only; it applies to mind or consciousness as well. As these constitute the qualitative content, this is the great "missing link" in our understanding of human qualities, their origin, and also their further development. They are made by conditions, and that is why we advocated changing conditions, both planetary and social. These are ours to do with as we will, but our will is not intelligized sufficiently yet to will wisely.

In the first part of Chapter X we dealt with the origin and genesis of qualities in the animal. Here they became instinct, which is but consciousness' funded experience with conditions. This is adaptation, and perfect adaptation, to the first three planes. And this is our reason for saying the animal is rational or possesses rationality. Consciousness in the animal has conformed perfectly with its environment, and it does nothing inimical to its own welfare, which is more than can be said of man. From their own standpoint, animals never do anything irrational or silly; these are the *exclusively human* qualities. As the animal's environment, and also its experience in that environment, is limited, its consciousness is limited; as its brain is also limited, its consciousness cannot express itself or even recognize its own identity. In man, and in man only, is consciousness sufficiently intelligent, and the brain adequately developed, for this, and so we come to reason.

Strangely enough, consciousness the Knower cannot know itself; it

can know only the Not-Self. Its entire intelligence consists of Not-Self knowledge—and as far as consciousness is concerned, even its own physical vehicle is Not-Self. Actually this is what we mean when we speak of self-consciousness; not consciousness aware of itself but of its vehicle and the attributes thereof. This is that difference between the knowable personality and the unknowable individuality. But even with self-consciousness, the Self *per se* cannot express itself, that is, become articulate. For this it must have organs, and so concomitantly with the subjective Self the genetic develops objective organs for this purpose—the brain, vocal cords, tongue, and so on. The brain is the organ through which this now rational but subjective consciousness becomes conscious and eventually self-conscious. And this rationalized consciousness, now self-conscious manifesting through an adequate brain, is what we call reason. Reason is thus rationalized consciousness expressing itself through a human brain. As this required some two billion years of pain and suffering, we see how naïve and unknowledgeable is that statement “Reason is God’s gift to man.”

Reason derives from rationalized consciousness, and this, in turn, from subjective conformity to objective Reality, the environment. The nature of reason is thus determined by the nature of environment, not only the physical, but all planes as yet contacted—and no further, by the way. And so, just as with rationality, were this world different, our reason would be different. So with other worlds, other beings and their reason. No matter where we find reason, it is but matter-molded consciousness intelligized by experience; and, according to that experience, so is the degree of reason. This is one of the prime reasons for matter—to serve as an uncompromising Reality for consciousness to struggle with, learn from, and conform to. Only in this way does consciousness become intelligent, rational, and right. Thus we see again the service of the Not-Self to the Self. Having made the Self sentient, it now makes it rational. And from this, by means of the brain organ, this rational but subjective consciousness, objectively organized, becomes reason. By this we do not mean the brain is the mental organizer of consciousness, but rather the physical means thereto. Consciousness itself is the mental organizer, but when the brain is asleep this consciousness has no organ, and so it is unorganized; when the brain is injured, it is disorganized. The brain provides the energy factor, and, as we said, consciousness without energy can do nothing.

The vocal cords, lips, tongue, and so on, also useless without energy, are the organs of speech, of articulation, and so speech is consciousness become articulate. As this consciousness was developed through experience with objects without, its first articulation was imitative of those

objects' identifying sound-characteristics. This we call onomatopœia—*name from sound*. Thus even speech was molded by environment. When the human mind began to deal with abstractions, a confusion of language resulted; words no longer conformed to objective realities but to things imagined, often without foundation in Reality, and so confusion of mind also resulted—this time, (onomasophia), *wise in name only*.

It is this that constitutes religion's concept of Causation and Creation—infinite, omniscient reason, creating worlds by divine fiat. In Chapter IV, we bluntly rejected this; here we can give our reasons, and the first of these is reason itself. Reason is the result of experience with matter, and there was no matter at Creation's dawn. Reason requires a well-developed brain, and there is no cosmic brain. All physical matter in the cosmos is seventh-plane matter, and on this plane energy disposes physical placement in it. Therefore the well-ordered cosmos is not so ordered by reason or consciousness, but by energy—perfectly balanced dynamics. Our particular part of it, the earth, molded our particular consciousness in keeping with itself, in other words, it rationalized it; and now this rationalized *create* devoutly believes its purely dynamic *creator*, nay, the cosmos *in toto* is rational. This itself proves that this consciousness is not yet sufficiently rationalized to deal with cosmic things, for if it were it would know that it is not the cosmos that is rational but its construct—consciousness. Consciousness is quality and subjective; cosmos is quantity and objective. Now if this be so of consciousness, reason and rationality, it is also so of love, mercy and justice, which brings us back to our primary statement that the purpose of Evolution is to add qualification to quantitation.

Now the reason why our consciousness is not yet rationalized to the cosmos should also be obvious—we have had no contact or experience with this vaster environment. Here we have used our imagination, and this is not the means. The first and primary means to rationalization is the senses. They are not only the means, but the mean between environment and consciousness. It was their reports registered in mental matter throughout eons of time that produced rational consciousness and reason. And this will go on as long as we have physical bodies. In due time, however, consciousness, through the senses, will become so rationalized to environment that it will not require senses as we do today (it will require an organism, however.) Already our consciousness knows many things without help from the senses. Consider a house, for instance: you cannot by your senses perceive all its four sides, but you don't have to. Having seen the four sides of houses

countless times and stored this up as memory units, the mind does not need the senses to tell it "This house has four sides." It knows it already. And such is the mind's knowledge of countless things—funded experience with Reality.

But, you say, our senses deceive us. They tell us, for instance, that the world is flat, that parallel rail lines come together, that low buildings near at hand are higher than tall buildings farther away. In this case, our sense of sight is not contacting these specific aspects of reality at all points as they really are; it is subject to a distortion factor we call perspective; the result is a condition the senses are not capable of reporting correctly. But it is just here we see the senses' aforesaid purpose. Through vast sense-experience with these aspects of reality, minus perspective, consciousness has been so rationalized to them that it can now correct the senses. What we need now is something to correct consciousness; that is, its non-sense concepts. And please note where we get the word *nonsense*—ideas not sense derived and hence not rational. And such is religion's metaphysics.

Its proponents will say we are overlooking the all-important factor, namely, the soul. This, they say, has knowledge the merely sense-created mind knows nothing about, an *a priori* knowledge that transcends the mental; which is to say that their knowledge of the soul is on a par with their knowledge of reason. The soul is our next subject, but here we can see where its *a priori* knowledge comes from. Mind knowledge constitutes the mental content of the individual, mainly derived from the environment. But individuals have existed for millions of years and their collective mental content now constitutes the group-soul content. All this is prior to the individual of today, but through the acquisitive organs it is remanifested, and this is his soul's *a priori* knowledge and the only *a priori* knowledge there is. The old saying, "Nothing exists in the mind that was not first in the senses," is as true of the soul as of the mind. The point to be perceived is that mind and soul knowledge need not have been in the individual's senses—personal experience—but it *is* race experience.

The senses are the intelligizers of both mind and soul; without them there could be no sentiency, no rationality, and no ultimate divinity. And so again we see how contrary to fact our teachings have been. According to these we have five senses because something divine within us wants to see, hear, speak, and so on. The truth is just the opposite: we have these senses because something far from divine is trying to make something that is, or will be, divine. This is man's ultimate destiny, and his present rationality is but life's halfway goal. As the process goes on and upward through the 7 planes, man will experience

the conditions of them all, and thus will become rationalized to them all, the whole of Being. This results in complete planetary rationality, and this implies the sum of all knowledge possible on this planet. And as all planets are sisters, including their skins, it constitutes whatever cosmic consciousness there is—as far removed from that of religion as are our planetesimals from those of science.

Through this long process, trillions of years, in fact, man's *epigenetic* consciousness becomes completely rationalized and intelligized, and as man is but a generic name for all evolving life, here and elsewhere, man is, in this sense, the rationalizer and intelligizer of the world and inferentially of the universe. And what is true of rationality and intellectuality is true also of morality, and hence divinity. From this we can see what divinity is and also who is divine. It is man, not God. God is the creative, genetic principle, but this principle partakes not of man's divinity, rationality and reason. These are man's exclusive property; therefore reason is not God's gift to man, but man's gift to God, a gift that was bought with cons of time and oceans of blood and tears. I know that to many such statements are painful, but for six thousand years we have been going about in a state of spiritual stupefaction all because they have not been said; therefore the sooner they are said and realized, the better. We are told that the truth will set us free; why not try it? Our religionists are forever quoting this statement, but they do not realize that the first thing the truth will set us free from is religion itself.

This it was that turned the truth upside down and caused the stupefaction: all good is from above; all evil from below; matter is but God's footstool, and man a worm upon it. Against this we assert that lowly, despised matter is the source and molder of all qualities, including divinity. If this cosmic substance has no such vast and vital purpose, why is limitless space filled with it? This little earth, one of the smallest grains of matter in the universe, weighs some 6,000,000,000,000,000,000,000 tons. Consider then the sum total of all matter throughout the universe. Is it all a mistake? a trap wherein divine, pre-earthly souls are lost, save for religion? No, this vast materiality is Reality in the cosmic sense, and, from the standpoint of action, purpose, quality, and so on, the all-important part of Being. Quantitative matter is the Creator's workshop and in it he fashions the qualitative. Apart from this, space is but a vast, slumbering potential, a quantitative ocean with here and there a qualitative ship upon it—a life-bearing planet. The rest is the abstract No-thing in which the concrete Something exists, and as all qualities are in the Something, space apart from it is a mental, moral and spiritual vacuum. The Bible tells us that

before the Something was created, space, abstract, was "without form and void," and that "void" is as applicable to quality as to form. And this is the nature of space now as then, for it is the one thing that is "the same, yesterday, today, and forever." That the less enlightened scribes endowed it with personality and morality is the great mistake of the Planetary Night and its candlelight, religion.

There is another aspect of matter we should bear in mind, the dynamic—power, force, and the like. Matter is stored energy; had no energy been stored as such, there would have been no evolutionary life, no progress, no qualities, and no divinity. Here again we see that both science and religion are right and also wrong, lacking categorical knowledge. According to science, all power (energy) comes from matter, but that is true only for evolutionary being, i.e., life. Religion, on the other hand, says all power comes from God, space personified, but this is true only for involutory being, the earth. Space, of itself, has no power, no force, but only latent energy. Force is this energy in motion, and power, its capacity. Now it was the genetic principle, organizing latent energy and reducing it vibrationally, that produced matter, which from here, and from here only, is it the source of all power. The planetary genetic organized the first energy; the biologic genetic, the second; in both cases, organization is the key to purposeful creation. We mention this only because it has its sociological significance, and as long as it remains unrecognized our utopian dreams will remain unrealized. Recognition, however, needs a more relevant context, and so we will leave it for the moment.

MORALITY, ETHICS, CONSCIENCE, ETC.

Our subject here is reason, but man is more than just a reasoning animal; he is a moral being also, ethical as well as rational. For completeness of being, the one is as necessary as the other. To realize this we have only to think of his beginning. Had man developed reason only, he would have destroyed himself. Reason set man free from instinct, the restraining, limiting factor in animal life. For reasoning man to rise above this level, some restraining, limiting equivalent was necessary. That equivalent was the subjective moral sense whose influence was objective ethical conduct. This and reason are the two great pillars of the epigenetic temple, and they must be kept equal. Today, they are unequal, and contrary to general opinion we assert the moral is the higher, of which more later.

Now did man acquire this moral sense as well as the rational from environment? He did, but not the planetary environment. There is

nothing moral or ethical about this old planet; indeed, its influence is just the reverse. Why then attribute such qualities to its Creator? Morality and ethics are wholly unnecessary to Creation and therefore to the Creator, whereas they are absolutely necessary to Evolution and man. During man's recent past, these two quite different, nay, as yet, warring qualities, reason and morality, developed hand in hand; both are the result of experience, but the environment was quite different. One was God-made and insensitive; the other was man-made and sensitive. Concomitant with consciousness' experience with that stern, insensitive Reality, matter, there was experience with human society, a sensitive environment, an environment that objected to animal cruelty, theft and murder, and that through punitive measures eventually impressed upon human consciousness the wisdom of kindness, honesty and respect for life. All this as ages rolled by was, like rationality, stored up in mental matter until at last a moral sense was also developed, and man became a moral being as well as a rational one. Morality is thus the subjective moral counterpart of rationality; ethics, the objective moral counterpart of reason. To put it still more cryptically, ethics is objectified morality.

Ethics is simply moral rationality in a human environment, but some of us haven't learned that fact yet, and so we continue to practice the unethical tricks of the savage in a postsavage environment. This is only natural, for rationality is the result of economic experience, that "struggle for existence"; ethics, of social experience; but as the economic had a start of some millions of years, it is still the boss. However, even ages ago, most of mankind had some sense of morality, and some, having a very high sense, made moral laws enforcing ethical conduct, thereby eventually establishing an environment not found in prehuman nature—a moral law environment. But it was difficult to make the incorrigible element conform to this new environment; some kind of collective force was necessary, and so institutional religion was born—and made authoritative by threat of divine punishment, state punishment not yet having been devised. Morally, religion is but an attempt by the race collectively at adaptation to this man-made moral environment—objective, ethical conformity to subjective moral rationality. This was the original idea, but now, unaware of virtue's genesis, we believe it is achieving conformity with God (at-one-ment), but let us hope that never happens again; we had enough of this in the animal and premoral human. We have our hands full making the morally inexperienced conform to our own creation. And our criminals are just that—manifestations of consciousness that has not yet learned to adapt itself to the moral environment. Their consciousness is adapted to the lawless, nonmoral

animal and lower human planes, and it is difficult indeed for it to adjust itself to the conditions made by wiser, more experienced consciousness. In it, the desire to be and to have, materially, is *a priori* to the desire to be good and to have not, and this forces this immature consciousness to act toward these ends in the only way it knows. We call it "crime"; it calls it "rights." We should not, therefore, look upon criminals as sinners, outcasts, willful enemies, but simply as mental and moral defectives trying their best but failing pitifully to be superiorly human, to have and to be, like the favored few. Have you not seen among your fellow men animal-like souls trying desperately to be human? Of course you have, but did you ever test your own consciousness by its reaction to this moral handicap? You should, for the difference in these two ways of looking at these handicaps is just that difference between consciousness that has become moral only, and consciousness that has become wise as well; the one knows stern, cold justice only; the other, compassion also. In the preceding chapter we touched upon this quality; here we see its office. Compassion is not mere sentiment, unwisely dispensing mercy without justice; it is wisdom's attitude toward weakness, ignorance, want. Wisdom, being, as we said, a compound of both intellectual and moral experience, sees the far-off causes, conditions, evils, with which weakness must contend, and, so, tempers justice with mercy. This is compassion. What a different world this would be if wisdom and compassion ruled! How little stern, cold justice we would need!

In Chapter V we said that we evolve as we become sensitive, and that the seat of sentiency, hence sensitivity, is in astral matter. Now compassion is surely a matter of sentiency, yet being an ethic of wisdom, it is on a very high mental subplane. Wherein then lies the sensitivity of compassion? It lies in this, that, with the wise, the sensitive astral has been lifted up to the mental plane, and here it sensitizes mental matter. Therefore to become compassionate we must learn to feel mentally. Here is an extension of the task set forth in the aforesaid chapter—the development of mental as well as emotional sentiency. Hardheaded intellect must be softened before its social and commercial cruelties can be driven from the world. As Emanuel Kant said, "Man's worth does not lie in the light of his intelligence but rather and above all in feeling, in the intimacy and depth of his soul." This is true, but here again we should see distinctions, categories. It is true of man's moral and social worth, but not necessarily of his intellectual and sociological worth—inspiration, talent, creativeness, inventiveness, and so on. These, too, are *worths*, but feeling does add "soul" to them. And this is precisely what our commercialism is destroying.

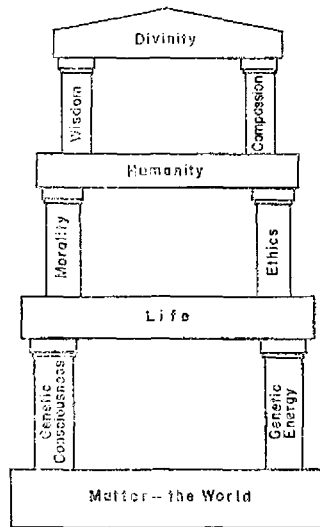
Sensitivity, morality, rationality—this is man, and their rate and measure determines response to every situation, individually and racially. If then today our response to that situation we call life is neither sensitive, moral nor rational, it is only because this trinity of our commercialistic souls is of a low order. Indeed, that is just what makes a cycle of this nature—animalistic sentiency and consciousness having their day. As nature specializes in these cycles, all aspects are necessary to evolution as a whole, but let us know ourselves for what we are. Such self-knowledge will help us understand our world conditions and the way out.

Now where in this complex does conscience come in? As consciousness becomes both intelligized and moralized by experience, we have two epigenetic categories—rational and moral. Now rational consciousness expresses itself as thought, and moral consciousness as conscience. Thus conscience is to morality what reason is to rationality—a voice. And so we find that even this sacred and mysterious attribute is but the result of evolution and experience. This is the deterrent of both desire and reason, but it is by no means infallible. Its race expression is equal only to race experience, thus far: its individual expression is determined by individual intelligence, training, dominant and recessive desires, and the like, thus relative only. The story is told of a priest who, on being asked if one's conscience is not a sufficient guide, replied, "Yes, providing it isn't the conscience of a fool." There's truth in that, but it isn't the whole truth, for conscience was expressly made for fools, that is, the unwise. Wise men do not live by their conscience but by their intelligence. This does not exclude conscience, for wise intelligence contains the conscience aspect. This is the "still small voice" of our moral content, still small, we are sorry to say—"a poor thing but mine own." But herein lies its limitless possibilities. Were it fixed and apportioned by divine decree, the future would be as hopeless as the past, but we can augment and increase it. Like consciousness, rationality and reason, morality and conscience can be built up, each stratum a little higher, a little more divine. Thus morality is also architectonic. Indeed, we might even make a diagram of it. Unfortunately it is not drawn from life, but only from imagination. As with the upper planes in Evolution, the upper story is not there yet, and for the same reason, while the second is only half finished.

Looking at these qualities now, their presence in us is a mystery, but only because we are ignorant of our own past. Like the food of childhood and youth, we retain the effect and forget the source. Neverthe-

less, during the childhood and youth of the race these qualities were developed and stored up in the human group-consciousness, and there, through that mysterious procurer of elements, the human organism, they remanifest in us.

Qualities, like organisms, are the result of "adaptation to environment." That we have failed to realize this simple fact seems almost incredible, yet failed we have, and the result is as incredible as the failure—a fabulous structure called religion to account for human



ANOTHER TEMPLE "NOT MADE WITH HANDS."

qualities. Mind, soul, reason, conscience—these, it says, are properties of some pre-earthly Deity, we poor earthlings being but sparks from this effulgent glory. When once we see that the whole human structure is a product of Evolution, we "have no need of that hypothesis." And as this is religion's final argument for a moral God and its own existence, and we find that it is false, what is left for either to stand on? Morality does not come from religion; on the contrary, religion comes from it, plus ignorance. It isn't something we should go to church to get, or even believe in; it should be, like reason, a natural part of our character. When it is we will be as morally independent of religion as we now are rationally independent of it.

One of religion's chief arguments for a moral God is the existence of good in the world. As it puts it, "with the existence of evil, belief in a good, kind God is difficult, but belief in the existence of good

without this source is impossible." This is but its confession of ignorance, ignorance of source and genesis, of Causation, Creation and Evolution. Only in our theory of genetic Causation and epigenetic Evolution is this mystery solved. Man is God-made, but moral good is man-made. To put it another way, God makes man but man makes *good*. Therefore the existence of moral good does not depend on the existence of a morally good God. Both moral good and nonmoral God can and do exist at the same time. The contention that the word "god" comes from the word "good" is unfounded. Other races have names for their Deity quite different from their word for good. The source of the word "god" is the Semitic (not just Hebrew) letter *Yod*, and means a beginning, a source. No, you can't get "god" from "good," and neither can you get moral *good* from God.

Elsewhere we said the Bible obscured the truth from us, including the process and purpose of Creation. What better proof of this do we need than our present subject, morality? The moral law now inscribed on our hearts was developed in Evolution, by man and by way of endless pain and suffering, but instead of revealing this to us the Bible tells us it was handed down by God to Moses on a table of stone. This is either a priestly lie or priestly ignorance. Here we can illustrate something else. But a moment ago we said our morality is superior to our intelligence, at least, philosophic intelligence. Were this equal to our morality, which observes the law, we would know it was not the moral law that was inscribed on stone and handed down on Sinai, but the creative law inscribed on that stone called earth and handed down in Involution. The priestly scribes erased this and substituted the moral law to give their own harangues authority.

Thus we are not denying the Creator, the real God. The Creator exists and is good for his purpose, Creation, but the God of religion is but a human concept born of the Planetary Night, when all knowledge of the Creator was lost, and likewise of qualities. The moral kind are strictly human and their cosmic source but a misplaced reflection thereof. Thus the moral God of religion is but a cosmic Brocken *gespenst* man sees against the background of infinity. For those who do not see the aptness of this statement, a word of explanation. In the Brocken mountains of Germany, the visitor is often startled by a vast mountain specter he sees before him. It is his own shadow cast by the sun upon the mists that hang about the Brocken. Nearby is an odd formation called the Teufelskanzel, or "Devil's Pulpit." So, the moral God man sees in space is but his own reflection cast by the light of a false, didactic Teufelskanzel.

TRUTH AND REALITY

Now if what we have said thus far be true, we have the answer to the greatest of all questions: (1) What is Reality? and (2) What is Truth? We might also add, Where is Truth, and who possesses it? As with will and free will, a vast amount of ink has been wasted on these subjects, and all for want of an *inkling* of knowledge of them.

1. Reality, for us, is simply the objective world and all that it contains. As this includes its physical content, its genetic consciousness, the forms this created and their consciousness, it is all in all; Reality in any broader sense being but this in multiple—the cosmos. Reality is the world, both quantitative and qualitative. This might well be divided into two aspects, the primary and the secondary. The former is the planetary genetic and its construct—the earth, its various planes and forms; the latter is the epigenetic and its content—reason, morality, thought and action. We might also divide Reality into subjective and objective. The former is consciousness, both genetic and epigenetic; the latter is matter, both planetary and organic, the two constituting a planetary psychophysical parallelism. We thus consider consciousness as much a part of Reality as matter: such it was “in the beginning, is now, and ever shall be.”

The search for reality has always frightened man because in that search he has ever been confronted with an unknown and terrifying Infinite, spatial. To this religion added infinite awareness, wrath and vengeance. Little wonder man cowers before it. To rid him of this incubus, one thing only is necessary—knowledge of it. And this our cosmo-conception offers him. In this theory, the Infinite is spatial only, abstract and concrete. The abstract is no-thing and therefore morally meaningless, while the concrete consists but of infinite finites, nowhere different from our own familiar part of it. So why fear either aspect? We fear an earthly vastness, the ocean of water, but it isn't water we fear but only so much of it. So with the infinite ocean. In its vastness lies its tyranny over us; to escape this we must “divide and conquer.” We must reduce this Infinite to the finite, and, what is more, learn the common, nonsupernatural nature of this finite—genetic consciousness and energy, neither moral, rational nor aware. This accomplished, what is there to fear? Only consciousness so ignorant it cannot act morally without this fear.

There is nothing in all the universe that man should fear, though there may be a few things in his own heart and neighborhood. There

is nothing in all the universe that can willfully change the present order of things; ignorance, and that alone, conceived the contrary, and now we must get rid of it. And the means thereto is knowledge of Reality. As with everything else, we have but to know. How little we realize the full significance of this little word. If we knew how to be well, we wouldn't be sick; if we knew how to be good, we wouldn't be bad. And this applies as much to our fear of the Infinite as anything else. We fear it because we don't know it. Let us know it and we will cease to fear it. Nor will we need that fear, for knowledge such as this means wisdom, enlightenment, the one and only remedy for ignorance's moral problem. As knowledge is also infinite, this is the infinite we should be interested in. Oddly enough, we say "to know" is in the "infinitive mood"; then let's get into it, and this will lead us to Truth, for—

2. Truth is right knowledge of Reality, the subjective counterpart of objective Being. A given truth is a conceptual correlate of some aspect of Reality, objective or subjective. This aspect constitutes a fact, and knowledge consists of our awareness of it. The extent of our knowledge depends on how much of Reality we have contacted, and the correctness thereof, on the degree of our awareness. This need not be wholly our own, this-life experience; it can be racial experience. But no matter the source, this is our criterion. The criterion of Truth is the amount of truth you have in yourself, and the amount you have in yourself depends on the degree your consciousness, self or racial, has learned from and conformed to Reality. This is the source of Truth, and until we conform to it the Truth is not in us. Truth and Reality should fit together like the ragged edges of a torn sheet of paper; today, they do not because religion has inverted one of them, hence the inharmony. Herein lies our reason for stressing the need of a "reorientation of the mind with Reality." Today, it is oriented to nonreality, hence the warfare 'twixt creed and fact. Set this straight, that the mind may not be confused by the variance in the facts of Reality it sees, and the concepts of Reality it is taught. Concepts and percepts should also fit together; where they do not, one of them is wrong. This is why our religious concepts are wrong; instead of letting reason rate and measure them with Reality, we have let our imagination create them. This is a misuse of a constructive faculty. Imagination should never be applied to what is, or what has been, but only to what shall or should be. Imagination is like a hook we throw forward to draw ourselves up or onward, and by it we can make Evolution somewhat as we will, but thrown backward it does not make Causation and Involution what we imagine they were.

Along with every didactic system there should go an inexorable challenge: How do you know? And to everyone who presumes to teach the truth a like demand: Prove what you say or get out. Were this applied in religion, how embarrassing it would be to our preachers. They do not know, they cannot prove, but only babble past imaginings. Our theory, on the contrary, offers not only a source of truth, but a standard for truth as well—Reality. To this all proffered truth should be submitted for verification, and what does not conform, thrown out. Now this applies as much to the subjective part of Reality, mind and soul, as to the objective part, world and cosmos—consciousness' conformity to the facts thereof. When consciousness conforms to neither aspect, then we have error, and such is the "spiritual" truth of the past six thousand years.

Whatever genuine truth we have was acquired in the same way as rationality and morality—funded experience with Reality. Thus Truth is not a principle, nor yet a cosmic verity; it isn't even "the nature of things"—this is Reality; it is human knowledge of the nature of things. For that reason man is the only possessor of Truth; the rest is unconscious Reality. This being so, God is not Truth; God is Reality; Truth, man's knowledge of it. Our task is to draw from this Reality all Truth, thus keeping up our side of the psychophysical parallel, the subjective. Today, this parallel extends only to the point in Reality that human consciousness has yet reached, which is the fourth plane, and so what truth we have today is limited to what we actually know of this and the planes below. Beyond this fourth plane lies a future Reality, hence not yet contacted and therefore not yet subjectivized. And until we contact this higher part we have no truth about it, save correspondential deductions. As we rise and our knowledge grows, truth will supplant them. As for religion's Reality, we know nothing, imagine as we will.

Occasionally some fearful soul reminds us that too much thinking on these higher realms is dangerous, and points to the fanatics it has produced. It all depends on what you take for your source. Truth drawn from Reality never hurt anyone; it is only when you take some conceptual unreality, as per religion, and try to make Reality-molded mind conform to it that you endanger reason. Stick to Reality and the Truth will never hurt you.

And what is this Reality but matter and its content? Therefore to our statement that matter is the source of reason and morality we add another, that matter is the source of Truth, even the subjective, primarily. Truth then is not a dole from Divinity to a doleful devotee; it is of matter and of man. Here then we see clearly the great error of

both religion and metaphysics, namely, that the farther we get away from matter, the nearer we come to Truth—Truth being only of God, and God being only in heaven. The Truth, here, is that this God exists only in matter, and only when we get down into matter with "him" do we discover truth. The Catholic Church is fond of reminding us of its members' contribution to scientific truth, that of Copernicus, Galileo, and Mendel, among others, but it does not see that these contributions came only from exclusive attention to the material Reality. Only in those lucid moments when these thinkers forgot their conceptual unreality did they discover anything of value to the world. Unmindful also of its own influence, the Church deplores the crass materialism of this age, yet more truth has been discovered in this materialistic century than in its two-thousand-year reign, the age of conceptual unreality and spiritual error as well. The tragedy of a materialistic cycle lies not in itself, but in the fact that we go through it ignorant of all truth save the material. And who is to blame for that?

For thousands of years man has dreamed of a peaceful, warless world, and now even "one world." That the realization of these objectives is being forced on us by strictly material things—bombs, missiles, and so on—is an indictment of our religion and philosophy. Such things should have been prepared for morally and arrived at mentally, and would have been had we been properly enlightened. The Church had two thousand years in which to accomplish this and it failed; now, not love and mercy, but bombs and machinery are forcing these things upon us.

Of the three channels of truth, religion, metaphysics and science, only the latter is contributing anything today, and this is mainly because it alone has the right approach to truth. It is dealing with Reality, the source of Truth; it is beginning at the bottom instead of the top; it is substituting facts for conjecture. Today, it is enlightening us as to the nature of matter and its possibilities. Because this has been postponed so long, we have been but bungling superficialists, at the mercy of things instead of their masters. Our unaided senses contacted things only *en masse* and on the surface, whereas science reveals their inner nature and adds to our power over them. And yet this new power is still sensory in source, the result of the extension of our senses—microscope, telescope, and so on. Thus an extension of our senses results in an extension of our consciousness, and this with an extension of consciousness' power. What is our present power over disease, the air, the ether, time and space but the result of this "new dimension of consciousness"?

These are great achievements, but in speaking of science I am

thinking in terms of method rather than results. The scientific method is *the* great achievement of this age, the rest is but effect. Only when we know things scientifically do we know them at all; therefore we must apply the scientific method to all, the mental and spiritual included. What cannot be so attacked does not exist, the "spiritual world" of religion, for instance. One of the aforesaid conjectures is that this is something supernatural, pre-earthly and prehuman, therefore unknowable. Bring it down to earth and man and it becomes subject to the scientific method and therefore knowable.

It is true that our science is materialistic only, but it does not become old, barren religion and metaphysics to condemn science for that. If they would correct materialism, they too must astonish us with their achievements; they too must produce new truths, new powers, and *new dimensions of consciousness*. The latter is their field and they are doing nothing in it. The claim that science does not satisfy the heart is true, but again who is to blame for that? *Our* science is but a late resurgence. Had it been allowed to grow from Democritus to Darwin, it might now be on the heart level. Yet in spite of the two-thousand-year blackout it is fulfilling two wise scriptural injunctions—"do the first work," and "subdue the earth and have dominion over it." This is the way to human freedom from the God-ordained bondage of the primitive. It is even the way to salvation, genuine, for its leads ultimately to the savior, wisdom. The so-called Ancient Wisdom, now returning, is but the metaphysically contemplated knowledge of a prehistoric science. This is our answer to those who say there are other ways to truth than science. There are—the mystical, intuitional, and so on, but any truth derived thereby is but funded knowledge redrawn, and the correctness of that knowledge is in keeping with the scientific exactness of its creators. If again we would know what Truth and Reality are, we must get back to this prereligious wisdom-knowledge.

Without this the human mind has no starting point, no basis to work from. Each individual therefore creates one for himself; the result is a babel of voices obscuring sense. The primary cause is religion, which forsook the Reality God made and made its own conceptual God, Reality, and its own false concept, Truth. Now all that can be said about this puny Truth and Reality has been said, and so the mind today produces nothing new or original. This is the plight of our philosophers, novelists, playwrights, preachers and statesmen. How tragic! So much still to be known, so many errors still to be corrected, so many wrongs still to be righted—and nothing accomplished. It isn't for lack of literature or writers. Daily a flood of books and magazines is pouring from our press—and never a new idea in them. The reason,

we repeat, is a mind-crippling philosophy that has reduced us to philosophic impotency. What our thinkers need is "a new dimension of consciousness," and our doers, new bases for thought and action.

Having discarded the old somewhat, our thinkers have no authoritative hypotheses, and, what is worse, no authority. What knowledge they have is still challenged by ignorant pietists, who because of that knowledge, however little, have been robbed of their power over the masses. The result is that neither of them can stop the "thundering herd" of aggressive morons. These are the molders of our conditions, not our intellectuals; in other words, our conditions are determined from the bottom instead of the top. This is because all power is at the bottom instead of the top—vicious, unintelligent power. At the top is only powerless consciousness, which, as we said, can do nothing. To correct this situation our intellectuals need that power that accompanies knowledge of Truth and Reality. This is the power that is both *right* and *might*, and the only power that can bring order out of chaotic democracy.

In our democracy grave fears are expressed concerning the standardization and regimentation of the human mind, which, we are told, will destroy initiative and originality. Very true, where it applies, but let us also know where it does not apply. It applies to the standards and regimens demanded by ignorance, fear, greed and selfishness, and this is what we've got, and should fear, but when it comes to the source and nature of Truth and Reality no one has any right to initiative and originality; these are inviolate and unalterable, and conformity is our only intelligent choice. Actually this is the idea behind religion's dogmatism, but unfortunately its Truth and Reality are delusions. Let's get the Truth about Reality and our fears will vanish.

The source of Truth is Reality, and Reality is manifest Being. Therefore we respectfully suggest that all seekers of Truth test their concepts by Reality. This was the method of the Planetary Day; had those of the Planetary Night made use of it, that monstrous paradox 'twixt God and nature would never have existed. This method is especially recommended to our epistemologists, for how can they know the nature of Truth unless they know its source? That source, for us, is a cosmic puzzle the Creator made for us to solve, namely, the world, and only when we solve it will we possess the truth. And how much of it have we solved as yet? In a chapter on "Epistemological Premises," Bertrand Russell makes this statement: "Theory of knowledge is rendered difficult by the fact that it involves psychology, logic, and the physical sciences, with the result that confusion between different points of view is a constant danger." And little wonder! These points

of view differ because of inadequate knowledge of Reality. This is part of the cosmic puzzle, and we're still ignorant of its origin, genesis and categories. The latter are endless; even here in this short quotation we have (1) the physical sciences: these deal with objective Reality, the planetary genetic's construct; (2) psychology: this pertains to the subjective human part of Reality, an epigenetic content on the astromental planes; and (3) logic: this is of the mental plane, strictly human and akin to reason and rationality. Thus we have lumped together two aspects of Reality, objective and subjective; three aspects of consciousness, the planetary and biologic genetic, and the epigenetic; three planetary substantives, physical, astral and mental; and three distinct aspects of Being, planetary, animal and human. Yet what recognition is accorded these subtle distinctions? How much knowledge have we of their origin, genesis, purpose and potential? None, and simply because we haven't yet applied the scientific method to them. Why then shouldn't confusion reign? There can be nothing but confusion until we know Reality, its nature, genesis, elements and categories. Therefore, we say, know at least the source of truth before you presume to construct your theory of knowledge.

SUBJECTIVISM

Now the above applies to systems of knowledge as well as theories. Had it been followed there would have been no theological system, nor yet its offspring, Subjectivism—"the world exists only in my consciousness." If it be true that rationality, morality, knowledge, truth, in fact, the whole content of consciousness plus sentiency is the result of experience with objective Reality, we have here the complete refutation of subjectivism. We have also the solution to Kant's perplexing contributions to it—"the thing in itself," "*a priori* knowledge," and "the moral law within."

According to Kant, we cannot actually know any material thing: first, because there is something in all things essentially incomprehensible to us—"the thing in itself," and second, because we have only our fallible senses with which to contact it, and our own limited consciousness with which to interpret it, that is, its objectivity, which, after all, is only an appearance. In other words, the inner (subjectivity) interprets the outer (objectivity), but being mortal and fallible does not tell us the truth about it. Nevertheless, we have an *a priori* knowledge of such profounder mysteries as God, the soul, good and evil, a sort of moral law sense presumably dating from 4004 B.C. These things have baffled our thinkers since the days of the *Critique*, and all because they

accepted a mystery that doesn't exist. We have already explained how we got morality and the *a priori* knowledge, and later we will look at "the thing in itself."

Subjectivism is a system of thought devised by those who knew neither Truth nor Reality. Its exponents did not realize that this *inner* is a construct of the *outer*, and therefore, as far as it goes, consistent with it. The whole content of consciousness concerning objective things is a race-tested, point-to-point counterpart of them. Through millions of years, sense perceptions have been conveying impressions from these outer objects to inner consciousness, there becoming what we call, though incorrectly, "mental images." If the catch lies in the inadequacy and deceptiveness of the senses, we can only say that the Creator made a botch of the whole business, because these are the means, and the only means, he himself provided for knowing anything, including "the thing in itself." This the Creator himself does not know, and so he made man to find out, and the means thereto are the senses. The purpose of these is to intelligize the epigenetic that it may some day know what the genetic never can know, part of which is itself. The tools it provided for this are objective Reality and the senses.

Consciousness is a construct of these, and its first defect (it has two) consists only in this, that being a construct it cannot also be the constructor. It is, however, the nearest perceptive thing to it a nonidentical and nonmaterial thing can be. We have in it the evolutionary converse of Involution. In the latter, *genetic* consciousness created the objective Reality, the world; in Evolution, this objective Reality created the *epigenetic*. Would any subjectivist say that in Involution the objective Reality, the world, did not correspond to the genetic idea? That would be equivalent to the religious theory that the devil spoiled it all. If, however, we admit it did agree, then we should admit that epigenetic consciousness agrees with its creator, objective Reality.

It isn't that consciousness falsifies this Reality, but that it doesn't really know it; that is, the whole deceptive and elusive properties thereof. As we said, its knowledge is still but of the surface, superficial. And here we come to consciousness' second defect, its limitation, incompleteness. Our consciousness is still in the making; in fact, it is only well begun. As yet it doesn't even know its own vehicle, to say nothing of the world. Why, it was only a few hundred years ago it discovered its world is round and going 'round. As for its comprehension of the universe, it is somewhat like that of a cat's in a powerhouse. Like the cat, it sees the wheels (worlds) go round, but the nature, cause and purpose of it all is still beyond it. And why shouldn't they be? How much of it has it experienced? This is the key to correct

interpretative consciousness, experience. If the people of the Dark Ages did not know the world is round, it is only because they had no experience with this aspect of it. Had they circumnavigated it instead of accepting "the four corners" of scripture, they would have known this fact about it. So with the sum of worlds. When once we have experienced things in their totality, that totality will create for us a totalitarian consciousness that will be for us the sum and whole of truth, because a point-to-point mental correlate of the sum and whole of Reality. Why then despair of ultimate knowledge? We have trillions of years before us. Why be content with mysteries when there are no mysteries, but only ignorance of Reality?

Throughout this whole theory of Subjectivism there runs a suspicion of the truthfulness of Truth and the realness of Reality, because something or other "exists only in our consciousness." Were the nature and genesis of this "something or other" known, the suspicion would be removed. What then is this mysterious factor? The objective Reality without? Certainly not; subjectivity cannot consist of objectivity; nor can matter exist in consciousness. No, it is but the "mental image" that exists in consciousness, and where else would a mental image exist? Consciousness is made up of them, only the word is wrong. It is not an "image" but a sense impression stored up in mental matter, the bank of experience. This impression exists subjectively, but its objective source is a thing apart and independent of it. Stubbing your toe against it, while a subjective experience, is also proof of an objective reality.

This objective reality, the world, is not a construct of our consciousness; it existed for billions of years before we arrived. Why then assume its existence depends upon our perceiving it? There are no perceptive beings on Jupiter today, yet it exists. How absurd then it will be some billions of years hence for its perceptive creations to question the existence of Jupiter. Yet such are the earth's creations who argue for subjectivism. True, when they cease to be, the world ceases for them, but not to be. It is for the life upon it, Reality, and this Reality is God. Did our subjectivists realize this, they would realize also that they are questioning his existence and also the wisdom of his ways.

Our subjectivists also confuse themselves with words—"appearance," "essence," "thing in itself," and so on. Yon object is a tree, but you do not see the real tree; you see only an "appearance." Beneath this appearance is a mysterious essence, the tree "thing in itself." This we cannot see or know. A great mystery, which doesn't exist, for this tree "thing in itself" is but its own genetic-tree-ideation, which is consciousness; and that part of the tree that is not consciousness is but energy, organized by the genetic to conform to the idea. Get down to these

fundamentals and you are below both tree and appearance; they are to objects what the electron and proton are to elements, their common substantives.

There is nothing whatever in matter but energy and consciousness, both of which are familiar to us as principles; we see them all around us and destroy them without scruple. We have them both within ourselves and we do not call them mysterious, ineffable or divine; our preachers call them "the flesh and the devil." They little know how right they are—"*Demon est deus*," and so on. Of course, we do not know what these things are in the ultimate, but knowing them in the ultimate is just not pertinent to human knowledge today—give us another billion years. What is pertinent today is getting rid of the idea that there is something here we cannot know at all, the divine, the holy, the supernatural. Once we get rid of these delusions about Reality, Truth will not be so difficult.

And now what about man; is he just a human tree? If not, how does he differ? In respect to the two fundamentals, he is just a more highly developed tree, but something has been added—the moralized and intelligized epigenetic, which puts him two planes higher—and nearer to all he has attributed to his source—wisdom, truth, spirituality, divinity, and so on. Yes, all these are in the picture, but we insist they are *posteriori*, not *priori*. The energized genetic is the creative spirit; the moralized epigenetic, the divine spirit. This should help the spiritualist and the materialist settle their difference. The material world is Reality, but it does not consist of matter only; it has a spiritual part—but man constitutes it. Thus all is here, and if the spiritualist would see his ideal realized, let him learn the Truth about Reality and impart it to the intelligently skeptical but spiritually ignorant materialist.

All arguments about the still unknown remind me of the one about the falling tree where there is no one to hear it. Does it make a sound? For ages people have argued over this question without defining or even knowing what sound is. According to science, and fact, sound is not something made by trees but by ears, or vibrations on ears, interpreted by mind. This understood, there is no argument. The tree may go through all the motions, but if sound pertains to ears not trees, then there is no sound where there are no ears. So let us not mistake trees for ears, actually mind, nor the creative genetic for the epigenetic, as do the subjectivists. The one is cosmic conception; the other, human perception; the one produces Reality, the other, Truth. So now, perhaps, we should state the subjectivist's dictum thus: The *qualitative*

world is my consciousness, the *quantitative* is not, a distinction we implied in our Premise—Involution versus Evolution.

What we must learn to suspect is not concepts derived from the senses, but concepts unverified by Reality—religious beliefs born of emotion, philosophic constructs of the imagination, and political Utopias without knowledge of man's source and place in Evolution; in other words, "non-sense." This being so, we can now and only now profitably criticize these things, particularly religion, for this is the unconscious premise of the other two. We criticize only its philosophy, however, not its morals. Let this be clearly understood, lest the reader, like so many others, construe a criticism of its beliefs as an attack on its moral code. Religion is a duality: its moral precepts for living, and its mental concept of Being. These two have been bound together by tradition, and now ignorance has thrown them both out. To save the one from "condemnation by association," they must be separated.

RELIGION

We are all aware that there is something radically wrong with our religion, yet no one, it seems, can say just what that something is. We all agree its morals are good, and that more, not less, are needed, and yet, somehow, it doesn't work. Wherein then lies its defect? It lies in its concept of Reality, God, in other words, its philosophy: (1) it isn't true; (2) it isn't intelligent; (3) it isn't rational. How true these charges are will be seen more clearly in our section on the Bible; here, we will deal with them only from the standpoint of this chapter.

1. Truth, we said, is right knowledge of Reality, the planetary whole, including ourselves and our qualities. But the founders of our religion would not accept this; not only did they reject it, they also condemned it. They were thus ignorant of the source of Truth, and in that ignorance they wandered away from its source and built for themselves a vast conceptual unreality based on the literal word of an occult account of Reality they did not understand. This wandering away from the true Reality is the great error of all religions, and, oddly enough, "wander" is the meaning of the Latin *erro*, from which we get the word "error." The Fathers of our religion wandered far and wide, and so fell into error. And after two thousand years of tragic experience with Reality, their followers are no better. As little concerned with Reality as their forebears, they too wander away from the source of Truth. The Truth is here in the planetary Reality; they are over there, dispensing false, human concepts born of ignorance of

Reality. Thus like some well-intentioned fool, they stand at the crossroads of the world, pointing humanity in the wrong direction. Salvation is from above; get down on your knees and pray for it! In this blameless but tragic deception, they make great use of the parable of "the prodigal son." We must, like him, return to the virtuous Father of their false concepts, when all the while it is they who are the prodigal sons, and it is they who must return—to Reality, the source of Truth. This parable was attributed to Christ, but this is, perhaps, the most fatal mistake the cunning creators of Christianity made, for it reveals their childlike ignorance of Being. We are not the prodigal son of a morally virtuous Father, but the moral-virtue-creating son of a prodigal Father—the Creative Principle. Our duty is not to return to it, but to get away from it as far as possible. This is the trend of Evolution, and in the interest of specialization, it is divided and subdivided into many cycles.

In every racial cycle, consciousness goes through four well-defined but ethnically confused subcycles, namely: (1) magic and witchcraft; (2) religion and priestcraft; (3) science and industry; and (4) philosophy and metaphysics. Our religion was created in the first two and most benighted periods of our cycle; we are in the third now, and learning the truth of the material realities; we must reach the fourth to learn the truths of the "spiritual" realities. It was number 4 of some past cycle that wrote the original myths and scriptures; it was number 2 of our cycle that misinterpreted them. As we shall see later, the learned of the previous 4th knew a great deal about the material realities, whereas those of number 2 were pathetically ignorant thereof. Not only were they the victims of the Planetary Night, but also of that lesser night, those Dark Ages that began with "the light of the world"—another paradox.

2. If then our religion is not based on Reality, it cannot be intelligent, for intelligence is the result of experience with and conformity to Reality. And this being so, knowledge of Reality is the only basis for an intelligent philosophy of Being. Yet the founders of our religion did not even know that our part of Reality is round and going 'round; they did not realize that it is but one of countless others, and that its genesis was, like everything else, a natural growth. They believed it was made in six days and by "divine fiat"—hence the fiasco. Their universe was geocentric, themselves, egocentric, and so, any strange but natural phenomenon was a direct gesture from the Cosmocrat and solely in their behalf. From their own dim astral world, psychic receptors conveyed mysterious impressions, but the interpreter was not adequate. They therefore attributed psychic effects to wrong causes, and

deduced wrong causes from effects. Thus neither the scientific *how* nor the philosophic *why* played any part in their interpretation of phenomena. For this reason their religion was wrong theistically, and there has never been anyone since then sufficiently enlightened to present in bold relief their dogmatic absurdities.

To say that these founders knew the spiritual but not the material world is contrary to the rule, for the spiritually wise are not ignorant of or deceived by the material. Had they been spiritually wise they would have known the origin of moral qualities, but since they attributed them to a wrong source, their spiritual knowledge can be discounted. Had they been metaphysically wise, they would have known the origin and genesis of worlds, and thus been able to bring order out of chaos in human thought concerning it; but, instead, they took the well-ordered universe and reduced it to chaos: God is perfect, yet creates the imperfect; he is good, yet fills the universe with the source of evil—matter; he is love and mercy, yet lets hate and cruelty rule his world; he is kind and just, yet creates idiots and geniuses on the same day and hour; he creates the soul too, yet the soul is immortal. We, his creation, are ignorant, and death makes angels out of morons. He is all-wise, yet lets human ignorance determine its eternal hereafter; he is all-powerful, yet cannot control the devil. Because of him we are mortal sinners by reason of Adam a million times removed, yet “the sins of the fathers are visited upon the sons” only “to the fourth generation.” Satan, alias the devil, is a power that is not God, yet “God is that which is and beside him there is not anything else.” This God has one “only begotten son,” but he has many children, ourselves. For these many children he gave his “only begotten son” as a ransom, paid to the devil, who got the better of him. By this vicarious deviltry, all God’s children were saved and sanctified, yet two thousand years later they are all cutting one another’s throats. If reason is what brings order out of chaos, why don’t we use it here? We don’t because we have never been compelled to—the one and only motive for racial action.

Here we have no stern, implacable Reality to correct us; we can believe the absurd because there is nothing to stop us. In striking contrast is our morality, correct as far as it goes because *corrected* by Reality—natural law and human society. Experience in this stern and punitive environment has taught us what we should and should not do, and this, stored up in consciousness, is now instinctual (conscience). But where is the philosophic, the intellectual counterpart? There is none, save irrational religious doctrines. Because of this one-sided corrective, our morality is incalculably superior to our philosophic understanding of life. The result is imbalance, the lack of

enlightened consciousness making it impossible to live up to our morality.

Mankind is now sufficiently moral to create and maintain a fairly civilized society, but, alas, it lacks the other essential—the wisdom-consciousness to control its own desires and to establish a social technique whose objective is collective welfare. The result is a mad scramble by each for the means of life, hunger in the midst of plenty, selfish accumulation by the strong, merciless exploitation of the weak, dishonesty, rivalry, competition and war. All wars today are economic wars, and due to our economic ignorance. It is this that is outraging our morality. Everything moral within us cries out against war, but nothing mental can prevent it. We simply haven't the reason, wisdom, intelligence to liquidate war's cause. We have all heard of "the balance of power" controlling belligerence; what we need today is a balance of power and intelligence, a "new dimension of consciousness" to control new dimensions of power. This is the missing element in the formula for peace, and religion is denying it to us. It is holding up to us an intellectually sterile philosophy instead of an inexhaustible Reality. Only from the mental content derived from this in all its cosmic grandeur can come the will and wisdom to solve the jungle problems of our present economics.

For the Church to shut its eyes to this condition is to aid and abet disaster, for it represents unbalanced forces; and when in nature forces become unbalanced they seek equilibrium, and heaven help those who stand in the way. The wars now ravaging the world are an example of their force. Unless the Church moves quickly, they will sweep it away. To expect the Church, as is, to change would indeed be foolish, for this would be renouncing what it believes is "the word of God," "revealed religion," "eternal verities," and so on. Therefore, in the interest of human progress these things must be removed. Only then will the mind be free to learn the truth and thus regain its equilibrium. But how can this be done? These things have endured for ages. It can be done, and it will be done; to accomplish it we have only to expose the false authority on which they rest, and this we shall do in our section on the Bible. Indeed, this is the purpose of all that precedes it. The reader may not know it, but he has already read and learned the real meaning of the Bible—cosmology, and nowhere in it is there anything about "lost souls," "sin" and "salvation," religion's basis.

(3) The reason religion is not rational is because it is not based on reason but emotion, a prerational creation; not that man lacked reason, but that he lacked adequate reason for the cosmic things it dealt with—Causation, Creation, and so on. Lacking this, his reason

was but that of consciousness not yet rationalized to enough of the planetary Reality to understand its vast complexities. And think not this applies only to the past; our religionists are also living in this state of consciousness. They too believe the source of Truth is their own conceptual unreality, also the source of reason, and that this is infinite. In this delusion, they tell us that *human* reason is quite inadequate for spiritual truth; yet is it not the lack of this that has destroyed spiritual truth? It is. The plain fact is that it is only the highly rational who are qualified for spiritual things, for otherwise, consciousness being irrational, will misinterpret them. Reason is the faculty of conscious knowledge, and only when we know things consciously do we know them at all. Otherwise we only feel them, and make articulate fools of ourselves trying to express them. These unreasoning souls tell us that only the spiritually enlightened can know spiritual things, God and Creation—and now we know why they don't know them; being irrational it is not given them to know the mysteries of the kingdom.

Spiritual enlightenment is necessary to know spiritual things, which things are of man and his kingdom, but it is not necessary to know Creation, God's kingdom; this is not spiritual but only ruthless dynamics. Reason is quite adequate to understand this, and reason did understand it until religion came into the world to destroy it. That understanding was left us in the myths and prereligionized scriptures, and when we come to deal with them, we'll see how true this is. Our own effort is an attempt to restore that understanding, and no spiritual God or Savior, "guide" or "master" had anything to do with it. Whether as correct and informative as those allegedly so inspired, we leave to the reader to judge; we offer it only as an example of what reason can do when it also has the courage to throw off the shackles that bind it. Thus claiming no superhuman aid, we will not even be embarrassed when proved wrong. On the contrary, we will welcome all such proof and consider the result as just so much more error *put in its proper place*.

The statement that reason is inadequate in spiritual things is not true of reason *per se*, but only of present human reason, shackled by tradition. Its only defect lies in its present limitation. Instead of belittling reason then, we should recognize our little reason and do what we can to increase it. Reason, like every other faculty, is a growing, cumulate thing. As consciousness reaches the higher planes, rationality is added through experience with these planes, and this reflects itself in reason. Thus there never can be anything higher than reason and rationality, for they rise as we evolve. Even an intuition must be rational to be useful. What we call intuition today, no matter

how "spiritual," is but rationalized consciousness using the deductive instead of the inductive method. Thus it is the method, not the faculty, that is different. As Evolution goes on, our present sporadic intuitional knowledge will become common, every-day conscious knowledge, and our conscious knowledge, instinct. As we rise from plane to plane, the process will continue until we consciously know all that is. This is the meaning of that statement, "Nothing is hidden that shall not be revealed." The "hidden" is the facts of Reality; its revelation, Truth, and man the revelator. Man may be "a worm of the dust," but that worm can bore its way to the very heart of God. Indeed, this is God's only way of knowing what's hidden in his heart. Why then let the dead hand of the past restrain it? This is man restraining God. Set reason free from ignorance, fear and superstition that it may bring order out of life, both social and religious.

As long as we lived by religion's philosophy we believed that human reason was irrevocably fixed and final, whereas it is only inceptual. Today, it takes what little reason we have some seven years to manifest; with a more perfected brain, we will be born with reason, that is, it will manifest shortly after birth. This will be when the race has had sufficient rational experience for the foetus to recapitulate this at the end of the nine-month period, just as it now does the whole pre-reason experience of plant, animal and primitive man. That this experience is by no means extensive, as evolutionary time goes, is the reason why each of us must learn that elementary rational knowledge of the schools. Someday we will not have to learn these things; they will be instinctual with us.

In dealing with "acquired characteristics" we said these must first become psychological group-consciousness before they can manifest as physiological group-characteristics. Now this holds true of mental characteristics as well as physical, and it includes reason. The human individual today manifests reason only because and to the degree that the human group-consciousness has been rationalized. And as this is inadequate to a sane and rational world, our job is to make it so. And what is religion's role in this? Not only is it preventing this rationalization, it is also adding irrationality to the group-soul. It is from such knowledge as this that our criticism of religion springs and not from prejudice. We see that, being irrational, its irrational contribution in one generation manifests in the next as irrational fools, whose only contribution to society is trouble. Sift any tragedy fine enough and you'll find a fool at the bottom of it. It is the fool then, not the sinner, that is our problem. The reason there are so many of them is because so much of the group-soul is foolishness, non-sense. Being manifesta-

tions of this, foolishness is born in them. If we would have a sane and rational humanity on earth, we must begin now to rationalize the human group-soul above, for "as above, so below." The starting point is religion. We must completely separate its irrational philosophy from its very rational morality. Only then will the desirable stand free from the offensive; only then will thinkers and believers meet on common ground.

We have in our possession a fair example of this irrationalizing influence—a hundred or more little books and pamphlets, the purpose of which is to prove by logical deduction, from false premise, the illogical dogmas of Christianity, and inferentially that the Catholic Church is the one true source of truth—mere rationalization designed to convert reason to the unreasonable. These gems of non-sense knowledge are the work of eminent men and scholars, but of them we can say only that they are the most amazing abuse of reason we have yet found in literature. Not only do they outrage Truth and Reality, they also outrage humanity; they make of man a cringing coward, crawling to the feet of alleged divinity for forgiveness. And for what? Did man make Reality the monstrous thing it is? Did he devise the jungle and the struggle for existence? No, then why can't he see who did and stop his crawling and cringing? He can't because for five thousand years these intellectual perverts have been robbing him of reason, his human birthright. The Catholic Church has burned many books in its day, but if ever books deserved to be burned, these are they.

Such literature no doubt satisfies the spiritual infants for whom it is designed, but it will not satisfy the mature and enlightened, and that is why these have left the Church. Belief in this pious non-sense is not necessary to the race, but only to the Church. It is no part of enlightened consciousness; Plato and Socrates never heard of it; neither did Buddha, Confucius or Christ; it is of, for, and by the spiritually ignorant. And then we wonder why religion doesn't work! If we would make it work, we must rid it of the irrational, the false and the fraudulent, and in their place put reason, rationality and truth. Only then can reason bring order out of this spiritual chaos.

THE MATERIAL CHAOS

Those who differ with us may say that reason exists in the material world, and it has not brought order here. Why not, since here it deals with the known and tangible? It cannot, and for the same reason—it never had a chance. The dead hand of the past is upon it here as in

religion. That dead hand is our desire nature, another prerational creation. This, today, is using reason to create the chaos. Being inadequate, reason cannot control this animal force. Here we see the necessity of developing reason—a rational power to control the irrational. This is the age allotted us for this purpose. It was for this purpose nature put away our psychic power till it is accomplished. Had reason been allowed to develop naturally, we would now be fairly master of our desire nature, but, as it is, we live and move and have our being in it. While industry magnifies the one, religion minifies the other. Desire is the boss of the business world, and it has made a hell on earth that smells to heaven. Use reason to question the junk that desire wants and you are a fool; use it to question methods and you are fired. The boss must be the boss, you know, even though he be a fool at the same time. "Some men there are who are but the embodiment of desire; restless and acquisitive souls, who are absorbed in material quests and quarrels, who burn with the lust of luxuries and show, and who rate their gains always as naught compared with their ever-receding goals: these are the men who dominate and manipulate industry." Dr. Will Durant wrote that. And why not add government, the world? This is their day and they dominate it, mere economic man, a human species incapable of true civilization.

Then there is war, another prerational creation. Its cause and source is desire, and instead of using reason to prevent it we use it to prepare and wage it. In our infinite wisdom we even appoint experts to devote their entire reason to the creation of its diabolical machinery. Everything that creative reason provides for human welfare, desire-blinded reason converts into weapons of destruction. As long as munitions supply the money to satisfy desire, our munitions makers will argue themselves black in the face to justify it; as long as war affords a means of gratifying man's lust for power, war lords and dictators will dominate the earth. Their excuse is security, food and shelter, and so they start a war and destroy these things; ships being needed for this, they sink them by the thousands. Were there such a thing as divine, or even poetic, justice, those responsible should starve for lack of them. Only by such drastic measures can the human fool learn the measure of his folly. But no, there's no divine justice, only a "prodigal Father" who lavishly provides for his fool—and starves the wise.

This wanton destruction in war is the index of national rationality. Even less than the individual's is the nation's consciousness moralized and intelligized. It is still egocentric and therefore selfish and cruel; it is geographic if not geocentric, and hence oblivious to the whole.

Here we have another example of imbalance—national energy outweighing national morality; the result is a periodic explosion. By all the standards of reason, these acts of war are unreasonable, and yet they occur; and they occur because desire commandeers reason and makes it its slave. In this perversion of reason and its results lies the real meaning of Swedenborg's quip, "Reason is the light in hell." Hell, here, is the desire world, and its devils use the only light it has, namely, reason, to work their mischief. Be this as it may, if we would but use reason to solve our problems, this would be a fairly reasonable world, but instead we use it to create them.

Do you not see then the tragic plight of reason? Dominated by fierce desire below and perverted by false ideas above. What chance has it to *rate and measure* anything correctly? None whatever.

Now much as we belabor desire, we said we shouldn't destroy it. What then should we do with it? Why, raise it up to a higher plane; put a new objective before it. Here in its rampant present it furnishes that context we needed, a context by which we can see the epigenetic application of the genetic's purposive methods. Desire is energy, the power aspect of consciousness. The genetic organized this energy for just one purpose, the creation of a world; this accomplished, it stored that energy in what we call atoms. This is the genetic's business, creating a world; man's is the civilizing of it; and in him this energy is stored up in his desire nature. Man has also done a little storing, in atoms he calls money. This is the power that rules his world, and it is organized mainly by desire, greed and selfishness. As someone has said, the money of this world is all in the hands of the wrong people—not for commerce but for culture. For this dual power to become beneficently creative, human consciousness must become intelligized and focalized as was the planetary; it must have one single objective, namely, the civilizing of a savage world with the application of all its wealth and energy to this end. This it has never done, for lack of enlightenment. Do you see then why our Utopians have failed? They have failed because they sought to build Utopia out of an ignorant humanity, bedeviled by desire. If they would succeed, they must first make a humanity sufficiently enlightened to organize this dual power for collective human welfare. There is a vast amount of this power being misused today. It is that of the heirs of industrial giants. They have millions and know not what to do with them, save to give them to the enemies of enlightenment. There should be a committee of wise men to direct this wealth constructively.

ART

While dealing with Reality and the fruitful results of conformity with it, we should consider another faculty, the æsthetic. No doubt this too was slowly built up as consciousness became aware of the beauty contrived by nature. And so this was also sense-perceived and matter-molded. This, like morality and rationality, was involved, and like them it began later to evolve, express itself. This we call art, no matter what kind. Art is the objective expression of the subjective sense of beauty. In eras when this sense is keen, we have great art; when it is dulled by cruder forces, decadence sets in. As this progresses, its outer expression keeps pace with an inner regression, a kind of psychic atavism or reversion to lower levels in the æsthetic construct. When the individual's psyche is on a similar level, it is in tune with that level in the group-soul and subject to it.

This chaotic manifold is the primary source, and in an age of industrialism, with its soul-killing influence, those in tune with it are affinitized with only its low-level strata. This was laid down in the group-consciousness before the human soul had been highly æstheticized or even rationalized. This is the source of much of our modern art, in the extreme called "modernistic," a construct conforming to no Reality known to God or man. Even the word is wrong, for it should be called atavistic—caveman æsthetics. All unwittingly its defenders confirm this: "Modern art is 14,000 years old by the lowest calculations acceptable outside of Genesis-ridden Tennessee. How much older, it is impossible to say, since the work of possible Matisse and Picasso who flourished before the skilled draftsmen of 12,000 B.C. is lost. In caves of Spain, France and Austria are still to be seen scratched on the walls highly 'modernistic' drawings by reindeer hunters who flourished in the Quaternary Period that came to an end about 120 centuries before the Christian era." Thus writes C. J. Bulliet. And there you have it! Back to the cave man and the jungle, hence this resurgence of primitivism—barbaric art in the twentieth century and the tom-toms of the jungle at the crossroads of the world.

Now what brought about this cultural degeneracy, this "reversion to type"? Cyclic law and human ignorance of how to deal with it. Following the great age of art, and feudalism, came an age of industrialism, rational, beneficial and legitimate, but a humanity, spiritually unprepared by religion for this test of its morality, turned it into a monster—commercialism, whose one objective was money and material things. Compared to this, beauty meant nothing, save an aid to dis-

tribution; honesty was no longer the best policy, but only an attribute of stupidity; integrity was gone, and in its place, speed and dishonest workmanship. This not only destroyed art and beauty but robbed human character of its moral content. It reduced the public morale to its own low level, and also its taste. What such a public likes is therefore no proof of worth but only of its cultural depravity. This accounts for "modernistic" art and its present popularity.

Its pioneers in France called themselves *Les Fauves*, "the wild beasts"; and "wild beasts" they were aesthetically. It seems that even artists are subject to "psychic lycanthropy." These "wild beasts" fancied themselves as brave, rebellious "heralds of a new and better day"—and we have lived to see it, the twentieth century with its commercialism, industrialism, war and conflict. Thus the "wild beasts" were but dawn symbols of savage forces about to be let loose upon the world. Had they heralded a truer sense of values, a finer touch of beauty, they would have justified their claim, but, alas, they only rang down the curtain upon these things. The age of art was past, that of commercialism had begun. And now that same commercialism that starved the "wild beasts" when alive lives off them now they're dead. This is the new master, and under its guidance our artists produce only neurotic abstractions and caricatures of nature—pitiful efforts of an artless age to be artistic.

Go into any "modern" show and what do you find? An array of chromatic monstrosities wrought by infantile minds. Pick the most atrocious and you'll find a prize attached. Our critics, suffering from the same psychosis as our artists, see eye to eye with them. "An apple by Paul Cezanne is of more consequence artistically than the head of a madonna by Raphael."¹ Our cognoscente should also learn their planetary contacts, likewise the difference between personal taste and racial aesthetics, the one, a private idiosyncrasy, the other, a racial legacy. Like our artists, they too are drawing upon an aesthetic deposit laid down in the group-soul some fifty thousand years ago, when the sense of beauty was only dawning and the mind was ill-equipped for aesthetic judgment.

And now we are back to it, and what a prolific source it is! "Impressionism," "Expressionism," "Abstractionism," "Suprematism," "Neoplasticism," "Surrealism," "Futurism," "Cubism," "Purism" and "Dadaism"—with Gagaism yet to come. Any name will do except the real one—Escapism. Unable to face or paint reality, our artists resort to something that has no objective criteria, namely, the subjective world. Here, free from the laws of reality, they paint "the soul of

¹ C. J. Bulliet, in *Apples and Madonnas*.

things," mystic impressions, and symbols of the ineffable. And how can things without souls paint the souls of things? Why paint impressions if they mean nothing to the rest of us? And what good is a symbol if it be not universal? But the human universal is commonplace and they would be exclusive; and so they turn to their very limited exclusive—their own subjective world of weird phantasmagoria—which they understand as little as our mediums understand theirs. Both of these are "off the beam" and drifting close to a dismal land the physician calls Dementia. They should return to objective reality until, through conformity with it, they rationalize their own subjective being.

This was the way of the old masters, but unable to emulate them our moderns condemn and ridicule them. It seems they confuse time with taste; since, chronologically, they are in advance of the classic form, their art and taste must, of course, be likewise. Unfortunately this is not the case; art is cyclic, great art appearing only at the apex of an artistic age and cycle—and we are at the nadir. Great art is the happy blending of creative emotional spontaneity and selective mental maturity. In "modernistic" art, the first is limited, the second, non-existent. The immature minds of our artists do not know what not to do; the result is crude spontaneity uncensored by judicious intellect. And this it is that an ignorant clientele is plastering on the walls of our public buildings to shame us before posterity. This applies also to its monstrous mate, modern sculpture.

Today, this atavistic art is lavishly housed and supported on the assumption that it is a potent primitive from which will spring a new and greater art. Nothing could be further from the truth. No great art can or will spring from the aesthetics of commercialism. Our problem then is not to nurse its monstrous offspring but to rid ourselves of its degrading influence. In art we must either wait for it to pass, or go back to its precedent; not necessarily "back to Bouguereau," though we could do worse, but back to reality in art and beauty in the soul. This is art's true purpose; not "art for art's sake," but art for the artist's sake, humanity's sake. The individual who lacks the æsthetic element is not a complete human being; this is one of the factors, like reason and morality, that constitutes his humanity. "The man that hath no music in himself, nor is not moved with concord of sweet sounds, is fit for treasons, stratagems, and spoils . . . let no such man be trusted," said Shakespeare. And there you have the key to the "treasons, stratagems, and spoils" of the market place. Our modern businessman has about as much music, poetry, art and romance in his soul as "The Old Man of the Mountains." And why not? Business is the modern Medusa

that turns men's hearts to stone, beauty to ugliness, and decency to degeneracy.

And so our artists are not to blame—it is the age they live in, an age of materialism, commercialism and diabolism. Our "modern" art began with it and is but the reflection of the moral and mental chaos it engendered. So are our artists and their trash. Since they are so good at caricature, they should turn their talent upon what robbed them. But not our artists; the "brave, rebellious Fauves" of this age are but sheep in wolves' clothing. Instead of turning in wrath upon what rules them, they use their art to advertise its wares—autos, radios, soap and cigarettes. And when through dire necessity they ask for more, their masters turn on them and say, "What would you do without us to work for? Why, you would starve." This is the kindly patron of "modern art," and this is his one and only use for it—advertising. Little wonder then that it bears about the same relation to real art as "rock 'n' roll" does to real music.

Since all things are relative, we cannot know any thing outside its context, and the context here is mental, moral and spiritual chaos, not only in the twentieth century but in the past twenty centuries. The patron then was religion, and it too perverted art. Then as now it forced the artist to help it fasten the irrational upon the rational: a Creator made in the image of man, creating man by a touch of his finger; a literal Eden and a snake that talked; a man-made boat containing pairs of all life's myriad forms; a Jewish girl as the mother of God, and a cosmic Logos reduced to a child. And all this at a time intended by nature for reason to study Reality and thus arrive at Truth. And so if our art is irrational, who is to blame?

And now, lest our lack of sympathy be construed as ignorance only, it behooves us to show some evidence of understanding also. Has this nonobjective art an objective? Is the subjective also significant? The answer to both is yes, if handled by reason and understanding.

The way of the old Masters was strict conformity to reality, sometimes but slavish imitation. By means of inner feeling, they did, however, add a touch of subjective beauty to objective nature's crudity. They also brought order to her chaos, rearranging what displeased them. This was reason plus aesthetics. The result still pleases those who have and use both faculties. It does not please our "modernists," however; mere representation and imitation is precisely what they object to. Well, perhaps they have something here, something they themselves cannot put in words. Thus they are somewhat like the mystic; they feel and know but cannot explain. Still wearied with

mere representation, and outdone by the color camera, they turn from the objective world to the subjective, the world of feeling rather than of seeing. Instead of subjectifying things by feeling, they would objectify feeling through these things, psyche, not soma, representation. Instead of making the inner man conscious of the outer world, as nature did, they would make the outer man conscious of the inner world. This is a worthy objective; it is "Man, know thyself," inner as well as outer; and someday, perhaps, our art will express both aspects. This will be when the inner man sees the outer as the saints have seen it, and the outer sees the inner as the mystics feel it. It's the mystic approach our nonobjectivists are after, but they lack the mystic's contact. They are in touch with only the abysmal "lower psyche," and therefore the real "primitives." If they would make their art significant, they must elevate their contact. And as they are but products of their age, the age must do likewise.

Now all that applies to "modern art," applies to its noisy sister—"modern" music, and particularly to jazz, the tonal echo of the industrial boiler factory. This too is of the "lower depths"; this too began in the cave and jungle, hence the tom-toms and their "rhythm." Scientifically, we are living in the atom age, culturally, in the a tom-tom age. Day in, day out, we must listen to its savage beat and the senseless ditties of sponsored radio. The one stirs up our jungle instincts; the other demands we satisfy them. And don't worry about the means; steal it if you must.

This is the atmosphere in which children are reared today, and then the *innocent* parents wonder why their Johnnies, always such good boys, are arrested for theft and murder. In their mental, moral and spiritual blindness they cannot recognize the poison that's daily injected into their future criminals. These are part of the conditions we advocated changing.

By the time children reach teen age they are so arrogant and demanding that they completely overpower their parents. In America, particularly, parenthood has abdicated in favor of juvenile dictatorship. Afraid of the "up to date" youngster's taunt, "Old-fashioned," "You don't understand," the bewildered parent meekly submits.

It is the youngster's wish that prevails in the average home. It is this that determines what music shall be heard in the home; it even determines what music, "popular," shall be published. It is the children who buy this kind of music, and the publishers heed the demand. Should not the parents determine the cultural influence their children are exposed to, not wholly, but over and above the latter's immature

tastes? Do they not know that what goes in in youth, comes out in maturity? The wiser ones deplore the trash they hear, yet they constitute no market, no demand for anything better. Thus they are robbing both themselves and their children of the better music. A first-class ballad, a fine old "heart song" has no commercial chance whatever compared to some senseless ditty youngsters can dance to. Were Americans wise to these things, they would see in this a sign of danger, for when the old heart songs lose their appeal, it means that the nation has lost its soul.

Song can have a culturally beneficent influence upon a people, but we are allowing juvenile America to rob it of this office. "Give me the making of the songs of a nation, and I care not who makes its laws," said Andrew Fletcher of Saltouno. "Damon tells me . . . that when modes of music change, the fundamental laws of the state change with them," said Plato. Were we as wise as we think we are, we would watch our art more carefully, for it is a psychograph of the race's soul. Our artists are sensitives, and they reflect what the insensitives do. The latter have made a crude and distorted world and the former but reveal it. Thus art is indicative of more than law, it defines our soul status, our sense of truth and beauty. Beauty is the soul of art, and when it disappears therefrom it means it has disappeared from our lives as well. Its absence today in both art and life should convince us of the importance of art as a social index.

Beauty in art is the result of right use of all the principles of art, so beauty in life is the result of right use of all the principles of living. Beauty is the result of order, and order of right thinking. If then we would have a beautiful world, we must begin with the mind. We must bring order and harmony to it, teach it to see and appreciate beauty; also to recognize its economy, for beauty is a short cut straight through the desert. If in everything we do we would make beauty our objective, the desert would soon blossom like the rose. But, alas, who cares about roses? Our objective is money, hence the desert; our art but its stunted flora. What we need today is a new objective, a truer sense of values, and how can we attain them except through knowledge of higher Truth and Reality?

PHILOSOPHY

I think we would all agree that philosophy as well as art and religion has failed of its purpose. If so, we would like to know why.

The first and the chief reason is that we have had no philosophers great enough to influence the racial mind; this was left to unreasoning emotionalists. The second reason is that philosophers have never

known their own category or that of their subject. Like Plato and Aristotle, they assumed that philosophy takes all Being for its province. This was true particularly in their day, because at that time little distinction was made between philosophy and metaphysics. Philosophers, then as now, tried to solve "the riddle of the universe," God as well as man. Philosophers, however, should let ultimates alone; this is metaphysics, and not one philosopher in a thousand is qualified for metaphysics. No better proof of this is needed than Plato himself, a "prince of philosophers," but not a knowledgeable metaphysician. The point is one of categories, faculties and planes. Metaphysics deals with ultimates, and this requires a special brain formation, unique brain-contact, high intellect, sound rationality, and a seeming paradox, the mystical approach; philosophy requires a different brain and contact, plus only the intellect and rationality. The reason for the difference is that philosophy *proper* belongs on the plane of the human and the finite; its province is, or should be, the known facts of human experience, and its purpose, their moral and social interpretation.

The usual definition of a philosopher is "one who loves truth," but, as we have pointed out, neither love nor truth will help us, unless our consciousness is qualified to use them wisely and constructively; and this is part of the philosopher's job. The lexicographer seems to sense this fact; he sees it as a job. According to Webster, a philosopher is "one skilled in the *science* of nature." And philosophy is defined as "general laws or principles of *science*." Now these definitions imply a mission, a responsibility, and a locale—the demonstrable, not the speculative, the below, not the above. In our scientific and commercial age it should deal particularly with the facts and forces of this age; as science is now the chief procurer of these, philosophy should take its premise from science, not religion, nor metaphysics unless verified by reality and experience. It should see the portent of the new, the danger of the dynamic, and prepare the mind to meet them. We have in our hands today forces of tremendous possibilities, yet behold what we do with them! The science that produced them did not prepare the mind to use them; they are therefore in the hands of low and less responsible intelligence. Without philosophy, science is but putting power in the hands of fools. Until the atom blasted our scientists out of their indifference, they took no thought of the consequence of their findings; facts were their province, not sociology. This they left to religion, but as religion does not deal in facts, we have no coordinator of scientific facts and sociological requirements. Here then is philosophy's opportunity—the moral and social evaluation and application of present human knowledge. As this includes war and peace,

education and legislation, national and international government, health, wealth, and perhaps survival, it is enough for any philosopher. Lacking such specialist, the race today is suffering from mental indigestion. The recent achievements of science are more than it can digest. The result is confusion and fear. It does not know that this scientific windup is but nature forcing us to make up for the scientific blackout produced by Christianity, and that she is now trying belatedly to fit us for the coming Aquarian Age. These are things for philosophers to explain, but since they do not, nor realize they should, we will present them in more detail.

As keen observers of life, philosophers should furnish the element of design now lacking in human life, thereby becoming the epigenetic correlate of genetic ideation. As leaders of thought and action, they should also become the epigenetic equivalent of genetically inspired war, that is, constitute themselves, in the manner of Socrates, the social gadflies that sting to action the indifferent mentality of the race. This would be anticipating nature's gadfly, war. Strikes, revolutions, wars are the final explosion of long-festering grievances, but, like the atom, they have to explode before we realize the pent-up power in them. Competent philosophers would realize it before it explodes. Had there been such in the years following the First World War, the Second might have been averted. The trend was inevitably toward conflict; the dishonesty in business, the injustice in governments could end in nothing less, but there was no one to denounce them, no one with the verbal artillery to destroy them. The result was a blind drift toward war, and helplessness when it came. Yet war can be averted, providing we do in peace what we are forced to do in war. But who is there to see these things? In this age of specialization we are all so absorbed in our own specialties that we do not see the result of our collectivities. There should be some whose specialty it is to see them; and who are better qualified than philosophers? They should be *seers*; the only trouble with ours is that they are not. They see only what every man sees, the cause but not the effect, the trend but not the wreck.

We all hate war, but no one, it seems, knows how to prevent it. This is because no one, not even our philosophers, knows war from the standpoint of Causation and Creation. We think of it strictly as a man-made evil and say this person or that nation caused it. These, *bravely* and *heroically* defeated, our statesmen sit down to lay the basis of a lasting peace. But so have statesmen since the dawn of history, and war is still with us. Why? Because war is "the will of God," and statesmen cannot change it. War is part of the evolutionary

process, the subrational and nonmoral dynamics of Creation, and only when we see it as such will our peace efforts be effectual. In this book we have pointed out, and will continue to point out, war's relation to life, but in an outline of *all* life we can do no more than point. What we need is a complete analysis of war in terms of Causation, Creation, biology, and economics, uninfluenced by religious ideologies, and this is the work of philosophers. As possessors of the highest intellect they should know and explain these things to those incapable of intellectual discernment. Ours, however, cannot even see the belly *casus belli*.

As the racial mind is still inadequate, our philosophers should be the professional transmuters of reality into truth, particularly the human part of it; as specialists they should be the interpreters of social and racial danger signs to our detail-blinded statesmen, the liaison between causation and legislation. Had we such, there would be less need of the military kind. In dealing with art we pointed out several danger signs our philosophers should have seen and interpreted for us: the Jekyll and Hyde results of turning industrialism into commercialism, the coming of jazz and "modernistic" art, and, we now add, the motor car. These were all "heralds of a new" but not a better "day." Our philosophers were all witnesses to them but saw not their moral and social menace; and today they all know we are living by false standards and fake doctrines but raise no cry of protest. This is not philosophical complacency; it is just plain incompetency. As social gadflies, our philosophers aren't even efficient mosquitoes. The only gadflies we have are our reporters, columnists, and feature writers, and, since our philosophers are otherwise engaged, we should be thankful for them. It's just too bad they cannot turn their stings upon their own employers.

Endowed as they are with reason and high intellect, our philosophers should be the rationalizers and intelligencers of the mass-consciousness, thereby conditioning the mass-mind to think straight and to arrive at right values. Here in America, particularly, we need someone to tell us what is important and what is not. To at least 50,000,000 of us, baseball is more important than government, a television set than a sound education. As for character, that has now become the trash, and the purse, the all in all. If reason's purpose is to rate and measure correctly, what has become of it? Two hundred years of commercializing and two thousand of irrationalizing has perverted it. It needs a corrective, something that will give it an enlightened sense of values. Today, all values, including the human, are set by the ignorant, and by their very numbers they exalt the cheap successes of art and industry

above their betters, and at the expense of their real benefactors. There is something radically wrong with a country that pays its professional fools a thousand times more than its wise men, and its laborers more than its educators. Only the philosopher's truer sense of values can correct this tragic national trait. Then why isn't it doing it? For the same reason our artists are not painting classical masterpieces; it too has been robbed.

For three hundred years this country has been absorbed in its industrialism; the result is that its mental content consists of little else than this, and its moral and mental perversions. And now by force of circumstance, it has been precipitated into world leadership. And what are its qualifications? Founded as it was by the mature thought of older nations, it never experienced the status of the primitive, nor has it had experience with the primitive mind. It therefore sees all things through its own eyes, and in its lack of philosophic wisdom urges independence for all people, even the semisavage. This has aroused in the politically unqualified a virulent nationalism that has become world wide. Add to this their sudden possession of mechanical forces that even the maturest cannot handle wisely, and you have a war potential that may explode at any moment. It was this ignorant idealism spread abroad that transformed, to put it mildly, the British Empire and ended colonialism, "a consummation greatly to be desired," perhaps, but not before a successor was qualified. But qualified or not, the successor is now subject to all the ills that leadership is heir to, and it doesn't know why. Having fed so long on its own self-praise, it cannot understand adverse reactions; having depended upon the dollar for everything, it thinks it can buy peace and even good will. It would be tragic indeed should leadership come to a people qualified for it only financially. If this be the case with the successor it is because it lacks philosophic maturity.

Because of philosophy's failure, only confusion reigns in the realm of concepts. Justice, Liberty, Freedom, Sovereignty, Democracy—what do these things mean? As principles, we do not know, and so we make them mean whatever we want them to mean; and since we are all self-seeking materialists we make them mean what is to our own self-interest, thus unilaterals all. Justice? That's but a peculiar way of spelling *just us*. Liberty is that *laissez faire* that lets us live our own selfish lives. Freedom? That is ignorance's right to do as it pleases under the *laissez faire*. If it pleases some ignorant journalist to poison the public mind for fifty years, he is free to do so. If some equally ignorant commercialist wants to annoy a hundred million with his senseless jingles, he has the right to do so, but none of the hundred

million has the right to stop him. If some nation is strong and aggressive, it has the right to trample on others; this is Sovereignty, a political unilateral. Put them all together as of today and you have Democracy, another peculiar spelling; it should be Demockery. We do not know what these things are, but only their perversions; we do not live by them, but only by predatory instincts. What is more, we never can have the realities while we tolerate these jungle similitudes, for it is by these the strong enslave the weak.

Then there are the still broader concepts—Causation, Creation, Evolution. We have heretofore shown, and will continue to, the moral, social and spiritual significance of the first two; here we will deal with Evolution only. What does it mean to us? What have we made of it? Our scientists have given us the convincing facts, but, being scientists, they were content with these; our philosophers have not explained its goal and purpose, and our religionists have denied and condemned it. The result is that the public has only the, to it, degrading theory of simian origin but not evolutionary destiny. That destiny is nothing less than divinity. Then why hasn't someone said so? Without this knowledge of it, it is but a club in the hands of truth's opponents. Had philosophers picked it up where scientists laid it down, and shown the world its teleological nature and spiritual objective, we might now be rid of our intellectual incubus. They should have seen and asserted that if this natural way of progress is the actual way of life, then religion's way is wrong. There are not two ways but one. In this long and painful process man suffers much; our philosophers should have told him why—necessity due to unconscious Causation, not omniscient punishment for eating sour apples. With this one theory alone they could have refuted the entire scriptures. In this, our philosophers cannot plead a lack of time; Democritus and Leucippus taught this theory some twenty-four hundred years ago. Thereafter our philosophers fell asleep at the switch, and the result was a trainload of devils passed right through and founded the kingdom of error upon earth. And there they have reigned over the mind ever since. Their emotional non-sense doctrines have so irrationalized it and alienated it from Reality that we are now incapable of discerning the Truth or thinking a philosophic thought.

Of the nearly three billion people in this world, how many can think at all, save commercially? How many can penetrate the mystery of Being, their own included? A few sit down and try, but their thinking is only brown-studying; they focus what mind they have on Reality, but no truth issues forth; it remains as it has ever been, a blank impenetrable wall. Were they capable of real thought, they would

penetrate that wall at some point, for the purpose of thought is to turn Reality into Truth. To accomplish that, however, it must first be turned in the right direction. Today, it is bogged down in a world of material trivia. Where two or three are gathered together, what is the subject of conversation? The fundamentals of Being, the meaning and purpose of life? No, business, sports, gags, and gossip. This is not being a mental being; it is mental bankruptcy. And where is the philosopher who can see its moral consequence? One of the social blights of our age is the excessive use of intoxicants—and we call it immorality. It is not immorality but only a substitute for intelligence. When these mentally inadequate and hence gregarious people get together, they must stupefy what minds they have lest their mental poverty become apparent; they must feed their bodies since they have nothing else to feed; they must rouse the emotional since the mental is lacking. And this costs money. How different the wise and enlightened. They need no expensive substitutes. If you would feast the wise man, feed him thoughts; if you would rouse his jaded interest, tell him things he does not know. Our commercialism has robbed us of, not only beauty and harmony, but the art of conversation also. It has bound the mind to matter, money, and mischief—and then we wonder why there is so much crime and corruption in our world. That crime, that corruption is due to nothing else but the corruptibility of such mentality.

Philosophy is supposed to deal with the why; science with the how. Well, we already know *how* the businessman steals and the politician lies, but *why*? What are the mental and moral quirks within and the social and economic defects without that impel them? This too is the work of philosophers, trained in psychology and economics, but instead of attending to it, they write scholastic theses on the life of the spirit, theoretical Utopias, and biographies of other dead philosophers. But the businessman and politician do not read them—too busy with their specialties. We do not wholly blame them, however; to master even the words of such books is a strain on untrained minds. After a long, circuitous passage, they must go back and read it again to get the idea, if any. Generally it is lost in a flood of scholastic verbiage. This is philosophy for philosophers, not those who need it; it is intellectualism for intellectualism's sake, vain, pretentious, and wholly foreign to its commonplace subject. There is nothing in all the universe that cannot be intelligently discussed in terms of a ten-year-old. Then let your words be simple, your thoughts profound—and to the point, in this case, businessman and politician. Exposure and jail for these delinquents would accomplish more than all the philosophies ever written.

But who is there to expose them? who to lay his finger on the social poison spot? and say: Here is the cause of your trouble. Well, later, taking our own advice, we will do just that.

Perhaps our philosophers are not willing to suffer the consequence this entails; some have social standing, others positions to protect. Then they are not philosophers but only socialites and job-holders—compare Socrates and Diogenes. Had the public itself been trained to think philosophically, it would know it is not the man that is speaking but the social surgeon in the man. Why then should he be misunderstood? Of one who cuts out our physical cancers, we do not say, "He is a mean and cruel man"; therefore we should not speak thus of one who merely points out our moral and social cancers. The philosopher looks at his subject as objectively as the surgeon, and his report is just as impersonal. Furthermore, intellectual perception is not synonymous with moral perfection. It's "Do as I say, not as I do."

Oh, yes, there is much our philosophers might do. And why haven't they? Because they themselves are not philosophically enlightened. They do not know Reality, the source of truth; they take their cue from extant philosophy, religion and metaphysics, instead of science, nature and human experience. Therefore they too must learn fundamentals—Causation, Creation, Evolution, Reality. Thus entrenched in the real and formative, philosophy will become what philosophy was meant to be—the interpreter of facts and phenomena, the molder of human thought and therefore of human action. As such it will no longer be a luxury for the few but an indispensable factor in man's onward, upward progress.

We began this work with "the riddle of the universe"; and we said the reason our philosophers failed to solve it was because they lacked the key to Causation. This still stands. Without this key our philosophers had no rational starting point, only the irrational divine fiat. This afforded no hint of the long creative process, only a *fait accompli* in six days. Thus none of our philosophers saw Creation as a whole; each saw only a part and spent his lifetime trying to make the part explain the whole. They were thus like the blind men and the elephant, each reporting what he *felt*, not what he saw and knew.

This key was known to the ancient Initiates but lost in the Planetary Night. In the dusk of this stands Pythagoras, called sometimes the first philosopher of the historical period, but more correctly, perhaps, the last Initiate of the Planetary Day. He had, however, but part of the key; he called it Number. If we equate this with vibration, it is the key to the energy aspect. But where is consciousness, ideation? Anaxa-

goras tried to furnish this in saying that all things were due to a guiding, directing *Nous*, or mind. To this Empedocles added love, the uniter, and hate, the divider. The Stoics said the universe is a living being, of which God is the soul. The Hylozoists called it Spirit, animating the organic and inorganic alike. Plato envisaged a "divine Architect" molding both from an "Idea," ideation. Aristotle believed all things were animated by an "entelechy," or innate potential—and being a student of Reality he was nearer right than any of them. After these came Christianity and another night. When men began to think again, we find Bruno's doctrine of a "universal intelligence," or "indwelling reason." Hegel asserted that reason was "the substance of the universe." Fechner believed that plants and planets alike have souls, and these but aspects of the one soul, God. "God is the all, or the soul of the all." Paracelsus had his "archæus maximus"; Blumenbach, his "nisus formativus"; Muller, his "organic force," and Cudworth his "plastic nature." According to Newton, the universe "can be the effect of nothing else than the wisdom and skill of a powerful, ever-living Agent. . . ." And the lesser lights agreed. "God," said Theodore Parker, "is universally present in the world of matter. He is the substantiality of matter. . . ." "I believe," added Lyman Abbott, "that the theology of the future will affirm that this Infinite and Eternal Energy is, itself, intelligent and beneficent—an infinitely wise and holy Spirit. . . ." Kant, in his transcendental tower, finally concluded, "It is impossible to find in nature grounds for an explanation of nature." But *Herr Kant* was not looking for an explanation of nature in nature; he was looking for religion's God. Naturally he did not find him. He should have then and there asserted that this being does not exist, but, as we have said, not one philosopher in a thousand is qualified for metaphysics. Yet it is only the metaphysician who can reach out and grasp the totality of things and, if rational enough, bring order out of their bewildering complex. The reason this has not been done is because there has not been a genuine metaphysician in the world for the past six thousand years. In the time we speak of, there was not even a competent student of what we call metaphysics, and so there was no light on "the riddle of the universe." Locke, Hume, Berkeley, Rousseau, *et al.*, fought so long over mind and matter that a wit concluded, "No matter, never mind." And so it was, and is, a babel of tongues for want of knowledge. Their solemn conclusions are not truth but only speculation, the work of good guessers but not of men who know. Certain it is they are not the work of wisdom-consciousness but only of rational consciousness bedeviled by religion. They lacked, as we said, the key to Causation, and so got

nowhere. Study these academic philosophies a lifetime and you will know no more about the mystery of Being than when you began. And yet they are taught in our schools as Philosophy. Each has its own vocabulary, each its own pet concept. That the reader may behold their bewildering array, we offer a partial list. To labor through it is unnecessary; a mental impression will suffice.

Animism:	The Platonic soul theory. Anthropologists use it now to designate the primitive practice of endowing the inanimate with life.
Atomism:	Democritus' theory of atoms as Reality.
Apriorism:	Cosmically, the theory of pre-existing ideas. (Plato, Berkeley, <i>et al.</i>)
Behaviorism:	The study of man through observation of behavior, rather than analysis of states of consciousness.
Contingency:	The theory of freedom as opposed to determinism.
Deism:	God, but not a personal God. (Spinoza)
Determinism:	Human behavior predetermined by law. Opposed to "free will" theory.
Double Aspect Theory:	Theory that mind and body are but two aspects of one thing. Spinoza's "thought and extension."
Dualism:	The theory of two distinct elements, mind and matter.
Dynamism:	Materialistic monism. The idea that there is but one element, energy.
Economic Positivism:	This asserts the impossibility of reducing knowledge to what is given in experience, because that knowledge must always betray a bias of the knowing mind.

Empathy:	German <i>Einführung</i> , or motor response to beauty as in the dance.
Emergent Evolution:	The theory of original push in Evolution. (C. L. Morgan)
Empiricism:	Knowledge through the senses.
Energetics:	Energy the final unity; in nature, the Cosmic will, creative and intelligent.
Energism:	Self-realization the highest good.
Epigenesis:	Additional creation, our epigenetic.
Epiphenomenalism:	Theory that mind is not a factor in natural processes but a state accompanying nervous processes.
Expression Theory:	The world as an expression of divine ideas. (Plato)
Fatalism:	The doctrine of unalterable destiny.
Hedonism:	Pleasure as the goal of life.
Hemonism:	A form of pragmatism.
Hylozoism:	Endowing all things with life and feeling.
Idealism:	The doctrine that ideas are the true realities: "thoughts in the mind of God."
Identity Hypothesis:	Theory of the mind and body as one.
Instrumentalism:	Pragmatic idea that the mind is merely an instrument to serve biologic needs.
Libertarianism:	Indeterminism, freedom.
Materialism:	Matter as the only reality.
Mechanism:	The theory that all functions, including the mental, occur according to the laws of mechanics.

Meliorism:	The middle path, between excessive optimism and excessive pessimism.
Mitokenetism:	The presence of a new force in life, biotic energy as distinguished from material energy. Our biotized ether.
Monism:	Theory of one underlying principle.
Monotheism:	One God only.
Naturalism:	The doctrine that nature is all inclusive.
Neutral Monism:	Theory that the environment is neutral, those parts of it that affect the mind being but the mental parts, that is, the mind itself.
Nominalism:	The theory that names are the only universals, love, beauty, and so on. Stresses individuality.
Occasionalism:	The belief that mind and body do not interact, but that the action of one is due to divine interference to effect the corresponding change in the other. "I will to move my arm; God moves it."
Orthogenesis:	Theory that variations are determinate, and that there is a definite direction in Evolution.
Panpsychism:	Theory that mind is not gained through evolution, but that it is universal throughout nature.
Pantheism:	"God is all and all is God." God is identical with nature.
Parallelism:	Theory of invariable association of body and mind—"no psychosis without neurosis."
Personalism:	Emphasizes the personal, self-determinism, the existence of evil, and a personal God.

Phenomenalism:	Kant's theory that our knowledge is limited to the phenomenal world, the reality lying beyond.
Pluralism:	Theory of many ultimate substances; distinguished from monism and dualism.
Polytheism:	Theory of many gods.
Positivism:	Comte's view that search for first cause is futile; only the phenomenal world can be known.
Psychical Monism:	Denies dualism, exalts mind over body.
Rationalism:	Reason as the only source of knowledge.
Realism:	The objective view of life; those things that our senses reveal to us are the realities.
Sensationalism:	Ideas are but reproduced sensations.
Spontaneity:	The possibility of something new, opposed to the mechanistic theory.
Subjectivism:	Opposite of realism. In extreme, it holds that the material world is unreal, reality consisting only of the mental and spiritual world.
Teleology:	The doctrine that nature has a purpose.
Theism:	Belief in a personal, spiritual God.
Transcendentalism:	The theory that man has an innate knowledge of truth, independent of reason and experience. "A priori knowledge," "the moral law within," and so on. (Kant)
Transmission Theory:	The spirit world transmits its knowledge through the brain to the world of sense and matter.

- Unitarianism: "There is but one substance, and that substance is God."
- Vitalism: Theory that life is due to a vital principle independent of matter and different from mechanical force.
- Voluntarism: Theory that the will is paramount, both humanly and cosmically.

These are parts of the philosophers' elephant, yet no single part will explain that elephant—nor will their total. Mechanism will not explain the body's existence, yet we know it is mechanistic. Vitalism will not explain consciousness, yet we know conscious processes become vitalistic. Dynamism will not explain genetic creativity, yet the latter is certainly dynamic. Genetics will not explain morality, yet both indwell the same body. Idealism offers no reason for Evolution, and Realism ignores innate knowledge. And so it goes in a fallacious, if not vicious, circle. What we need is a theory of Causation, Creation and Evolution that will gather up all these discrete parts and put them *in their proper place*. And this, we think, our theory does.

THE SOUL



The worth of the soul is measured by how much it can feel; its poverty by how little.

W. R. ALGIER

THE READER MAY WONDER WHY WE HAVE SAID SO LITTLE, THUS FAR, ABOUT that all-important thing, the soul. Its importance is recognized, but the *little* has been intentional, because only now can we understand what the soul is.

We all know what it is in religion—a divine Something created by God and surreptitiously slipped into the body at birth, a sort of psychic dictaphone that records the good and evil of our earthly life, and according to the record read at death so is our eternal hereafter.

In metaphysics as in religion the soul is a strange, pre-earthly Something, but unlike that of religion it isn't divine and perfect; it becomes so only through experience, many times repeated. The divine and perfect, here, is the Ego, a permanent, pre-existing monad. Through endless "reincarnation" of this divine entity, the soul also becomes divine; and now, having attained perfection, these two go back to what they came from—infinite Perfection, which, to put it mildly, is perfect nonsense.

According to science, the soul is "the aggregate of biologic interests." It should now define "biologic," so we would know how much of us "biologic interests" cover. Do they include, for instance, mercy, wisdom, justice, spiritual illumination and self-sacrifice? It would not seem so, since these "biologic interests" make war upon these qualities, and vice versa. Furthermore, animals are just as "biologic" as we are, and yet they have no such qualities.

Now let's try the dictionary. According to this authority, the soul is "the part of man's nature that is especially characterized by the attributes of self-consciousness, conscious personal identity, reason, conscience and the higher emotions." But from what come the lower emotions, the subconscious and the impersonal? If the biologist and the lexicographer would pool their "interests," they might give us an

intelligent definition of the soul; otherwise they are but talking about two ends of the same thing. Thus the soul is another "elephant," felt but not seen and surrounded by fears because not understood.

The soul is the sum of *all* the factors we have dealt with thus far: instinct, emotion, reason, conscience, morality and intuition, plus those psychic powers dealt with in Chapter X; in other words, the complete epigenetic construct superimposed on the genetic construct. Its elemental part is what, in Chapter X, we called "the lower psyche," a legacy left us by the animal and early human kingdoms. Its higher and more recent part we called "the higher psyche," a mental and moral construct of the strictly human kingdom. Through the objective brain these two aspects express themselves as conscious mind, and this we dealt with in Chapter XI. Thus after the manner of Molière's gentleman, we have been using soul all along and didn't know it.

The soul is the subjective counterpart of the objective body and stands in the same relationship to the body as Truth does to Reality; in other words, the psychic part of *our* psychophysical parallel. And just as Reality came before Truth, the physical was before the psychic. The Church will, of course, dispute this, but it is nothing new; just pre-Christian realism. As Aristotle said, "The soul is what it knows"; in other words, consciousness, and this he divided into animal and rational; not quite correct, for the animal soul is also rational, though not reasoning. Plato said, "Man has three souls, one in the Head, one in the Thorax, and one in the Abdomen"—roughly, our three divisions, the superconscious, the conscious, and the subconscious. These are the sum of the mental qualities, and, plus the psychic energies, constitute the soul; and this plus the body constitutes the man—psyche and soma, as the Greeks understood him. Philolacus even said the soul was qualification. He did not see the soul entire, however.

The soul is both substantive and qualitative. The substantive is the astral and mental energies, wholly unqualified in Involution. The qualitative is these elements impregnated with qualities developed in Evolution. Here we can correct an immemorial error, namely, that the soul came down from heaven to indwell a physical body. This is one of those half-truths the Western mind cannot conjure with. What did come down was the astral and mental substantive, not the qualification. This is Evolution's contribution, and this alone gives meaning to Creation—Involution.

The sum of the qualities is one's individuality, the nature of them, his character, and this with his body, his personality. Metaphysics makes much of this distinction—individuality and personality. The former, it tells us, is the divine and immortal self; the latter, its crea-

tion—the ancient error still with us. The distinction is useful, however, when understood. The individuality is that invisible, immutable manifold, the subjective inner self, not all our own but the sum of racial experience; the personality, the visible, mutable part of us, the product of heredity, training, environment, and so on. This being so, the personality is not the creation of the individuality (Ego), and the individuality is not the creation of divinity. As stated heretofore, man is not made by divinity; divinity is made by man—and this alone gives meaning to man.

Only the substantive part of man is pre-earthly, and the Creator of this is a nonmoral and nonself-conscious principle, wholly unconscious of the soul and its needs. Not even its construct, the body, is aware of its partner's moral, social and cultural requirements; and so, while the soul discourses sagely on its "divine, immortal" nature, the body may want to relieve itself; the very day the soul needs all its faculties most, the body will get sick. Genetic and epigenetic, and "never the twain shall meet." They have but one thing in common, and that is subjectivity, and this only because all consciousness is subjective.

And what does the soul itself know about soul? No more than reason knows about reason. These are constructs of a past we know nothing about, and so we conjure up a "divine" cause to account for them. In this respect we are not unlike the animals regarding offspring. They do not connect birth with its cause; a few months are just too much for their nonreasoning mind, and a few million years are too much for ours. Thus we make an awesome mystery out of our own subjective being. There are no mysteries; there is only ignorance of cause and process. Indeed, it would seem that "mystery" and "ignorance of" are one and the same thing.

Due to this ignorance of source and category, we are prone to confuse soul with life. Because one walks and talks as do all humans, we just assume he has within a divine, immortal soul, whereas he may have only life plus savage soul. The soul is also architectonic, built up, relative and tentative. Our scientists call the first human beings "tentative men," "hominoids," and the like. Today, we are men physically, but relative to some future man we are only tentative souls and psychoids, life qualified but little, hence little souls. Great souls are divinely qualified, and great souls are what is lacking in our world today—men and women capable of selfless thoughts and actions, of lofty visions, dreams and ideals. Where are they? In business, politics, the professions? No, only self-centered things that sting one another for a day, then die and are forgotten—human *ephemerida*. Why then should they worry about losing *their* souls? They are not lost; they

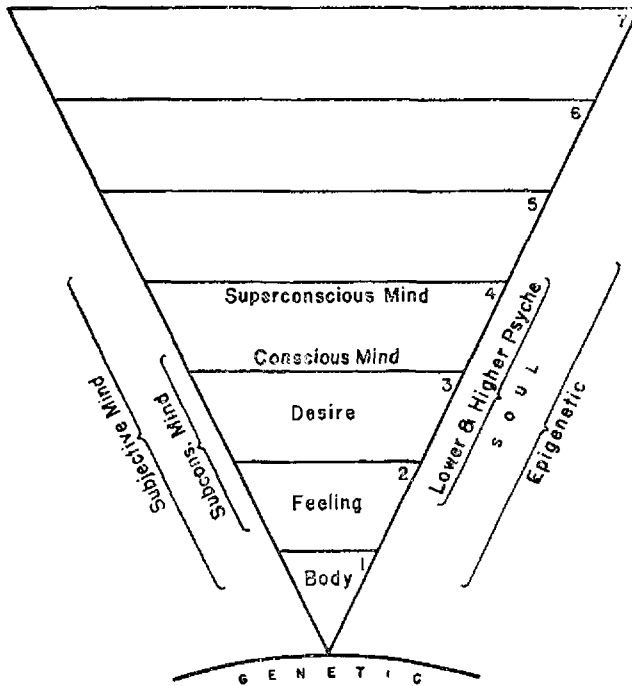
just aren't there yet. Such people have not developed soul qualities: they have not made the group-soul divine, and as long as this is not divine the individual soul cannot be.

Here we see the meaning of that priest-perverted text: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" It should read, if he gain the whole world and lose soul, for the soul is not an entity but quality, a racial construct, an added element. We all assume that mind is an element, the individual's mind being but his little part of it; so with the soul, the individual's soul being but a personalization of the whole. His task is not to save *his* soul but to augment the whole. This is the substantive of his long-sought "brotherhood." Here we see why such knowledge is necessary. Today, we are augmenting only the lowest strata of the group-soul, with cunningness, cruelty and dishonesty, hence the ruthlessness of the market place, the world. Before the higher qualities can rule, they must be developed to the point where they dominate the individual. When they do, he will act from them regardless of consequence; and when his competitor does likewise the consequence will not be to his disadvantage. This will be civilization, and so, if we insist on calling our present status by that name, we will have to coin a new one for moral, ethical and enlightened being.

It is from religion, as usual, that we get our false concept of the soul—an immortal spark of original Perfection, which we must spend our lives protecting from the sins of "the flesh and the devil." This is religion's contribution and but a part of the "ignorance of." There are no sins of the flesh, for flesh is neither sentient nor passionate. These are attributes of that part of this "Perfection" we call astral matter. This is the religionists' "devil," but having no knowledge of these things they created a conceptual one to account for its diabolism. The origin of evil being also unknown, they concepted again and brought forth Satan, a power as cosmic as their God. They little know how limited it is, in man—just one plane and element, the astral. Error, on the other hand, belongs to the mind, also one plane and element, and due but to the mind's ignorance and the astral's dominance. Sin and evil, error and ignorance are thus restricted to these two planes. These, however, constitute that very important part, the human soul, and so the soul becomes the battlefield of good and evil, truth and error.

The soul is astral and mental matter qualified by thought and action. Were it recognized as such, the effort to "save" it would become intelligent, a matter of moral, mental and spiritual cultivation. Today, it's a matter of divine grace and vicarious atonement—and under them

the world goes mad. Under them also polio, smallpox, diphtheria and diabetes were "the will of God"; as soon as they became the will of man they ceased to be. So with our moral diseases. Once they become the will of man, through knowledge, they too will cease to be. Some of them aren't even moral causatively; they are purely physical. The lack of one essential vitamin, one necessary hormone, can make devils of us; supply it and we become comparative saints. Three-billionths of a gram of vitamin D will relieve rickets and hence its psychological



effects; biotin when diluted to one part in five hundred billion affects growth, and hence a complex. Here is "salvation" without "grace"; here is health without "divine providence." Spiritual therapy today is on about the same plane as physical therapy was before we knew about germs and antibiotics. And yet it is being applied to drunkenness, narcotic addiction, prostitution, and so on. And where is the connection? The truth is that religion has nothing to do with these things, save social prevention of their cause; they are matters of biochemistry, endocrinology, psychology and sane economics. Addiction to them is but the psyche or soma trying to tell us it lacks something. In this age of disturbed emotions, it is generally the mind, or psyche, that is

suffering; it lacks peace, security, company, love; in other words, soul satisfaction. In search of this it turns to what religion calls "sin," but is helpless to remedy. The drunk is a sinner who must be saved, religiously, instead of a sick organism that should be treated medically. Examine his glands and blood content, his mind and emotion content, his relation to his environment, and so on. This, you say, is getting down pretty low, but low is where our moral problem begins, at the very bottom, in fact, the physical and astral. This is where nature begins and this is where "salvation" begins. A sound mind in a sound body wants no opiates, including religion; so let's begin at the beginning and "do the first work" first.

As the sum of all qualities, the soul is both good and bad, and one soul is morally and intellectually superior to another. Differentiation is a law of nature, and it applies to souls as well as bodies. How foolish then to say all souls are divine, "all men are born equal," and other such statements. All men are born unequal, and this because of the incalculable number of parental gene combinations that are possible. It is this that determines the organism's uniqueness, and the organism predisposes the soul. The complete development of these constitute the process of growth, an organization of the four elements into a functional unit. This is life, and death is but the reverse of this process, a disorganization of elements and their resolution to source. This being so, the after-death process is but a sequential restoration to the planet of elements the organism took from it. This is but a universal process in minuscule. In Involution the planetary organism took its elements from their source, the Absolute, and someday will return them. So with the human organism, "as above, so below," and as the whole, so the part.

But, you ask, is there no enduring self, no spirit world, no heaven of our dreams? Yes, all these exist but not as religion presents them. As we outlined in other chapters, all the individual's personal experience plus racial legacies are stored up in mental matter, his own peculiar *tabula rasa*, and this with its astral energies survive for a time in his unique individualization of them. In other words, the complete resolution of elements does not take place at death. This is but a separation of the astral and mental from the etheric and physical, the etheric remaining for a time with the body, then slowly returning to its etheric source. This is the wraith that's seen above the grave. Complete resolution means the separation and resolution of all the elements. But this takes time, and so, after death, the conscious entity finds itself in an astral vehicle and on the astral plane—the "spook" of the seance room. As the astral element is the vehicle of desires,

lusts and passions, its stay here is determined by them; it may be years, it may be centuries. This is its purgatory, not a punishment, but precisely what the word implies—a purging, a ridding itself of its material and astral qualities. This is still in the realm of natural laws, and it cannot be bought with money or hastened by masses. This purgation process is also something planetary in minuscule. In Involution the creative spirit fell into matter; this is its hell. From this it rose and in the three first planes in Evolution it divests itself of matter; this is its purgatory. On the three higher planes it becomes spirit again, and this is its heaven. Biologic life does likewise.

In due time, the individual's consciousness sheds its astral vehicle also, and endures for a time as a mental entity and on the mental plane, what strata of it depending on its own qualification. This is its heaven, and, like its purgatory, depends on what it brought with it; its enjoyment of it may be years, it may be millenniums. Yet sooner or later it too loses its identity, and having neither physical nor astral vehicle it is simply consciousness, eventually commingling with the subjective whole, its little contribution now a group-soul possession. This is how this element is built up and perfected, not by reincarnating egos perfecting individual souls but by individual souls eternally contributing to it. The living remanifest it, hence their intuitional knowledge beyond their personal experience. Herein may lie the answer to an assumed proof of reincarnation—remembrance of "past lives." As we said in Chapter IX, the organs may pick up still partite, that is, unresolved experience of someone else, and thereby impress the subjective mind with a sense of prior existence. Here is an example from an alleged posthumous source: one may ". . . resume a vanished personality by picking up the threads from the Great Memory and sucking in from them . . . the nourishment of a past personality." But not necessarily one's own. And the picking up is by organs.

Now as this group-soul is a product of all past ages, mostly ignorant of Reality, it contains all the false ideas of the past as well as the true ones. And so, no matter how convinced you may be that "God is love," because you *feel it in your soul*, you may be wrong, because this man-made bank deals in counterfeit truth as well as the real thing. It is only the highest stratum of this element that contains the real thing, because that is a deposit of more enlightened ages than ours, those Planetary Days, for instance. In these the great Initiates knew the "cosmic facts of life" and contributed this knowledge to the whole. Contact this stratum for just one moment and it will change your firmest convictions.

As for Heaven, where is that? Well, it is not some place beyond the stars. What is for us a Heaven-world is of this earth. Just as the soul is part of the human entity, so Heaven is part of the planetary entity, its auric planes and elements. Theoretically and eventually these are seven in number, "the seven heavens" of the Kabbala and the Koran. We Christians don't hear much about them because we Christians don't know much about them; they are, however, what Christ referred to in saying, "In my father's house are many mansions."

In Chapter VIII we described the formation of these. As the energies impounded in matter escape through radiation, they rise and form sequential planes about the earth. As such, they are but quantitative and therefore far from heavenly; to become such, they, like the soul, must be made qualitative, and divinely qualitative at that; and this is man's job and purpose. As yet there are only four of these planes, three and nine-tenths of which are heaven's opposite. This is because they are solely the work of the genetic and its elemental forms. As this is the cause of all pain, suffering, war and conflict, it must be transcended. And this is the epigenetic's task. As this becomes moralized, intelligized and spiritualized, it makes its own heaven, a heaven that it does not have to die to partake of. As the living organisms draw on it, they enjoy whatever bliss heaven has to offer while still on earth. This, mainly, is of the future, the 5th, 6th, and 7th planes.

From this we see that if man would enjoy the Heaven of his dreams, he himself must make it. This is the vital truth that the literal word of the scriptures conceals from him. For this reason, if for no other, the authority of this word must be destroyed. Only then can man learn the facts of Reality and eventually establish "the kingdom of Heaven upon earth." Because of this false authority millions today believe that they can live a life of debauchery and ignorance and still be "saved" by a "deathbed repentance"; if they have lived decently, and nothing more, they believe they will rise to exalted heights, even to the "seventh heaven," perhaps. Aside from the fact that this "seventh heaven" doesn't exist yet, few there be who will reach even the higher part of the lower half of the 4th heaven, for "as a tree falls, so shall it lie." If in life we never rise above the lowest strata of the human plane, we will not in death transcend it. This is the tragedy of those who spend their lives in pursuit of purely material things; it is also the basis of the scriptural condemnation of the rich; not that riches are evil but that they belong to the material plane, and all those psychologically identified with them are limited to this plane. Therefore it will be as hard for them to enter the kingdom of the higher fourth as for a camel to go through the eye of a needle—and we don't mean a gate in

Jerusalem. We take our scripture literally where it is meant to be literal. Only by raising our consciousness can we reach these higher planes, dead or alive. This is our passport, and it must be acquired here on earth.

Now what we have said thus far implies that the soul is not immortal, a shocking idea, but not original. In fact, the idea of personal immortality is quite recent, as evolutionary time goes, and is due but to a misreading of semiancient literature. What is immortal is the planetary genetic consciousness, in other words, the Creator. Sometimes the real Ancients called this Man, a generic term; and when they said that Man is immortal it was of this Man, capital "M," that they were speaking. The semiancients, quite unaware of its cosmic meaning, assumed it was of man, small "m," they spoke, and so small "m" became immortal—in his own mind. The part of him that is immortal, at least as long as the planet exists, is the aforesaid group-consciousness, the collective product of all little "m's." Being planetary in its nature, its significance is cosmic, that of the individual is not. As it is this that is evolving, not the individual soul, we must give up our individual soul that it may evolve, as do polyps their body to make a coral reef. Thus personal immortality is a paradox in nature. To the spiritually unenlightened this is, of course, a horrible doctrine, yet only when we realize its truth and work for the whole instead of the part will that selfishness born of false doctrines be taken out of our nature. These have nurtured our ego, and so we have only *egoic* consciousness, hidebound and selfish; the cosmic facts will give us cosmic consciousness. Little do we realize that, because of the first, we too are in a purgatory, a hell on earth, and that if we would make a heaven out of it we must acquire the second.

Advocates of immortality offer us four basic reasons for it, none of which stands the test of factual knowledge. These are: (1) because all primitive races believe in it; (2) because mind or consciousness being immaterial is indestructible; (3) because one life is not enough for the perfection of the soul; and (4) because a good, kind God would not decree it otherwise.

As for the first, that all primitive people believe in immortality is a sorry proof to offer, because it is only primitives who do believe in it, including ourselves—simple souls that do not understand their own psychic phenomena, to say nothing of the cosmic. As Santayana so aptly put it, "One of the assumptions of the pre-intelligent soul is that it is immortal." And, said Pomponazzi, "If the lawgiver declared the soul immortal, he did so without troubling himself about the truth." According to Schopenhauer, "To desire immortality is to desire the

eternal perpetuation of a great mistake." This calls for correction: the great mistake is not the one he had in mind, but the one in the human mind concerning immortality.

In regard to the second, that consciousness is indestructible affords no proof of personal immortality. Personal immortality implies permanent self-consciousness, and this depends on an organism and the organization of its elements. These produce consciousness' vehicle, and, without this, consciousness cannot remain partite and exclusive. Indestructible elements without organization means nothing, because separate and nonbiologically organized they do not produce a self-conscious entity. Both elements and consciousness may be immortal, planetarily, but it is a far cry from unorganized elements to personal immortality.

The third is the metaphysician's reason for immortality—to give the soul time to be perfected. This, however, is but another beautiful theory killed by an ugly fact. It isn't the individual soul that is to be perfected, it is the group-soul. This is a planetary matter and must be considered from that standpoint. This planet existed for trillions of years before human souls appeared; therefore it is the cosmic Reality, and the Entity to be perfected, in this case, its ideation fulfilled. This means, ultimately, crowning itself with an aura of divinity, a fact the Bible affirms, but too occultly for modern man to see. To this end it devised ways and means, namely, human souls. The process is one of trillions of years and implies all knowledge, all truth and wisdom possible on this planet. The means are only at the beginning, not even aware yet of their purpose. Why then talk of perfection now, or even in a comprehensible future? Here we might paraphrase Santayana: One of the assumptions of the preintelligent soul is that it is perfect. Such souls are legion; some of them believe they have already arrived; they're through this time and are not coming back. Like millions of others, they have taken their scriptures literally, and so assume they will "become pillars in the temple and go no more out." Well, let's hope they don't; the world has enough of their type now. Later, we will explain this scriptural statement; here we will say only that it has no meaning for us whatever.

The fourth argument for immortality is based on the religious concept of the Creator. Being boundless love and mercy, he could not make us suffer here then cast our souls away. Yet he casts our bodies away, and our souls are constructs of our bodies. If such a Creator exists, he should exercise his love and mercy in this world, not wait until we're dead. And what about that other immortality—hell and eternal punishment? Some reject this on the same grounds: the Creator

could not make a hell. The truth is that hell is the only place the Creator does make—princival earth and savage nature. Man is the heaven maker, but he does not know it yet. As the nature of Causation runs throughout this entire work, we will say no more about it here. We are not done with it, however; when we come to deal with the Bible we will see how baseless this religious concept is, and therefore that of immortality. Neither the Old Testament or the New offers the slightest promise of this; indeed, when the Old was written the idea did not exist in the Hebrew mind (see Job, for instance), and it exists in ours only because of a misunderstanding of the New. "The Hebrews seem to have had less conception of any life beyond the grave than almost any prominent nation of antiquity," says R. H. Malen.

There are those who say that belief in immortality is a necessity, whether true or false; it offers hope to the depressed; it serves as a crime deterrent, and so on. Well, if belief in a delusion is a crime deterrent and truth makes criminals of us all, so be it. It will be a test of our human status. If we require a fear-engendered fallacy to be decent, then we are not decent at all, and the sooner we discover it the better. It is the lack of such self-knowledge that has been hiding from us the cause of our present chaos. We did not know ourselves, and so we thought we were civilized; and we did not know ourselves because we were wrapped up in false garments spun for us by religion. God, Christ, immortality are but crutches for crippled souls, and one's dependence on them but the measure of one's moral inadequacy. One is not virtuous *per se*, but only so through fear of punishment and hope of reward. Only when we can live virtuously without either hope or fear are we virtuous at all; only when we can stand forth in our naked humanity, devoid of every rag-tag of religion are we qualified for civilization. Therefore the sooner we tear off these rags and behold the savage still in us, the sooner we will know what to do about him— increase the police force instead of the priest force, and substitute education for salvation. It must be evident by this time that the religious deterrent does not deter; therefore we must find a substitute that will. This, of course, is enlightenment, "a new dimension of consciousness," but as this is of the future we must use the more immediate. This is the law, with teeth in it. With this the criminals can be controlled, even if we have to use a standing army to do it. Better a *standing army* than one lying in some foreign field because of religion-engendered ignorance. This is the cause of all our wars—ignorance of truth and reality, also of delinquency, personal and national. Why then rely on delusions for help? Why wait for a heaven promised only hereafter? Why not make one here and now?

Before leaving the planetary planes and elements, there is one other subject we would like to deal with, namely, the Hierarchy as taught in metaphysics. The word means sacred rulers, and according to the present concept there is in the invisible world somewhere a hierarchy of divine beings, the so-called White Brotherhood, guiding and directing this world and all upon it. Like so many other misconceptions, this comes from ancient cosmology, now completely misunderstood.

The word "hierarchy" today has many applications, running all the way from the world's creative forces to the priesthood of religion. Its first and most ancient application was a mythologist's way of explaining, through personification, the creation of a world. Here the hierarchy was the septenate and sequential forces of the involutory planes. In Chapter III we dealt with these, and there recognized their henotheistic, or sequential, nature. In Evolution they again appear as the forces and elements of the planetary planes and aura, four only, thus far.

This cosmological and creative meaning lost and forgotten, the hierarchy is now humanized, the aforesaid divine and perfected White Brotherhood presiding over life and its evolution. This is an Oriental doctrine, and that the reader may hear it from the source we quote one of its exponents, Jinarajadasa, in his *First Principles of Theosophy*: "... the rare blossoms on our tree of humanity are the Adepts, the Masters of Wisdom, those mighty Elder Brothers of Humanity who are the Shadows of God upon Earth, who stand guiding evolution according to the Divine Plan." Here we must pause to comment. One of the first steps in Evolution is the radiation of energy from matter, and no intelligence outside of matter, human or divine, can affect it; the cause is inherent in matter and its action wholly spontaneous and wholly energetic. How then could humanly evolved intelligence control it? The second step is the building of forms, and, as with the energies, the form-building intelligence is within the seed, not without. This is the genetic, and over its biologic work no epigenetic intelligence has any control whatever. Nevertheless, "These Masters of the Wisdom, the agents of the Logos, direct the evolutionary process in all its phases, each supervising his special department in the evolution of life and form. They form what is known as the Great Hierarchy or the Great White Brotherhood. They guide the building and upbuilding of form on sea and land; they direct the rise and fall of nations, giving to each just so much of the Ancient Wisdom as is needed for its welfare, and can be assimilated by it." This is nature's creativity robbed of its office and transported to the sky. All religious and metaphysical systems that teach us to rely on "divine beings," "guides," "masters" and

“world saviors” are based on ignorance of Creation and the evolutionary process. For five thousand years they have kept us from understanding these and our place and purpose in them. As with our own teachers, these modern Orientals hold up to complacent humanity these false securities, instead of teaching it its own responsibility. Relieved of all this, it spends its time buying and selling something until its buying and selling gets it into war, and the “guides” and “saviors” cannot stop it.

These great beings are supposed to be already perfect—on this first human plane. How did they accomplish it without experiencing life on the three higher planes, yet to be? “The Adept is beyond any need of reincarnation; all experience which civilization can give him, he has already gained; he has ‘wrought the purpose through of what did make him man.’” This reminds one of the pious deacon declaring in prayer meeting he was “ready to enter the pearly gates.” All men today are but tentative *man* and a trillion years will not suffice to perfect him. How then could past experience do it? All civilization thus far will be classed as barbarism, a few thousand years from now. What we need just now is such knowledge of Creation and its process as will put an end forever to such teachings.

Today, there is a stream of such teachings coming from oriental “Masters” who spend their lives meditating on alleged divinity, instead of doing something to create it. Could they by such meditation bring to us that truth that would set us free from error, their meditating would be justified and they would indeed be “Masters,” but they bring to us only the falsehoods of the Planetary Night. Not one of them can reach beyond this to the truth as it was known in the Planetary Day. As with ourselves, they have lost the key to their own scriptures, and so are “masters” only of the letter of a lost and forgotten language. Nevertheless, they are sought after and believed by Occidentals so metaphysically ignorant that any one with even a little wisdom-knowledge seems to them a “Master.”¹

There is only one hierarchy we should be concerned about, and that one is right here on earth—the graduated life of the four major planes and their group-soul. This is as far as evolution has gone to date, and therefore there is nothing beyond it, divine or otherwise. All manifestations of wisdom-consciousness that have appeared on this

¹ It was “Masters” such as this that H. P. Blavatsky contacted, and, believing they knew the truth, accepted their interpretation of the *Book of Dzyan*, hence the supernaturalism of *The Secret Doctrine*. We do not wish to disparage her, however; she did a mighty work and the entire Occident owes her a debt of gratitude. Unfortunately Western man is too busy with the mudpies and go-carts of his adult childhood to be aware of it.

earth are of this 4th human plane, including those that gave us the teachings attributed to Christ and other "world saviors." Our ill-informed metaphysicians place such beings on the 6th major plane (not even existent today), and so perpetuate the ancient errors. Our teachers, you see, are all exponents of ready-made souls and hand-me-down egos. Unfortunately nothing in Evolution is ready-made or handed down; all things must be made and handed up; that is, stored up in the human group-consciousness. This is the real meaning of that statement about *laying up treasures in heaven*, the planetary planes. Here they re-manifest in succeeding generations the wisdom content through organisms genetically pre-determined for such expression. The natural ingression is what we have hitherto called "divine inspiration," "revelation," and the like. All wisdom gained by this method is but the distilled essence of race knowledge, hence prior to and greater than that of the individual. For this reason we believe it must have been "revealed."

The source of all knowledge is experience, and the individual's *a priori* knowledge is but knowledge *a posteriori* to racial experience sometime, somewhere. As this includes the race's moral experience, it explains Kant's "Categorical Imperative," "the moral law within." The trouble with this moral law today is that it is not imperative but only a pleading, entreating antagonist, neither master yet nor willing servant. Indeed, it must become more than imperative; to play on words, this "categorical imperative" must become a categorical infinitive; that is, the sum and whole of our being. The one is intrusive, the other, inclusive; the one implies an opponent, the other, at-one-ment. When the inner self similarizes the outer self, there will be no need of an imperative; the moral infinitive will be all in all, neither commanding nor obeying, but simply being. "For the Lord himself, having been asked by someone when his Kingdom should come said, When the two shall be one, and the outside as the inside," to quote the Apocrypha.

In a simple and premature way we have a case of this in that much misunderstood experience known as "conversion"—complete dominance by the moral *inner* of the nonmoral *outer*, when genuine. This, however, is not the work of nature but of the individual, and more the result of foolishness than wisdom. The individual has led a spiritually foolish and dissolute life, resulting in "a house divided against itself"—the *outer* and the *inner*. The conflict between these two produces wretchedness. As soon as the conscious mind, the link between, recognizes the mess it has made of life, it seeks escape, and finding none in the *outer* turns to the *inner*. This extremity of the mind is the

soul's opportunity; it presses its case, it pushes itself forward, gradually overcoming the outer man's resistance. Eventually it triumphs and the man finds peace; the house is no longer divided, but one, the *within* having also become the *without*. Here the individual's whole attitude changes; he *turns about*; he walks in the other direction; in other words, he is *converted*. Due to our lack of self-knowledge, religious ideologies always play their part in such a conversion, yet neither God nor Savior has anything to do with it. Believers in Christ attribute it to him, but deniers of Christ also experience it. It is but the outcome of a conflict between our two natures, higher and lower, and but for the foolishness of the latter never would have happened. Only the foolish need conversion, and only the foolish experience it. Wise men are never converted, and neither will a wise race be. When we have adequately qualified the *within*, morally and spiritually, it will absorb the *without*. This accomplished, "conversion" will be found only in the musty files of a long-forgotten past.

THE WORLD SOUL

Both philosophers and metaphysicians write much about the "World Soul," but apparently they do not know what the "World Soul" is. They write of it as though it were a prehuman and immortal entity, a Cosmic Soul, of which the human soul is but a reflection. In this resides another guiding, governing intelligence above and beyond nature, the "Oversoul" of the transcendentalists. The truth is that this world a billion years ago had no soul, but only auric energies—Anima Mundi, whose Animus Dei was the soul-less genetic principle—planetary energy and consciousness. And but for man it would have no *moral* soul today. Thus contrary to all teachings and beliefs, man gives soul to God, and not vice versa. The great tragedy is that the teachings have concealed this fact from us.

Like the human soul, the World Soul is astral and mental matter *now* qualified by epigenetic consciousness and biotic energies; what we have been calling the planetary group-soul. This is the "Oversoul," the "Hierarchy," and the like. *In toto* it is made up of plant, animal and human group-soul qualities, the latter being the moral and intellectual part of it. This is man's contribution, and by it he endows his world with a moral soul. There is no other way.

We all recognize the contribution to the racial soul of our geniuses, Plato, Aristotle, Newton, Shakespeare, Beethoven, DaVinci, and many others. How greatly they have enriched human consciousness! Well, the nobler part of this World Soul is but the contribution of all the

great of all the ages. This is the *world's* "higher psyche." But unfortunately the little, the ignoble also contribute to it, and this is its "lower psyche." Every thought and word and deed is registering in and qualifying this human bank account. This being so, we should ask ourselves this question: What am I contributing to it, good or evil, truth or error, rationality or foolishness? We should also realize that we are manifestations of it, and therefore, as it is, so we are. On the evolutionary side, this World Soul is the "above" and we the "below," and so the old Hermetic doctrine still holds.

We cannot all be great and thus contribute great artistic and intellectual qualities to this *fund for the needy*, but none of us is so small he cannot contribute such things as love and kindness. They may not get us much among our associates, but, with this broader concept of the whole, we know we are doing something for the human cause, and also the planetary. This is true greatness—service regardless of reward. It is also true responsibility; not just that common kind rendered to home and family, employer, and so on, but a mature, enlightened responsibility, the difference being just that between *to* and *for*. A child is responsible only *to* its parents; as it matures it becomes responsible *for* things. So with the race. Today, it is like the child, responsible only *to* some world above; with maturity will come responsibility *for* this world below. Are not its present conditions due to our irresponsible tenancy of it? They are, and to get rid of them we must realize our responsibility for them. With maturity will also come a change in our concept of soul welfare. Today, we think of this only in terms of our own personal soul; when we grow up we will see it in terms of the World Soul. This should not be hard to teach. Even the most ignorant know that their own welfare depends on the welfare of the state. From this it is but a step to the realization that the welfare of both depends on the welfare of the World Soul.

Races also have their group-soul within the World Soul, peculiarly characterized by their own race thought and achievement. This is the basis of Chinese ancestor worship, and while worship of any kind is foolish, the Chinese are uniquely justified in their homage, for their *honorable ancestors* left them a noble heritage—an innate culture, a wisdom-consciousness the younger races cannot comprehend. Why then should they not respect its source—Confucius, Lao-Tze, and their kind? For centuries now they have been passing through a racial *pralaya*, or rest period; they are therefore subjective and introverted, they cannot explain themselves, their sensitivity, their nonaggressiveness, and so on. Thus while knowing themselves culturally superior, they have to suffer the indignities of the aggressive extroverts. (Since this was written—

the first edition—they too have become aggressive, but it is only the sleeping giant waking from his long *pralaya*, and still smarting from the wounds received while he was yet asleep.) These were made by the extrovert, Western man, and now he must pay for them. Having no philosophical ancestors, he has no thought for the world's soul, but only for its gold. As far as he is concerned, the world can stay as its Creator made it, quantitative only.

The trouble with this trouble-maker is his content of consciousness—nine-tenths material facts and one-tenth spiritual error. And what is there in these to lift him above material things? Only a literal and sterile mythology, which begins with personal divinity and ends in universal savagery. Little wonder he lacks wisdom-consciousness and responsibility. Consciousness is the evolving and hence the saving factor; to spiritualize itself it must think of things beyond the material.

Recently, advanced thinkers have been urging the Church to substitute the element of good for a personal God; in other words, make the good personal instead of its alleged source. Naturally this is a shock to the religious mind, which sees no substitute for obedience to a personal authority. But we will never be good as long as we are obedient; obedience is coerced badness, and as long as badness is restrained only by coercion it is not goodness. The only goodness worthy of the name is the goodness of greatness, that inward greatness that will not stoop to the small and mean because it cannot. This comes only from a recognition of the superiority of good over evil, and of this the ignorant are incapable. You cannot expect the ignorant soul to be morally good for a promised reward hereafter; it must be here and now. Here then is the place for personalization, the human not the deific, the welfare not the source.

To make a personal and sternly moral God the source of all good is to make it exclusive and unattainable to the morally bad; to make it impersonal is to make it inclusive and free to all. And this it is, as nature made it; it was religion that shut it away from us. The free and inclusive source is the World Soul, man-made and available to all. You do not have to be morally qualified in God's sight to partake of it; it is but a matter of affinitizing self with source. What we need then is a metaphysic to teach us how; also something to teach us what good is. All good is not moral good; knowledge, wisdom, truth, ability, are also good, and this kind of good appeals to the morally bad, for it represents power, success, achievement; and once they learn the key to it they will trick themselves into goodness and self-liquidate their badness.

Our moral teachers tell us we should lift our hearts and minds to

something, but being ignorant of source and origin they have only a name for it; they call it God. But they have not conditioned us mentally to use this source, or even want it. And now, appalled by a world in chaos, they tell us that man has tried to live without this God and has failed; what they are really saying is that man has tried to live without good and has failed. The primary reason is because of the repugnant source of good they have to offer. This scientifically enlightened age just doesn't like religion's God, and that is why it has left the Church. It does not want to hear that "only God is good," and only the goody-good can share in it. What it wants is a practical source of good and a this-world reason for being good. And this the World Soul offers. The only extraneous source of good available to us is within the earth's own auric belt, created by life and placed there by death. As our organism is affinitized with it we can draw upon it according to our faculties and forces. Of these things religion knows nothing; it is but that ignorance of Reality born of the Planetary Night, codified by priests and sanctified by "the children of darkness." We therefore respectfully suggest that for this supernatural and undemonstrable God of religion, we substitute this perfectly natural and demonstrable "World Soul" of philosophy.

Such a concept of the source of good—and our responsibility for it—would do away forever with the hate and warfare engendered by the older concept. We simply could not kill one another to prove "our God is better than your God." Since the World Soul is the source of all, and all contribute to it, there's nothing to fight about. Furthermore, we would realize that peace is possible only when we make this source of all benign and merciful. This would also put an end to the tragic waste of time and money, energy and effort spent on institutional religion. Little do we realize the extent of this; we only suffer from it. In the last two thousand years, millions of people have spent a lifetime preparing for the priesthood, preaching sermons, performing rites and ceremonies. Still others have labored in building churches, cathedrals, mosques and temples—and all to an unknown God. And what is worse, to an unknowable God, because unreal. And what has it got us? As this institution increased, morals declined, the death rate rose, and intellectual darkness spread over the world. And so it is today. Its mentality is that of the Dark Ages and its influence is ages of darkness. Go to any country where it dominates, and there you will find poverty, disease and superstition; go where it has sunk to a mere social adornment and you will find moral, social and intellectual progress. Indeed, just to the extent that a nation frees itself from religion's domination does it make progress.

Think not then that you are committing a mortal sin when you renounce the religion of the churches; you are merely helping to make the real thing practical instead of theoretical. Neither are you jeopardizing your precious soul; you are saving it from ignorance, the race's jeopardy. Lao-Tze and Confucius, Buddha and Socrates had no religion and no church; they had a way of life, an ethical code of conduct. The gospel authors tried to present Christ as a "way" also, but the priesthood made it another way, a way to power and authority. What we need is an ethical secularism like that of the wise ones—and it is coming. Cyclically, history repeats itself. In the past two thousand years the Western world went through a period similar to that preceding the aforesaid great ones, a period of religion and ignorance. This ended in agnosticism and enlightenment. As yet we have only the agnosticism, the enlightenment is yet to come. Nevertheless, "it's in the stars." The ancient wisdom is coming back, and nothing in heaven or on earth can stop it. "The most powerful thing in the world is an idea whose time has come," said Victor Hugo.

Are we then to dispense with all the moral and social welfare the Church stands for, if nothing else? Of course not; this is what is left when the false and the fraudulent is removed. And this is what we need: good, not God; truth, not tradition. These are the realities, God and tradition but the false *persona* religion put on them. The Church is a highly organized institution; our clergy are peculiarly qualified for social-welfare work. In spite of their absurd theology, their hearts are right; they do desire to save our poor, benighted souls; then let them learn what the soul is and how to train and develop it. In this, perhaps, we can offer a few suggestions.

THE SEVEN-YEAR PERIODS

Ontogeny Repeats Cosmogony

One of our basic premises is the four planetary planes and elements. Another is the acquisitive nature of the organs and their correlation with the planes. We have also mentioned briefly the seven-year time periods in the growth of the individual. We would like now to bring these all together and apply them. Why we have left this to the chapter on the soul will then be apparent.

We are all aware of these seven-year periods in life—birth, seventh year, fourteenth, twenty-first, and so on, but few understand their cause or purpose. Yet is it not obvious that they are due to sequential organ development and function? The connection between the seventh year

and reason, the fourteenth and emotion, sex, puberty, and so on are the obvious ones; the rest have to be studied.

All metaphysical and a few academic schools base their educational systems upon this seven-year sequence; they seem, however, to have difficulty with the periods. Some consider the time from conception to birth as a definite period; others, starting from birth, make the years from one to seven correspond with the etheric element, then find that the seven-fourteen period does not at all correspond with the astral or emotional period, which we know is from fourteen to twenty-one. The confusion is due to the fact that our teachers do not think in terms of organs; they overlook the very first one, namely, the stomach. This is the organ of the first seven years and the first or physical plane. The others begin only after the seventh year. An infant is an organism with organs complete and perfect for its stage, but the functions of all those correlated with the planes, save the first, are latent.* These things understood, let us see how the process works out.

PERIOD	PLANE	ELEMENT AND FACULTY
1. Conception to 7th year	Physical	Food, digestion
2. 7th to 14th year	Etheric	Vital force, reason
3. 14th to 21st year	Astral	Desire, emotion
4. 21st to 28th year	Mental	Intellect, judgment
5. 28th and on	Higher mental	Wisdom, spirituality

And why do we stop here? For the same reason we stopped at the 4th planetary plane and element—because this is as far as Evolution has gone, to date. All other systems tell us there are 7 periods and elements in human life because there were 7 of these in Involution and, inferentially, Evolution. But we do not insist, for the sake of a theory, on what we cannot find in nature; we look instead for the reason for its absence. We have found no 5th plane, period or element in either man or nature; the 5th in our list is but tentative and of the future. There are, of course, mental changes after twenty-eight, but we are dealing here with organismal changes.

These seven-year periods are not, of course, so definite as our list implies; they overlap and vary with individuals and races. With some, the period of puberty begins long before the fourteenth year, and that mental maturity or "majority" of twenty-one is sometimes complete at eighteen or nineteen, twenty-one being more a matter of law for the laggard's sake than of biology. Here the mental organ, the brain,

* See Diagram, p. 129.

should be fairly complete and ready to lay hold of the mental element in nature.* Each of these periods is receptive and absorptive, what is received and absorbed becoming the basis of expression in the next. If then we would have great expression in any period, we must consider well its precedencies. Had any one of the planetary periods, or elements, been defective, such life as ours would be impossible.

I

We always think of birth, like death, as something that once experienced can never be repeated. According to our theory, we die several times; so with birth. We are born not just once but four times—physically, etherically, astrally and mentally, death being but this process repeated. Over the first birth we make a great ado, but far too little over the others; in fact, they occur unnoticed because we lack knowledge of their significance.

The first, or physical, birth is but a transference of the organism from the maternal environment to the planetary, the biologic process continuing. Now in respect to the physical, the all-important factor during the maternal environment is the elemental one of sustenance. This is therefore the all-important factor during the first seven years of the planetary environment. And nature has so ordained it. The organ of this mainly physical period is the stomach—as every parent knows. The focus of the will is also here—as every parent knows, a purely biologic will. This is only natural. The child is born an organism, and that organism must grow and prepare its organs for their functions, a purely physical matter. What mind this organism has is wholly subjective, and this subjectivity is not its own; it isn't even human in the adult sense of the word; it is animal and subhuman. We often say, "A child has no mind of its own," and for once we are right, but we do not recognize the limits this implies. We go far beyond these and indoctrinate it with ideas it cannot comprehend. Being instinctual and animalistic, modes of human conduct must be taught, but little else.

As the child till seven has but little reason, less imagination, and practically no morality, it is shockingly cruel. As with comprehension of ideas, awareness of feeling in others has not yet developed, and so cats' tails are things to be pulled and butterfly wings, to be torn off. Not much evidence of soul qualities here, is there? And why should there be? At a similar stage the race had none, either; we were human animals and the child is recapitulating that stage. Today we are more

* See insert opposite p. 130.

than animals but it takes nearly 7 years to reveal it and 7 more to prove it. We are not therefore born "divine souls," nor are boys and girls "little men and women"; they lack utterly certain adult qualities—reason, judgment, kindness, responsibility, etc. These are the epigenetic and human superimposed on the genetic and animal. As the child must pass through the latter first, its training should be more of the nature of curation than salvation—the word means animal training. To be sure, a child is sweet and lovable, but so are all young things; it is part of nature's survival tactics. The infant is helpless and must be cared for, and so it is made appealing. To this end the female is psychologically conditioned to respond. Furthermore maternal love is a vital necessity at this point; it is a conditioner of the animal psyche. The parent should not expect love in return, however. Love between parent and infant is wholly unilateral—and in passing, let us realize that that love between man and God is of like nature. Man is the only being who possesses love and it radiates in all directions.

The element of cruelty is not limited to the nonreasoning period; it is within us always, but as the soul grows it is submerged and controlled by the subsequent higher qualities. But suppose no higher qualities are allowed to grow; suppose the child is treated with cruelty instead of love? Under such nonhuman conditioning, the animal cruelty remains dominant; as the child matures it may become a sadist or even a killer. We little realize the evil possibilities of this, but the dictator does. He takes the young at this stage and, by teaching them that cruelty is a virtue, turns them into instruments of destruction. When the manhood of a nation becomes such, extermination is but a matter of racial welfare. We talk much of peace and civilization, but if these be our goal, our first and foremost task is the eradication of cruelty in human nature—and the child is the place to begin.

Just as in the evolution of life itself, so in that of the individual, ruthless, elemental energy comes first, and consciousness later, that is, *epi-consciousness*. This is the eradicator, the human conditioner. To do its work effectively parents must be enlightened; they must have knowledge of the whole of Creation—the nature of Causation, the purpose of Evolution, the origin of qualities, and so on. But here, alas, we meet another dictator—the religious, as ignorant as the political. Instead of seeing the child as a product of savage nature that must be civilized, it treats it as an immortal soul whose one requirement is to be "saved"; and saving it consists of mental indoctrination of religious fallacies. These do not develop consciousness, nor do they eradicate cruelty, they only give it mental focus—hate, bigotry and prejudice. "Give me the child till it is seven and then you may have

it," says the Catholic Church. Good psychologist that it is, it knows that the child's mind in this period is purely subjective, and hence amenable to hypnosis. It uses this precious time, therefore, in hypnotizing it into Catholicism—a mental strait-jacket from which only the most powerful intellect can escape, and then only at the price of mental and emotional anguish. It's a sorry religion whose advocates must stoop to child hypnosis for success. That a high percentage of our criminals come from this low percentage element shows clearly that this hypnosis is mental not moral. And the Protestants differ only in their zeal. They too must save their "infant souls"—how very appropriate! "Infant souls" we all are, and that's the trouble with our world.

The task of infant things is to grow; then why not spend some time on growing souls as well as saving them? They are not "lost"; they are only little. Their shepherds, however, are not interested in soul growth, but only in Church growth, hence the indoctrination. The only effect of this is to make the soul immune to new ideas and incapable of original thought. If this generation cannot accept the new ideas set forth in this book, it is only because it was in its childhood made allergic to truth and predisposed to error—"conditioned" like Pavlov's dog. If such conditioning were of truth, then the sooner the better, but it is not truth, but delusions born of misunderstood occultism—Bible-garble.

The mind is of tremendous importance, but children today are mentally crippled before they are seven years old. Little wonder then there are so few philosophers in the world, or that philosophy has failed. With old fallacies for a mental content, new ideas are impossible. For this mental condition we cannot blame nature, bad as she is morally, for nature delivers us mentally uncontaminated. This part of us then needs nothing except the truth, which is *right* knowledge of reality. By this means *right* consciousness is developed, which, in turn, is the means intended to control that part of us that is wrong, morally, namely, our animal energies and instincts. Inscribing false doctrines on this unwritten *tabula rasa* is a perversion of this process, a wholly uncalled for injection of psychic disease germs into the mental blood stream. Because of it we become "carriers" of falsehood from our childhood up. What mental heights might we not attain, could we but start with truth instead of error.

The morality of religion belongs here, because it is necessary to control the genetic's nonmoral constructs, but the philosophy of religion belongs to the fourteen-to-twenty-one period and on, when the individual has reason and can therefore bring analysis and judg-

ment to bear upon what is offered as truth. This would be the sequence, were truth the objective, but as propagation of the faith is the objective, truth is inconsequent.

Until the child begins to think for itself, the simple, common truths of nature will satisfy its curiosity about life—a very delicate subject today. When the child asks the inevitable questions, *Who made me? Where did I come from?* the parent blushes and replies, *God made you, and the stork brought you.* This is not parental wisdom shielding childish innocence of sex; it is pretense shielding parental ignorance of Causation and Creation. As with love, the sense of delicacy here is wholly of the parent. The child is not offended with the facts of life, because what feels offense is not there yet. What the parent needs is an intelligent method of instruction; and what better method could there be than the true and natural one offered by our theory—seed, growth and organism? Show the child how things grow from seeds planted in the soil. This it can see and therefore accept. Then tell it all things grow from seeds, itself included. It may ask “where” planted, but not likely “how,” and thus the biologic fact without the act can be explained. When later the child begins to wonder about the world and its creation, it will be ready for the cosmic fact—it too came from a seed.

Psychology also enters here. The mother naturally wants her child to love her. Then give it a reason for doing so; tell it how long and tenderly she cared for this seed before it grew and blossomed. Here we wonder how many mothers realize that this care is not physical only, but psychical as well. This is the still disputed subject of prenatal influence. On this our experts are divided, chiefly because they do not recognize all the factors involved; they do not see that there is more to gestation than physical embryology.

The building of an embryo is strictly a genetic work, and we have said that the genetic does not accept epigenetic qualities. Where then is the connection? To understand these things we must again include the metaphysical elements, particularly the astral and mental. These are the seat of desire, feeling, emotion and ideation, in other words, the soul; and according to their nature in the mother, so their influence upon the child. During gestation these elements in mother and child are in complete rapport; in fact, it is from the mother the genetic draws these elements prenatally; the child's own organs drawing upon them planetarily only after birth, and then sequentially. This being so, the mother's desires, emotions, aspirations have a dynamically qualitative influence on the energetic elements of the foetus. We often hear of cases where the child becomes what the mother longed to be.

All great men pay tribute to their mothers, and great men are pre-natally conditioned for greatness, mentally and emotionally as well as physiologically—chiefly cerebral. The father's contribution is mainly the latter. As this determines brain structure, his contribution is mental. Would it be putting it too precisely to say that intellect comes from the father but soul from the mother? The organ pre-disposes, the soul post-disposes. In the interplay of these two factors lies the status of the offspring—also the race during a masculine or feminine cycle. And now if the maternal influence is of such vital importance, what is its collective influence today, absorbed in and desirous only of material things? In the next chapter, on *egoic* self-interest, we will have something to say about this bundle of self-interest, and why not? Throughout this work we have belabored man, but man is a generic term and it includes woman. And so to understand the human problem we must know both sides of the subject.

Now even the psychological influence does not explain all; we know that morally bad children come from morally good parents, and vice versa; we know that dominant characteristics in the parents may be wholly absent in their children. There is, for instance, a case on record where two Ph.D.'s had a physically deformed and idiotic child. This unpredictability is due to the complexity of the human manifold involved—good and bad gene combinations, dominant and recessive characteristics, atavism or throwback, group-soul contacts, the capacity of the organs to use them, education, environment, and so on. Such factors are much too complex and as yet unknown for human prediction. Lacking such knowledge, our metaphysicians resort to "reincarnation" and "karma" between lives, wholly unnecessary with knowledge of genetics and these complexities.

There is no such thing as invariable inheritance, racial or individual. On the whole, however, like produces like; heredity counts and so does breeding. If they did not, why do we bother with them at all? Why not let God and the divine ego handle it all? Because we know in our hearts we cannot, and so we do what we can to improve the human strain. What we need for this is knowledge of origins, geneses and categories—seed and organism, genetic and epigenetic, psychogenesis as well as physiogenesis, individual soul and group-soul, planetary substantives and organ affinitization, and so on. When through intercourse an organism is produced, parents think they have created a body endowed with a soul; why, this is only an essential detail in a vast complexity of which they know nothing.

While pondering on the seed and its product, the mother might learn something else about the soul. We said there was but one biology

and it covers all life. Now what soul qualities are there in the seed of plant and animal? None whatever; why then should there be in the human seed? This is the genetic, and it consists only of creative consciousness and energy. This only is present at conception and throughout physical foetal growth. It is the Life Principle but not life; it is the creator of form but not of soul. Soul is qualities, and wholly epigenetic; and just as these qualities developed after the genetic emerged from the planetary soil, so do they develop after it emerges from the human soil. Our list of the four periods is but a human recapitulation of planetary Evolution.

The preceding paragraphs may throw some light on the still unsettled argument—heredity versus environment. Each of these has its proponents, and both claim too much territory, due to lack of knowledge of geneses and categories. Our idea may again be oversimplification, so we'll state it only provocatively. Heredity is physiological and morphological only; environment is psychological. Acceptance of it depends upon knowledge of the predisposing nature of the organs and the totality involved in *environment*. The former includes brain capacity, the latter, all influences prenatal and postnatal, and together they constitute our genetic and epigenetic.

2

Now after the energies escaped from the planetary soil and formed the etheric or vital plane, the genetic's first work was the creation of purely vitalistic forms—biotic atoms, viruses, and eventually plants. This is the latter's plane and kingdom—vitalistic, not moralistic. Now the human process is of like nature. As the seventh year is reached, the second acquisitive organ begins to function, and the child's own vital body to develop. A child from seven to fourteen is in more ways than one an ethereal being. We know it lives in a strange, ethereal world of nymphs and fairies—fantasies if nothing more—and the reason is that this is the racial and planetary stage it is passing through. Here its will is functioning in its vital body and we know the result—the little animal is now a wild Indian. Still lacking the restraining qualities of adult soul, this still biologic will is strong and rebellious, and now the parents, fearing for the moral future of their wild Indian, decide to break his will. The result is that the future adult has no will; he becomes a "yes man" and a Casper Milquetoast. The will should never be broken, for it is the mainspring of life, the will to be and do, the spirit of the man. Right training, right focusing

is what the will needs, and this seven-to-fourteen period is the appointed time.

Long before man had a sense of ethics and morality, he *felt* the beauty of the sunset and of the starry sky at night. Thus the æsthetic sense was first. It should therefore be first now. In the seven-to-fourteen period the child should be taught the love of the beautiful; it should be trained in poetry, art, music, fairy tales and the great epics; all things, in fact, that develop the imagination. Imagination is consciousness creating in mental matter. Here it is free from the limitations imposed upon it by physical matter. It can build what it wills, but what it wills is determined by the content of consciousness. Let this be of the great, the good, the beautiful, and its morals will take care of themselves. Morality based on religion is but fear-engendered conduct; based on æsthetics, it is transcendental inclination. Our moralists today are greatly worried about the criminal inclinations of our modern youth, but what are criminal inclinations but *misdirected* will—the will to be, to do, and to possess? Every human being may not be capable of moral rectitude, but every human being is endowed with some kind of ambition; if you can get hold of this, inspire it, train it, reward it, you have saved the individual for society, for the attainment of its goal means success, the one great human objective. What time or inclination for crime had the youthful Edison, for instance? None whatever, because his ambition was for great and worth-while things. Right direction of youthful ambition would do more to solve the crime problem in one generation than religion has done in twenty centuries.

But what is ambition? It is mind-focused desire, the specific objective (what you want to do) being determined by genetic brain formation and epigenetic soul formation. The tragedy of the masses is that in them neither of these has been creatively accomplished. Thus they have only desire, untrained and unfocused, the inevitable result of which is frustration and emotional suffering. This is the greatest source of unhappiness; therefore it behooves us to understand it.

The first thing we must learn about desire is that it is not merely a human element but planetary; it is life's dynamic, and the main-spring of its evolution, our human desire, being but that part of it that animates man. Now this dynamic must endure and bring about the entire progress of life's future; it must meet and conquer the planetary environment to the end of time. This being so, were it completely satisfied in man today, it would mean that its future potential would be nil. There is little danger of that, however; nature, working on the broad scale, has no intention of satisfying our desires today. And, as we said, desire unsatisfied is emotion, hence emotional

suffering. Racially we are still young, and in us this dynamic is so great and consciousness so small that the individual is but the *pro tem* victim of his place in Evolution. If then you are such, try to realize this. No doubt you feel at times peculiarly victimized, and so you may be, but you are not being persecuted. You are merely experiencing life, as is; your suffering is not unique; it is but your part in the suffering of life. From the strictly personal viewpoint, the fate of some is monstrously unfair—the intelligent poor, the social outcast, the innocent accused, and even imprisoned; and for this they blame their fellow men. They should look to more primal causes; they should weigh *theos* with pathos. That done, they would realize that they are not just victims of cruel men, but unfortunate participants in “the martyrdom of man”—a truth that every intelligent convict must learn lest he go mad.

And are we not all convicts, “O burning, beaten, baffled soul”? We are, and so if we would meet “the slings and arrows of outrageous fortune” bravely, we too must learn this truth. But truth is unpleasant, and so, instead of being fortified from our youth, we are psychologically conditioned by home and parents to suffer the rest of our lives. We are shielded from all discomfort; our every desire is satisfied; in other words, we are trained in escapism and moral cowardice. The result is sensitive, egocentric souls without understanding of life or our human part in it. Thus coddled by home environment, we step out into a world environment completely antithetical—hothouse humans transplanted to the jungle. And then we wonder why we suffer emotionally. Today, the whole race is suffering thus, and without knowing why. It does not see that its way in peace is a violation of nature’s will. It has become a comfort-seeker in nature’s battlefield; therefore it must suffer sometime—and that sometime is war. Just to the extent that we concentrate on comfort in peace will nature blast us with pain in war. The reason is simple: our sentience is still only astral, not mental, and so we are aware of pain and suffering only when under our own skin. Comfort unconscious of adjacent misery is not civilized sentience.

Much of the suffering of childhood is due to this adult inability to sense nonphysical pain. Because nothing is wrong with the child, physically, the parents assume that all is well with it. Yet all may not be well. Worries, fears, anxieties may be torturing the child inside. Conditions at school such as race prejudice, low marks, teasing by schoolmates may cause psychological disturbances. Once in the teens, the child may have an emotional experience jokingly referred to as “calf love.” This can be a serious matter, and one not to be laughed

at by Elsie and Elmers. The child, particularly the sensitive, subjective type, may suffer intensely from these, and the parents be blissfully unaware of it.

Just here there comes to mind another example of thoughtless cruelty on the part of adults who should know better. I refer to the classroom I.Q. tests. These intelligence tests determine introverts and extroverts but not intelligence, nor talent, nor ability. The introvert is the subjectivist; the extrovert, the objectivist; the introvert is the thinker; the extrovert, the doer. The one draws upon his inner faculties; the other upon his outer. This subjective-objective division is very pronounced in children, and because they lack understanding of it our educators are committing a crime against the growing child. They subject all children to a standard test based on objective perception, and brand the subjective type as "backward" because they do not equal the objective. And yet all superior genius comes from the subjective—the poets, artists, philosophers, and so on. The subjective child is scarcely aware of the objective world; he is living within himself. The objective child has little within, and so lives wholly in the without. He is keenly aware of the world around him and so can "answer to the purpose, easy things to understand." His I.Q. is therefore high; he is smart, yes, "smart Alec," and will make a good businessman, lawyer or politician, but he will never write his name among the immortals. The subjective child, on the other hand, is not at home in the objective world, yet, being a child, he cannot explain this; he cannot tell you why he does not know the things the smart little extrovert knows. His mentors therefore call him "stupid," but when he later turns from his subjective world and lays before their wondering eyes some marvel of the soul's creation, they call him a "genius." Such were Edison, Newton, *et al.* Each "a dull little boy" at school, but what did his sharp little classmates do compared to him? Thus as tests of intelligence these intelligence tests are worthless: they are not of the soul but only of the mind. Yet it is the soul that feels, and when classified by its undeveloped mind's response to an unfamiliar world, it feels hurt and humiliated. Such tests also reveal a shocking ignorance of the soul on the part of our educators. Objective knowledge should not be expected of or forced upon the subjective. Their contact is with the *within*, the cramming of the *without* breaks the connection. The result is that genius dies in the classroom. This is the crime of our practical, marketplace education, and not the teachers' alone but humanity's as well. What we need is an I.Q. of its intelligence. Supposing we make a blind stab at it. Our data is faulty and unworkable, but it might give us something to think about. In these

tests, the intelligence quotient is arrived at by dividing the mental age, previously determined by tests, by the actual age, the result then multiplied by 100. Suppose we assume the twentieth century, with its constant warfare, represents the race's mental age. Let us now divide this by say 20,000,000 years, its actual age. The quotient, even multiplied by 100, should make us blush.

It was Plato who said, in words to this effect: A young man could be a poet, musician or mathematician but never a philosopher. The reason is obvious. The philosopher is an intellectual, and of the subjective type. As the intellect is the last and highest attribute, the genetically predisposed to philosophy and metaphysics must wait for complete mental maturity. As this comes only late in life, he may live for years in a state of doubt and uncertainty; he may not even know what he wants to do or be, not because he lacks ambition or ability but because, being predisposed to the mental world, he lacks interest in the physical. The little material successes others strive for have no attraction for him. In the meantime, he will probably live in obscurity and want, and sometimes be pitied by successful morons so ignorant they cannot even discover he is intelligent.

Strange, isn't it, that we cannot mentally recognize another's subjective possibilities? For that other to make himself known, he must produce something objective and concrete, something we can recognize through our five senses. If this is impossible, he remains unknown. This mutual isolation of souls is a tragic thing, due only perhaps to our present place in Evolution. Perhaps we'll know each other better when the aforesaid *outside* becomes as the *inside*.

3

In the fourteen-to-twenty-one period the organism is developing its own astral sentiency, what it had before being mainly animal, which accounts for its aforesaid cruelty. Here in this adolescent period its cruelty manifests as carelessness, destructiveness and irresponsibility. Unless trained otherwise, the adolescent has no regard for either property or propriety. Incapable of mature reflection, youngsters just accept their parents' toil and worry over them; with never a thought, they blithely go away (even to war) never realizing they may, perhaps, be tearing someone's heart out; they do not write; they come not back. Appreciation, realization come only with the years—and then, perhaps, it's too late. This is part of the immaturity of youth, as much a matter of feeling as of knowing, thus not just due to lack of intelligence but to lack of soul completion—the requisite qualities are just

not there yet. I trust you will draw the spiritual inference of this, and also the racial parallel. In dealing with consciousness, we said its development was an involving process, and that its evolution consisted of its subsequent expression. So with the race's consciousness and that of the individual; and from their present expression we must assume the intake was not very wholesome.

As we approach this third period, the sex glands begin to produce their own secretions. Elsewhere we said this seems out of place, since the genetic principle is first, but we all know this *first* genetic is parental. In the offspring its own genetic now begins to function; this is puberty, the beginning of sex, sex-love and adult emotion, therefore the time for proper training and instruction in these—a problem that today is left pretty much to the street and the clubhouse. Due to false moral teachings, the subject is almost taboo between parent and child. Religion has always shrouded sex and procreation in mystery; it has even forbidden instruction in these things. Yet how otherwise can the ignorant be made to realize their moral and social responsibility? Fear of hell and divine disapproval won't do it. No, but knowledge will. One look at a syphilitic infant will do more to restrain a prospective husband than all the precepts of the ages. During this third period, every boy and girl should have indelibly impressed upon them the knowledge modern biology and medicine affords. "If every man or woman, boy or girl could realize that within his or her body there are granules within the cells which are forever impressed with the character of their daily life, and that of the future health and happiness of their children's children and theirs they hold in sacred trust, they cannot help but be impressed with a deep sense of solemn responsibility so to order their lives as to transmit this biological trust to the succeeding generations free from physical or moral taint," says A. T. Lamson. We have said that the moral does not enter the genetic consciousness: nevertheless, the genetic crippled by the ignorance of the epigenetic cannot produce desirable organisms. Germs and poisons can enter genes, if morals cannot.

Today, science has made possible knowledge not only of the consequence of venereal diseases, but of all reprehensible conduct, yet what does yonder loud-mouthed moron, drinking, fighting and fornicating, know about it? Nothing, because in his formative years religion deprived him of the restraining influence of scientific knowledge. If we would throw away our false theology, and recognize the obvious fact that Causation itself is genetic in nature, sex would not be the one subject about which knowledge is withheld because of divine dis-

approval; it would be treated as just another problem, like disease germs, the nonmoral genetic made for the epigenetic to solve.

Sex is not something that can be forever concealed from youth; it is a self-revealing process, a stirring of creative forces that will not be denied. It is, on a minute scale, the Creator again awakening from his long *pralaya*. The end of the first three seven-year periods, i.e., twenty-one, represents the apex of this physical energy, and you will remember we said this was the case with the planetary energy in both Involution and Evolution. Thus the one law governs all. During this period, the development of energy (a sound body) is more important than the *doctrinal* development of the mind, and nature, in spite of us, asserts her rights. Youth wants action, not doctrine; do, not don't. Nevertheless, this energy is the great moral problem; mischievous but innocent until the individual's genetic begins to function, it then becomes the devil in us—*Deus inversus* again. Against this devil our moralists are forever inveighing, but as to the means of controlling him they haven't the faintest idea, save repression ending in neuroticism. Character building is their objective, but they do not realize that any sound and efficient ethology must be based on biology, not theology. "The Greeks had a word for it"—*eucrasia*, sound constitution. This they had, and they attained it through athletics and philosophy, not religion and theology. They did not look upon sex as a secret horror in their lives, but as part of their God-ordained constitution. We are not a one-element being; we are a quaternary, and every one of the four elements must be fed and given the right of expression. To deprive any one of them is to starve it, and the world is full of such starvelings. This is the unsatisfied urge behind "juvenile delinquency" that satisfied parenthood prefers not to see.

Our metaphysicians tell us we must transmute the sex force. Well, the idea is all right, but the words are all wrong. You cannot transmute a sex germ or its plasm, and you can't make genetic consciousness think morally. These are a world all their own, and over their functions we have no control whatever. We have, however, some control over their output and their dominance. If the epigenetic be thinking and drawing upon the genetic all the time, the latter will dominate one's life; if one's thoughts are elsewhere, it will let him pretty much alone. A great inventor once made this statement: "For years now I've scarcely been aware of my sex." He, you see, was creating on another plane. What our energy does morally and socially depends upon what our consciousness does mentally and spiritually.

The problem of youth then is not a moral but a mental one, and not so much of youth as of maturity. The race today is ignorant of the

true nature of Causation, a wholly unmoral and unconscious creativity; life is its creation and as long as man is ignorant of its source and genesis he cannot know or solve its problems. From the myths we learn that the Creator's battle was with the *turbulentos*, turbulent and violent forces. Well, these *turbulentos* are still with us, and they are still violent. In Evolution they appeared first, and consciousness came after; so with the race and the individual, the latter being but a recapitulation of this. Broadly speaking, the first two decades parallel the first two planetary planes, plant and animal; thus youth is but this primal energy without wisdom-consciousness to guide it. After this period is passed, consciousness increases and energy decreases, and so from here on consciousness can control and guide energy. But as youth has not yet acquired this consciousness, parental maturity must supply it. The problem of youth then is not youthful foolishness, but wise, adult control of youthful energy. And here is precisely where we fail, and because we have no wisdom, either. Though adult and worldly wise, we are not morally and spiritually wise; and so in our spiritual ignorance we make a material world of cold, hard, practical imperatives and expect youth to conform to this perverted maturity. We stuff it full of purely utilitarian knowledge, and drive it into the market place to compete with thieves and liars. Youth does not want just work and worry about life; it wants life itself. Youth is the only time we can really enjoy life; why then spoil it with our commercial obsession? Youth's reaction to this is not "delinquency," but life's rebellion against adult perversity. Its jitterbugging is not economic irresponsibility, but psychic empathy—youthful response to the senseless rhythm of maturity; its psychosis is but a natural reflex of social neurosis. If then parents would improve their children, let them start with themselves. If they don't like terpsichorean "rug-cutting," let them cease their own commercial throat-cutting; if they are shocked at youthful crime and violence, let them stop making wars for youth to grow up in. In Tennyson's words:

*Cursed be the social wants that sin against the strength of youth!
Cursed be the social lies that warp us from the living truth!*

Youth is not to blame; youth is what maturity makes it; and we are making it exactly like our own perverted selves. Having succumbed to our own false psychology, we do not recognize youth's more natural one; we have forgotten our own youth; we have lost its bright ideals. Who then is the foolish one? If we are foolish at twenty-one, we are foolish also at thirty-one, sixty-one and eighty-one, and of all these follies, the follies of twenty-one are the least harmful of them all. So

let youth dance while its heart will furnish the music, for the song dies all too soon.

There's a time for all things, we are told, a time to work and a time to dance. There is also a time and a definite time for the training of each human faculty, and element. This is soul building, and we are ignorant of it. In spite of all the time and money we spend on education, our system has not produced character, integrity, morality, sense. Its products are emotionally unbalanced, morally corrupt, mentally perverted, and spiritually ignorant. The reason is that they have never been intelligently preconditioned to meet the challenge of a materialistic world and philosophy. Their consciousness lacks the wisdom-content, and so they cannot properly evaluate the material. Consisting mainly of acquisitive commercial psychology and false religious philosophy, it can do no more than follow the foolish precedent. Just as religion had twenty centuries in which to prepare the human soul for this materialistic cycle, and failed, so we have twenty years to prepare the individual soul, and we fail, and for the same reason—we are ignorant of our material. The human soul is also architectonic—and knowledge is the *architect* and period-training the *tonic*.

4

The twenty-first to the twenty-eighth year is the time for intellectual development. As implied elsewhere, there is a difference between intelligent and intellectual. A person before he is twenty-one may be highly intelligent, but this intelligence is not that of true intellect, save that of the genius, perhaps, and even here it is intuitive rather than conscious. The difference is due to a new capacity of the brain from twenty-one on. Here the genetic's work is finished; the brain is complete and should possess a functional ability to contact higher aspects of Reality. True intellect is creative, and, as we have said, creativeness depends on the brain's capacity to use its planetary element. This gives to consciousness a new dimension; it raises it from the purely physical environment to the cosmic. When properly trained and focused, it is capable of true intellectuality, now mostly an accident in nature. The reason so few of the race manifest this kind of intelligence is because, in the majority, brain development stops too soon; the later man has only the brain ability of the youth, his superior knowledge, ability, judgment being due but to greater experience—reading, training, worldly contact, and so on. Now this cerebral menopause is due to genetic and hereditary causes, and so beyond our control, yet we are not without responsibility here. We could have

counteracted it in part by proper training in the previous periods. If in these the organs and elements had been developed to their full capacities, the brain would have followed suit.

As implied elsewhere, the epigenetic has some influence; perhaps it is just a matter of objective. "The Greeks seek wisdom," says the Bible, and the result of this seeking was that a few thousand people produced several hundred men of great intellect. A small part of the race, indeed, yet they laid the basis of what civilization we have. From this we should see and realize that true civilization comes only when purely biologic and economic man becomes intellectual man, a matter of cycles. There is no true intellect, no wisdom, no philosophic discernment in mere intelligence; it is but that of youth plus experience time has contributed. This, as we inferred, is the great defect in our religion, and here we add our industry. Save for the rare exception, there is no intellect in the business world; there is only the commonplace intelligence of economic man. To even mention anything of an intellectual nature in his presence is to embarrass him; to spend a moment on something intellectual is to invite dismissal. And yet this is the intelligence that is running our world, and when for lack of intellect it has run something on the rocks, it is its shining lights that are called in to fix it. This is the result of this same kind of intelligence running our government. When as a business executive it has made millions, it becomes a government executive and carries into national affairs all the limitations of its own mere intelligence. It is this market-place mentality that creates our wars, and its offspring that vicariously die for it, neither having an iota of intellect to alter it. Not for physical stamina alone do our militarists demand youth only; they want youth's mental immaturity also, its plastic mind, its thoughtless attitude. High-flying youth does not stop to ask, "Why should I drop this bomb?" It drops it because that is what blind intelligence expects it to do. It has not thought out the actual causes of war or who is responsible; driven on by mass stupidity it will destroy whole cities—then stick out its chest to receive a medal for this glorious mass murder. This is heroism and this is a hero. When, someday, youth tears off this medal and flings it in the face of the pompous ass who pinned it there, we will be nearer to peace than we have ever been before. It will mean that humanity has acquired intellect, and that this intellect is "fed up" with the stupidities of mere intelligence.

I think it is time we learned who our real heroes are—not the spectacular heroes of war but the inconspicuous heroes of peace, they who labor a lifetime for knowledge, wisdom and truth. These are the heroes of the intellect, and progress consists of their thoughts. We

should also learn who our real enemies are—not our fellow men but the God-imposed pain, disease, poverty and ignorance of a primeval world. It is these our intellectuals fight, not their fellow victims. In this battle they too give their all, and without the mass psychology of war to inspire them. They are our real heroes, and only when the merely intelligent become like them will they be mentally and morally qualified for civilization.

The problem of true civilization is that of raising the mass intelligence to the level of intellect. Why then waste time saving souls still devoid of this? Endow them with intellect and they'll save themselves. Intellect is creative, and creativity is itself a saving factor. Find out what each is capable of and train him in it. Every brain is genetically organized for some specialty, no matter how slight. In the genius, this organization is so definite there is no question about the specialty; the genius knows what it is and he knows that he knows. The rest of us are less fortunate. We all have some little "gift," however, and in the preceding periods that "gift" should be found and developed. This is what we call "finding one's self." It is more than that, however; it is finding peace, happiness, contentment in life. There is no more pitiful creature on earth than he who knows not what he was born for. This is the only "lost soul" there is, and the world is full of them. But little does the world know what it too has lost—the fruits of potentially creative millions. It lets these grow up like weeds, then expects them to turn out lilies of the valley. We need not look upon man as a plant, either, but we do need some human horticulture.

5

From twenty-eight to thirty-five. And now what possibilities does this accumulate process offer? If previously the body was trained and nourished, the will properly directed, the desires æstheticized, and the brain functionalized, intellectual and spiritual greatness should be possible. This is the time when the mystic experiences his first illumination and the saint his downpouring of spiritual power. It was at twenty-nine, we are told, that Buddha received his enlightenment; and not for nothing does the Bible place Christ's Messiahship from the twenty-eighth or twenty-ninth year on. Its authors knew the process and what should happen at this time, the attainment of cosmic consciousness, that "new dimension" we have referred to. In less degree, many have had this experience, notably, Plotinus, Jacob Boehme, Havelock Ellis, Dr. Bucke, to name only a very few. Unfortunately their illumination was not sufficient to rid them of religious ideologies.

and so they continued to believe in the fallacies of the past five thousand years. Each believed he had communed with God and touched the hem of divinity. If our theory is correct, he communed only with his own superconscious and touched the hem of the higher group-soul. This is the source of all wisdom-knowledge, greatness and creativeness, and as it is also within ourselves we have only to objectify it to establish heaven upon earth.

And now what is this process we have been following? It is none other than the creation of the *human* soul. A shocking idea, according to religion, which tells us the soul is created by its God of Perfection. We say it is, quantitatively, created by the organism. Religion says its higher qualities are human expressions of original Divinity. We say they are a social construct. The implications of this, particularly concerning the child, are indeed most serious, but we must face them, otherwise we will go on saving souls instead of creating them. To quote Aristotle again: "The soul is what it knows" (content of consciousness), and today it knows so little about Truth and Reality that it is morally and spiritually ignorant, and all our thoughts and actions spring from this ignorant entity. Little wonder then our world is as it is.

In the social-content sense, mind creates soul; the ignorant minds of the Dark Ages created its barbarous souls, and in things spiritual that ignorant mind is still with us. The reason is not hard to find; our spiritual teachers are not themselves illuminated souls. Of the great fundamentals of Being—Causation, Creation, Truth and Reality—they know nothing. And so they cannot enlighten the souls they teach. You merely biologic parents, you do not know you have to create souls, do you? In fact, you've been told you don't; your only job is to produce bodies, a dozen or more, and God will furnish the souls, ready-made and perfect. Your one and only responsibility is to shield them from knowledge of sex and bad company. Well, some of you have done that, and your children walked out and murdered someone "just for the thrill of it." Then you wring your hands and cry, "What have I done to cause this?" It isn't what you've done; it's what you haven't done. You haven't given them the consciousness and qualities that make a sane and civilized soul; you left them with only the qualities of the savage, prehuman soul your God did create; and now they have overthrown the human part. You did not teach them right values; how could you when you haven't these yourselves? You did not hold up character as a worthy objective; your every word and deed convinced them that money is the goal of life. You did not tell them what constitutes true manhood; you let commercial morons teach them that the

two-fisted, jaw-bustin' brute is the ideal man. You did not remove all reasons for and examples of cruelty from your children; you let them see, read and listen daily to gangsters, warfare and murder, all produced for money and by adults who should be jailed instead of paid. You did not rise up in righteous wrath and demand these things be stopped; you let that market-place intelligence without intellect rob your children's souls of their human birthright. So now you must take the consequences; when once you learn that it is you, not God, who creates human souls, you will be more careful of what you create.

Today, our education is all morally and spiritually wasted. Our religious training is not to be wise but to be safe; our scholastic training is not for the soul or even society, but for the market place. The radio and television, press and screen are not for enlightenment but for profits; the pulpit is not for the correction of these but to bless and sanctify them. In such a world, children are damned from their conception; they never can be the souls they might have been. From seven to twenty-one they must prepare themselves to win in a battle of fools; to this end all soul requirements are set aside and only the commercially practical are permitted. From here on *human* soul is submerged and *animal* soul runs rampant. Everything in the business world is a demand upon the beast within us; be human and you fail. All this is due to a cycle we are passing through, a materialistic and commercialistic period, but much of its influence could be offset, had we the knowledge of fundamentals we should have.

In a civilized world all education will be directed to just one end—soul growth. As this is a matter of consciousness, nothing that is not conducive to its development will be tolerated; nothing that is false or irrational will be allowed to enter the nascent soul of a little child. No one will be allowed to enter the business or professional world, until he has been trained in the requirements of the four periods and elements. With this accomplished, he will be intelligent enough not to wreck the world when he does enter it. We have in the child a being of wondrous possibilities, but few of them are ever realized; the reason is, lack of enlightened training in each period.

ALIGNMENT

*Nature, that framed us of four elements
Warring within our breasts for regiment.*

MARLOWE

In Chapter VI we dealt with polarization, the alignment of molecules in a substance. There we said that in the nonpolarized, the

molecules were helter-skelter; by aligning them, magnetic properties resulted. Now this has a human application also. The "molecules" here are the four biologic elements as we have outlined them; the problem now is how to magnetize them.

We often say of a successful person that he has a magnetic personality, meaning dynamic, forceful, radiant. This implies exception to the weak and lifeless many. Yet since all have the same force and elements, why is one magnetic and the other not? The difference is the same as that between the magnetized and nonmagnetized molecules of steel. In the nonmagnetic many, the four elements are also helter-skelter; they have never been effectively polarized, that is, aligned and focused. Consciousness is not using their forces to any one purpose; what is more, the various psychological factors are at cross-purposes—the mind is at war with the emotions, and the emotions with society. To be successful, happy and—magnetic, these various elements require three things: (1) they must be polarized, that is, directed and focused; (2) they must be free-flowing, that is, without complexes and repressions; (3) and they must in some way be creative. This spells success, and have you not noticed that it is only successful people who are magnetic? Now comes the commercial-minded psychologist, who tells us he can make us a success by creating in us a magnetic personality. He is putting the cart before the horse. No dejected, unsuccessful spirit can be magnetic, but let him become successful and he'll fairly exude magnetism. He has been polarized and magnetized, but he's just a human lodestone, an accident of nature. The task of parent and teacher is to make him such intentionally, and this can be done through knowledge of elements, organs and biochronology.

THE EGO



*The loud, loquacious, vulgar egotist,
Whose "I's" and "me's" are scattered in his talk,
Thick as the pebbles on a gravel walk.*

JANE TAYLOR

One of the greatest illusions of modern metaphysics is its false concept of the human ego, namely, that it is a spark of a divine and perfect source, and therefore itself divine and perfect. As the Theosophists put it: "The higher ego is, as it were, a globe of pure divine light, a unit from a higher plane, on which is no differentiation." And again: "The ego starts with Divine Consciousness: no past, no future, no separation. It is long before realizing that it is itself. Only after many births does it begin to discover by this collectivity of experience, that it is individual. At the end of its cycle of reincarnation, it is still the same Divine Consciousness but it has now become individualized Self-Consciousness."¹

So the only result of a few trillion years of effort is the ego's awareness of itself. If it were divine in the first place one would think it would at least know this—or what does divine mean? If it means anything superior to man now, why did this divine ego need the experience of an atom, a plant, an animal, a man? Since this non-self-conscious ego "starts with" and is a part of Divine Consciousness, in other words, the Creator, this is but an unwitting confirmation of our hypothesis—the Creator is nonself-conscious. Why then is this not followed through in all things? It is not because of religion's false concept of Causation. Take that away and all such absurd concepts become unnecessary. Before taking it away, however, let us see in it the lesson that it teaches, namely, the length to which a fundamental error can drive human reason.

This pernicious doctrine came from India, and is not only the great illusion of its philosophy, but the fountainhead of all our illusions about our inner self, the "divine soul" of the Occident being but a

¹ H. P. Blavatsky, in *Esoteric School of Theosophy, Instruction*, p. 166.

heritage from the "divine ego" of the Orient. The former came to us through the Hebrews, and we will prove later that the Hebrews got most of their religious ideas from India. Contact between East and West was closer in 1000 B.C. than in A.D. 1000; as for later times, Pliny tells us that Hindu missionaries were established in Asia Minor long before his day. While the Hindu's metaphysical knowledge is incalculably superior to ours, they too suffered the eclipse of the Planetary Night; they too lost the key to the cosmic riddle, and so confused cause with effect, the genetic with the epigenetic. As an example of this confusion, consider the following from Yogi Ramacharaka. He is writing of this "higher ego," which, according to him, is the "seventh principle."

"How shall we approach this subject which even the most advanced minds in the flesh today can but faintly comprehend? How can the finite express or comprehend the infinite? Spirit, man's Seventh Principle, is the Divine Spark—our most precious inheritance from the Divine Power—a ray from the Central Sun—the Real Self. Words cannot express it. It is the soul of the soul. To understand it we must understand God, for the Spirit is a drop from the Spirit Ocean—a grain of sand from the shores of the Infinite—a particle from the Sacred Flame. It is that something within us which is the cause of our evolution through all the weary ages. It was the first to be, and yet it will be the last to appear in full consciousness. When man arrives at a full consciousness of Spirit, he will be so much higher than man that such a being is at present inconceivable to the intellect. Confined in many sheaths of matter, it has waited through the long and weary ages for even a faint recognition, and is content to wait for ages more until it is fully brought into consciousness."

It would be difficult to find more errors concentrated in one paragraph; it is, in fact, fallacious modern metaphysics epitomized for us. To deal in negatives only, there is no "seventh principle"; there is only one *intelligent* principle, consciousness, here genetic only. This plus energy is spirit in the quantitative sense, neither infinite spatially nor divine morally, but planetary and creative only. This is the cause of Evolution, but human spirit is the result of Evolution. The spiritually superior man of the future is not the result of the creative spirit blossoming forth in him, or his recognition of it; it is the result of moralizing and intelligizing his own consciousness divinely. To quote St. Paul again: "... that was not first which is spiritual, but that which is natural [the genetic]; and afterward that which is spiritual," the epigenetic. Thus spirituality is not merely recognized divinity but divinified consciousness. The difference lies in the wisdom-content;

the wisdom of man is moral; the wisdom of God is creative only. The latter produced the obstacles the overcoming of which produced the former. This, in time, will make man a spiritual being.

These things understood, the yogi's terms become somewhat applicable—*human* spirit is "the soul of the soul," for it stands in the same relation to the soul as the soul to the body, not an element or principle, but an essence, an essence of the soul. Elsewhere we defined wisdom as the distilled essence of knowledge; here we might define spirit (*human*) as the distilled essence of the soul—that elusive, intangible something, good or bad, that emanates from every individual. This understood, the terms "good spirit" and "evil spirit" become intelligible; they imply good and evil souls, and there are both, qualitatively. The one is highly moralized, the other but the genetic's nonmoral construct—the lower psyche. It is these that are, for good or ill, "brought into consciousness"; the reason there is so little of the former in the world is because we have created so little. The brain is also incapable as yet of bringing wholly into objective consciousness what little there is, and a commercialistic humanity is killing off even that. Thus we but feel its presence in us and, not understanding its nature and genesis, call it a spark of some divine source. Semidivine it may be as compared to the savage, but nevertheless it is strictly a human construct, and a recent one at that. Mr. Neanderthal felt no such presence in him, and not because it was "confined in many sheaths," but because he had not created it.

Modern metaphysicians have discarded most of the false religious teachings, yet this chief and fundamental one, the ego, still remains to hide from them the fact of genetic origin. Since our egos are "divine sparks" of a "divine source" and return to their heaven world at death, naturally they are the heavenly determinants of all earthly manifestations. They govern reproduction, the time of conception, the place of incarnation, the bodies they will inhabit, the soul expression they will need, and so on. And all this through something necessary only to false metaphysics, "the causal body"—karmic elements of a past life picked up by the ego on its return to earth. As one of our ablest metaphysicians states it: "Over the mortal nature of man rules an incarnating ego which organizes matter into bodies and by this organization foredooms them to be redistributed to the primordial elements." Is it not obvious that the organizer of the body and its elements is the genetic principle? What need then of another? Substitute "genetic consciousness" for "incarnating ego" and you have not only the key to reproduction, but to the aforesaid fate of the organization, including the ego—"redistribution to the primordial elements."

Again from a Rosicrucian source, concerning impregnation: "This impregnation or fertilization is accomplished by the seed atom of the future Physical Body which has been placed by *the incoming ego* in the triangular head of one of the spermatozoa in the semen of the male." After which the "divine ego" hovers over the body until completed, and then indwells it. One wonders if those who believe this absurdity ever honestly faced the biological facts it implies. Here we have a spiritual entity flitting about somewhere in space, yet able, nevertheless, to implant a "seed atom" in the male germ, after which it waits for male and female to meet and furnish it with a body in which to, somehow, incarnate. In this worldly-wise age these egos must suffer a lot of disappointments.

Let's not outrage reason everywhere because of this false concept of our source. "The seed atom of the future physical body" is the seed itself, here parental. This is the real "causal body," and this is the starting point of all biologic life. Throughout Evolution the source and direction of life is from the bottom up; and the bottom here is the physical germ; in other words, the cause of our being is genetic, not egoic. And the source is earth, not heaven—the latter is Involution. This earth is a vast concentrate of cosmic energy so disposed as to be the source and basis of all evolutionary life: it is the biologic's absolute, and all things biologic and within the biologic come from it, our egos included. As Walt Whitman said, "Everything comes out of the dirt," and Lord Tweedsmuir repeated, "It is only out of the dirt that things grow." The scholastic adjective for this lowly origin is "autochthonic"—out of the soil.

Here again we have Evolution confused with Involution. It was the Planetary "Ego" that placed the Life germ in matter. This, or an aspect of it, became the biologic genetic, and this created the organism; the organism created the soul, and the ego is the self-conscious part of the soul. In us the genetic has risen to the human plane, but its dwelling place is still soil—the human body. It is in this, not heaven, the continuity of the life stream is maintained. Sane and reliable science recognizes this fact and states it thus: "the continuity of the germ plasm." Here we have illustrated our former contention that philosophy should take its cue from science, not religion and metaphysics. When these latter become rationalized and the distinction between Involution and Evolution is recognized, then and then only should philosophy make use of them.

There is no pre-earthly ego, neither is there pre-earthly soul. The soul is the sum of the psyche—epigenetic consciousness and energies—and the ego is the focal center of this consciousness. And both ego and

psyche are constructs of the organism; through this the four biologic elements are so organized as to produce egoic self-consciousness. The ego uses the body dynamically and spatially, but the organism first made that ego possible. And please note the difference here between body and organism. Reflexively the ego is the volitional motivator of the body as an instrument of consciousness, but it is secondary to the organism as the creator of that consciousness. Primarily, all this is racial, but ontogeny repeats phylogeny.

Consciousness is the faculty of awareness, and the ego is consciousness' awareness of self—identity. Thus the ego is that in us that says "I am." Its operational locus is the head, the brain its organ of expression, and according to the capacity of the brain, so is that expression. We call this expression thought, and the process, thinking. Thought is a correlation of ideas stimulated from both objective and subjective source. Ideas are mental units in consciousness; concepts are compound ideas. According to the quality and coordination of ego and brain are ideas, thoughts and concepts intelligent or otherwise.

We have not two egos, higher and lower, but dual aspects of the one, that same duality we found in the soul. These are indeed *higher* and *lower*, but not in the metaphysical sense. The *lower* is but the animalistic ego, a product of self-preservation experience. This is the savage and predatory self. The higher ego is the subsequent human construct, morally and mentally qualified, but as yet inadequately so. In philosophy the higher is called the "pure ego"; the lower, the "empirical ego." The former has also been called "pure reason," but unfortunately this reason is not as pure as it should be, nor does it know as much as it should know. It has discovered itself, the "I" and "me," and all its solicitations are for that "I" and "me," but for you it cares little—unless you happen to be of use to it. It isn't old enough yet, even racially, to be unselfish, and so in most of us its attitude toward the other fellow is well expressed in that vulgar yet revealing phrase, "To hell with you, Jack; I'm all right." Because of this self-centeredness, we call it egoistic and its vehicle egotistic. To be altruistic, which is you-istic, it must become as conscious of others as of itself; it must feel for others and share in their emotional experiences. This is civilized sentiency. It is also spirituality; if Christ wept over Jerusalem it was not for its sins but for its suffering. This symbol of spirituality represents egotism transmuted into altruism. It should be obvious then that spirituality, instead of coming from our egos as of now, is the result of getting away from them.

We all know what egotism is, but we are not so familiar with egoism. Yet it is very important that we understand the latter also, for of the

two it is the greater problem. Our dictionary defines egoism as "undue prominence of self in thought," and egotism as "undue prominence of self in speech"—the inner and the outer. Their synonyms are "love of self," "conceit," "pride," "selfishness," and the like—all derogatory terms and very uncomplimentary to something supposed to be divine. Egoism and egotism are both expressions of the mortal self, the cause of all our troubles. The above definitions, however, are based on rather limited understanding, the personal only, whereas the distinction between the two is far broader, even planetary. Egotism is personal and occasional; egoism is racial and permanent. Egotism is but the *front* of the ill-bred individual, while egoism is the *status quo* of the human group-soul. Being a race substantive, it is a sort of introvert, born-in-the-bone selfishness, whereas egotism is extrovert, often but the mask (*persona*) of an inferiority complex. The egotist assumes a self-importance, but he is not necessarily a selfish fellow. Often he is "hail fellow, well met," free with his money and eager to help—if only as a boost to his own ego. The egoist is free with nothing and hails you only when he wants something out of you. He is Mr. Selfishness and his other name is Legion. His habitat today is the market place, and as one of his kind said recently: "Whenever anyone comes to see you today you can depend upon it he wants something." Such was the experience of this one with his kind, and never having contacted any other than his kind he did not know there is a level on which this is not so.

Egoism is but the expression of the still inadequately qualified human psyche—a bundle of selfishness wrapped up in ignorance. This is elemental life, and we are still a part of it. Here selfishness is a survival necessity, and therefore first. Selfishness is the norm; unselfishness, the rare exception. The difference is due to two factors—intelligence and sentiency. Had we metaphysically enlightened teachers, the change could be made without pain or conflict, but lacking them we become unselfish only by suffering the consequence of predatory selfishness. Here we can see how far from enlightened our teachers are. According to them, God made us divine and "sin" made us selfish; according to nature and common sense, God made us selfish and "sin" with its suffering makes us divine. But it's all so blindly accomplished! Because we are ignorant of the evolutionary process, we cling to the most elemental part of it—blind, unreasoning selfishness.

This is the curse of man today, and instead of correcting it our teachers create it. They have always exalted the individual above the group, and now individualism rules our world. Their answer to this charge is that it was necessary; it dignified the common man, raised

him above serfdom, and made him a being with rights and privileges. The claim is justified and the teaching was necessary in that age when religion had reduced the race to barbarism, but today the pendulum has swung too far in the opposite direction. The rights and the privileges of the individual are now so ingrained in us we cannot think collectively or act cooperatively. Thus it has taken nature's halfway goal, egoic self-consciousness, and made it the final goal; the result is insufferable egotism, pride and selfishness. Carry this to the nation and you have a national egotism that amounts to a sovereign right to trample on other nations. Couple it with our spiritual ignorance and you have the humanity of this age—a race of self-righteous wrongdoers, outraged by criticism and insulted by truth. It must now learn two very painful truths, namely, that it is still ignorant, and that by its own actions it has forfeited its immunity to criticism.

Instead of things divine and perfect, our egos are what's the matter with us. And while we should not disparage the best and highest in us, the "pure ego" so called, we must realize that it, too, is selfish, or the "empirical ego" would not be. Our task is to make it unselfish, divine and perfect. This is future Evolution. The goal of Evolution up to the middle of the fourth plane is the attainment of self-consciousness, and this self-conscious self is the ego. The goal of the rest of Evolution is the loss of this selfish selfhood—becoming selfless and unselfish. In other words, the first half of Evolution is the individualization of the universal, the racial group-consciousness; the second half is the universalization of the individual, i.e., egoic consciousness. Consciousness, self-consciousness, cosmic consciousness—this is the process. The first represents the forgotten past; the second, the present; the third, the far-distant future. In all this the great reality is the human group-consciousness as a whole, not the part. The part is but an individualization of this, imperfect and unconscious of the whole. As this whole is also imperfect, it must re-manifest in organisms until through their experience it becomes perfect. This is what the ego-complex has interpreted as reincarnation. The word is all right but the thing incarnated is the group-soul, not the personal ego; and its purpose is the perfection of the World Soul, not the individual soul. Do you see then what true civilization involves? No less than the civilizing of the entire planetary group-consciousness.

Elsewhere we said that "acquired characteristics" must first become psychological before they manifest physiologically. Now this is just as true of social characteristics as of physical ones. The individual does not transmit his social characteristics to his offspring only, but to the group-soul; through this they are acquired by all, not just his descend-

ants. It was by this means we acquired our primeval greed, selfishness and belligerency, and it is by this means we must acquire peace, security and civilization. Like everything else, peace must become psychological before it can be sociological. Peace and war are planetary matters; unfortunately those entrusted with these things are ignorant of them. To the politically minded, peace is a matter of treaties among men; to the religiously minded, entreaties by men. Neither realize that peace is possible only when our selfish, warlike group-consciousness is made selfless and pacific.

This is the larger vision, and it increases proportionately as selfish egoism decreases. Get rid of this egocentricism entirely and you get rid of the false doctrines based upon it—immortality, reincarnation, personal salvation, and so on. These are all ego complexes. The sense of self is so strong in us now, we just assume we are individually all-important; that we have always been and always will be, immortal monads from the start for whose individual interest the whole cosmic process was set in motion. This is the pride of the primitive never yet humbled by awareness of its own inconsequence. And how can you expect that to think in terms of the whole?

For this lack of "the infinite outlook" we have to thank religion. Having none itself, it cannot give it to others. On the contrary it blinds us, makes us selfish egotists, and, what is worse, moral cowards. In each of us the group-soul has been individualized, and as such, conscious of itself, and under religious teaching, an immortal self. Couple this with false doctrines about heaven and hell, eternal punishment, and so on, and you have, not only fear of death, but fear of postdeath consequence of life. This is not a normal or natural fear but a nightmare born of ignorance. The only fear of death that we should have is that natural fear of physical extinction; this is nature-made and rational; the other is man-made and irrational. To the egotist that leap in the dark, that utter annihilation of self is a terror, and in others, a tragedy. But whose tragedy is it? Death is no tragedy to the dead; the tragedy of death lies only with the living.

We have become aware of ourselves (egoism), but we lack civilized awareness of others (altruism). We lack also awareness of the far-reaching effects of this lack of awareness. It pervades and bedevils all things, however, from the most trifling personal incidents to great world shaking events. A survey might therefore help us realize its vast significance, and also why our world is as it is. And brief as we would make it, it is too important to put brevity before understanding. Therefore we will devote the rest of this chapter to it.

A little child is wholly selfish; it knows and cares nothing about others, their rights and sensibilities. Here, however, selfishness must be excused, because the child is recapitulating the animal and tentative human period, which knew no rights and sensibilities. As it grows older it learns that there are others in the home besides itself, and through certain punitive measures its selfishness is curtailed. Its consciousness has not yet embraced the community, however, and so it shouts and yells in the street to the annoyance of the neighbors. Give it time, however, and it becomes aware of the community, the state and the nation—and there it generally ends. It becomes a nationalist and a patriot, as indifferent to the rights and sensibilities of other nations as it once was to the community. Now just as with the individual, each generation goes through this same expanding yet still limited process. Unfortunately the greater part of it never gets beyond the child stage mentally, as expounded in the previous chapter. As individuals, we call such people morons. Like the child, they lack the social sense, and so continue to commit the social offenses—forcing themselves forward, monopolizing conversation, making unnecessary noise, and preying upon their fellow men. Usually such people are egotists, but all of them are egoists.

We have all heard the moron at midnight, whistling and singing down the street or shouting and laughing with his fellow nit-wits. It never occurs to these grown-up children that less than twenty feet away tired people are trying to sleep, and others, perhaps, trying to live. Such people haven't sufficient imagination to visualize that possibility, nor sensitivity enough to care when they do. "Exuberant youth," you say. Not always, and if it were your sympathy is ill-advised, for the exuberance of well-trained youth is not offensive. That of the ignorant is, and our world is full of it. Its source is the home, parents exactly like their children, save that they have lost the exuberance. Thus this element represents a large percentage of the race. And how will you create a civilized world with material such as this? In these defective souls you see the fruits of our antisocial economics and our antiquated education.

Few realize that noise is an index of character, the status of the soul. By the way one enters the house at night, you may know how civilized he is. The egoist will slam the door and stomp upstairs; the civilized will make as little noise as possible. As Emerson said, "A gentleman makes no noise, a lady is serene." Civilized being implies awareness of others, and egoism is its opposite.

When it comes to noise, it seems that we are all egoists, and so we make both day and night hideous. We turn our radios on regardless

of our neighbors; we start a juke-box in a public place without consulting others; we honk our motor horns in the belief that sound removes obstruction. Our little egos want to get somewhere, and this is the unintelligent response to momentary restraint. To supplement our own deficiencies we keep cats and dogs to howl at night and bark by day. And here we can see where noise belongs—on the subrational planes. Lacking reason, the animal is not aware of the reason for not making a noise; and though we have reason it is still insufficiently aware of such reasons. Like the moron at midnight, we do not realize that a tenth of the population work at night and so must sleep in the daytime. We should learn to consider the sleeping tenth; we should try to be quiet and civilized. This being an age of machinery, another subrational, it is of necessity noisy, but we, as rational human beings, need not be likewise.

Not only is noise a nuisance, it is also a menace. Concerning it the National Noise Abatement Council has this to say: "Noise is the greatest single cause of tension. It shocks the nervous system, causes mental disturbances and fatigue, impairs health and prevents clear thinking. It sometimes causes deafness and sometimes death. Exhaustive researches of scientists and medical men have brought to light damaging evidence of the effect of seemingly harmless noise on the human system and the human body." When once we realize that noise is a menace to health and sanity, perhaps we will be less noisy. Real civilization will not be silent but it will be noiseless; if then we would have a more civilized world, let us start now by conditioning ourselves for it.

Another proof that we are not conditioned for it is our speed mania. Back in the horse-and-buggy days we were content with eight or nine miles per hour. The motor car increased our speed, but why must it be to sixty or seventy miles per hour? Wouldn't six times horse speed serve our purpose? With most of us that purpose is not important, it's only routine. Why then such haste? Comes a holiday and we flee the city as from a disaster, not realizing that the disaster is before us, not behind; the result—between five hundred and six hundred dead on the highway, forty thousand before the year is out. We simply haven't the sense to use wisely what our brains create. For this mass murder our psychologists think up many reasons except the real one—our unintelligent egos and our undisciplined souls. In a civilized world there'll be none of this nonsense; in fact, nine-tenths of what we are doing will not be done at all. Whenever we talk of Utopia, we say we will do this, we will do that; it never occurs to us that Utopia is also a matter of not doing. Utopia implies wisdom as well as wonders—the wisdom not to do. With even an iota of this we would realize

that the way to Utopia is not macadamized, nor will stepping on the gas get us there.

Today, we are not interested in Utopia, but only in "getting ours" in Pandemonia, and so we go into business and become commercial egoists. Here all the offenses of the cat and dog, the child and the moron are repeated, with this difference—cunning, cruelty and dishonesty are added to ignorance. The animal ego dominates the higher human, and in its selfishness resorts to its jungle tactics. Like a certain bird that plucks others to feather its own nest, the commercial egoist plucks his fellow men to feather his. To him other people are never ends but only means, means to his ends, things to be used, not helped, robbed, not enriched. His world, like that of the animal and the child, is bounded by "I," "me," and "mine," and all beyond is just so much prey and capital. This is not *Homo sapiens* but *Homo lupus*, that commercial lycanthrope of Chapter X. Before true civilization is possible, this species must become as extinct as the dinosaur and the dodo; a long time, indeed, for today it dominates our world. Its way is known as "individualism," nay, "rugged individualism." This it is that built our business structure, and by it our homes and firesides are maintained. As such, its nature, significance and place in Evolution should be understood.

Before we can understand anything, we must know its origin, genesis and place in the scheme of things, and in economics we have no such knowledge. To us Capitalism, Communism, Socialism, Individualism, and the rest are but systems, to be accepted or rejected as we will. How foolish! These things represent different states of consciousness, and their advocates, willy-nilly, expressions of them. Individualism is the way of those who possess only egoic self-consciousness, in other words, selfishness. This, as we said, is the consciousness of the first part of Evolution, and its predatory way but the blind insurgency of elemental life. It cannot think of others; it cares nothing about others. Its ideals are those of the pioneer and its ways those of the conquistador. As this is the point at which we have arrived in Evolution, this is the consciousness of humanity in the mass, but more particularly is it the consciousness of the Western world, the vanguard of material conquest. Thus when its advocates tell you that other systems are not in keeping with our ideals and our principles, they are speaking a solemn truth, but a truth neither they nor we fully realize, namely, that they are not in keeping with our egoic selfishness. This is the substantive of our system, and those who defend it are but exposing their own primitiveness. Yes, we are ignorant, we are selfish and anti-social, but don't you dare question our right to be so; that is not only

our constitutional right but our God-given right as well. And right they are; what they do not see is that their God-given right is what's wrong with them—the right of the jungle, and so they carry it into an organized and industrialized society. In the abrogation of this primitive right in war, we see how wrong it is in peace. It is, in fact, the cause of our economic chaos and industrial slavery; we are trying to live by an individualistic system at a point in Evolution that calls for collective and social methods. Such a system is atavistic, and so reduces morally evolved man to the status of an octopus, a monstrous thing with some two billion voracious tentacles—my dictionary calls them “suckers”—all intent upon self and self-sufficiency—individualism. This was good in its place; it developed our country and gave us a high standard of living, but somehow we cannot see that, when a good thing becomes bad, it is no longer good. As for Capitalism, we will say only that it is not the economy of a civilized world.

Now we are not advocating any other or better system; we know that the race today is not ready for anything better. We know also that it is now under materializing forces that it itself is not aware of. We spoke of the Planetary Night, a materialistic period; we are now at its culmination. We spoke of the Piscean cycle, actually the dead-matter Libran; we are also at its culmination. When two such cycles similar in nature coincide, they constitute an impelling force beyond man's control. We also know that science and technology without metaphysical enlightenment destroy morality, and that increased tempo strains nerves and tempers. Thus we are not blind to causes, but neither are we blind to effects—their influence on character, on the home, and the children in it. As the race is not aware of them the following may help it to see.

We think of the home as the citadel of love, of kindness and self-sacrifice, and within their walls some are, but what about the world beyond? How all-embracing are these noble qualities? If extradomestic, why is our world as it is? Recently we visited an exclusive residential suburb; the homes were beautiful, so was the community, and yet we saw in it a hellish thing. We saw that every-home was but a citadel of group-selfishness. On each and all wealth had been poured out lavishly, but in none of them was there anyone who cared a damn about the rest of them. Another street was another world, and neither death nor taxes there meant anything on the next one. Each an exclusive little world, a hotbed of family pride and worldly ambition, and to maintain it the lord of each would financially ruin a dozen commu-

nities. And then we expect nations to consider one another, also competitive industries.

It is this narrow home interest that makes the broad market place the hellhole that it is. As one becomes elevated, the other becomes debased; as one becomes sanctuary, the other becomes sanguinary. To keep up with the Joneses at home, we must get down with the Jukeses at work; theft, robbery, even murder are excusable, but social defection, never. As Talleyrand said, "A married man will do anything for money." Yes, and if insecure, nothing for the world. Marriage, home and children are the basis of our world, but with human consciousness limited to them, they become the baseness of our world as well, covert motives for overt mischief. If we would get rid of the baseness, we must elevate the basis—not *the* home but *man's* home. Domesticity is not enough; we must think of humanity as well. Important as the home is, it is not the Omega but the Alpha of human society, the racial nursery in which we learn the rudiments of social civility. This accomplished, we leave the nursery and enter the world. This is individual maturation, and it applies to the race as well.

The greatest enemy of this process is "the female of the species"—egoism incarnate; we speak only of the biologic type, however, the domestic animal, the breeder of the race, and hence, unfortunately, its source. The one and only objective of biologic woman is a home, a nest, a place to raise her brood in, and to this end she sets her little trap, and that great goof, economic man, walks right in. And from that moment on he is a slave to her, her home and her brood. Let him neglect them ever so little and she will make a hell on earth for him. She has no interest in the world, no dream, no lofty vision; she hates these things whenever man shows interest in them; that is, until for lack of them war comes upon us, then, ignorant of all causation factors, she looks about for some personal scapegoat to blame it on. If some individual man or nation seems responsible, that satisfies her simple mind. The real causations, economics, power politics, egotism, greed and ignorance never bother her. Her interest is her own ego and its satisfactions—material comfort, domestic and family security, and so on. But where is the money and materials for these to come from? What devilry must economic man do to get them? She does not ask; she does not connect these things with wars, depressions, strikes and lockouts. Only when these things enter her own home does she think of them at all. When war enters, she is the first to cry out against it, and the last to see its cause. She cries aloud for her lost son, but she cries too late; his death is but the price she paid for her own primitivism. Like the saintly Mary of myth and scripture, she killed her own

son—but not being enlightened she would not understand that arcane statement. *Biologic* woman understands nothing, comprehends nothing; she merely apprehends through feeling and the senses. As these, in their limited field, are keen perceivers, she sees some things quite clearly—man's weaknesses, his sex nature, and so on, but do not confuse this apprehension with comprehension, or instinct with intellect. *Biologic* woman knows man only from the neck down; from the neck up the only part that interests her is its earning power.

It is said that money is man's god, but no, money is woman's god, because it provides luxury, comfort and physical ease. Man is not satisfied with these alone; power is his god, and he seeks it regardless of ease and comfort. Thus man wants money to do something; woman wants money to do nothing, except adorn herself. Luxury, ease and comfort are her goal, but not being creative enough to achieve it herself she uses what creative ability man has to get it for her. This is man's incentive today, and so he wastes his life on trivia and petty details.

Man is a creator; he should be free to create intellectually as well as physically. Details are for women, and as they are better at them they should be doing them. It will train their minds to think straight, in other words, be rational and bodily emancipated. As yet only one in a million has reached the level of even comparatively unfettered reason; the rest cannot concentrate an hour unmindful of rouge and lipstick. Here, in this country, our shops and offices are filled with these mentally divided females, middle-class queens with the intellect of children. True, they are working, but not because they want to but because they don't. Their presence and sartorial elegance have just one purpose—to catch a man who will spend his life providing more sartorial elegance. Our little Sally Water got tired waiting "for her young man to come," so ups and goes where her young man is—the business world.

Our relics of romanticism "view with alarm" their presence in business and industry, but perhaps nature is wiser than they. There are more important things in life than hats and hair-dos, and economic man is but paying the price of biologic woman's ignorance of that fact. The woman who has never contacted the business world is not economically rationalized; she therefore expects the absurd and unreasonable. Without the experience of working for her living, she has no mercy on those who do. No woman has any mercy on a man's back; man was made to do the hard and dirty work; he may work for fifteen hours, and it's still a day and nothing more to her. He can build her homes and furnish them, bring her every modern convenience, and

she'll accept them as her due, never realizing for a moment the toil and sweat that they involve. If she experienced the toil and sweat herself, perhaps she would not want these things so much, perhaps she would realize that they do not constitute the substance of civilization, and so be willing to think, or let her husband think, of what does. Every intelligent man would like time out to think of these things but cannot if tied to something without a mind. Thus biologic woman has become a millstone about the neck of intellectual man. Now there are intellectual women tied to biologic and economic men, and the case is just as tragic, but it is more the exception than the rule. Intellectual women are few, comparatively, yet every one of them will admit the human inadequacy of her biologic sister. Unfortunately the intellectual few are not intellectual enough to take upon themselves the task of correcting their sisters' defects: only a reckless male, now and then, makes bold to do so, and then it becomes a battle of the sexes. It should be intellectual woman's responsibility for her half of the race—another job for the philosopher, female this time. But where is she?

Women have not even fulfilled a promise already given. While fighting for the ballot, they told us they would clean up the Augean stable man had made, but have they? No, having no ideas they turn no rivers; they haven't even cleaned up their own little stable, the home. How many, for instance, took their husbands to task for their part in the depression? How many charge them with dishonesty in business and politics? How many are willing to curb their material desires or ask their men to do so? None, and why expect them to? There are no Lysistratas among our women; no matter what shocking conditions man makes, they just accept and try to "get theirs" under the circumstances. The male, we know, has made the mess, but the female has done nothing to curb the maelstrom. She is, in fact, "the silent partner" in the dirty business of business, the driving force that makes man what he is. Without her, he would revert to savagery, yet with her he rises not to civilization.

This mindless bundle of desires is one of the greatest problems of the race. She must be made to think; she must become a mental being. If she refuses, a sad and tragic fate awaits her—the fate of woman in the great age of Greece. The men who made that age were intellectuals; the women were not; they therefore offered no intellectual companionship for men; they were merely females men kept at home for breeding purposes. Shall history repeat itself? Though distant yet, another great age lies before us, an age in which man will lay aside the marbles and mudpies of his adult childhood and again become intellectual. If

woman is satisfied with her purely biologic lot, nature will accommodate her.

True, that lot is not an easy one, but the willingness with which she accepts it dulls, somewhat, the edge of pity. Woman is the creator of the most important of all things, but as such she should realize that her lot is not just creating bodies only—that's nature's part—but minds and souls as well, and this she cannot do unless she is a mind and soul herself. These are the things to be created now in Evolution; they are period tasks, and zodiacally "it's later than you think."

And what effect would all this have on the birth rate? Not nearly as much as it needs. Today, we have half a billion more people than we can feed and educate—and then some wonder why we have war. It's no mystery. Whenever man overproduces, nature plows under. The birth rate is not a natural but a national problem. Each nation wants a high birth rate so that its very numbers will frighten its enemies; the result is overpopulation in all nations, and war to get rid of it. This itself illustrates our lack of enlightenment. Our need is not mass production of infants but production of intelligent masses.

So much for biologic woman. Now what about economic man? We make this distinction because modern man is more absorbed in economics than in biologics, so much so, in fact, that some men do not even know their own children; they seldom see them; their moral influence is nil. All this they leave to the mindless bundle of desires, then are shocked and horrified when their discards go out and murder someone "just for the hell of it." They do not realize that the real "hell of it" is the environment they themselves have made.

In all that has been said and written about "juvenile delinquency," I have never yet seen or heard the real cause mentioned. Home and parents are blamed, and rightly so, but what made home and parents what they are? Our legislators investigate cases but not causes; they donate money, in millions, as if money would fix a moral defect. In such blindness lies an important lesson for us, namely, that a given state of consciousness cannot see or remedy its own mistakes; only a higher "dimension" can do that.

The cause of juvenile delinquency is our present way of life, and our present way of life is the result of our present way of business. This is the molder of character in this age, and it has destroyed the moral content in human nature. Modern business is a postgraduate course in dishonesty and corruption; its methods, a complete refutation of the ancient moral code. To live you must lie; to win you must cheat. To hold the commonest job today you must brazenly deceive,

and this deception is no longer dishonesty; it's just "good salesmanship." Nothing is genuine any more; deception underlies everything, including pretended honesty. Things are no longer made to wear but to wear out. Integrity is gone and speed has taken its place; there's no time now to do anything right; you must "hurry up" so the boss can make his profits. Honesty now connotes stupidity; practice it and you are a "boob." After a few generations of this sort of thing, what can be expected of the race? Just what we have—a generation of spiritual morons that can't be trusted out of one's sight.

Money is the motive today, and to get it these moral degenerates would sell their souls. For profits they would and do sell munitions to their country's enemies. For profits they destroy food when overabundance cuts down the take. For profits they chemically poison the soil, and also turn it into a dust bowl. For profits they take advantage of the public's every extremity to raise the price of commodities. For profits they monopolize its utilities, charge it exorbitant rates, then flaunt their profiteering in its face in their yearly statement of earnings. For profits they daily subject children to mayhem and murder, commercial lies and erotic music—the aforesaid self-righteous wrongdoers.

Such honorable businessmen are loud in their condemnation of the outlawed racketeer, but who set the example? Racketeering is but the little man's way of using the big man's methods. He it is who set the example, and now everything in our world is a racket, a racket and a steal. Not for nothing did the Greeks make their god of commerce (Hermes) also the patron of thieves. And not for nothing did Hosea brand the merchant with deceit. "He is a merchant, the balances of deceit are in his hands; he loveth to oppress" (12:7). You see, he was known of old, and every cycle he dominates is an age of crime and corruption.

And juvenile delinquency is still a mystery! It may be to him, but not to those who can see. Juvenile delinquency is but adult degeneracy made manifest, and, as with war, but for its manifestation we would never discern our true condition. Such delinquency does not begin in the home but in the market place, and until this fact is recognized all the precepts of home and heaven will be but wasted effort. It is in our daily activities, thoughts and interests that human character is made, and if it lacks the finer qualities, the parents themselves will not possess them; the home corrupted by commercialism will not foster them. Our youthful criminals may be ignorant, but they are not so stupid that they cannot see what kind of people their elders are, the eminent as well as the indigent. A governor steals a half million; a mayor must skip the country to escape the penitentiary, and never a

day goes by but that some corporate group is exposed in its corruption. Today, the newspaper is little more than the daily crime record of the race. This is the cause of juvenile crime, and we here repeat, it has only to continue long enough to produce a race of amoral monsters.

Since business of some kind is the universal activity, it must have an evolutionary significance; and since the goal of Evolution is mental, moral and spiritual perfection, business must have been intended as a means to this end. But since it has resulted only in the corruption of the human mind and soul, there is obviously something wrong with it. That something is a monstrous caricature of legitimate business whose complexity may be reduced to just one word—commercialism. This is business conducted by ignorance, business as the purpose of life instead of its means, business with just one purpose, namely, money. This is the devil in our world today, economically speaking. Not only does it corrupt ourselves, it corrupts everything that it touches. We know what it has done to art and music, to Christmas, Easter, Mother's Day, and so on, but its influence on minds and souls escapes us, and this in spite of the fact that it is filling our jails, hospitals and asylums. It is the "kiss of death" to all it touches. So vast is its ramifications that a survey is in order, and what better example could we start with than that one now installed in every home—"sponsored" radio and television, peculiar to the U.S.A.

In radio and television our scientists and inventors have given us a new and wonderful means of communication, education, one-world consciousness, and so on, but our commercialists have turned it into an insult to human intelligence. With that brazen insolence of which only the egoist is capable, they force their private and corporate interests into every home in the land. Having commandeered the news and amusements of the world, they now use them as bait to catch a buyer. In the midst of news on which the fate of the world may hang, we must listen to some discourse on bowel movements because some moron has physic to sell; turn the dial and it's soap or cigarettes. This is the soul-interest of the race today; this is the spiritual level of economic man. And so you must buy this, you must buy that, but did any one of them ever ask you if you have the money to buy, or if you had a meal today? Of course not; they just assume we've spent our lives working to buy their wares, and so they all advise us to spend our money one way or another so they can get some of it—all but the bankers who advise us to save it for the same reason. Saving is part of their pitch, but what a curious method—buy something at a bargain that you don't need at all.

Time was when we could come home from business and forget it till the next day, but not since the junk dealers got hold of the radio and TV; since then we must listen to it morning, noon and night—"Brekekekex, coax, coax"—the voice of the mudpuddle.² And to make it the more palatable they now sing it to us, with the music of Moronia for accompaniment. Would you not think it ridiculous if on entering a store and asking for some product, the clerks started singing one of these senseless commercial ditties to you? You would, yet somehow you do not see it as such in your own home and before your own children. And is this not a case for the ladies? These have it in their power to put an end to this offense, but instead they are its main support; indeed, as many as can contrive it sing the aforesaid ditties.

Today, we ridicule the absurdities of the nineteenth century, but we little realize what objects of ridicule we are making of ourselves for the twenty-first. It will have fun, and commercially sponsored radio and TV will be one of its prime targets. "We are the first age to let itself be addressed daylong and nightlong by streams of remarks whose honesty we have reason for suspecting," says I. A. Richards. And why do we put up with it? Because our cultural adrenal glands are not active enough to stop it; our feelings are not those of civilized sentiency. We boast about our independence and democracy, yet let this soup-to-nuts nobility tell us what we shall eat, what we shall wear, and even think. By such means they hypnotize and psychologize us into believing their commercial lies. Here, we suggest, is the place for "rugged individualism" and "private enterprise."

In Chapter X we dealt with the primitives' "black magic"; this is it today, and these are our "black magicians." By ways that are dark and circuitous, they lead us on from galaxies to chewing gum and from symphonies to cigarettes. And who do they think they're deceiving? We grant these Calibans sufficient ethical sense not to personally enter our homes to plug their wares while we are talking, yet they send their stooges in for just this purpose. And how can they be party to such lies and subterfuge? The answer is, "I sing the song of him whose bread I eat." "A married man will do anything for money." Some of them profess high moral standards and prate about our social crimes, then in the next breath praise the virtues of some product they themselves wouldn't touch—meek little mice carrying their message to Garcia. Not one of them has the courage to fling the message in their master's face and tell him to do his own dirty work. Thus do they live and die, cat's-paws for the culture killers.

Like Omar, one wonders what these market morons buy one half as

² Aristophanes' *Frogs*.

precious as what they sell—the dignity of man. Such “sponsors,” however, are not wholly responsible, for, like the dog on the street, they are not conscious of their offense; they are not ashamed of it, but, as in Latin, it shames them. Their advertising advertises more than merchandise; it advertises a race of moral and spiritual know-nothings who wreck their world, then wonder what can be the matter with it.

Now our common needs are not unimportant, but mixed up with world events they are just ridiculously incongruous and shamefully indicative of the cause of our ridiculous world—our false and perverted sense of values. If we cannot see that bowel movements and world movements do not belong on the same program, we cannot see that world peace and commercial warfare cannot exist together, that vast wealth and dire want should not exist together, or—that a God of love and such conditions is an intellectual paradox. When are we going to see these monstrous incongruities for what they are? Never while we cannot see the lesser ones. Nothing in this world is singular in its import; everything has its relations, connotations and implications. So with this “sponsored” insolence and our attitude toward it. If our commercialists will cheat us into hearing about their wares, they will cheat us in selling them. If we will complacently accept their lying about business, we will complacently accept it about politics. If we gullibly believe the profiteer, we will gullibly believe the preacher. Someone has said that a people get the kind of government they deserve, but no one has observed they also get the kind of world they deserve. Be this as it may, we'll get no better world while we remain insensitive to these vulgarities of commercialism.

No better world is possible while the scavenger consciousness of commercialism rules it; nor true civilization either, while economic man rules over it. His genius is not the civilizing arts, but only ant and spider technology raised to the human plane, and his society but mechanized barbarism, sustained only by mass production of material things to satisfy our commercially inspired desire nature. If the race would achieve true civilization, it must get rid of its materialism, commercialism, capitalism, nationalism, patriotism and theism. These are all primitivisms and barbarisms.

If our commercialists would confine themselves to their own province, things would not be so bad, but they carry their poison into every phase of life, even education and legislation. Indeed, they completely control these things, and, what is more, deem themselves qualified to do so. Having spent their lives in the pursuit of selfish ends, they now consider themselves fitted for public service; having amassed

a comfortable fortune, they enter government and there become political stumble-bums, forever doing today what proves disastrous tomorrow. In a civilized world such men would not be allowed inside the sacred precincts of a legislature; their mental content does not qualify them to mold a nation's destiny; they haven't sufficient understanding to arrive at right conclusions. Only recently they committed a grave injustice toward a friendly people; mistaking mythology for history, they aided and abetted an international outrage, and so ignorant are they of such things that they do not even know they were in error. If this seems vague at this point, it will not remain so; we will make it very clear when we have developed the proper context.

Today, our government is little else than government of, for and by these money-minded commercialists—capital's agents in the Capital. The result is that government is so cluttered with commercial legislation there is no time for social measures, peace and international good will. In time of peace these are left to "divine providence"; then comes war to prove them human improvidence. In the chaos that follows, cries are raised against executive usurpation of legislative powers, yet as long as peacetime legislatures are immersed in commercial interests wartime usurpation is inevitable. A commercially emancipated legislature would attend to social problems, war and international relations in time of peace, then when war comes usurpation would not be necessary; chaos and confusion would not attend every little dislocation of peacetime normalcy. Twice within recent history we have had to contend with this. First, it was the depression, and then the war. These were the show-down, and if ever there was an example of bewildered little men and befuddled little minds this was it. Someone defined Washington at the time as "a madhouse run by the inmates," and Washington is but an epitome of the nation, the world. For the past fifty years we've boasted about our "know-how" and "industrial efficiency"; in the next fifty we will discover that we know nothing else, and that the price of industrial efficiency is inefficiency in everything else.

Because business rules our world, the business mind in government is today imperative, but what is the result? Every capital is a hotbed of financial intrigue and political corruption, an arena where morally perverted self-seekers fight for money, power and prestige as in the market place. As Dorothy Thompson said: "Our civilization has been a 'business' civilization. Its basis has been ruthless competition for power, prestige and success. If then we draw on this world, as we must, for our officials, why should we expect that by some miracle, ruthless competition for power, prestige, and success suddenly evaporate from

their mentalities? They carry into government all the characteristics of private life. The means of attaining power, prestige, and success in private life has been to build up the personal sphere, by smartness, shrewdness, salesmanship, and the creation of pressure blocs and alliances for the same purpose. Our civilization has been in a constant state of war, of one corporation against another, one product against another, one labor group against another, and all corporations and workers against each other. Translated into government this means the fight of one branch of the armed service against the other, the fight of one agency against the other, inside every agency the fight of one department against the other, each resorting to pressure and alliance to try to widen its powers, and each trying to sell itself by salesmanship methods." Yes, there's something rotten in De—mocracy, and this is it—market-place statesmanship. The leopard does not change its spots or the werewolf its ways. The problems of statecraft and public service call for qualities that business does not develop; in fact, it develops the opposite.

Statesmanship is a career, not something for businessmen to take up after a lifetime of selfish aggrandizement. These will never realize that their public office is a sacred one, a public trust and not a private enterprise. Originally the word "liturgy" meant one's sacred public duty; later it was taken over by religion—and discarded by politics. It should be restored, for there is more of the sacred in government than there is in religion; religion deals in illusion, government with life, and this is the only "sacred" there is. It was upon this sense of sacred civil duty that Plato built his *Republic*, and every little office-seeker should be made to learn it by heart; not that we need hope to see it realized, but that the office-seeker may learn what constitutes true qualification for public office. That they may be elected, our office-seekers tell you it is your "sacred duty" to vote in the elections, but as long as you let the unqualified be nominated you may as well stay home on election day.

Today, we send our diplomats, ambassadors, consuls abroad to protect our foreign commercial interests; if instead we sent them out to protect the foreigners' interests from our politically irresponsible commercialists, we would be taking a right smart step toward peace on earth, good will among men. As William Allen White put it: "Wars have their roots in economic injustices." Predatory business seeking resources and trade supremacy backed up by sympathetic governments is the war-maker of this age. If then you would know a nation's *foreign policy*, don't waste time studying its politics; study its economics. That its devilry abroad may be stopped at home, protec-

tion of foreigners' interests should be made a part of our diplomatic service; our ambassadors, consuls, and other agents should be trained in preventive politics, taught to recognize incipient war symptoms everywhere, that their governments may take preventive measures now, not punitive ones later. Unfortunately our foreign representatives, like our philosophers, are not fully aware of their true category—not just solicitors of their nation's interests, but watchmen of the world's interests. This is the burden we should place upon them, and every day and hour ask them, "Watchmen, what of the world?"

Not all our commercialists desire to be statesmen; some of them prefer the educational field, and so worm their way into our college directorates, where they can mold the curricula to the needs of the market place. The classical, the cultural are out; these only unfit our youth for their future dirty work. This affluent ignorance requires the college trained even as office boys and elevator men, but the training it provides them is little more than a postgraduate course in the three "R's," and with their three "R's" consciousness our youth go out into the world to plunder and despoil with a free and easy mind. Is this the purpose of the college—to make industrial gladiators, to mold the mind to a false mental trend? It is not. The purpose of the college is to make the mental trend and mold the mind of youth in keeping with it. Today, the didactic tail is wagging the head. The maker and molder of men and trends is the market place, hence our immaturity of mind and soul, a sort of racial adolescence carried over into physical maturity. Trained to think only in terms of business and its trivia, we have become a teen-age generation, manifesting that imbalance between consciousness and energy peculiar to youth. For want of a proper sense of values, we make money the criterion of virtue and publicity the index of worth; a movie star makes ten times as much as the President; the dancing legs of a former trollop are insured for a million dollars, while the brain of the scientist must take its chance along with the nitwits. In our adolescent exuberance we glorify our athletes, and thereby make international heroes out of intellectual nobodies; millions of howling morons spend millions of dollars on baseball and prize fights but not one cent for enlightenment. This is not the way of maturity but of racial adolescence, a state of arrested development due to the cretinizing effect of our commercialism.

Now what are our schools and colleges for, if not to correct this tragic condition? Before our youngsters are allowed to enter business, they should be so taught that they will act like civilized human beings

when they do enter it. They should be so educated that their interest and pleasure lie in things of the mind as well as the body. They should be taught manners, culture, character and ethics that they may acquire a civilized sense of right and wrong—conscience as well as science. They should be taught philosophy and metaphysics that they may understand life and how to live it. Out of this should come that wisdom-consciousness that refuses rather than seeks to take advantage. That we are all advantage seekers today is the measure of its failure. Like everything else in our world, it has been perverted; its purpose now is not to teach us how to live but only how to make a living, in a ruthless, unscrupulous world. For this, only the commercially practical, the strictly utilitarian is required, and so we have market-place education as well as legislation. Such education is not soul education, and so it never enters the higher psyche; it is of the lower, animal psyche, and there is where it goes. This is becoming more devilishly intelligized every day, and it is this that is running our world, the inevitable result of a commercially controlled curriculum.

And how do our educators fare in this? Exactly as they deserve. The industrial tycoons treat them with contempt, consider them only as essential cogs, and pay them less than ignorant mechanics. For this no group is to blame especially; it is the race-objective that is at fault, but this does not absolve our educators entirely. What is their own education for, if not to know what should be taught and thereby influence the ignorant? Why then the ineffable silence, the supine subserviency? It is not all "professional ethics"; it is also professional cowardice and littleness. Had they the wisdom that constitutes greatness, they would denounce the false objective; had they the courage that accompanies greatness, they would humble their arrogant masters. But no, like our artists, they sing the song of him whose bread they eat, and like our philosophers see no evil, hear no evil, speak (of) no evil. Well-cushioned "chairs" are efficient silencers, endowments, effective hush-money.

In this our educators are not alone: today, we are all the devil's collusionists, including the clergy—keeping quiet because it pays, accepting the cash and saying nothing about the devilish thing that is paying us. It takes courage to challenge the devil, and, having none, we smile at him and sing:

*I'm looking for an angel
To make my dreams come true;
But until the day one comes along,
I'll string along with you.*

Our educators have knowledge, but lacking spiritual enlightenment they can only follow instead of lead. They dare not presume to lead because they themselves know not the way. And so the aggressive morons rush in where the "educated" fear to tread. They have gotten away with it a long time, and just because in that long time there has been no one sufficiently enlightened to expose their ignorance, or humble their affluent pride, by simply comparing them with civilized beings.

You may say that all such criticism is "old hat" and out of place today; modern business is reforming itself; the businessman is becoming cooperative, social-minded and profit sharing, all of which is true, and yet the severest criticism of the businessman is yet to come. It will come when his day is over and the race wants something more than the material junk of the market place. This he will oppose, hence the criticism. Never having learned the things he has excluded from the curriculum, he does not know his own place in the scheme of things, and so has overstepped his bounds. Thus, here as elsewhere, our troubles are due to the fact that we do not know how to classify things and keep them in their proper place.

The place of the commercialist in human society is that of procuror of physical needs, this and nothing more. This is his specialty, and all his "one-track mind" is fit for. Let him realize it, and leave education and legislation to those who are qualified to administer them. Time was when he was "in trade," which meant out of society and government—and that time is coming back. Thus it is a cycle, an age, and a class we are dealing with. Perhaps then we can learn something about them from the past.

Today, we are proud of the freedom of the "common man"—to climb into office and rule his betters; we are shocked at the mention of "caste," not realizing that "caste" is a fact in nature, a fact not based on wealth or blood, but on consciousness, nature's index of being. The Egyptians as well as the Hindus recognized this, and so divided their society accordingly. The first and lowest elements, "the hewers of wood and drawers of water," were called "ox men," they who had learned to toil but not to teach or govern. The second were called "lion men"—they who had learned to fight but not to govern. These today are our lions of finance, our captains of industry—the makers and molders of legislation and education, character and destiny. The third were called "eagle men"—they who had learned to soar as well as plod and fight. These were the illuminated, the wise and the just. It was from their ranks the king was chosen; a Pharaoh was a hierophant in the temple

as well as a king upon a throne.³ The bird head, the serpent of wisdom, and so on, worn as headdress, were the symbols of his caste. He alone was qualified to rule and govern, and only when we learn to choose our rulers and our governors from this caste will we have great laws and wise government.

Today, our world is full of things that should not be, yet behind every one of them stands some selfish commercial interest barring the way to reform. You cannot touch anything in the ramshackle structure without someone crying out that he is injured. There'll be no such structure in a civilized world; therefore we should start now to get rid of it. Only a higher degree of consciousness can do this, and to attain it we must lay away our yardsticks long enough to learn the meaning and purpose of life, the nature of Reality and the laws and principles that govern it. As it is these we have tried to present in this work, a collation peculiar to our present subject may help us see why economic man has made such a mess of things. It may also help the reader see that metaphysics is not a mere abstraction wholly unrelated to life, but the concrete, practical knowledge we need to lift us out of the mess our metaphysical ignorance has put us in.

In Chapter III we said that Creative intelligence, when it got down on the lower planes, became blind, as in matter; in fact, it became *Demon*, not *Deus*. Now human intelligence does likewise. Today, it is at the same point in the zodiacal cycle as the Creative Intelligence was in the planetary cycle when it reached dense matter, hence our materialism and the chaos it has wrought. Matter is mindless, soulless and senseless, and as long as man is identified with it he will partake of its nature.

In Chapter IX we referred to "the sins of the mindless"—something man did when he didn't know any better. Well, many of the things done in our business world are also sins of the mindless, for the intelligence not to do them just isn't there. No truly enlightened being would do them; they are the acts of ignorance.

In Chapter V we spoke of the Ichneumonidæ, those lethal criminals of the insect world that perpetuate themselves by paralyzing the vital centers of their victims without killing them. These have their human counterparts, namely, the commercialists. In perpetuating themselves materially, they paralyze the race mentally, morally and spiritually, and because their victims still live physically, the undiscerning do not detect the crimes these soul-assassins commit.

In Chapters VII and IX we dealt with the higher planetary planes

³ Later, we will deal more fully with the Egyptian symbols—also with the slander of the Pharaohs contained in the Hebrew scriptures.

and the need of raising our consciousness to them, but the commercialists have bound our consciousness to the plane of materiality and aroused our desires for it. Their aim and purpose is to make two desires grow where only one grew before. When the demands of normal desire are not enough, they hire a pack of hounds to go out and create them. These, like the Ichneumonidæ, look for their victims' weak spot and drive home their lethal arguments. This is the art of salesmanship—crippling the enemy's sales-resistance regardless of requirements. I wonder if you realize there will be no salesmen in a civilized world. You don't if you are a true child of this age, for it does not know what civilization is. This pertains to intellectual man, not economic man. From every spiritual standpoint economic man is a fool.

In Chapter XI we saw that rationality is the result of consciousness' adaptation to environment, and that where the environment is savage and animalistic, consciousness is likewise. This is what is wrong with the commercialist's consciousness—perfect adaptation to his own commercial jungle. It is this that makes it so hard to reason with him, or show him he is wrong, because his experience in this animal-like environment convinces him he is right, granted his objective, which he never questions. What he does not see is that he should first make this animal-like environment human. That done, his conformity to it would result in moral rationality applied to business, and hence a morally decent world.

In Chapter XIII we said that the moral and intellectual summation of the individual's life depends on right direction of the mind and will of the child, yet in the business world the mind of the race is being trained moronically and its will maliciously. How then can we expect an honorable and enlightened humanity? Well, whether we expect it or not we haven't got it; we have only ignorance and dishonesty blighting the future as well as the present.

In Chapter VII we said that everything thought and done by man is deposited in nature's bank, the group-consciousness, there to become benevolent god or malevolent devil, according to our intelligence. Consider then the deposit made by our lying, stealing commercialists. It is a concentrate that sooner or later must become a precipitate—and thus do the ignorant decree their own damnation.

In various Chapters we pointed out man's nobler purpose—to qualify the quantitative, to pacify life's savage forces, to rationalize, moralize and finally spiritualize the planetary entity. Weigh now with this the contribution of our commercialists. In their greed and ignorance, they are making of this planetary "temple" "a house of merchandise," "a den of thieves." Thus defiling and corrupting it, they are deserving

only of the lash of intelligence; immune to conviction, they must suffer eviction. Since human intelligence is incapable of this, nature must, and sooner than you think. A new age is dawning, and with it a "new dimension of consciousness," a consciousness that will sweep these defilers and their dirt out of the world forever. Already its voice is heard in the land; that voice is the voice of Aquarius and it is saying to Pisces and all his creations: "I care for nothing, all shall go." Can we hear it, heed it, act upon it, or shall we wait till it speaks to us through bomb and cannon? It is only the hope that we can, if warned, that prompts the few who know the meaning and purpose of life to speak for it. They know that the planetary Will will have its way, and that unless the human will conforms to it ruthless nature will compel it.

These are things we should know about ourselves and our dynamic environment, yet what does economic man know about them? If you would learn the answer, read your papers, count your dead.

One vital fact that we should realize is that economic man is not the creator of civilization, but only the human protist preparing the soil for the real thing. It was not economic man that made "the glory that was Greece and the grandeur that was Rome," but the poets, artists and philosophers of the next cycle. The contribution of the former was but the hideous brick that Pericles tore down. So shall it be with us. Though distant yet, another great age now lies before us, a civilization based on culture, not commerce, on art, not industry. Already there are signs and portents—simplicity not "gingerbread"; beauty as a commercial factor; streamlining in the commonplace; why even our presidents and premiers are dabbling in art. That new motives and objectives lie before us may be difficult to believe, particularly here in America, yet could the American businessman but see his own great grandchildren he would not recognize them. Not only have they outdone Brummell and Chesterfield, but they are not even interested in the things most dear to him. What is more, they do not like him or his world; indeed, the time is not far distant when Americans will turn in disgust on all that they are proudest of today. And so we'll advocate no sudden change in anything; we'll just stand by and watch the "big butter-and-egg man" turn into a butterfly. This is a matter of cycles, and so a word about them.

We began this work with a reference to cycles, particularly the 25,000-year cycle with its upper and lower half. We are in the lower half today, and therefore subject to its materializing influence. We also touched upon its lesser divisions, Piscean, Aquarian, and so on, actually Libra and Leo, also material cycles. As this knowledge is no part of our

consciousness today, we do not know where we are or whither we are going. Thus neither forewarned nor forearmed we just drift with the cyclic tide. Had we been taught these things, we would know the conditions in each cycle, the forces that play upon us, and what to do about them. We would also know when to let go when a cycle is over. Today, this knowledge is purely *metaphysical*; it should be scientific and academic as well. And so to the law of cycles.

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CYCLES AND RACES

*There rolls the deep where grew the tree,
O earth, what changes thou hast seen!
There where the long street roars hath been
The stillness of the central sea.*

TENNYSON

WE HAVE NOW DISCUSSED THE VARIOUS ELEMENTS THAT GO TO MAKE UP man; we have also implied that man is not as far along in his evolution as he thinks he is. It might therefore be interesting to know just where he stands today and what lies before him in the future.

According to modern interpretation of ancient occultism, there are 7 great root races that must go through the whole septenate process of Evolution; that is, all 7 must sequentially manifest in each of the 7 planetary planes. In this process there are also 7 continents, or land distributions, each successively representing the humanity of its day. Thus far these races and continents are as follows: (1) the Polarian, (2) the Hyperborean, (3) the Lemurian, (4) the Atlantean, and (5) the Aryan, the present race and distribution.

In the Atlantean cycle, the names of the races are as follows: (1) Rmoabals, (2) Tlavatti, (3) Toltecs,¹ (4) Turanians, (5) Semites, (6) Akkadians, and (7) Mongolians. All of these went through their Atlantean cycle and are now in the Aryan, or 5th planetary plane, but as yet only five have reappeared. These are known today as (1) Hindus, (2) Semites, (3) Iraneans, (4) Celts, and (5) Teutons, which includes the English and Scandinavians, as well as the Germans. The remaining 2 have yet to manifest, the 6th is just beginning in America, the 7th in a future continent in the Pacific.

To the writer, this is a very complicated and inaccurate account of human evolution. It contains at least four vital errors, namely, (1) a misconception of the continents; (2) the identification of the continents with humanity; (3) the assertion that we are in the 5th major plane; and (4) the confusion of race sequence with degrees of consciousness. The latter is the evolving factor, not special forms and races.

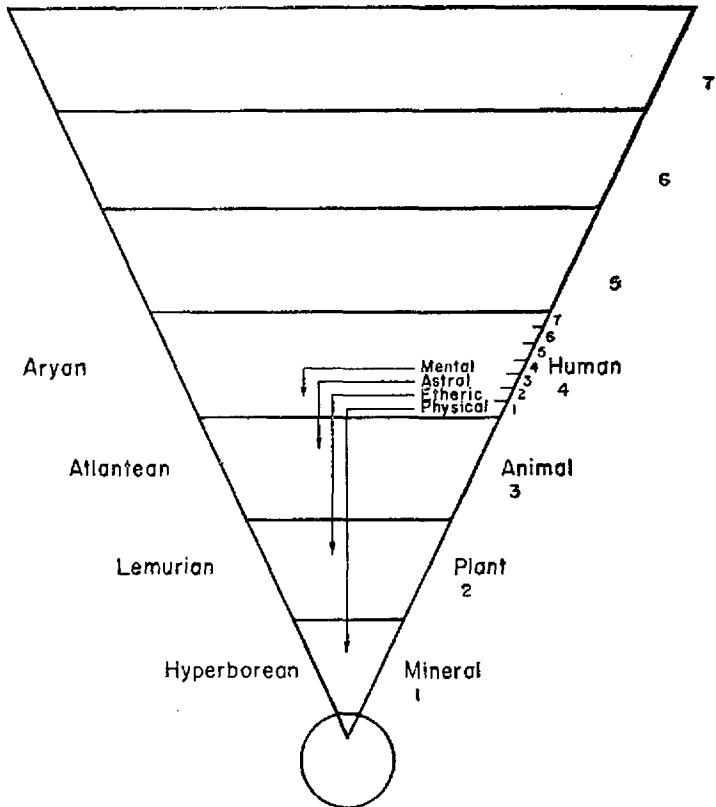
1. The error here lies in those sources of all religious and metaphysi-

¹ Not the Toltecs of Peru; these are said to be relics of the former.

cal error today, namely, confusing Involution with Evolution, and taking literally what was meant to be symbolic. The 7 continents, for instance: these are not 7 land distributions but the 7 planetary planes, only 4 of which exist as yet; the life thereof, not human life but the Life Principle, thus of the nature of the Hindu Avatars. In proof of this let us examine a statement regarding the Polarian continent and humanity. This statement is to the effect that the Polarian land, and hence first humanity, was not on this earth at all but on the sun, at its pole, hence Polarian, coolest part, hence cast off first—a good example of commentary on matters not understood. With our theory, however, it can be understood. The reference is not to the sun of our system but to this earth when it was in its own sun period. The Polarian period would be the last involutory period of our earth, then a cooling sun, and cooling first at the poles, but as we are dealing wholly with the evolutionary seven it has no place here. We therefore strike it out completely. Thus removed, the remaining four agree with the four planetary planes and their life thus far: the Hyperborean, the physical, earth itself in its cold, prelife stage; the Lemurian, the etheric or vegetable; the Atlantean, the astral or animal; the Aryan, the human or mental. This is in keeping, not only with facts, but with common sense as well. The original account was occult cosmology, not history. Perhaps some oriental Guru, knowingly or otherwise, made the aforesaid statement, but his occidental *chela* did not understand, hence this false idea of our origin in the sun, and the sequential disappearance of continents. We are not, however, saying there were no continental changes of a historical nature; continents appear and disappear as do all things; we are saying only that this is not the meaning of this particular teaching.

2. The names of these continents have also been applied to humanity, the Lemurian race, the Atlantean race, even a Hyperborean race, symbolically permissible only. The Lemurians were "etheric" and "haggy"; the Atlanteans, "psychic" and endowed with great wisdom. This is also based on a misunderstanding, namely, that man, humanity, has been here from the very beginning of Evolution, a matter of many billions of years. Man has no such antiquity. What has been here from the beginning is Man, capital M, the generic name for the evolving Life Principle, and it is the applying to man, small m, of what was said of this capital M that has caused the confusion. As a human being, man is wholly of the fourth, or Aryan, cycle—the *human* Atlantis belongs to mythology. In the corresponding diagram we have numbered the Aryan steps, 1, 2, 3, 4, and so on, instead of giving them names of any kind. The arrows pointing downward imply that life,

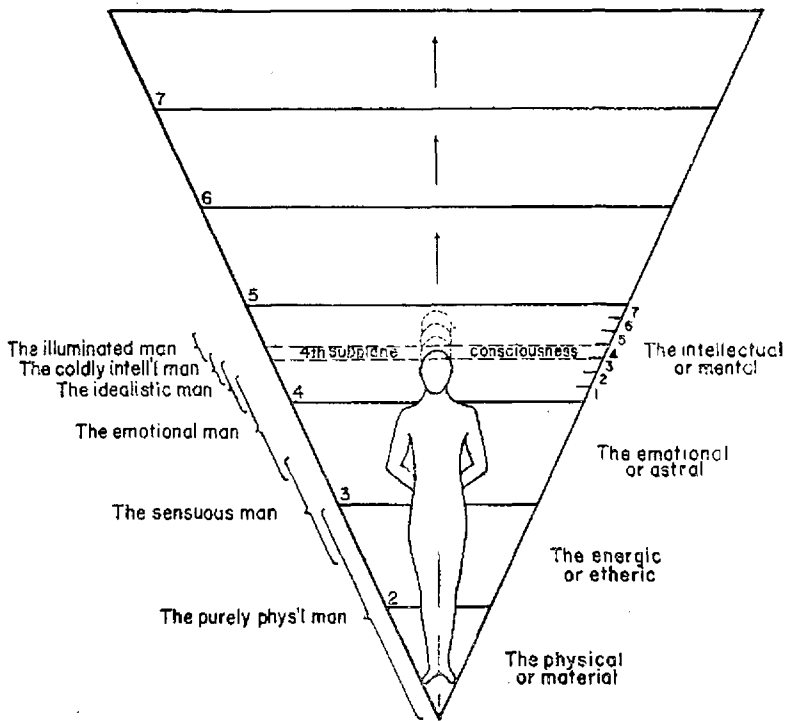
not man, went through corresponding, not similar, stages and periods. As the converse is also true, applying such terms as Hyperborean, Lemurian, and Atlantean to the human steps is, as we said, permissible only symbolically.



3. According to the older teaching, we are the 5th root race and in its 5th subcycle; that is, high up on the 5th planetary plane. But if this be so, how is it there is no 5th kingdom, and no 5th plane consciousness? Were we so far advanced, we should have what is called Wisdom, Consciousness, the near-divine intelligence of the 5th major plane, whereas we have only begun to manifest its 4th plane correlate. Now the logical reason that there is no 5th-plane form of life and no 5th plane consciousness is that we are neither the 5th root race nor in its 5th subcycle—and so it turns out when we discard the spurious Ist, or Polarian. But if we are not so far along, where are we? Could we determine this, we would know exactly where we stand on the 7-fold ladder of Evolution—and also what's wrong with us. We could reduce

it to a diagram, thus making it visual; we could even make a cosmic clock, showing the present hour and minute cosmically speaking.*

As we see it, the race today is in the upper half of the 4th subplane of the 4th planetary plane; in other words, just beyond the middle, or $3\frac{1}{2}$ point, in both the human plane and Evolution *in toto*. We derive



this definiteness from analogy and recapitulation—the aforesaid permissible application. Each major or planetary plane recapitulates the preceding one, then goes on to something new; and each subcycle in it is analogous to its correlate on the preceding plane, after the manner of the “family groups” in the chemical table. Thus the first humanity of the 4th or human plane would correspond to the first planetary plane—merely a physical hominoid, an anthropomorphic brute—and such is the finding of science. The next would be a creature much more sensitive and vitally alive, corresponding to the second planetary plane, or plant kingdom. The third would be a psychic man, in keeping with the astral or animal plane—the alleged condition of the Atlanteans and the source of their psychic power. But being psychic

* See Diagram, p. 367.

and animalistic only, how could they be divinely wise also? Wisdom and psychic power are not homogenic; the psychic represents that primitive stage we dealt with in Chapter X. Now the fourth definitive quality is reason, and this happens to be our specialty. Therefore we are in the 4th subplane of the 4th planetary plane, and our task here is the development of reason, the prelude and prerequisite of wisdom. As we are beginning to manifest 4th-plane wisdom-consciousness, the prototype of true 5th-plane intelligence, we may assume we are on the upper half of the fourth subplane—with 3, not 2, more subplanes to go in this 4th major plane. This is sort of a midway point in Evolution and quite naturally it accords with our place in the solar system sequence—midway between Mars where Evolution begins and Mercury where it ends. Beyond this 4th plane are 3 more major planes with a time factor beyond present reckoning yet no doubt in keeping with the ingression process. Each of these 7 major planes is so vast chronologically that our historical period is infinitesimal in comparison. What we call historical periods are but little minor cycles in our own 4th subdivision. It will be of these lesser cycles we speak from here on.

4. Modern metaphysics deals with the cyclic appearance of races rather than degrees of consciousness. It theoretically divides humanity into seven races of ascending development, then finds it impossible to prove their ethnological existence. Were this concept correct, race number 1 would be so far below race number 5, the best in it would be hopelessly behind the worst in number 5. But this we know is not the case. There are great souls in all so-called civilized races, and no one has a monopoly on talent, genius, morality, or even spiritual enlightenment. It is our opinion that all divisions of the race manifest simultaneously in each cycle and subcycle, and all are subject to the cyclic, planetary step-ups in consciousness, the difference being due mainly to circumstance and environment. Give one of these underprivileged a chance in better environment and he will surprise you. I think we should all realize this more fully, for in such realization, or lack of it, lies our attitude toward the more unfortunate. Were we to think in terms of consciousness and circumstances, instead of color and geography, we would not despise a black or yellow body, but consider only the quality of its consciousness—and when it falls below our own, do something about it. This is the noble ideal of the missionary, but not being very intelligent either, he carries the poison of doctrinal distinctions with him also. He does not know his doctrines are also cyclic and that they too will pass.

What has been called a new race is more correctly a new degree of

consciousness manifesting conspicuously in a new and favorable environment, the seed of which is a synthesis of the best in all the races. This is exactly what is taking place in the trend today to the Western hemisphere, the home of the 5th, not 6th, degree of consciousness in a minor cycle of the 4th plane. According to tradition, such a synthesis and trend took place from the 4th, actually the 3rd, humanity, the Semites being the root thereof. Later, this became perverted and the idea arose that these Semites were the seed and progenitors of the entire human race. An absurd idea, to be sure, yet it lends Gentile support to the Jewish claim to being "the chosen people." The true meaning of this is much deeper and will be explained later. The seed, Semitic in name only, was the best in all the third cycle and gave rise to the present one, the rest dying out. The Jews were but a later subdivision that, like all the ancient races, wrote the history of man in terms of themselves, and by reason of literary ability made others believe it.

Both the religious and metaphysical accounts, as understood today, give us a false perspective and opinion of ourselves. According to the former, we came from perfection in Involution; according to the latter, we are nearing perfection in Evolution. But where is the evidence? Until the twentieth century such ideas were tenable, perhaps; that is, while we were ignorant of our ignorance. Because we did not know our place in Evolution, we thought we were civilized. The revision offered here gives us a truer perspective and explains the twentieth century. The Life Principle has reached the midway point in Evolution, but its human expression is but three and a half subplanes from the beast, and this, we think, explains about everything, including religion. We are not sinners; we are only primitives; we are not evil, we are just ignorant.

The seat and center of the next subcycle is the Western hemisphere. Already there are signs of its new type of consciousness, a consciousness that thinks in new dimensions, a consciousness that is humane and philanthropic, that desires peace and abhors war. Here will be fulfilled the thwarted hopes of the past—provided we understand ourselves. Otherwise we will become like those of the past, victims of self-deception, racial pride and national arrogance. These are the dangers of eminence and they apply to nations as well as individuals. To escape them we must keep in mind the transiency of eminence and the synthetic nature of human consciousness. We must realize that we are not Americans exclusively, but a synthesis of humanity, that our accomplishments are not American entirely, but the fruits of human potencies finding in America new freedom of expression. We must

realize that America is not exclusively for Americans, but that part of the world nature reserved till now for a new and higher degree of consciousness. As times goes on children will be born here whose abilities at ten will surpass ours at forty. These are they who will build that better world of which we dream but cannot make. They will make it when and because they have renounced the absurdities that have made ours. Only when America rid herself of Old World ways and systems did she make progress; so with the race. It must learn to renounce the old and accept the new, particularly is this necessary in this cuspal century. During the rest of it, changes still undreamed of will be forced upon us; under the Aquarian impulse even tired old Europe will perk up. Thus "The Decline of the West" is still a long way off. What Spengler sensed was not this but only the crackup of Piscean civilization, not a catastrophe but just another of those disasters that are good for us racially.

"Westward the course of empire takes its way." But let us recognize the course lest the empire fall as have all others. And why should we speak of empire here? There's no such thought in America today. No, because we haven't reached that point yet. The thought of empire comes with a certain degree of national power, without natural resources at home to maintain it. With a vast continent to exploit, we have had no need of extracontinental dominion, therefore no thought of war and conquest. But let us not delude ourselves with the thought that we are beyond such things. Look at the cosmic clock, and know better. We are not virtuous but only satisfied. A nation's morality is as good only as its security, its pacifism as its plentitude. When this departs, survival depends on conquest, precipitated by increasing population. This is one of the reasons we urged a new and better economic system before we reach the point where the old will drive us to repeat the errors of the past. Under it the temptation to take advantage of opportunities thrust upon us will be so great America will find herself tempted to do the very things she now goes to war to prevent. And thus will we lose our national integrity, as under it we have lost our individual integrity. This, however, is not prophecy but only warning; the outcome depends on whether we have the wisdom to reject the opportunities past ignorance has thrust upon us.

Knowing man's place in Evolution, we build no false hopes of a sudden millennium. Man's goodness is only skin deep, while his evil is born in the bone. Even the seemingly good—ambition, for instance—can make of him a devil. Here we quote verbatim from the first edition of this book, written some twenty years ago: Who today are more peaceful and harmless than the Chinese? Yet when they have finally

defeated the Japanese, ambition may seize them and they may become what the Japanese have been. Feeling the power of a new and vigorous nationalism, they too may want "a place in the sun." Four hundred million are still asleep but "The Brothers of the Deluge" are awake. It would be odd indeed if someday America should sign a security pact with her present enemies to protect her from her present friends. All of which has since come true.

However, we are not posing as prophets; we wish only that humanity understand itself, get rid of the false ideas of its own being, and substitute for them knowledge of Causation, Creation, Life and its process. In this alone lies the solution to the human problem, a matter not of individual sin and salvation, but of time and place in Evolution, of the degree to which our consciousness has become moralized and intelligized. When this has been carried far enough we will be civilized and our problem solved.

The reason this problem has never yet been solved is that the race has never yet been civilized. Here and there a few rank growths existed—Babylon, Athens, Rome, and some others—but they were civilized only in comparison to the barbarism all about them. The latter was the human level and it soon destroyed the civilization. In this the race collective is like the trunk of a tree, the sporadic cultures like the branches. In certain species the latter flourish for a season and disappear; the stolid trunk remains. But the branches did not flourish in vain; it is by their achievements the enduring trunk is nourished. So with us, the human tree grows only as it incorporates what the branches produce. Each contributes a little to the whole; we might call it an *epiota*—a slight addition to the epigenetic.

Our botanists speak of two kinds of growth as found in plants—monopodial and sympodial. In the latter, the plant puts forth a branch and for a time all life activity seems concentrated in that one offshoot. In due time the energy is withdrawn, the branch withers, and another springs to life. This law of periodic growth is why civilizations are impermanent. Each little group (branch) has its initial impulse that lifts it to a given height; when that impulse spends itself, decline sets in and nothing on earth can stop it. This religion attributes to its social sins, but these are merely concomitants, not causes thereof.

Sympodial evolution! And what a lesson in statesmanship is here! The aforesaid civilizations were but branches of the human trunk and in their day all power was concentrated in them; they were the national "champs," the "haves" of their day. How foolish then for the recessive little "have nots" to challenge their supremacy! So today; we

too have our "champs" and contenders, "haves" and "have nots." The dominant nations are having their *manvantara*; the recessives, their *pralaya*, or rest period. In this they are weak and defenseless, but instead of respecting this the dominants, seeing their advantage, conquer and exploit them—India, China, Malaya, etc. It is like taking advantage of a sleeping man. Conscious only of their own ephemeral greatness, these proud manvantarians believe there never were their like before, when actually these older races were very like them five thousand years before the latter existed—commercially smart, mechanically inventive, and spiritually ignorant. In due time they got tired of this and turned to the mental world, produced the only things that last—great art, literature, philosophy—then took a rest. Why can't we let them be? We can't because we are selfish and aggressive. We know nothing of the laws of being, the cyclic process, and the imperative prelude to racial resurgence—racial rest. The result is we commit outrages that breed retaliatory crimes when the sleeper wakes and we would sleep.

Now this applies to lesser groups and lesser dominants. Today, business is dominant, and, being ignorant of its ephemeral tenure, suppresses and exploits all other activities. So do the rich, the poor. The recessives cannot help themselves; the remedy must come from compassionate power above, not vindictive weakness below. This implies a change in the consciousness of the rich and dominant; the corrective is that wisdom-knowledge of the cyclic law and the necessity of imposing on genetic nature our own epi-culture.

In Chapter XI we said that our philosophers should take the facts that science finds and apply them sociologically. Had this been done with this simple law of the lowly plant, human history might have been different. Past wars of the "have nots" might have been averted, future wars of the "haves" as well, for someday we too will pass, and if we've learned our lesson we will not drench the earth with blood to hold what nature has withdrawn. In the words of Omar Khayyam:

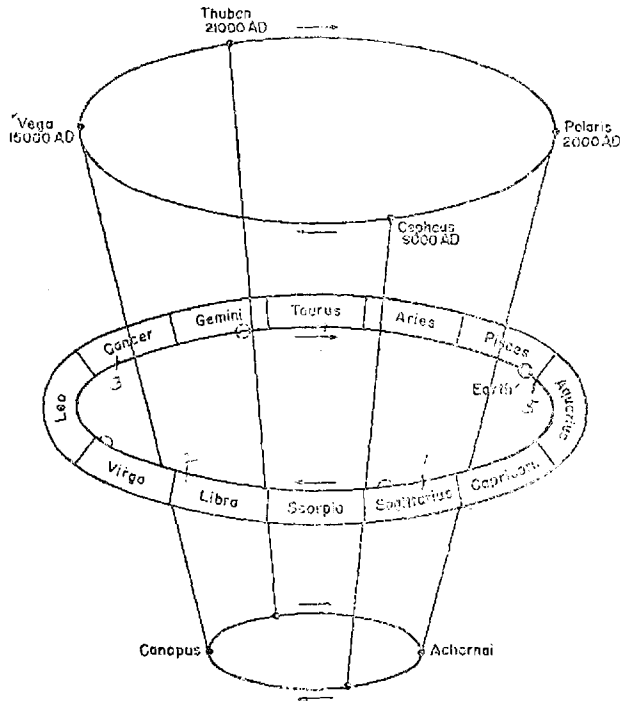
*They say the Lion and the Lizard keep
The Courts where Jamshyd gloried and drank deep.*

PLANETARY CYCLES

Now there is a connection between these racial cycles, great and small, and the planetary cycles, great and small. The latter are legion and very complex, wheels within wheels, running all the way from the great galactic cycle of several hundred million years down to that of day and night; indeed, in Hindu astrology, every hour is a cycle and

is accorded a special influence. All this, however, can be found in books devoted to the subject; therefore we will deal only with the greater ones.

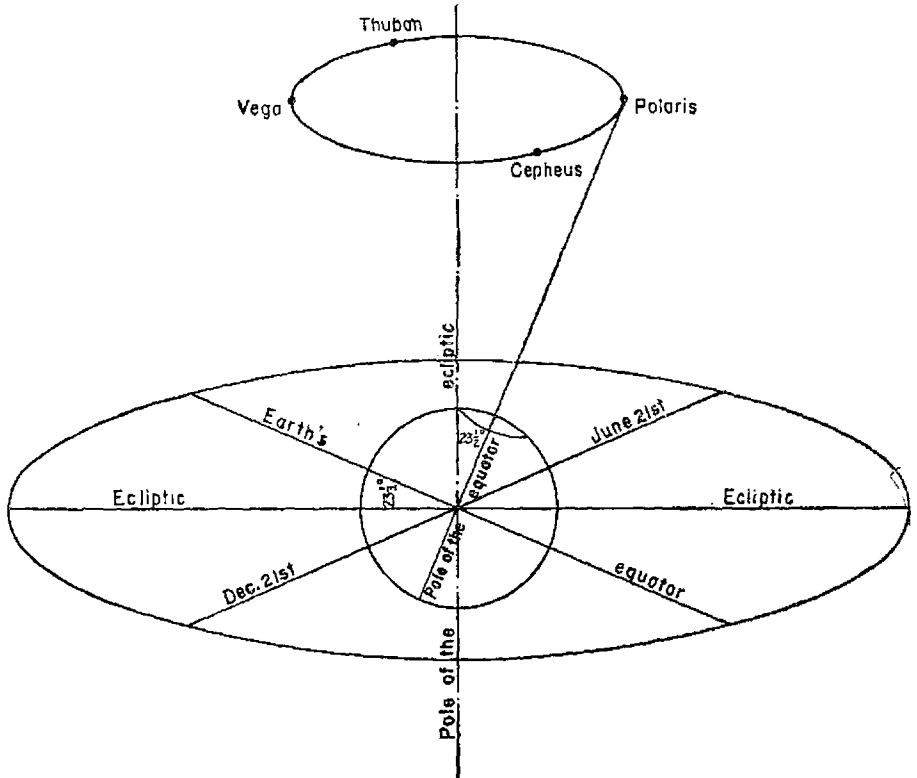
For us the most significant of these is the precessional cycle, and for those unfamiliar with it we offer these diagrams.



PRECESSION OF THE EQUINOXES,
more correctly, THE RETROGRESSION OF THE EARTH'S NODES

We are all familiar with the yearly cycle of the sun through the twelve signs (the little zodiac). But there is also a vaster cycle and zodiac, in which the whole solar system passes through the twelve constellations. Diagram 18 represents this, a matter of more than 25,000 years—according to science, 25,868, but according to the Great Pyramid, 25,827. Plato, taking the round number 50 seconds as the yearly precessional difference, made it 25,920, sufficient for our purpose. This is derived thus: 360 degrees divided by 50 seconds. Again for those unfamiliar with such problems we give the following explanation: There are 360 degrees in every circle, hence in the zodiacal circle also. Due to causes still not wholly understood scientifically, the sun

25,827



Today our pole star is Polaris, but in this vast swing about the pole of the ecliptic, the direction of the axial pole shifts, thus tracing a vast circle in space between Polaris and Vega; and because of this the pole star is constantly changing. 9,000 years from now it will be Cepheus; in 15,000, Vega; in 21,000, Thuban, then back to Polaris again. The upper ellipse in both our diagrams represent this.

each year is approximately 50 seconds later in reaching the nodal point, where the equator meets the ecliptic, diagram 19. Therefore, to find how long it takes this lagging process to swing around the whole 360 degrees, we reduce these to seconds and divide by 50 seconds thus: $360 \times 60 \times 60$ divided by 50 equals 25,920. In this vast process the equinoxes retrograde, or travel backward, through the twelve constellations, one each two thousand-odd years.

To find the exact time period, we have but to divide 25,920 into twelve parts, which gives 2,160 years; and should we want to know how long it takes to go through one degree, we divide 2,160 by 30, which

gives 72. Today, we are near this last degree of Pisces. Each of these 2,160-year divisions is known by a zodiacal sign through which our system passes; thus we have had the Arian Age, the Piscean Age, and now approaching the Aquarian Age. According to our theory, it is the Leonian Age we are entering, but since the "Aquarian Age" is so fixed in the public mind we will continue to use it.

The past two thousand years constituted the Piscean Age, and as the polar opposite of Pisces is the material earth our age has been a material one, an era of selfish aggression and spiritual blindness, an age in which "right" was wrong, "truth" was error, and faith annulled mistakes. Fortunately for us it is nearly over; we are now approaching the Aquarian era, a period of enlightenment and right values, of faith in things with known substantives, instead of unproved creeds. As the nature of these two cycles is incompatible, one of them must go, and as the latter is in the ascendant, which one is obvious. In this momentous change, every false Piscean structure we have raised and every false Piscean god we have worshipped will be cast down—including those who cling to them. The tumult in our world today is but the conflict of these two forces. To meet its challenge bravely, we must understand its cause; to accept its new world order, we must condition ourselves for reason-shocking change. We must acquire a "new dimension of consciousness," a new concept of Reality, new boundaries of human thought, new motives for human action. These are the bases of a better world, and if we would have it we must break with the benighted past; we must step completely out of the narrow circle of human consciousness thus far.

In each of these great ages new forces play upon us, but because this cosmological knowledge is no part of our consciousness we refuse to change. Thus we are still living by an Arian religion and a Piscean economy.

Yet "the moving finger writes, and, having writ, moves on"—leaving us behind. To illustrate this we have only to consider the "tropics." Today, we call the north-south solar limits Tropic of Cancer and Tropic of Capricorn. These names were given in the Arian Age, but due to the shift in the precessional point the sun when farthest north is now in Gemini, and when farthest south, in Sagittarius. The solar limits are therefore now Tropic of Gemini and Tropic of Sagittarius. Why don't we change them? Because we are mentally allergic to change; in an eternally changing universe we want to think of things as fixed and permanent. Such an attitude results in error, not only in names, data and calculations, but in our thoughts and attitudes as well. Again to illustrate: the human race today is divided much like

its world—torrid, temperate and frigid. The Cancerous and Capereous live in tropical abundance; the industrious middle class, in the temperate zone; while the poor subsist on the tundra of the frigid waste. Why don't we change that too? There is abundance for all today; there is machinery to make and transport the needs of all, but because of the cancerous economics of the past and the can't-do-anything religion, "the poor are always with us," "It is the will of God." It is indeed, and that is precisely why it must be changed.

The very purpose of cycles is to insure change. Man has neither the wisdom nor the courage to change himself, so nature must. In these various cycles we are in different parts of the universe with different cosmic forces playing upon us, therefore we change willy-nilly. Today, a major one is upon us; in this we will not see ourselves changing, yet one hundred years from now we will look back appalled at the proud, self-satisfied present; we will see our so-called civilization as but a mad scramble of primitives for physical existence. What then of our stand-pat reactionaries? A reactionary is a primitive who refuses to be anything else.

Much of our pain and suffering, failure and defeat is due to our refusal to recognize this change-producing process, even in our present little cycle. Our militarists, for example: blind to everything but conquest, they develop a huge military machine and attack their neighbors, not realizing that before the war is over their prewar armaments will be outmoded—panzers and armadas versus atomic bombs, for instance. Our religionists are even worse: believing that we in our planetary childhood know all truth, they refuse to change their concepts; they do not know that the cyclic process will outmode their gods and saviors as it has the panzers and armadas. Our businessmen should also learn about cycles, other than those of the market place. This is a business or commercial cycle and the business mind is having its day, but its day is not eternal; the business mind is not the highest expression of human intelligence; it cannot effect man's moral and spiritual progress, therefore it must make way for tomorrow.

Our writers should also learn of this cyclic law, for assuming, as they do, that the present trend is unchangeable, they project it into a future nightmare. Orwell's *1984*, for instance. Fine as warning, but the year 1984 will not be a bit like his preview, for the cyclic law will change the direction—from linear doom to spiral betterment.

Such betterment will have its casualties—the laggards, the opposers, the trouble makers. These too should learn the law, for the Aquarian Age will bring with it a dynamic vibration that will eliminate the unfit, not only physically but mentally also. Because of this, the

nervous, the emotional should try to control themselves. To offset the impact we should all practice a little pre-Aquarian readjustment, entertain new concepts, set ourselves new objectives. Our present plight is due mainly to our wholly succumbing to the materializing influence of the present cycle. This is why we so severely criticized the commercialist, for he is the instrument and agent thereof. He is ignorant, and as someone has said, "Against ignorance the gods themselves are powerless."

The Aquarian Age will be a more spiritual age, but by this we mean only the opposite of materialistic. We're not going to be saints but only sensible. Saints are also part of the benighted Piscean Age, and, thanks be, both are gone for some 25,000 years, and the age of non-materialistic scientists, poets, artists, and philosophers is before us. For America, this will correspond with that fourth stage in racial culture referred to elsewhere, and in it will be realized the poetic, artistic, economic and political dreams of man. But as nothing is gained without a struggle, we must expect this also. Aquarian man will realize that to get rid of warring nations he must first get rid of warring ideologies. This accomplished, our statesmen will speak their minds without arousing anger, because the common truth has cooled hotheaded faith and bigotry, nationalism and patriotism. Here frankness will supplant evasion, and international bargaining, secret diplomacy. Those who established the United Nations were not aware that they were laying the foundations (only) of this Aquarian diplomacy, yet such it is. While in the cuspal period there will be much ideological warfare here too, yet in due time will come that peace to the world the individual knows who has traveled the road from ignorance to wisdom and from error to truth.

But, and there's always a *but*, let us not be too optimistic about the beginning, lest we be disappointed. Such disappointments are due always to our failure to observe the hour hand in the cosmic clock.* Thus if we do not watch the hour hand, the minute hand will deceive us, as it deceived the Romans. At the dawn of the Piscean Age the people looked forward to a sort of millennium, and catching the spirit thereof their poet Vergil sang of it thus: "And now is descending from heaven a new generation of men." The "new generation" was not very heavenly, and neither will ours be. The Aquarian Age will not be millennial or even peaceful; it will be tumultuous as the sun—our Leonian Age. And how do we know such things? We know because there is a key to the *general* condition of the world and the race in each of the 2,160-year periods.

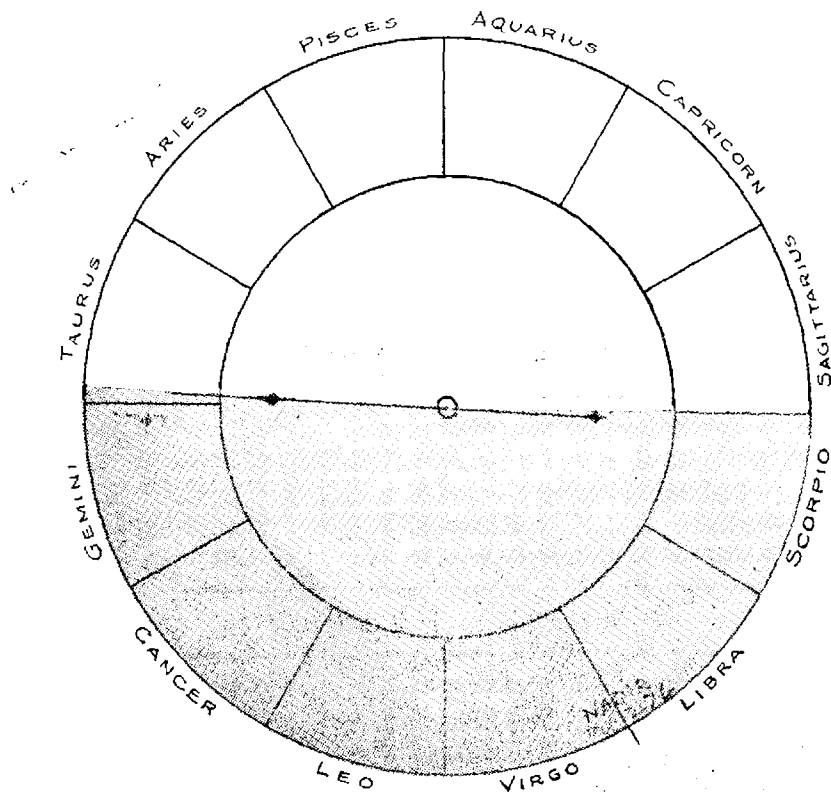
* See Diagram, p. 367.

During the past two thousand years, the precessional hand has been in Pisces, a water sign, not an earth sign. If you will extend this hand downward, you will see that the opposite end points to Virgo, the earth sign, hence matter and materialism. As the precessional hand goes forward it passes through Capricorn, Sagittarius, and so on, while the lower passes through Cancer, Gemini, and so on. Now, as stated in our Preface, it is not the precessional hand that indicates the nature of the cycle, but its opposite. As this moves forward it enters Leo, a less material yet tumultuous influence. Now follow the process around the entire zodiac and you have a key to the nature of every cycle of 2,160 years. This is what constituted the prophetic knowledge of the so-called *Sibylline Verses*. For such knowledge Tarquin was willing to pay a king's ransom.

This is also the key to those broad divisions we called the Planetary Day and Night, now almost identical with the present "tropics." When the lesser hand is in the upper Taurus—Sagittarius via Aries half—we have a "spiritual" period of some 12,000 years, the apex of which is Pisces: when it is in the lower Sagittarius—Taurus via Scorpio half—we have a materialistic period, the nadir of which comes in Pisces' opposite, the earth sign Virgo. Later we will see that this key fits the lock of history also, for it was precisely in those six thousand years during which this hand was passing through the materialistic signs of Scorpio, Libra and Virgo that the ancient wisdom-knowledge was lost. As the nether hand entered Scorpio, there was for this wisdom and for "spiritual" man a human equivalent of the involutory "twilight of the gods." Today, it lies in Virgo—midnight for us. When it passes from Gemini to Taurus, we will have regained somewhat the wisdom-knowledge, and from there onward for some 12,000 years is the additive process. Here again we will know the nature of Causation and the *cosmic* "facts of life." To some extent the phases of the moon illustrate this process. At half moon the lunar circle is divided equally into light and dark, day and night; so with the zodiac, horizontal instead of vertical.

The lower half looks rather gloomy, but nature makes use of all things, the dark as well as the light. The forbidding six are the cycle of knowledge as distinguished from wisdom, but as wisdom is *the distilled essence of knowledge*, knowledge must come first; and as the source of this knowledge is matter, the material cycles are just as important as the "spiritual." It is in the former that the conquest of matter is made and hence mastery of environment. Today, we are at the middle point of the material half, and our material achievements are not to be belittled. Oddly enough, it was just at the material nadir

that we learned the true nature of matter—electron, proton, and boom. The boom, however, is only temporary, while the electron and proton is now part of our consciousness. It is just possible that never before has the real nature of matter been so well known. The Greeks had the atomic theory but little else; the more ancient Ancients knew the atom's make-up at least theoretically, and warned us about it in their



myths. In that relic of their knowledge, the Hebrew scriptures, there is some proof of this, but you will never discover it through religion's interpretation. Later we will point it out. Be this as it may, we have learned about the atom, and thereby exposed the false front of that old fakir, matter. "It isn't what you think it is at all; it's you"—energy. Now we must learn that materialism isn't what we think it is at all—it's spiritual stupidity. This need not and would not have been so, but for the appearance of an intellectual freak among man's mental offspring—religion. This, misinterpreting the ancient wisdom-knowledge, diverted man from Reality and perverted the human mind. This

will become more apparent in our section devoted to the Ancient Wisdom.

The age of interest in material things is passing; we will soon be entering a period of ever-lessening materialism, after which human consciousness will turn completely away from the physical to the metaphysical for some 12,000 years. This is the cyclic process. As it will have its way, then Science, oh, make haste; "it's later than you think."

Besides the 25,000-year cycle, the earth's polar axis has a minute cycle of a few years measurable in seconds per day. Science is well aware of these two cycles but beyond them it will not go. Yet it must have a theory for glacial ages, tropical fossils in the Arctic, and so on. These it explains on the basis of temperature only; life began at the poles because the polar regions cooled off first, or subsequent land changes produced climatic changes. If our theory is correct, life did not begin when the earth became sufficiently cool but when it became sufficiently warm. During the Pluto-Mars stage, it was wrapped in glacial cold, and manifested life only when it came close enough to the sun to be biologically stimulated. This was first life, two billion years ago, according to science; therefore it does not apply to the later, recurrent ice ages. We must look elsewhere for the cause of these.

If we can think in terms of eons, not years, we might assume a third axial motion, one in which the pole moves north and south either partially or completely. In other words, the earth's polar axis is not irrevocably fixed at $23\frac{1}{2}$ degrees, but changes cyclically as all things do. The axis of other planets suggest such a possibility; the north pole of Uranus, for instance, points almost directly toward the sun. Could such a thing happen to a life-bearing planet, even partially, it would account for interglacial ages and tropical remains. And should there be any sudden dislocation, it would account for the recurring "black-outs" between historic times—such as that between the Planetary Day and Night. As the precessional hand moved from Gemini to Taurus, a sudden tipping of the earth's axis may have brought disaster—the basis of the legendary "flood," precisely six thousand years ago—Taurus, Aries, Pisces, the historical period.

We have spoken repeatedly of the archives of the Ancients. The great Initiates also knew about these cycles and prepared for them. Perhaps in their day the polar axis may have been, say, 25, 26, or even 27 degrees, instead of $23\frac{1}{2}$. Now there is in the Great Pyramid a mysterious passage of 26 degrees plus, assumed to be star-directional and hence time-indicative. We wonder if this and the axial inclination have anything in common. If so, the now miscalculated age of the Pyramid might be determined.

There is still another great cycle, so vast this time that only astronomers conjure with it. This is the Galactic cycle. Due to its motion as a whole, the solar system, some two-thirds out toward the circumference, revolves about the galactic center in approximately 240,000,000 years. As there are myriads of suns inward and outward from this point, the number of cycles and circles is incalculable. To the finite mind only omnipotence and omniscience can control so vast a course, yet are these necessary? At the center of every whirling vortex there is calm, in other words, neutrality, as in the atom, the hurricane, the sun itself. The suns collectively constitute the power; their placement, a matter of dynamic equilibration. Cosmic bodies, we repeat, are self-generating and self-governing, their relationship constituting cosmos. Now this vast cycle, or multiples thereof, may have a bearing on the major planetary planes and cycles, also the great archeological ages. To effect changes not possible alone and unaided is, as we said, the purpose of organization. So vast a process and motion, however, is a bit too much for the human mind as yet—the consciousness of the microcosm does not encompass the macrocosm; it is not even aware of its own world's motions in their entirety.

And now, last but not least, in fact, the greatest of all—the Cosmic, or Creative, Cycle. The first half of this is what we called Involution, or Cosmogogenesis; the second half, Evolution, or Biogenesis. In our diagrams of these we used triangles, but as the process begins in chaos and returns to chaos, it could as well be made a circle. The ancient Initiates so made it and called it the zodiac, of which more later. From data that these handed down, Hindu mystics of historic times worked out the time period, a matter of some 311,000,000,000,000 years. When we compare this with our 4004 B.C. creation, we see what's wrong with our religion—a lack of cosmic consciousness, metaphysical enlightenment, knowledge of Reality, Causation and Creation. These belong to the Planetary Day, not its eclipse, to initiates, not priests.

As Involution and Evolution are assumed to be co-equal, this earth, as an entity, existed for at least 150 trillion years before life appeared on it. This includes the lifetime of a sun, and that long ingress period from Pluto to Mars. This is where Evolution begins, not two billion years ago but, perhaps, as many trillion. It has now reached the 3.5 point, the time elapsed being that required for earth to ingress from Mars to its present position. The rest of Evolution constitutes the remainder of the earth's life as a planet. The time? Whatever time it takes for it to move in to Mercury, now moonlike and lifeless.

So now we can see just where we stand in the Cosmic Cycle—on the 4th evolutionary plane, in the upper half of its 4th subcycle, and,

precessionally, approaching Aquarius.* Our *human* world then is as it is because we are as we are, and we are as we are because we are where we are—at the halfway goal of Evolution. As the human part of it, however, we are only well begun. Give us time, however, and all will be well.

If we would improve our lot, we have only to develop what was given us for this purpose—our consciousness. We are what our consciousness is; its content is our knowledge; its awareness our “ring-pass-not.” The moral and social conditions of our world are but its outward expression, and as indigenous to it as underbrush to the foothills. If we would escape them, we must rise to altitudes where they do not grow; there they will cease to trouble us because we have ceased to create them. And what better way thereto than thought and study of cosmic things? This is metaphysics, true metaphysics, the result of which is a transcendental consciousness that fairly transforms the individual. Let him go far enough and he will find himself on dizzy heights he never dreamed existed; he will vibrate to such forces as will transform him blood and bones. This is the cure-all for the mischief of ignorance.

As consciousness is the evolving factor, it should not long remain inadequate to any problem, but our consciousness today is inadequate—inadequate to our present problems, inadequate to our place in Evolution. It is, in fact, thousands of years behind the planetary schedule, and this because it has been stalemated. Save in science alone, there is no progress anywhere, and science makes progress only because, in practice, it ignores the cause of the stalemate—a philosophy that confines human consciousness to the narrow circle of literalized cosmology.

This is the barrier that must be broken down so that what consciousness we have may see still higher heights, know that other planes and cycles lie before it, and realize that Truth is as limitless as Reality itself. Herein lies the value of our theory. This upward, limitless process is the design of Life, and as our theory is based upon it, it should be a “design for living.” At any rate, it is a design for thinking. As it follows the all-embracing planetary process, it serves as a guide to study and research; as it covers all Being and locates all things in Being, it is also a structural basis for that much-desired objective, a complete correlation and systematization of human knowledge. Within its fundamentals lies, as we said, the solution to every one of life’s great mysteries. Naturally in this brief outline we could not deal with them all, nor should we. It remains for the experts and the

* See Zodiac, p. 367.

specialists to do that. Let each in his own respective field take this theory, and with his specialized knowledge fill in the long *lacunæ* in our understanding of life.

Here we reach the end of Evolution thus far. And now what lies beyond? Why, everything worth-while. The $3\frac{1}{2}$ point is the middle of planetary Evolution; all below was war and conflict; all above will be the reverse—when we make it so. The scriptures tell us that there is no peace for us while we remain on these four lower (material) planes, and urge us to transcend them. This is not to be found in the literal word, but it is in its occult meaning.

Beyond our present subplane lie three more subs, the 5th, 6th and 7th. These are our immediate future, a matter of millions of years. And beyond these are three major planes with their respective subs, a matter of trillions of years. Thus as far as we are concerned, the future is limitless, both in time and possibilities.

Now if we wanted to ingratiate instead of instruct, we would do one of two things: paint a rosy picture of our immediate future, or declare it hopeless. The first would please the comfort seekers; the second the power seekers. But we will do neither, for both are wrong. Consider the second, for instance. On the lower planes nature is warlike and cruel, and observing this the power seekers assert that man should be likewise. This is the way of nature, this is life; therefore it is only natural and right for man to assert his powers where and when he can; might is right, let the devil take the hindmost. As one of Thucydides' characters aptly states it: "The strong do what they can, and the weak suffer what they must." This is the power seeker's philosophy and the basis of his justice. This is Schopenhauer's ruthless "Will," and Nietzsche's "Will to Power"—and to overpower. It is Machiavelli's virtue, "intellect plus force"—and Homo americanus's "rugged individualism." This is the basis of all our ideas of the "Superman"—power incarnate, dominating the world by will, brute strength, and physical prowess. It is, however, but observation without understanding, the result of seeing the part and not the whole, of accepting what is instead of seeing and asserting what will and should be. The lower planes of nature are indeed warlike and cruel, but it is man's unique and exclusive privilege to change this planetary picture. Standing as he does midway between the three material planes below and the three spiritual planes above, he is the transformer of the one into the other—as the sun is of the cosmic forces and the earth of the planetary ones. This is that inversion of authority spoken of elsewhere—the triumph of consciousness over energy, the planetary

reverse of Involution. On the higher planes in Evolution, ruthless energy, force and power will be the humble servants of enlightened consciousness. For want of better terms we have called this kind of power *thaumaturgy*, from Thaumias, a human wonder-worker. Others have called it *theurgy*, signifying God-power. This in itself is sufficient reason for our rejection of it, for the power here is not God-power simply but this moralized and intelligized by man. This will not be cruel nor will its will be ruthless. What then of Mr. Superman? This is Superman, the real and genuine, not a creature of might and power but of wisdom and compassion.

We see then the crucial nature of this 4th plane, particularly its upper half. It is the *human* plain of Megiddo, on which is fought the *human* battle of Armageddon, the battle between spirituality and materiality, human consciousness and planetary energy. And what is this but a battle between the epigenetic and the genetic, man and God? In due time, man will triumph, not only over energy, matter, the world, but himself as well. This is man master of his destiny—"the one far off, divine event towards which the whole creation moves." As he crosses the bar between the two, he will turn about, look back, and say as the poet Tennyson said of himself:

*I have climb'd to the snows of Age, and I gaze at a field in the
Past,
Where I sank with the body at times in the sloughs of a low
desire,
But I hear no yelp of the beast, and the Man is quiet at last
As he stands on the heights of his life with a glimpse of a
height that is higher.*

The upper half of Evolution is thus our Promised Land, a land in which all our spiritual hopes will be fulfilled. This is the only cosmic vision, hope and ideal our theory has to offer, and this because it is the only one Reality has to offer. If those who reject it as contrary to "revealed truth" will but read far enough, they will learn that this is the "revealed truth," nay "gospel truth." What we need today is to have this "revealed truth" revealed, for as yet it never has been.



THE THREE HIGHER PLANES

In all other teachings based on the septenary process, we learn that these higher planes already exist and are the home of "divine beings," "the masters," "the hierarchy," and so on. We assert these higher

planes are *uninhabited*, in fact, they do not exist, even dynamically. Certainly they are not yet qualified, because the life force has not reached them. It will take still other trillions of years for the earth-freed energies to reach the rarefactions beyond mental matter. This and their qualification constitute the future of the planet and the maturity of the race. All speculation about them is therefore futile, and yet there is in ancient literature a cryptic account of conditions there, on all the evolutionary planes, in fact. Again the reader will be surprised to learn that that account is in the Bible. Later we will point out its true meaning, for the first time in two thousand years, perhaps, and we hope it will shock the race into realizing the spurious basis on which its religion rests.

On the last and highest plane creative energy has spent itself; the fruit of all its effort is divine and perfect human consciousness. Here we can see how far perfection is from that of other philosophies; as far, in fact, as Creation's dawn is from its close. And such it should be, else what is Evolution for? Perfection is the Omega of Being, not the Alpha; divinity the goal, not the beginning. This is the planet's flowering period and man will partake of it. And why not? Did he not create it? Here we will call to your mind a very early statement. In Chapter II we said that nature makes elemental substitutes for ultimate realities. It would seem that man does likewise. Out of his own ideals he has made for himself an imaginary divinity, and having made it nature will hold him to it. In due time, he will create what he imagined, in fact, he will become it. He will also create the heaven he imagines. As he rises through the higher planes, he will so qualify them that they will become like his fancied heaven, at the top of which sits divinity, the auric crown of Chapter XII and occultly of the Bible. This is the genetic's "mission accomplished," the ultimate perfection of mankind.

RECAPITULATION

We said the world began as a seed, *gonos*, which in multiple became *cosmos*, back of which was *chaos*, the Absolute. With the help of a few more Greek words we can tell this whole vast story in a most cryptic manner. *Gonos* became *helios*, a sun, which transmuted, became *lithos*, the earth, an *ethmos* through which filtered *bios*, life, resulting in *anthropos*, man, and finally *demos*, humanity, whose complete expression constitutes *anthos*, the flower of the planet. But even planets must die physically, and so we add *thanatos*, death; and after death, *chaos* again. *Chaos*, *gonos*, *cosmos*, *bios*, *demos*, *anthos*, *thanatos*, and then *chaos*. This is Creation's story, the rest is only commentary.

THE MYTHS, THE PYRAMID AND
OTHER "MYSTERIES"

Great are the myths,

WALT WHITMAN

NOW IT IS NOT OUR INTENTION TO BOLSTER UP OUR THEORY WITH EXTRA-NEOUS proof, for the only proof we ask the reader to consider is within itself. Does it explain, and does it agree with the facts of nature? In all fairness, however, we think that whatever corroboration exists should be presented with it. To find this, we must go back a long way; in fact, we must leave this so-called enlightened age and return to one that we in our vast conceit call ignorant.

The true seeker of truth soon discovers that somewhere, sometime, man knew vastly more about the "inscrutable mysteries"—Causation, Creation, Life—than we do, and wonderingly he asks himself: Who were these people, and how came they by their wondrous knowledge? In the immortal archives—myth and scripture, zodiac and pyramid—he finds unquestionable proof thereof, but no one has yet been able to tie them all together and thus reveal their common secret. Only in and by our theory can this be done, and so, while using them to prove our theory, we will at the same time use our theory to explain them.

As we have said, Creation and Evolution consist of seven major planes and cycles, and these again are divided into many subplanes and cycles, one of the latter being the zodiacal cycle of 25,000 years with its twelve subdivisions. We also said these twelve were divided into two contrasting divisions, six "spiritual" and six material—our Planetary Day and Night.* In the former, the wisdom is regained and augmented, then lost during the latter, of which we are a part.

Here then is the key to the lost wisdom. That wisdom is a product of the "spiritual" six, not necessarily of the last but of all such cycles. Here also is the key to another mystery—the "spiritual" wisdom of the

* See page 309.

early Hebrews. This we have been told was due to their uncorrupted nature and contact with divine source. With this cyclic process we can explain the fact without the fiction. The so-called wisdom was not their own, but that of the prematerialistic era, filtered down by tradition and rewritten by less enlightened plagiarists. These were not the Ancients but only semi-ancients.

In writing of either or both, most authors lump them all together and call them spiritual, but this we refuse to do, if spiritual means high moral qualities; we call them metaphysical only, meaning non-materialistic. This they were, but, save for the illuminated exception, they were savage and cruel to a point we cannot imagine, and this because their astral element had not the softening influence of subsequent millennia. No, as we shall see later, there is nothing in human history or beyond it to warrant belief in greater *moral* spirituality than we ourselves possess. Nor did these Ancients all possess the wisdom-knowledge; the ignorant are always with us. There were among the more advanced, however, a few illuminated ones—we call them Initiates today—and these by means of *uncorrupted reason*, not morals, learned the mysteries of man and Creation. They knew the zodiacal process also and created the aforesaid archives as a means of preserving their knowledge throughout the zodiacal Night.

Now as the wisdom-knowledge declined and material knowledge waited, there was a blank space in human understanding and achievement. This constituted a prehistoric "dark age" that preceded all extant records save those just mentioned. But these were not that wisdom-knowledge; only its constructs. As man's eyes became opened to the material, he became curious about life, and believing that the key to its mystery lay in these constructs he tried to interpret them. But lacking the consciousness that created them, he only misinterpreted them; and this is our theology and cosmology, our understanding of mythology, zodiac and pyramid. This was all right for the Arian and Piscean, actually the Libran and Virgoan Ages, but it will not do for the Aquarian, that is, the Leonian Age. The light is returning and in it we will regain somewhat the original and much needed truth. But much as it is needed, it will be bitterly opposed, for next to communism it is the one thing the Church fears most. And yet how foolish to fight it. It's part of the cyclic process; God's will, if anything is. Once past the zodiacal nadir it will be automatically revealed to us. Several occultists have tried to bring it back—Blavatsky, Heindel, Hall, among others, but without great success, because they lacked that *one essential*—the key to Causation, namely, planetary genetics.

The most comprehensive source of this lost knowledge we have today is Greek mythology, but, unfortunately, even this is not the original. It is mainly the rewrite by poet-playwrights of the historic period, and by that time understanding of the myths was all but lost. Homer and Hesiod, on the dim horizon, knew something of their inner meaning, but Plato, Ovid, Aeschylus, Euripides, and the rest did not, and so they did not know life's mystery either. If they had they would not have represented the gods as moral or spent so much time on speculative minutiae. Xenophanes, quite ignorant of Causation, considered Homer blasphemous; Euripides, assuming Homer wrote of human war, penned an impassioned plea against it—*The Trojan Women*. By the time we reach the later Greco-Roman period "naught remained but tradition," and so all kindred writers since have been but literary archeologists culling mythic artifacts they did not understand. Now we are not asserting this merely because it fits our theory; this intellectual *dämmerung* was recognized of old, and the less enlightened writers were given a collective name—the Epigoni, the *intellectually* "unworthy descendants of the mighty Homer."

Today, we are all metaphysical epigoni, and so we look upon a myth as a story that isn't true. Well, if by this is meant its literal reality, that is correct, but he is blind who sees no more than this. The literal story of Santa Claus is not true either, but to say there is no truth in it is quite another thing. And this is the great distinction we must make in dealing with the myths: they are not true; they are truth; they are not meant to be believed, but to be understood. This is that peculiar difference between literalism and occultism, the letter and the spirit, as applicable to scripture as mythology. Let us see clearly then that the untrue part of them is merely the man-made story used to convey the truth. Here Western man fails utterly. Even those among us who recognize mythic personification see only the purely naturalistic aspect—the sun, the moon, the wind and the rain. Well, there are myths that deal with these, but the major ones deal with things much deeper—Causation, Creation, Reality, God.

In writing of these the mythologists used a form of expression we today do not know how to interpret, namely, allegory, which in creation myths is personified cosmology, or, more correctly, cosmogony. We are literalists, and so assume the ancients regarded their myths as literally as we ourselves. We think, for instance, they actually believed men talked to gods, yet we believe without question that Adam and Moses talked to the God of gods. We cannot realize that in both cases these men, so called, were not men at all but gods themselves, and why shouldn't gods talk to gods? We assume the Greeks believed a

mighty man called Atlas held up the world, yet we believe a mighty manlike God holds it up, and by his power. And Atlas was but a personification of that same power. And the Babylonians, Assyrians, and the like were even more benighted. They believed their gods Marduk, Sosiosh, and others slew a monster called Tiamat, and from his body created the world. This monster Tiamat is again but a personification of the terrible and turbulent elements in Involution, which the Creative Principle subdued and out of which it made a peaceful, law-abiding earth. The earth was composed of these elements, and again it was slain to produce biologic forms. This is the creative process known of old, but you will never learn it from the myths as long as you allow the scriptural concept of peaceful, unopposed Perfection, creating worlds by divine fiat, to dominate your mind. You yourself must know the nature of Causation and the creative process before you can see it in the works of others.

Another objection to the myths is that they attribute to their gods atrocious actions quite offensive to our pure and puritan souls. To quote from a modern source (the italics ours): "Cultured man recoiled from much of the grossness which had appeared quite natural to his ancestors *in a savage state*, and made an attempt to find out their primitive meaning or an explanation which would satisfy his purer taste."¹ Elsewhere we said our morality and sentiency are superior to our present consciousness: this well illustrates the point. This "purer taste" is but that of the socially cultured and spiritually benighted, for did we understand these things we would see there is nothing offensive about them save, as with the story, the man-made words. In their effort to explain the nature of Causation and Creation, the mythologists had to use the known and commonplace as symbols. Now, ignorant of all such things, we condemn those who knew. This is well illustrated in our attitude toward ancient phallic worship—paganism, sensualism, so we think, and no doubt it was among the ignorant, but this was not its original nature. Among the Greeks, Priapus was the god of generation, the human phallus was his symbol. Apis, the sacred bull of Egypt, and the Minotaur, the Minoan bull confined in the labyrinth of matter, were also creative symbols. The respect these ancients paid them was simply their recognition of the genetic nature of the Creative Principle. If proof, other than all nature, is needed for our theory, it is here.

These prereligion forebears saw too clearly the true nature of Nature to be deceived about its source. They reasoned from actual Nature to

¹ A. Holman in *The Zodiac*.

God, and thus arrived at truth; we reason from conceptual God to Nature and thus arrive at error. The cause should be obvious.

Because there are so many parallels between the myths and the Hebrew scriptures, many assume that the former are but ignorant versions of the latter, the one and only source of truth. But here again we have the truth inverted, for the myths are older far than these scriptures, and are, in fact, the source thereof. They spring from a pre-religious period, the mythopœic age, some eight to ten thousand years ago, when the lower hand of the zodiac was passing through Sagittarius, a metaphysical sign. Here, as we said, man had reason but reason not yet enamored of matter or perverted by religion, and therefore free to perceive the facts of nature, cosmic as well as biologic. And this, as we shall show later, is the source of the "divine revelation" of the Hebrew scriptures. In our ignorance of this fact lies their sacredness, and as an example thereof we offer the following from the source already quoted.

"Among all the nations scattered over the face of the earth, the Hebrews alone were instructed by God, who gave them not only a full account of the creation of the world and of all living creatures, but also a code of laws to regulate their conduct. All the questions they fain would ask were fully answered and no room remained for conjecture."

"It was not so, however, with the other nations. The Greeks and Romans, for instance, lacking the definite knowledge which we obtain from the Scriptures, and still anxious to know everything, were forced to construct, in part, their own theory."

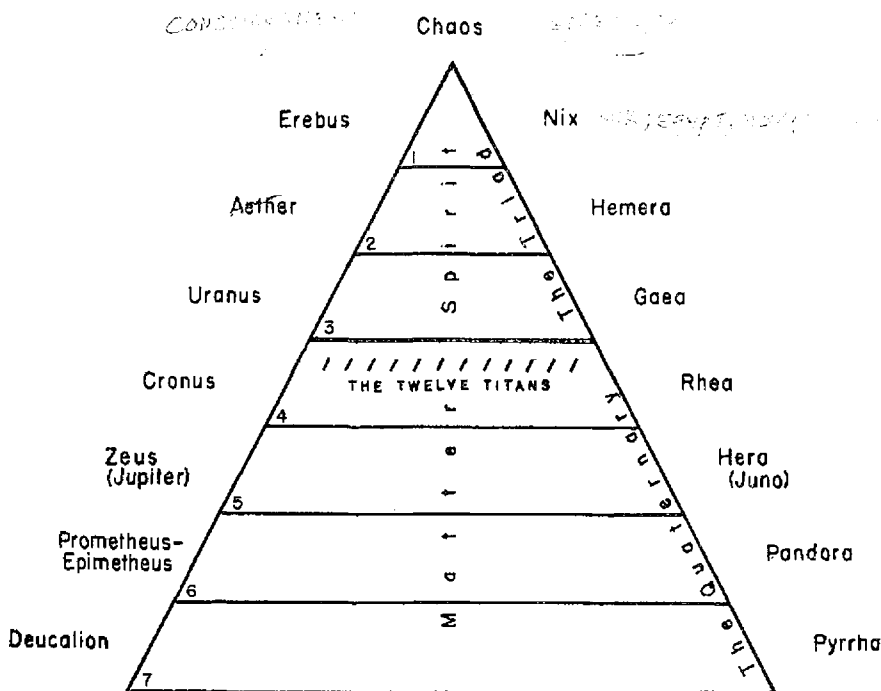
No more pitiful exposé of Western man's metaphysical ignorance was ever penned than these words, for it shows, not only our ignorance of Causation, cosmology and mythology, but of the scriptures too. The Bible is nothing but mythology, and when we come to deal with it we will prove that it is plagiarized mythology at that. The author of these quotations was a former teacher of mythology in our schools and colleges. What an opportunity for the enlightenment of youth was here, but because of such ignorance in our teachers, the taught go forth to plunder and despoil.

THE GREEK MYTH OF CREATION

Of the many, the Greek myth of Creation is, perhaps, the one most pertinent to our subject. After putting it together from various sources and reducing it to a diagram, we find it is strangely like our own. It

too is septenary; that is, consisting of seven planes, seven powers and seven elements. It too has a Trinity, an Elohim, and even a Savior.

The cosmology in Genesis begins with two things—"God" and "the deep." "And darkness was upon the face of the deep" and it was "without form and void." In other words, it was in a state of chaos. Now strange to say these poor Greek *savages* began with chaos also; but not



as we employ the term—confusion, disorder, and so on. Chaos was their name for that undifferentiated homogeneity or "no thing" with which we began. The word "genesis" itself is Greek, and it did not mean something fiatly created out of nothing. In its most primal meaning it meant *birth*, the birth of a cosmic organism like any other. From it we get gene, genetic, generation, and so on.

Now, according to the myth, there came forth from this Chaos two great Beings, Erebus and Nix (and please remember these are personifications, and also that we said there were but two principles in the universe, consciousness and energy, and that these two uniting produced the world). Erebus, the first Being, a masculine, positive symbol, stands for the creative consciousness on the first plane of Being, in other words, the Creator. Now from other myths we learn that

Erebus later became "king of the nether world," which is our world, the world of matter; and we said that spirit became matter; and the Romans said Deus became Demon. The other Being, Nix, is the same as the Egyptian Nir and the Roman Nox, and means nocturnal, night, darkness—that same darkness as of the scriptures. This Being was female and as such represents primordial energy that later also became matter. Erebus and Nix were brother and sister, and, with all due respect to our "purer taste," they became man and wife. Shocking indeed to those who insist on endowing the Creator with moral virtues, but even here we can see the absurdity of our objections, for these are not beings; they are not even the gods of the later, historic Greeks, but natural principles, and natural principles have no moral virtues. This is Creation symbolism, prehistoric and prereligious. In this the creative principles are called gods, and this is personification. The earlier Greeks understood these descriptives; the later did not. Nor do we, and so the moment we read about the marriage of these two, our literal and materialistic minds think only of incestuous intercourse, whereas the mythologist meant only the interaction of elements. As this has not yet taken place, Erebus and Nix are but creative consciousness and energy latent in formless space.

These two Beings represent the first emanation from the Absolute, Chaos in Greek, their male-female genders but signifying the positive-negative aspects, a division that is carried down through the whole seven planes. Now eventually the "spirit" of the first moved upon the matter of the second and children were born, Aether and Hemera, not two more Beings but the same two now on the second plane and rate of vibration.* Here consciousness begins to act on energy and monadic substance is generated, and this is the offspring of this sinful, incestuous marriage, which, by the way, didn't last long. The word "hemera" means transient, short lived; we have the whole word in "ephemeral"; then there is "ephemeridæ," short-lived insects. Now we said that each element ceased to be when the next came into being, and that is what the myth is telling us. This second pair begat children and ceased to be. These were Uranus and Gaea. Uranus means heaven and Gaea means earth, one with the Greek word, *ge*, meaning earth. Here we reach that sharp division we find in all cosmologies, that between pure spirit and accreting matter—the Trinity and the Quaternary. Erebus, Aether and Uranus are identical with the Christian Father, Son and Holy Ghost, and the Hindu Brahma, Vishnu and Siva. Uranus comes from the Hindu Varuna, meaning veiled, hidden, and is identical with the mysterious Holy Ghost. The latter we are told

* See Diagram, p. 20.

proceeds from the other two, and so does Uranus. No matter how high and holy we think the Trinity to be, it is but the three fundamental principles necessary to the creation of a world; and as this is what the Greek myth is about, there is no reason why we should not identify the Greek Trinity with them.

On this third plane primordial substance becomes the "monadic host," planetary genes in which lie latent the ideation of the heterogeneous world to be. And so we find the offspring of Uranus and Gaea not two but many, the Titans, of which Cronus and Rhea are the chief. These many represent the multiple divisions of the Life Principle on the planes below the Trinity, and as such are the Greek equivalent of the Hebrew Elohim. Sanchoniathon says that Cronus was also called Ilus, and his helpers, Eloëim. According to the Greek mythologist, it was these Titan-Elohim who created man, and according to the Hebrew the first Eloah said to the others, "Let us make man in our image." Man here, however, is not *anthropos* but a generic name for Being, the world itself. As these Titans were the great artificers and identified with fire, they were to the Ancients personifications of the cosmic fire element. According to the myth, one of them, Prometheus, brought it down to earth; it should be, as earth. These fire gods were said to be lame, and in Genesis we find their equivalent.

In other myths we read of the one-eyed Cyclops, who, according to Hesiod, forged the thunderbolts of heaven under Mount Etna, actually the world. Their names were Brontes (thunder), and Arges and Stereopes, two forms of lightning. When we come to the New Testament, we will have a rather surprising reference to make to them. Homer's Cyclops are a more humanized version, a race of one-eyed giants of which Polyphemus was the chief. Their nature, however, is still apparent since they feared and hated water. It is from these one-eyed Cyclops the idea arose that man once had but one eye, the present dent in his forehead being the vestigial remains, and the infundibulum the brain connection. This is just some more literal interpretation of the symbolic. The Cyclops never existed in physical form, and the word does not mean one-eyed, or round-eyed either. Another name for Rhea was Ops, from which we get "optics." But "eye" in mythology means perception, intelligence, and "cycle" means a period of time, not circular. The one-eyed Cyclops therefore imply that the Creative Principle had but one kind of intelligence, creative, not moral, and that its manifestation was cyclic and periodic. And on this we have insisted from the beginning.

These violent fire gods are none other than El Shaddai, "that which treats with violence." Little wonder then that Uranus, as the myth

asserts, was afraid of them. Remembering a prophecy he once heard that his children would some day dethrone him, he, like God casting Satan down to hell, cast his children down to Tartarus, the material planes. And let us remember here the Greek name for the devil, Diabolos, thrown down or across. This is simply the descent or materialization of the spiritual forces. At Uranus's unseemly treatment of her children, Gaea became enraged at her spouse and plotted his downfall. This she finally accomplished, but it means only energy triumphing over consciousness. To this end Gaea also descended to Tartarus (materiality), and there inspired her children to revolt against their father. Only one, however, was strong enough to overthrow Uranus, and this was Cronus. Just why we shall see later. Armed with a mighty weapon Gaea had given him, namely, matter, Cronus attacked his father, Uranus, and emasculated him. At this Uranus predicts that Cronus's children will overthrow him likewise. To prevent this, Cronus swallows his children—Neptune, Pluto, Vesta, Ceres and Hera—only to disgorge them later. And now lest Cronus destroy all his children, Rhea hides the last born, Jupiter, or Zeus, and gives Cronus a stone wrapped in rags, which he swallows instead. This stone is none other than that cosmic *lithos*, the earth itself, wrapped up in its involuitional garments.

Now what do all these atrocious deeds attributed to Cronus mean? Are they immoral acts, and should they offend the sensitive modern? Well, what is Cronus, and what is a mythological act. Cronus, sometimes spelled Chronos, from which we get chronology, chronometer, and similar derivatives, is time, and time is the only thing great enough to overcome the spiritual principle, Uranus; that is, only time can bring about the slow materialization of spirit into matter. Cronus is time, and time swallows all things, including what it creates. Its subsequent disgorging of what it swallowed in Involution, means the reappearance thereof in Evolution. In the meantime, it is held within the great body of time.

Now as Cronus represents time, Rhea, his wife, represents space, concrete space, that occupied by the world entity. But why should time and space enter the story at just this point? Because the Creative Principle is now in the realm of matter, though still invisible, and time and space begin only when matter becomes sufficiently concrete to set up relationship with the abstract. The Quaternary is material; the Trinity is spiritual, substantially. Time is the duration of the temporal in the eternal, of Being in Be-ness, of the create in the uncreate, the Absolute, while its subdivisions are based on the motions of these. Space (concrete) is the dimensionality of these temporals in the eternal,

whereas abstract space is the eternal or Absolute. Our philosophers tell us that time and space are but concepts of human consciousness; well, the concepts are human, to be sure, but concepts are not concretes; they are consciousness' interpretation of percepts, and in this case these percepts are of realities. Space existed and worlds went around long before human consciousness perceived them, and Rhea and Cronus are their cosmic commensurates. It's the old story of sound and the falling tree; the former depends on perceptive consciousness, the latter does not.

With Cronus time began and Uranus ended. The latter represents the third and last aspect of the Godhead—the Archetype of the world. Here at this point the impregnation of primordial substance with genetic ideation was complete; there was therefore no further need or use for Uranus, and so he was dispatched. This act is symbolized by the emasculation of the Father Principle, and so we see again that this is but the indelicacy of words. These words, however, contain convincing proof of prereligious knowledge of genetic cosmogony; also of the violence and warfare in creation, no hint of which is given in Genesis.

Cronus was one of the Titans, and the Cyclops were aspects of these, and another name for a Cyclop was Antigonus. There was also, in the dramatic myths, Antigone, daughter of Oedipus by his mother. We pronounce these An-tig'-o-nus and An-tig'-o-ne, but if we will change the syllabication and spelling somewhat, we will see what they mean. Anti-gonos and Anti-goné—against and in the place of the seed; in other words, an antagonist. As such, Cronus, the archetypal form, overthrew Uranus, the archetypal seed or idea, and reigned in its stead. As for his counterpart, the much discussed but never comprehended Oedipus, his story is just another creation myth, written long after the original, and now theatrically produced by the blind for the blind. Had those who wrote it fully understood the original, it would have been Oedipus who bore the name of Antigone or Antigonus (against the father), he having slain his father Laius as did Cronus his. But Antigone as a woman is also significant, since in every myth woman represents matter, the real antagonist. The word "Oedipus" means cripple-foot, his father having crippled him in childhood out of fear of him, as in the case of Uranus. This also means spirit crippled by matter on the lower planes. As we said, the fire gods of mythology are all cripples, and we shall find their counterpart in the Bible. And now, having slain his father, Oedipus marries his mother, Jocasta, for which they are both punished. Incest, murder, patricide—shocking indeed! Yes, the words are when taken literally and applied to person-

alities, but the ideas they convey are much too occult for literalists to grasp, namely, that the Creator is not moral, and also that the third principle no longer exists when the fourth appears. What then of the Athanasian Creed, *et al?* What of our reverence for the Christian Trinity? Yet Genesis, when understood, tells this same story—and its Antigonus is also a cripple. As for the latter part of the Bible, especially the New Testament, it is like the later myths—secondhand and perverted. But let's return to our story.

By this time, Jupiter (Zeus) had grown up and married his sister Hera (Juno)—Greek and Roman names for the same principle. He had also overthrown *his* father Cronus. This is but the still further shifting downward of the natural forces through lowering the rate of vibration, each shift producing a new plane, cycle and element. As each differs both in time and substance, it is personified as a different god, each king for a cosmic day, and then no more. This is that henotheistic system referred to earlier. The Jews have been credited with the noblest of all God concepts, monotheism, yet there are as many gods as there are suns and worlds in space, and monotheism is ignorance's concept thereof. According to Socrates, the earliest gods the Greeks worshiped were the cosmic bodies; these are Reality, and monotheism is this Reality stripped of its intelligence and transferred to a conceptual Deity.

Zeus is the Greek pronunciation of the Hindus Dyaus, day, and also sky. Dyaus Petrie is, in India, Sky Father, and Jupiter is the Latinized form of this. Thus Jupiter is a thing, not a person, namely, the sky or the power thereof. To express the idea *under the cold sky*, Horace wrote "sub Jove frigido." Thus gods become beings only when it is forgotten that they are personifications of things. Jove and Jovis were the earliest Roman equivalents of the Greek Zeus, as was Juno, his wife, of the Greek Hera. In the creation myth these two are the powers of the fifth plane. This too contains a lesson we should learn. Zeus-Jupiter is five removes from the Absolute; they are, in fact, the god of nature. Thus these "mere myth makers" did not presume to know the ultimate or even Erebus or Aether, whereas we moderns are sure we know the highest and the holiest, and, while ignoring this god of nature, endow the ultimate with the moral and mental qualities this god of nature labored so long to develop in us.

The Greeks and Romans retained their nature god throughout subsequent history. This is not unjustified morally or cosmologically; every race must have its god, you know. Furthermore, nature is still with us and the involutory powers appear again in Evolution. The retention of the gods of nature is justified on still other grounds; as

all cosmic bodies go through the same creative process, the activities of the gods go on forever, somewhere. Thus when the earth became a dense-matter planet, Zeus-Jupiter was still active in the sun—the present Sky Father. This was the concept when the cosmology was forgotten. In this we find the meaning of Jupiter's amorous affairs with earth mortals, his illegitimate offspring, his quarrels with jealous Juno, and so on. These represent the interaction of cosmic and earthly forces. The sun comes down and makes love to the soil—the result: offspring, fruit and flowers. This profligate Sky Father is forever pouring out his energies upon his neighbors; little wonder then that Juno is jealous. Like all women, she wants all Jupiter's energy. Thus understood, how silly become our condemnation of the immoralities of mythology.

The moralistic theology of later days was but the creation of later poets who, having lost all knowledge of mythology's subject, attributed to involutory forces the evolutionary qualities. After this, condemnation seemed only logical and right, but it is only the logic and right of the uninformed. A good example of this is Xenophanes' criticism: "Homer and Hesiod," he said, "have ascribed to their gods all things that are a shame and a disgrace among mortals, stealing and adulteries and deceivings of one another." This we consider the superior wisdom of the later Greeks, but it is not wisdom at all; it is epigonism, and so is this: "What a difference between the murderous Zeus of Hesiod's fables and the splendid father of the world formed by the masculine imagination of Aeschylus and clothed with the serene wisdom of Sophocles," says Dr. Will Durant. It is, on the contrary, the difference between the knowledgeable wisdom of Hesiod and the ignorant imagination of Aeschylus, Sophocles and their kind today. Wisdom, like Uranus, declined with time, until today theological error rules the human mind. Prehistoric theology is not the theology of ignorant primitives but of those who knew: the ignorant primitives, metaphysically, came later, and it was they who did the moralizing. These knew neither Reality, Creation nor Evolution, and so they attributed moral and ethical qualities to the unconscious creative forces. And what do these know of morality and ethics? The purpose of Evolution is to produce these qualities, else it is meaningless. And if man is not the means thereof, he too is meaningless. The myth makers were well aware of this, and so made their gods morally sub-human and rightly so. The lowest worm that crawls is the gods' moral superior. The chief source of this error, for us, is the Hebrew scriptures, that is, the literal word. Esoterically they tell a different story; they are, in fact, the greatest indictment of God ever written. But as

their story goes on they reveal the same waning of wisdom as the myths. Their true wisdom is that of the Pentateuch; its antithesis, the synoptic Gospels.

Jupiter was the creator of the lesser gods but not of man. Here again we must pause, for this man was not *Homo sapiens*. This fellow does not appear in any creation myth, including that of Genesis. The subject of all creation myths is the world, and this time man is the personification of it. It should be Man, capital M. This Man was created by still lower gods, and with this Genesis agrees. Here the Elohist is speaking, and when referring to the creation of Man he no longer employs the singular word "God" but the plural "Elohim"; and the Elohim are the Hebrew equivalent of the Hellenic Titans. Among these latter, the two chiefly responsible for Man were Prometheus and Epimetheus, sons of the Titans Iapigus and Clymene. Now the word Iapigus means *will*, and as a Titan Iapigus represents the original creative Will on a lower plane. So with Clymene; she was the daughter of Oceanus, the Cosmic Ocean or primordial substance. The two are, therefore, the first creative elements now on a plane near dense matter. As for their children, what oceans of ink have been spilt to no purpose upon them!

According to modern scholarship, Prometheus and Epimetheus mean forethought and afterthought. Well, *pro* does mean before, and *epi* after, but before and after what? No one seems to know; no one even asks; yet what is the myth about? The creation of the world. Thus Prometheus and Epimetheus are the creative intelligence before and after the creation of matter. In an earlier chapter we said that this creative intelligence had to learn how to create. Now *metheus* is from the Greek word *manthano*, and it means learn. Prometheus is thus the creative intelligence learning in Involution how to create the world. And we said all consciousness, cosmic or human, was the result of experience, and that the word for this is *resipiscent*—made wise by experience. Epimetheus, his brother, is this same intelligence learning in Evolution to create biologic forms hence one with our epigenetic. Thus these two are the prologue and epilogue of Creation. More basically, Prometheus is the sun, Epimetheus, the earth.

The Greeks did not place the dividing line in the cooled-off earth as we have done, but at the first point where dense matter appeared, namely, the sun period. This is Prometheus, the fire god, at this point, and, according to Horace, "Prometheus first transmuted atoms fit for human clay." And we said the sun is the transmuter of the cosmic elements into chemical ones. Prometheus stealing the solar fire and giving it to Man is but a mythologist's way of saying he was that fire,

and, in the course of planetary creation, brought it down, not to earth but as earth. Here it lost its mighty power; it became matter-bound and helpless—and this is "Prometheus Bound." The Bible when understood, tells this same story, including the *learning*.

Concerning the creation of Man, there are many myths, each from a different period, and the further we come down into historical times, the more erroneous they become. In one of these the Titan who first conceived the idea of Man (genetic ideation) was Hyperion or Eros, subsequently called the god of love. This is an example of the aforesaid error, a mistake of the historical and religious era, for the original Eros was an aspect of the first emanation, and in other myths called Eris, the goddess of strife, the strife of Creation; in other words, "the war in heaven." Eros or Hyperion was light, not love, that primordial light in darkness, and therefore one with Lucifer, "son of the morning." But by the time of Aristophanes, who made the mistake, light and love had become identified as one, and so he made love the first emanation out of Erebus, darkness. In a rollicking verse he says:

*In the dreary chaotical closet
Of Erebus old was a privy deposit;
By Night the primordial, in secrecy laid
A mystical egg that in silence and shade,
Was brooded and hatched—till time came about
And Love, the delightful, in glory flew out.*

Sorry, Mr. Aristophanes, but we have to disagree; what did fly out was light, not love. As we said elsewhere, the later Greeks did not understand their own mythology, and so Aristophanes makes love the first emanation and sets him to dreaming of a being called Man. But this first emanation could not, of himself, create Man, and so he solicited the help of Prometheus and Epimetheus. As it was Prometheus who created matter, it was out of this he made Man's form. Then Eros (creative energy) stepped down and breathed into it the breath of life—but it did not become "a living soul." It was Minerva, the goddess of wisdom, please note, that later gave it that. This implies the soul is a later creation than the body.

The Hebrews said Man was made by a loving God; the historic Greeks said he was made by a god of Love. And what is the difference, since both were wrong? The Hebrews said that God made man, but the Greeks held that the elements that constitute man made him. Which is the more ingenious and instructive? Which shows the greater knowledge of the creative process? The Hebrews made their first man perfect, then, to account for his evil qualities, had a snake deceive him.

The Greeks said that when Prometheus was creating man he called in the various animals, the pig, the fox, the jackass, the peacock, and so on, and they all contributed to him—evolution out of the animal. Which, in the light of modern knowledge, is the more intelligent?

Now Prometheus and Epimetheus were very proud of their creation, but Prometheus, after watching him for a time, came to the conclusion there was something lacking. The Greek Man, like the Hebrew Adam, was merely enjoying his beautiful Eden but getting nowhere, whereas Prometheus wanted him to push on, to become a doer and creator like himself. In this we see that Prometheus and Satan are one and the same. And so, like Satan, Prometheus decided to give Man something to work with that he might make progress. But whereas Satan thought of an apple, Prometheus thought of fire. Fire, however, was the exclusive property of Jupiter, and Prometheus knew that this immortal would never consent to give this merely mortal being a property of the gods, "lest he become like one of us." Therefore Prometheus decided to steal it from him that Man might have it. And so one day when old Jupe wasn't looking, he sneaked up behind him and stole a thunderbolt—and therein hangs a tale. Prometheus being the sixth god, represents the sixth plane and element, the etheric and electric. The theft and gift then means the acquisition from the higher fifth, or Jupiterian plane, and transmission to the lower 7th, or earthly plane, of the element of fire, symbolic of life as well as physical fire. The sun today is doing just that, and the punishment will be its forces bound helpless in dense matter.

The fire, like the apple, was good for Man, and Prometheus, like Satan, wanted Man to have it; but, as with the apple, the gift so enraged Jupiter that he, like God, decided to punish both Man and Prometheus. He therefore resorted to the old, old trick of mythology—he sent him a woman, Pandora, Eve. But let us not make the mistake with the myths we have made with the scriptures. In both of these, woman represents matter, not the human female, and her "sin" was that of causing creative consciousness to "fall" into matter. This is "the fall of Man," of Adam and Prometheus. Our present interpretation is due simply to the fact that we do not realize that this is cosmology, and so accuse woman of a crime she did not commit. As we are dealing here with mythology only, we must leave the scriptures till later; suffice it here to say that biologic sex is not implied. Sex is still billions of years ahead, and human females some millions more. The Man here is the heavenly man, not the hu-man.

Prometheus is the first Adam (Genesis 1); Epimetheus, the second (Genesis 2); and, like the first Adam, Prometheus would have naught

to do with this "sweet young thing" Pandora, and so he "passed the buck," doe this time, to Epimetheus, and like the second Adam, Epi Afterthought "fell" for her. The meaning is that between the sun period and the earth period creative consciousness united with dense matter.

By refusing his heavenly gift, Prometheus escaped from Jupiter's trap, but not from his wrath. It but enraged him the more, and so Prometheus was seized and bound helpless upon a rock—the Earth itself. "Prometheus Bound" is simply the Creative Principle involved and bound in matter. But Prometheus did not "take it lying down." He too accused Zeus-Jupiter of monstrous cruelty and injustice against one who sought only to help mankind. But it's "all Greek" to modern man, afraid even to recognize, much less accuse, the Creator of his deeds. While bound upon the rock a vulture each day ate out Prometheus' liver, which each night grew in again. Now why the liver? And why the nightly recuperation? Because, as we said, the liver is the alleged organ of the astral or sentient element, the seat of feeling and of pain; the vulture is the exhaustion of the day, which is restored at night.* As the myth is cosmological, its broader meaning is that Creation, the day of Manvantara, exhausts the Creator's energy, which is restored during the Pralaya, or night of rest. We might also apply it to the Planetary Day and Night. Our intensive materialism is hard on the live-er.

Prometheus was bound to dense matter, and Satan, the biblical Prometheus, was made to crawl upon his belly, and the belly of Satan is matter, the lowest plane. Thus the two are one. Here upon the rock, earth, Prometheus lay until the hero Hercules, the Greek "Savior" released him. In this we have again a mighty truth we fail to understand. Hercules, and hence Christ, is none other than Prometheus high up on the evolutionary side, who, having overcome matter, achieves his own salvation. This is Evolution redeeming what was "lost" in Involution; this is the "Savior" of both myth and scripture. Its human application is the epigenetic of our theory freeing itself from the bonds of matter and the genetic. This is dealt with in other myths of which we will have something to say later.

Now in the meantime everything was lovely in the Elysian Fields, the Hellenic Eden, but Jupiter had not forgotten Epimetheus. He, too, must be punished, so calling upon Hermes, the messenger, he bade him take a box, a most beautiful box, to Epimetheus. This alleged present carried with it a command, namely, that Epi must never open it lest he die, as with Adam and the fruit. To this Epi agreed, but

* See Chapter VII, on sleep.

he forgot "the little woman at home." So one day when he was out picking grapes, Pandora's feminine curiosity got the better of her and she lifted the lid and pecked in. You know the rest—all the ills that flesh is heir to flew out, only Hope remaining. These vicious creatures stung Pandora, and at her cry Epi rushed in to help her—as he is still doing. Naturally he "got stung." Then these creatures flew out and stung everything that lives.

A silly myth about a box, you say, and yet what truth this box contains! The box is the earth, which contains all the potentials of biologic being. When opened, as in our theory, they come forth and produce that sting called life. Thus the whole history of Evolution is in that box; and just because of this, Pandora's act, like Eve's, was meant to be. She opened the door of life for us, with all its good and all its bad, and we are the result. Naturally the first part is mostly bad, that is, savage and cruel. We are still in and victims of this part, so let us not condemn ourselves. "It is the will of God."

Tormented by this heavenly gift, Man became wicked—"every imagination of his heart was evil"—so evil, in fact, that the pious old reprobate Jupiter just couldn't stand him any longer. He therefore decided to destroy him, that is, the prephysical creation. First, he thought of fire, but realizing this might damage heaven as well as earth, he decided on water. Calling his brother Neptune to his aid, he had him stir up the sea, the wind and the rain, which caused a great flood wherein every living thing was drowned, except Deucalion and Pyrrha (Mr. and Mrs. Noah), who had "found grace in the eyes of" Jupiter. These, like their Hebrew counterparts, escaped in a boat, or ark, that floated upon the waters many days, until the flood, subsiding, stranded it on Mount Parnassus, the Hellenic Ararat. From this they finally emerged to look upon a bare and desolate world. And only now do we come to a dense, material earth and the start of Devolution, Deucalion and Pyrrha being still but symbols of the dual Life Principle, consciousness and energy.

As these two lone survivors stood there wondering what they should do, they heard a voice from heaven telling them to pick up the stones of the earth and cast them backward, behind them. On doing so, there sprang up new life to "replenish the earth." Now this is but a mythologist's way of stating the process we outlined in Chapters VII and VIII. The involutory Life Principle had become entombed in dense matter, the earth. The life-giving stones are the symbol of this—what we called mineral vitamins. And the means of releasing this Life force from them is by reversing or casting backward the process of their creation—atomic catalysis instead of atomic synthesis (the physicist

calls it "fission"). In nature it is radiation, slow and harmless. By this means does the Life Principle spring from matter to "replenish," or restore, involutionary Life lost in matter. In a parallel myth, Cadmus sows dragons' teeth, and warriors, the warring life forces, spring up. Yes, for savages, these myth makers knew a lot; they even knew about atomic synthesis and catalysis. The Hebrew myth makers also knew about these, but you will never find it unless you know the creative process.

We see then that this myth is about the creation of the world, not man. He is merely the Life Principle personified; such is the man of Genesis and likewise the gods. Later, we are going to deal with the Hebrew myth, but even here we can see the two comparatively. Is one "the word of God" and the other the word of "savages"? If so, it seems to us the savages' knowledge of Causation and Creation was vastly deeper than God's; indeed, we suspect God of plagiarism.

The major myths of all ancient races were Creation myths; their subject is the world and its creation. This fact alone should answer the much debated question, "the origin of the gods." To most people, the gods were creations of primitives who saw but did not understand the forces of nature. The wind blew and the lightning flashed, and simple minds imagined they were the work of invisible beings, gods to them. With some knowledge of the cosmological meanings behind it, we see that the idea of the gods is too intellectual a concept to be that of ignorant primitives. On the contrary, it is that of enlightened cosmologists who used these *personae* to convey their knowledge to simple minds. To them they were not the realities but only symbols thereof. It was only when all knowledge of cosmogony was lost that these symbols became the reality. Why then look upon the gods of other races as "false gods," "pagan superstitions," and so on? Zeus, Jupiter, Allah, Brahma, God are but racial symbols for the same thing, and all are "false gods" because religion dissociated them from Reality.

OTHER MYTHS

The Creation myth is only half the story, the involutionary half. Now where is the rest of it? Well, we know that besides this type of myth there are many others dealing with plants, animals, nymphs, satyrs, heroes, saviors, and so on, and collectively they constitute the other half, Evolution, each myth covering some specific point in the process. We will not attempt to interpret all these. There is, however, one group we would like to explain, because its lessons are so applicable to our own day and age. We refer to such myths as those about

Perseus and Andromeda, Theseus and Ariadne, Orpheus and Eurydice, Hercules and Persephone.

In all these we find someone fighting something to save someone else. And like the myth just interpreted, their chief significance is planetary; they are the story of the salvation of the Life force from that monster that mythologists call matter. This is the key to all of them, and just to show how to use this key and how each little twist and embellishment reveals a different aspect of life, we will choose the first two myths referred to.

Perseus and Andromeda

Perseus, one of the great heroes of Greece, with the help of Hermes' sword and sandals and Minerva's shield and helmet, has just slain the fearful Medusa—the congealing force that turned the involutory elements into stone, that *lithos* we call earth. As he is returning home by air line—the winged sandals—he looks below and sees on the seashore a beautiful maiden chained to a rock and a great sea monster coming toward her. The maiden is Andromeda, daughter of Queen Cassiopeia. Now this princess had great beauty, but, alas, her vanity was even greater, so great, in fact, that she proclaimed herself more beautiful than Minerva, the goddess of wisdom; and in this her mother Cassiopeia concurred. For such impiety Minerva had the young girl chained to a rock on the seashore. And to this rock she sent the great sea serpent Typhon to devour her. But as in all hero tales, just in the nick of time, Perseus swoops down, kills the menace, and releases the heroine. On beholding the great beauty of her rescuer, the fair lady falls in love with him and eventually they are married. Later, at her death, she is transported to the skies and is made a constellation. That W-shaped figure you see in the north is Cassiopeia, Ptolemy's "lady of the chair," and Andromeda is nearby. On his death Perseus is also made a constellation and placed near Andromeda. Now is this too but vain imaginings of ignorant savages? No, it is the god-awful truth about Reality, which conniving priests obscured.

The fair Andromeda represents the involutory Life Principle that thought itself "perfect" without material experience—the Hebrew God of Perfection. But Minerva, the creative wisdom, knew better, and so that this virgin and inexperienced Life Principle might also acquire wisdom, Minerva had it chained to matter, earth, in the midst of the sea, space. The monster Typhon, from which we get "typhoon," sea storm, is the violent forces Life has to contend with, first, in planetary matter, and later, in man's lower nature. Now the hero

Perseus is this same force on the evolutionary side, thus, like Hercules, representing Evolution, as Prometheus represents Involution. This it is that rescues the unqualified genetic from the lower forces. This is the cosmological meaning of this myth, but it has its human and personal meaning as well. The first of these is also planetary in its proportions, and relates to the group soul. In other chapters we said that this was not yet perfect, and so must be "chained" again and again to material bodies until it becomes perfect. This is the collective Andromeda "chained" by the law of remanifestation; Perseus, as we said, being the evolutionary force that is trying its best to save her from her present plight.

Now as for the strictly personal application: others seeing only this and endeavoring to interpret it occultly tell us Andromeda is the individual soul chained to the body, with all its lusts and passions, and therefore in need of salvation. When, however, we reduce this planetary myth to the individual, we should adhere to the parallel. It is not some genetic soul that has to be saved, but the genetic mind or intelligence, and so with the human. This is the difference between the old concept and ours. We assert the individual soul does not need salvation because it isn't lost; it is the conscious, worldly mind that is lost—in materialism, self, ignorance and desire, and this does need saving. Taking the liberty to make this change, the myth resolves itself into this: the effort of the superconscious to save the conscious from the subconscious; in other words, the fight of the higher human and moral epigenetic to save the worldly self from the creations of the genetic.*

Let us then consider Andromeda as the worldly mind (egoic self) enamored of the body and boasting of its beauty (our woman of Chapter XIII). This so offended true beauty, Wisdom, that she bound the silly mind to matter, the body, until it might learn what true beauty is. And this is the lesson the silly woman of Chapter XIII must learn—women are all Andromedas, "enamored of the body and living to adorn it." Through this age-long lesson, the mind is eventually saved from its plight by the *human* Perseus, the higher self or spiritual consciousness. And now having attained wisdom, the worldly mind sees and knows what true beauty is and wants to be like unto it. This is Andromeda marrying Perseus, in other words, becoming one with the higher self. This is the mystical union known to the initiates as the "Hermetic marriage," after Hermes Trismagistus of Egypt—a generic name for Egyptian wisdom-knowledge. The Egyptians also knew these evolutionary goals and the way thereto; they preached not sin and

* See Section on Free Will, Chapter X.

vicarious salvation, but natural redemption through growth of the soul. As for the constellations: whenever you read in the myths of someone being taken up to the skies, you are reading of this raising up of the mortal self to the higher planes of being. Having "overcome the world," it is no longer bound by or to it; it is now as truly celestial as the stars themselves. This is "cosmic consciousness."

But please note the prerequisites of this achievement—the sword and sandals of Hermes (strength and intelligence) and the shield of Minerva (wisdom). These are the real essentials of human salvation, and the Greeks were well aware of it. They did not believe they could be "saved" vicariously or that faith was sufficient. Each had to save himself, and by the intelligent means of wisdom and strength, consciousness and energy again. Had we followed their example, what a different world we would have today!

Now before we can complete this picture we must supplement it with another myth, that of Theseus and Ariadne. This too is cosmological, but it has its human application and the slight variation will show those subtle metaphysical differences we referred to.

Theseus and Ariadne

Ariadne was the daughter of King Minos of Crete who, having made war on the Athenians, exacted a tribute from them. This was seven youths and seven maidens that every year Athens must send to Crete to feed the Minotaur, a ferocious monster Minos kept in a labyrinth, which Daedalus, the mythic Cosmocrator, had designed for him. Theseus, simply the Perseus of another myth, on hearing of this pitiful sacrifice, decided to put an end to it by slaying the Minotaur. To this end he went to Athens and had himself chosen as one of the seven youths. On arriving in Crete, he so arranged things that he was called as the first victim. But in the meantime Ariadne, the king's daughter, fell in love with him; and as love would always help, not harm, she determined to help her Theseus. This she did by giving him a thread, which she instructed him to fasten to the door of the labyrinth as he went in, so that no matter how confused he became he could always find his way out by following the thread. This he did, and after wandering about in this maze of mystery, finally met up with the bull-like monster and slew him, after which, by following the thread, he escaped from the labyrinth. And then, like Andromeda, Ariadne married her hero.

In the planetary sense, the seven youths and maidens are the seven positive-negative planes and elements sacrificed in Involution to the cosmic monster commonly called the earth. To support this interpreta-

tion and also show the myth's cosmological nature, we must lay bare a family scandal. The mother of this monstrous Minotaur was none other than King Minos's own wife, Perseis; its father was, presumably, the sun, since a sister, Pasiphae, was the daughter of Helios and Perseis. Here again woman is but the personification of cosmic substance, and the Minotaur of its monstrous product, matter, the earth itself. The scriptures speak of the earth and matter in like terms—but can you find the allusion? Theseus is the evolutionary force that slays this monster, and in the human sense overcomes its desires, passions, and so on. The labyrinth is the labyrinth of life, the world, in which we all get lost unless we have something to guide us. And here is where Ariadne and her thread comes in. Cosmically, the thread is the creative law by which genetic consciousness finds its way out of the maze of matter and back to its source. Humanly, the guiding thread is conscience, moral wisdom this time; the other was creative wisdom. Ariadne, like Andromeda, is the mind—but what a different mind! She is not in love with her body but with wisdom-consciousness. She does not have to be saved; on the contrary, she helps save because she is wise and mature. So here we see in these two women that subtle difference already referred to. There are others also in Orpheus and Eurydice, Hercules and Persephone, all of them applicable to human evolution as well as creation.

There are two other vital truths to be learned from these two myths. The first is that *only* our own higher self can save the lower self. Neither the worldly mind nor the body is capable of this by its own efforts. The best these can do is to make themselves fit to be saved, and this is the real purpose of all salvation methods—rites and rituals, purification, raising the vibrations, and so on. The second truth is that the higher self *alone* cannot save the lower self. And please, note the use of these words "only" and "alone." The higher self *only* can save, and the higher self *alone* cannot save. It must have a helper. And so in every one of the hero myths the hero must find something to help accomplish his work. It was the tracing of this "something" throughout the myths that led Frazer to his monumental work *The Golden Bough*. Here in these myths Theseus had to get a thread from Ariadne, Perseus, sandals and sword from Hermes and shield and helmet from Minerva. The thread, as we said, is moral wisdom, conscience, the sandals and sword are the swift, sharp intellect, and the shield and helmet, the defense and protection of wisdom. These are the accouterments of spiritual conquest, not blind faith and ignorance. Without the former the higher self can do nothing; and even with them it cannot help the lower self until the worldly mind is also wise enough

to be amenable to the wisdom of the higher self. And what a lesson is here for the humanity of today, identified with and enamored of the material world! What chance has its higher self to enlighten and illuminate it? The conscious mind, like Janus, looks both ways, up and down, but as long as it is ignorant what is *down* is the more attractive. To make the *up* attractive is the purpose of religion, but religion has made this *up*, spiritual things, offensive to the worldly mind, and thereby failed of its mission. Perhaps now metaphysics can succeed where religion has failed. In that consciousness born of metaphysical thought lies enlightenment, and as ignorance alone is damnation, enlightenment alone is salvation. Thus saith the myths, and "great are the myths," saith Whitman.

In every one of them lie deep and wonderful truths about nature and Creation, God and man—the unspoiled legacy of prereligious wisdom. With the key given here the reader can unlock them all. Nor need he stop at the myths; the great epic poems of all the ages open at its touch, likewise legends, operas and scriptures. Therefore with this "Open sesame" read again the epics of the ages—*The Fall of Troy*, *The Golden Fleece*, *the Holy Grail*, *Paradise Lost*, *The Kalevala*, *The Bhagavad-Gita*, and the rest. These are not just literary creations, nor their heroes mere romantic characters. They are the Great Adventure—dust to divinity—in which every one of us should play the hero's part.

The Sumerian and Babylonian Myths

Every ancient race had its Creation myth, written in terms of its own gods and people. So like are they in substance, a lengthy account of them would be but boresome repetition. Therefore, save for one other type, we will leave them. This other is the Sumerian and Babylonian myth concerning the descent of the Creative Principle in Involution. As we are going to find this again in unsuspected places, it will serve as a convincing parallel.

The Sumerians were a people who lived along the Euphrates about four thousand years ago. Little is known of their history, but toward the end of the nineteenth century some two thousand cuneiform tablets were found at Nippur and identified as the work of Sumerian epic writers. For fifty years these lay neglected in Istanbul gathering dust, when they might have been dispelling it. Recently, a few score of them were deciphered by an American scholar, Dr. Kramer. The subject of this fragment is Innana's descent to the nether world. Now we in this world of life and light have always thought that this "nether world" of myth and scriptures was somewhere in or down under this world, and on this assumption we built a hell for ourselves to worry

about. We did not realize that mythically and scripturally this earth itself is the "nether world," the dark realm of matter as compared to the higher planes in Involution. This was the home of the gods, and their "descent," their "fall," and so on was but their coming down into matter, "death," to them. This is the working hypothesis of myth and scripture and must be so recognized if we would understand them.

According to the Sumerians, Innana was the Queen of Heaven, the so-called world of life and light, but like all her kind she wasn't content to stay there. She wanted to visit the "nether world" and so, to quote, "She adorns herself with queenly robes and jewels as well as the 'seven divine decrees,' then on an excuse enters the nether world, ruled over by her elder sister and bitter enemy, the goddess of darkness and gloom and death. Here she is stripped of the divine decrees one by one and is turned into a corpse. Through a plan devised previously, Innana is brought to life with the aid of Enki, god of wisdom, and is accompanied back to earth by a band of bogies and harpies, surrounded by which 'ghostly crowd' she wanders 'from city to city.'"¹

This is the same story we outlined in Involution. The goddess of life and light is simply the creative Life Principle, which descends through the *seven* involutionary planes to dense matter. The laws of these are the seven "divine decrees"; her queenly robes are the involutionary elements lost in transit, and her jewels, the genetic potencies. All this bright adornment represents the "spiritual" (substantial only) nature and powers of the Creator on the higher planes, and they are lost in the descent. As the Sumerians tell us, when Innana arrived at the seventh or "nether" plane, she was but a naked corpse. This is but mythology's double-talk for "naked earth." From here she is raised up by Enki, god of wisdom, evolutionary. This raising is not up *to* the earth but up *from* the earth, that is, to the higher planes. These are the cities to and from which she wanders, and the "bogies" and "furies" that follow her are the same bogies and furies that escaped from Pandora's box.

This Sumerian myth is the source of the much later Babylonian tale of Ishtar and her descent in search of the lost and lamented Tammuz, her son, killed by Ishtar and raised up again. The story is the same with slight variations: she passes through seven gates and at each she is compelled to relinquish some part of her heavenly adornments. "At the first gate she is forced to yield up her crown, at the second her earrings, at the third her necklace of precious stones, at the fourth, the ornaments from her breast, at the fifth, her waist girdle studded with gems, at the sixth gate the bracelets are wrenched from her arms

¹ As reported in the *New York Times*, April 27, 1911.

and ankles, and at the seventh her robes are stripped from her body and Ishtar is brought naked before the Queen of Hades,"² namely, Erishkigal—that same Eris the Greeks called strife. These mythologized tales of the world's creation should corroborate our statements concerning the Creator and what becomes of his "spiritual" nature when matter is formed. As said of old, "Spirit becomes matter," and as matter, spirit no longer exists, save potentially.

Both Jews and Christians have long contended that the story of Ishtar was derived from Hebrew sources, but now that the Sumerian myth, a thousand years older, has been discovered, the fallacy of this assumption is clear. And later, when we deal with the Hebrew scriptures, we will show that all our assumptions about them are of like nature.

Those who assume that knowledge began with the Greeks and morality with the Jews and Christians will learn much when the tablets from Babylon are also deciphered. They will learn, for instance, that most of our so-called modern discoveries were known to these ancients three and four thousand years ago, particularly in astronomy, chemistry, mathematics, calendar-making, and so on. Such knowledge is new to us only because it was lost in the night of religion. Of particular interest is the Babylonian numerical system, sexagesimal instead of decimal, used principally because sixty is factorable by twelve figures, whereas ten permits only four. "With every advance in the discovery of the capacity and the resources of the ancient Babylonians modern scholars have to hold up their hands metaphorically in wonder at the ancient race's knowledge." "In his search after knowledge that would produce practical results the Babylonian scientist meets the modern scientist on common ground." "The Babylonians likewise had a far more advanced knowledge of chemistry than is popularly supposed. It is only recently that we are becoming aware of their achievements because many of the formulas at the disposal of the Babylonians were clothed in secrecy and were written cryptographically in Sumerian which by 1500 B.C. had become a 'dead' language."³ Thus they used Sumerian as we use Latin. But why the secrecy? Because this age was within the reign of religion. Following this brief recrudescence of science there came three thousand years of darkness. And if this mundane knowledge was lost in the religious night, why not the cosmic knowledge in the Planetary Night? Today, our task is to dispel the darkness and restore the knowledge.

² E. E. Goldsmith.

³ Excerpts from an account by George C. Cameron, assistant professor of West Asiatic History at the University of Chicago, as reported by the *New York Tribune*.

THE Gnostics

The Greeks, who had a word for everything, called this ancient knowledge the Gnosis, from which came gnosticism, gnostic and even agnostic. As the race sank deeper and deeper into the material night, this knowledge was lost—but not wholly so. In every age certain individuals, Initiates, so called, retained and perpetuated it, but with ever lessening understanding. As time went on and religion grew, blind faith in the supernatural supplanted scientific knowledge of the natural, and with this came piety, reverence, fanaticism and persecution; anyone who doubted the sacred faith was imprisoned or put to death, as witness Socrates, Hypatia, and many others. The Gnostics were thus driven underground and their Gnosis became a secret doctrine, like the Babylonian science. This resulted in the Schools of the Mysteries, Orphic, Eleusinian, and the like. In these the ancient truths were still taught, but only to those who dared to take the risk. All this was before the advent of Christianity, yet Gnosticism lingered on and its literal word became the basis of the Christian faith. Many of the first Christian writers, Ignatius, Tertullian, Epiphanius, Justin Martyr, and others, used gnostic language, though their understanding of it must have been slight indeed. Ignatius referred to Christ as the Logos who "proceeded from silence"—the Absolute. Valentinus and Basilides wrote gnostic literature but their works have long since perished. As orthodox Christianity developed, the gnostic wisdom became heresy and the Gnostics "black magicians." First Timothy, 6:20 refers to Gnosticism as "vain babblings and oppositions of science . . ." And such no doubt it was to "the saved in Christ." As the Church grew in power and authority, it began a relentless war against the Gnostics. In this, unspeakable crimes were committed, including the extermination of the rival sect and the destruction of the ancient wisdom. As Francis Sweeney writes: "It may truly be said 'that the bloodiest and blackest records that history can show us' are the attacks of the Orthodox Church upon the Gnostic mystics, the guardians of the most sacred truths of existence, and the teachers of the higher life of the soul."

The Christian Fathers were determined to establish a new Gnosis, based on "divine revelation" instead of nature, and all knowledge to the contrary was branded as of the devil and burned in the market place. In its stead was substituted the Scriptures, but in their pitiful ignorance the Fathers did not know that the only truth in the Scriptures is the garbled and plagiarized remnant of the Gnosis they sought

to destroy. A good example of this is the Book of Revelation, a gnostic work that we will interpret later. Such also is the entire Bible. As William Kingsland states it: ". . . despite the fact that the Books of the Old and New Testament were selected—and not merely selected but also edited and overwritten—to conform to an already hardened creedal system, it was not possible for these historizing and literalizing Church Fathers to exclude all indications of their derivation from that Ancient Wisdom or Gnosis which became such a heresy for these same 'Fathers' towards the end of the second century and the records of which in documents and monuments they did their best to destroy utterly."

You have all heard of Simon Magus, spoken of in Acts. He was a Gnostic and a miracle worker, but not being a believer in mythical Saviors the early Christians maligned and condemned him. His miracles were much too commonplace for the supernaturalists, and so they disparagingly contrasted his natural thaumaturgy with their own alleged theurgy. To quote from Acts, Chapter 8:

9. But there was a certain man, called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11. And to him they had regard, because that of long time he had bewitched them with sorceries.

12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

And all because they were ignorant of the Gnosis. These scriptural words are but propaganda for the faith, which includes every form of distortion and perversion of the truth. We know too well how it was done in the Dark and Middle Ages not to recognize it here. Doctors, surgeons, chemists, alchemists were all "in league with the devil"—truth. So likewise were the Gnostics, hence the persecution.

As the ancient truth was lost by this time (else how could Christianity arise?) Simon's cosmology is not exactly a brilliant example of gnostic wisdom, yet it does not reach the mental depth of "divine fiat," "original sin," and "vicarious atonement."

According to him, everything began in one unmanifested principle—the Absolute of our cosmology. From this came forth, first, three Æons, three pairs of male and female powers. These being in couples, he called them Syzygies—united pairs. These are the positive-negative

aspects of the first three planes. Of the first, or Father, aspect he said: "It is not, however, first⁴ though it was pre-existing; but manifesting itself to itself from itself, it became the second [or dual]." And this second, or Son, aspect, "manifesting itself to itself from itself became triple, Father, Son and Holy Ghost." (From this it is not difficult to see where the later Church Fathers got their idea of the Trinity.) This second aspect Simon identified with thought (should be Ideation), and thus through Ideation potency translates itself into action, the third aspect.

Now from these three Æons there issued three more and a synthesis of all six. These latter three are the three lower meta-physical planes and elements, and the synthesis of the two trinities is the seventh element, dense matter. These seven Simon called "The Tree of Life," a point we should remember. His reason for matter and man was that potency might become patency.* To quote his own words: "Each of these six primitive beings contained the entire infinite Patency (of its parent) but there only in potency and not in act. That Patency had to be called forth (or conformed)⁵ through an image in order that it should manifest in all its essence, virtue, grandeur and effects; for only then could the emanated Potency become similar to its parent, the eternal and infinite Potency."

This is somewhat similar to Aristotle's *Dunamis*, Potency, and *Energieia*, the act; and Plato's intelligent *Noëton* and the sensible *Aisthëton*. It is also similar to our theory of Involution being potentiality only, and Evolution as patency. Simon, apparently, did not fully realize the distinction between Involution and Evolution, genetic and epigenetic, yet he, like all these ancients, confirms our basic concepts.

THE KABBALISTIC SEPHIROTH

According to the Kabbalah, the sum and source of all that is, is En-Soph. This En, or Ayin, being a negative, En-Soph is the same as that "no thing" with which we started, the Absolute, or qualitative nothingness. Quantitatively, however, it is all things, and from it came forth ten Sephiroth, or creative powers. These are respectively:

1. Kether, the Crown. The Ancient of Days, Macroprosopus, Primordial Point, etc.; also bearing the divine name Eleieh—"I Am."

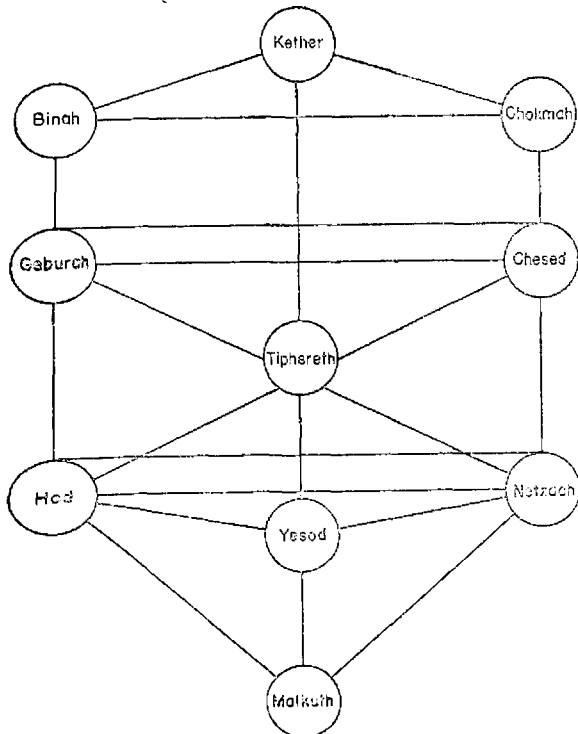
⁴ The Absolute was first.

* See Chapter V.

⁵ The parentheses within the quotes are from the original.

2. Chokmah, Wisdom. Ab, the Father; Yahveh, the Creator, etc.
3. Binah, Intelligence. A female, the supernal Mother as distinguished from Malkuth, the Inferior Mother.
4. Chesed, Love, Mercy. Also called Gedulah, magnificence, and El, the Mighty One.
5. Geburah, Justice, also Din, strength and fortitude. And Elohim Pachad, or fear.
6. Tiphereth, Beauty. Also Eloah Va-Daath, and Microprosopus, or Lesser Countenance.
7. Netzach, Firmness. Also Jehovah Tzabaoth, the Lord of Armies.
8. Hod, Splendor. Elohim Tzabaoth, the female of Jehovah Tzabaoth.
9. Yesod, Foundation. Also El Chai, the Mighty Living One, and Shaddai. (This latter we identified with the sun.)
10. Malkuth, the Kingdom (of earth), matter. Also Adonai, the Inferior Mother, and Bride of the Microprosopus.

Diagrammatically they are presented in pairs, thus:



This is the Kabbalists' conception of the order of Creation. At least it is a recognition on their part of a natural order and sequence of power as opposed to the One and Only creating worlds by divine fiat. We even find the first pair, Wisdom and Intelligence, building a house for themselves, with seven pillars—the world with its seven planes.

The first three, Kether, Chokmah and Binah, are one with all the ancient Trinities. In our outline, we called them the Creative Triad, but unlike the Kabbalist, we placed the energy principle to the right, the intelligence principle to the left. And since they are principles we designated them positive and negative. The Kabbalists speak of them always as male and female. "When the Holy Aged, the concealed of all concealed, assumed a form, he produced everything in the form of male and female, as things could not continue in any other form. Hence Wisdom, the second Sephiroth and the beginning of development, when it proceeded from the Holy Aged [i.e., the first Sephiroth], emanated in male and female, for Wisdom expanded and Intelligence, the third Sephiroth, proceeded from it, and thus were obtained male and female viz: Wisdom the Father and Intelligence the mother, from whose union the other parts of the Sephiroth successively emanated."⁶ There were not two mental aspects, Wisdom and Intelligence, but only one, creative Ideation. This is consciousness, not energy, therefore neither positive nor negative.

Here we have again the immortal error, original divinity and perfection, defeating man's effort to solve the mystery of creation. This is evident from the names given to the various Sephiroth—Love, Mercy, Justice, Wisdom. The first three are wholly evolutionary qualities, and the fourth is but creative wisdom, not moral. Like all the Epigoni of the past, the later Hebrews did not know the origin and genesis of qualities, and so assumed them pre-earthly and eternal. Perceiving some love, mercy, justice, wisdom in the humanity of their day, they attributed them to the creator of soulless, senseless worlds, and there for two thousand years they have remained. Our task today is to put these misplaced things back in their proper place, namely, Evolution and man.

To get a right start on this we must leave both Judaism and Christianity and return to Paganism. According to Dionysius the Areopagite, "The cause of all things is neither soul nor intellect; nor has it imagination, opinion or reason, or intelligence; nor is it reason or intelligence; nor is it spoken or thought. . . . Even intellectual contact does not belong to it. It is neither science nor truth. It is not even royalty or wisdom; not one, not unity; not divinity or goodness, nor

⁶ *Zohar*, III, 290.

even spirit as we know it." This is truer theology than anything the Hebrews ever wrote.

The reason the Kabbalists failed to present a correct and intelligent cosmology is because they did not know the nature of Causation and the creative process, and their knowledge was not their own or even that of their racial forebears; it was but second-hand knowledge gleaned from older sources not then understood. The very word Kabbalah, of many spellings, is a confession of this; it means "received by tradition"; in other words, derived from other sources, in this case mostly Hindu. Commenting on this, H. P. Blavatsky had this to say: "Swayambhuva the unknown essence of the Brahmans is identical with En-Soph, the unknown essence of the Kabalists." And again: "The ten Sephiroth are copies taken from the ten Pradjapatis created by Viradj, called the 'Lords of all beings.'" J. F. C. Fuller, who made a study of the Kabbalah, concludes as follows: "Historically the main point of interest is that the Qabalist is an inveterate plagiarist." This fact is recognized by all students of the mysteries, yet somehow they cannot see that it is as true of the Bible as it is of the Kabbalah.

THE GREAT PYRAMID

We have called to our aid all the sciences; we have spent centuries in labor and concurrent efforts; perfected our techniques; continued with slow perseverance the task of our predecessors; pushed to an unimaginable point the exactness of our calculations, and ended finally in discovering something that was known 4,000 years ago.

ABBÉ MOREAU, on *The Great Pyramid*.

The Abbé should have said twelve thousand. The creation of the world is the basis of all the ancient archives and more was known about it twelve thousand years ago than four thousand. We have briefly outlined its story as given in the myths and will later present their scriptural and zodiacal parallels, but there still remains the pyramid; and we say *the pyramid*, for there is only one of significance to us. This is the pyramid of Cheops, or Khufu, both words meaning eye and light. Remember the Cyclops? This is of the same time and source as the myths, but its details are such that we hesitate to present them; they are extremely technical and mathematical, and that is precisely what we don't want this work to become. We cannot, however, pass by this "Miracle of the Ages" without presenting enough of its wonders to substantiate our premise—a prehistoric age of enlightenment. These we will leave to the last, and the reader's discretion. For more

complete details we recommend the books of certain students of the pyramid.* These are excellent in their scientific features but woeful and tragic in their religious and philosophic deductions. Indeed, so much that is false and absurd has been written about this pyramid that perhaps we should begin with what it is not, rather than what it is.

Among those who have not studied the subject the general belief is that this vast pile of stone is but a vain and foolish monument to a vile and cruel king, a tomb for a temporal Pharaoh. That no mummy was ever found in it and that the Pharaohs were buried in "The Valley of the Kings" does not seem to have any corrective influence whatever; nor do the statements of both Herodotus and Diodorus, nearly twenty-five hundred years ago, that Cheops was never buried therein, and that the Egyptians did not even build this pyramid. We might also point out that wherever a Pharaoh is buried his whole life story is recounted in hieroglyphics, whereas there are no hieroglyphics in or on this pyramid save a few quarry marks on the roof stones of the King's Chamber. Lacking all such knowledge, we moderns just assume these ancient things were thus and so, and in our colossal ignorance write stories, paint pictures, and even make movies of thousands of Egyptian slaves dragging millions of heavy stones under the lash of cruel and merciless taskmasters. How do we know it was done this way? Above the fiftieth level there is a stone weighing over seventy tons; do you suppose mere muscle put it there? Such cruelty and such primitive methods are not at all in keeping with the knowledge and wisdom this structure implies. Amazed at the scientific wonders it contains, our students conclude that no mere mortal could have conceived them. They "demonstrate," as one has said, "a oneness of design which is too wonderful to be credited to human beings unaided by a higher intelligence. They prove, therefore, that God himself must have been the true Architect." As with the scriptures, this is the man of the Planetary Night trying to explain the work of the Planetary Day. Once we understand these things we "have no need of that hypothesis."

No, this "miracle in stone" was not "divinely inspired," it was not built in the above manner, nor is it a tomb and monument of a foolish king. It was not even built by the Egyptians of historic times. The story as told Herodotus by Manetho, Egyptian priest and historian, is that an army of "Shepherd Kings," the Hyksos, invaded the land and "subdued it without a battle." Thereafter they built the pyramid for a purpose the Egyptians themselves did not even know. According to Manetho, they were "an ignoble race," but here again,

* See page 358.

how could "an ignoble race" build such a noble structure? The architect was one Philithion, also called Philitus and Sufis, who on completion of the pyramid went eastward, we are told, and built Salem (Jerusalem), "the city of peace." All this is just so much mythological camouflaged and in the same class as Manetho's statement that the structure was built "from the top downward," to be explained later.

This connection with Jerusalem gives rise to another fallacy, that it was the ancient Hebrews, or at least Semites, who designed and built the pyramid, the alleged wonders of Solomon's temple substantiating the idea. One of three great Hebrew characters is therefore suggested as the possible architect—Melchizedek, Shem, or Job. The words of Paul should dispose of Melchizedek—he was not a human being—and later we will dispose of Shem and Job. This is but calling on mythology in one place to substantiate it in another.

It is also the source of the next delusion—since the pyramid was divinely inspired its purpose must also be divine, namely, to reveal to man "God's plan of salvation"—Adam and his fall, Christ and his redemption. As this was told only to the Jews, and the Bible records it, our procrustean students have forced the Bible's main events into their pyramid chronology—Creation, the Flood, the Exodus, and so on. And how they do talk! "The Divine Plan of the Ages began, of course, with Adam and Eve and the Garden of Eden and the Zero-Year Point of B.C. 4000. . . . After Adam and the Fall of Man brought about by Adam's yielding to the temptation of the Serpent, the next Epoch of importance was that of Enoch at the date approximately B.C. 3000. Continuing our measurements upward along the line indicated, it is seen that the Epoch of Noah and the Deluge were exactly prophesied in the Great Pyramid as scheduled to occur in the years of B.C. 2345-2344. It is a well-established fact that the Deluge *did occur exactly as and when presaged*. . . . The Flood began in late October of B.C. 2345 and receded in the spring of the following year of B.C. 2344, probably about March." So with the Exodus; it happened, they say, exactly 2,520 years after the creation of Adam. "Thus is that great fact of history also prophesied with absolute fidelity by the Great Pyramid." This is a sample of the woeful and tragic deductions we referred to. What would happen to this feature of the pyramid if it was proved that these scriptural events never happened at all? This we assert, and will later prove, is the truth of the matter, and this time *we* shall furnish the "absolute fidelity."

This pyramid has nothing whatever to do with the Bible or its literal events; it has, in fact, no religious significance whatever, though we do not say no spiritual significance; the two are not synonymous.

The pyramid does contain the "Plan of the Ages"—Involution and Evolution, but not sin and salvation. There is a very definite connection between *this* plan and the hidden, occult meaning of the Bible, but as this latter is not even known today, it is not this our pyramidologists speak of. Not even those statements in Jeremiah, Isaiah and the New Testament regarding the "sign" and "pillar" "in the land of Egypt" have a connection with this pyramid, for in both myth and scripture Egypt is but a synonym for earth. As for the pyramid's angular and linear connections with Bethlehem, the less said about them the better. All this is but the Bible performing its intended duty—blinding the race to "the cosmic facts of life." Of this we will say no more here, but later the reader will realize more fully the reason for such statements.

And now if there is no predictions of past events in the pyramid, what of the present and the future? The same holds true of them. Things just do not happen as our pyramidologists prophesy. The year 1914, they said, was the end of "the time of the Gentiles," but they have been having quite a time since. The sixteenth of September, 1936, was said to be momentous, but it passed and nothing happened. And in a few short years, around 1954, the whole time-period covered by the pyramid will end. According to the prophetic yardstick, we are already in the King's Chamber and "that's all there is, there isn't any more"—as yet. What does this mean? And what does "the time of the end" mean, that long-expected "end of the world"? Some say it means the coming of the millennium; some have even interpreted it as the second coming of Christ. But, like all the other dates, this too will pass, and the world will go on its way, not merrily but sorrowfully, due to such ignorance of Truth and Reality. Pyramidologists of this sort—we don't mean the scientific ones—are, like our poets, but "culling mythic artifacts they do not understand."

The Great Pyramid is neither prophecy nor history, but cosmology and ge-ology, in the wider sense of the word. It is also astronomy, geometry, mathematics and architecture, in other words, science, pre-historic, and in these things more accurate than our own. Its purpose is not to predict the future but to preserve the past, to carry through the long Planetary Night the wisdom-knowledge gained in the Planetary Day. Prophecy and prediction are for lesser minds than those who built the pyramid. Furthermore, these are not possible over so long a time, nor should they be. Had it been known thousands of years ago that we would have a great war in 1914 and another in 1939, we would be but puppets on a string; all responsibility for our acts would be removed, so "On with the dance," "It is to be," and "What is to be,

will be." No, man's social future is not so foreordained; this is the epigenetic and subject to man's own intelligence. His genetic keeps pace with the planetary genetic, however, and this is the part we should be studying.

The Great Pyramid is the work and wisdom of the Planetary Day. Nor can we say assuredly that its knowledge is entirely of the last one. Our astronomers determine the time of its erection somewhere between 2100 and 2600 B.C., from the fact that at that time the pole star, then Alpha Draconis (one with Thuban*), shone down the descending passage. But this was also the case twenty-five thousand years before that, with every turn of the precessional cycle, in fact. Now we are not claiming such antiquity as this implies but only pointing out the possibility of self-deception on the part of our students. Because we are in the vanguard of time, we believe, for instance, that we represent the highest level of consciousness thus far evolved—perfectly logical as long as one lacks metaphysical knowledge. Consciousness has reached a definite point in the upward, evolutionary process, but its manifestation in any one period is not determined by this vertical standard but by a cyclic, spiral process, of which the precessional cycle is a part. Thus though we are farther advanced chronologically, we may be, in cosmological knowledge, far below the level of other zodiacal periods—those of the upper half, for instance. It is from this half that all wisdom-knowledge beyond our own has come, including that of the Bible.

The Great Pyramid belongs to that same mythopœic age as the myths and the zodiac. Thus the semiancients were correct in saying it was not built by the Egyptians. It was built, or at least designed, by the Initiates of a prehistoric age, who chose Egypt not because of its knowledge, but because Egypt is the center of the land surface of the earth. That its knowledge was universal then is evidenced by similar works in other and very distant lands. The pyramids of Yucatan and Mexico, the ziggurats of Babylon and Assyria, and some still undiscovered in Asia, all employ the same mathematical figures. Cheops is the crowning achievement of a progressive science, an embodiment in stone of the fundamental laws of nature, Truth as its builders learned it from Reality. It is not likely this was built during the reign of any one king, for no king would care to see his people diligently building throughout his reign a reminder of his death. If the lesser ones were used for such a purpose, it is only in keeping with the mentality of the later, historic period. Here we find the Egyptians a priest-ridden race with no great knowledge of cosmology or mathematics. They were

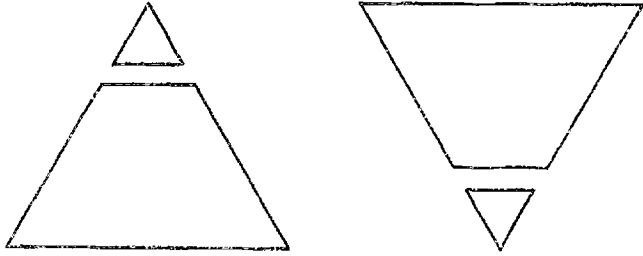
* See page 304.

but the custodians of that earlier knowledge handed down "by tradition," like the Kabbalah and the Bible. They could not even tell Herodotus the true history of the pyramids but only legends about them. Thus for once our pyramidologists are right, as one of them has said: "No man living four thousand years ago could have of himself known so many scientific truths, nor known how to monumentalize them in masonry." And the religionist adds "unless God was the architect." This is a very self-revealing and uncomplimentary statement, however. A certain literary critic once said that whenever a Chinese was introduced in a story, he knew that the author was then writing of something he knew nothing about. So with anyone who introduces God; to say that he is the architect is to confess one's ignorance of the entire subject.

It may have been noticed that this pyramid is identical in form with our diagram of Involution. This, outwardly, is its true significance—Creation. This is the real meaning of Manetho's occult statement that it was built from the top downward. We know that no man-made structure could have been built in this manner, but what it represents was, namely, the world. The pyramid is but this in replica. The "ignoble race" of invaders were the lower involutory forces that, figuratively, invaded and subdued spirit and finally reduced it to matter. In this material age, matter is our god, but to the Ancients, matter was always "ignoble" compared to the pre and super material. And we too will see it that way ten thousand years from now. The name Philithion (the architect) may be derived from *philo*, love, and *lithos*, stone—lover of stone, namely, the Creator, who loved stone so much he built a world out of it. Associated with this work is a certain "stone that was rejected by the builders," a triangular stone (*lapis triangularis*), which later became the cornerstone of the temple, earth. If you will look at both our diagrams, Involution and Evolution, you will see this triangular stone and where it now stands—the primal Trinity, rejected in Involution, but now the cornerstone of the evolutionary temple. "The stone which the builders refused is become the headstone of the corner" (Psalms 118:22).

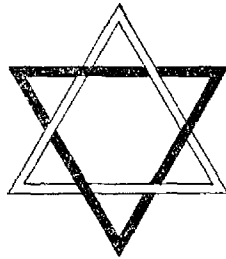
Now when the Great Pyramid of Cheops was built, the triangular apex was also "refused," left off, unfinished; so also in the *seven-storied* ziggurats. Thus does pyramid as well as myth and scripture confirm our statement—the Trinity no longer exists when the Quaternary appears. Today, there is only the evolutionary Quaternary—the physical etheric, astral and mental planes.

Sensing something occult in this severed pyramid, the founders of



this country chose this figure for the Great Seal of the United States. As a symbol of a nation, a people, however, it is wholly inappropriate, for it is involutory and hence nonexistent today. Inverted, it is evolutionary and existent, but in this position it loses its stability and hence its intended significance. A pyramid, *per se*, does represent stability and solidarity, but our Founding Fathers meant their symbol to represent much more than this—a divine, presiding power at the top, hence the eye. As this exists neither in fact nor fancy, the significance of The Great Seal is as meaningless as that of our motto, "In God we trust." Fortunately, few of us do; we trust in ourselves. Trust in God means distrust of man, and that leads to disaster. For the preservation of the world we can trust God implicitly, but for the preservation of *our* world we cannot. This is understanding of Reality, and the sooner we acquire it the safer *our* world will be, and likewise our country.

We have also heard about Solomon's Seal and the Star of David, a six-pointed star, thus:



This is Involution and Evolution combined and represents our place in the creative process today; as Evolution proceeds, the black triangle will rise and disentangle itself from the white; in fact, it will become white also. This figure, assumed to be of Hebrew origin, is the signet of Vishnu, the Hindu Creator.

This is the real "Plan of the Ages." Our task is to complete it, and the surest way to its accomplishment is the attainment of that wisdom-consciousness the pyramid builders possessed.

THE SCIENTIFIC NATURE OF THE GREAT PYRAMID

Altitude, 486.2567 feet.

Length of one side, 763.81 ft.

Area, nearly 13 1-4 acres.

Cubic contents, 90,000,000 cubic feet.

Consists of about 2 million 300 thousand stones, weighing from 2 to 70 tons.

Angle of slope $51^{\circ} 51' 14''$ ^{4.3'}; this is the angle necessary to give to a pyramid a Pi ratio, that is, twice the height is to base perimeter as a circle's diameter is to its circumference.

Located at the center of the earth's land distribution, Lat., $29^{\circ} 58' 51''$, Long., $31^{\circ} 09' 00''$. This is the zero longitude for all nations.

These "master meridians" divide the land surface of the earth into four equal parts; they also pass through more land, and less water, than any other lines that can be drawn.

A line drawn north from the pyramid to the coast is the radius of a circle whose arc follows the land configuration from Alexandria to Port Said, thus enclosing the whole Nile delta.

The Pyramid's Orientation

The pyramid's orientation, N, S, E, W, is the most perfect of all structures; possibly exact when erected but now some 5 minutes in error, due possibly to land slippage, earthquakes, etc.; a severe shock affected that area in 908 A.D. By reason of its shadows, this exact orientation made of the pyramid a perfect clock and calendar.

Its Septenate Aspect

The number 7 appears quite frequently in its architecture. The most conspicuous is in the Grand Gallery. Its converging walls and ceiling, themselves pyramidal, consist of seven tiers of masonry, suggesting knowledge of the seven periods, elements, etc., in the creative process.

The Precessional Cycle

According to the pyramid the length of the precessional cycle (it depends on your starting point) is 25,827.50 years. This is shown in four different places, for example, the base diagonals. Each is 12,913.75

pyramid inches in length, and twice this is 25,827.50. The perimeter at the level of the King's Chamber is also 25,827.50 inches. So likewise the perimeter of the Coffin in the King's Chamber multiplied by 100 gives these figures.

Squaring the Circle

The builders, it seems, were well acquainted with this problem and solved it in practice as well as in theory. In this they used the Pi formula, $1 : 3.14159$. That is, they so made the height (486.2+ft.) that the diameter of a circle, with this height as radius, bears the same relation to the square perimeter of the base as it does to the circumference of the circle. (Diameter, $486.2+x2$ or $972.5+$; perimeter, $763.81+x4$ or $3055.2+$). $972.5+ : 3055.2+ :: 1 : 3.14159$. Solving, $3055.2+ = 3055.2+$. Thus is the circle squared and in more than a dozen places throughout the structure. It also solves the problem of making a triangle, a square, and a circle equal. The cube is also doubled. The cubic contents of the King's Chamber are exactly twice those of the Queen's Chamber; the c.c. of the Coffin (exterior measurements) are twice those of the interior. The formula used in the King's Chamber reveals also the builders' knowledge of the square root.

Days in the Solar Year

This ratio of the altitude to the perimeter also gives the number of days in the solar year, 365 plus. With the altitude, 5,813.01 inches, as a radius of a circle, the diameter would be twice this or 11,626.02 inches. And this multiplied by Pi equals 36,524.20 inches; the perimeter of the base. Divided by 100 this gives 365.2420, the number of days in the year. In cubits (approximately 25 inches) the length of one side of the pyramid is 9,131.05, and this divided by 25 equals 365.2420. The slight difference between the solar and stellar and orbital or anomalistic periods is also given. So likewise is the length of the lunar year, 354.367123 plus days.

Distance of the Earth to the Sun

We see then that the base perimeter represents the number of days in the year. Relative to the apex a circle equal to this perimeter would therefore suggest the orbit of the earth about the sun. This being the case, the distance of the earth to the sun may be concealed therein. On this point our scientists have not yet agreed, the figures ranging from 91 to 93 million miles. The pyramid strikes a happy medium—

91,837,484. One-half the length of the pyramid base diagonal is to the altitude as 10 is to 9. The altitude is 5,813.01 pyramid inches. This multiplied by 10 and raised to the 9th power gives 5,813,010,000,000 pyramid inches. Reduced to British miles this equals 91,837,484.

The Earth's Polar Diameter

Distance to the sun equals 91,837,484 miles. Twice the altitude of the pyramid, $5,813.01 \times 2$ equals 11,626.02. And 91,837,484 divided by 11,626.02 equals 7,907.7, the polar diameter of the earth. In pyramid cubits it is exactly 20,000,000, and in pyramid inches 500,000,000; in other words a pyramid inch is exactly 1-500th millionth of the earth's polar axis.

Correct Linear Unit

Today we measure the polar diameter by our own linear unit, but this is not an earth commensurable unit; it was arbitrarily chosen and relative to something else. The difference is so slight, however, as to suggest its ultimate origin. To correct the varying standards of the nations we should have one common basis, and what is more common to all than the earth's polar axis? This was the standard the pyramid builders used. Having first ascertained its length, they divided it into an even 500 million parts (inches), the cubit and mile being but multiples of these.

The standard linear unit of France (the meter) is based on the quadrant (1-4 of the polar circumference) running through Paris, but as their savants did not know the exact diameter or allow sufficiently for the polar depression, their unit is not perfect. The metric, or decimal, system is superior to ours in principle, but before we adopt it, let us correct it. We might also correct our own. The problem is not at all difficult: 1,000 pyramid inches is equal to 999 British inches. Converting the one into the other is but a matter of deducting a 1,000th part of the British inch from itself. Each of the 999 parts remaining equals the pyramid inch. From this the correct mile unit is easily deducible. This is also given in the pyramid—twice the perimeter at its outermost base line.

Weight of the Earth

There is also a definite ratio between the weight of the pyramid and that of the earth. According to science, the earth weighs approximately 5,273,000,000,000,000,000 tons. The weight of the pyramid is 5,273,000 tons. This multiplied by ten to the 15th power gives the above figure. The mass and density are also given.

Surface Area of the Earth

According to the Encyclopedia this is 196,940,000 square miles. The *mean* diameter of the earth as given by the pyramid is 7,917.3531 miles. To find the area of a sphere we multiply the square of the diameter by the ratio Pi. This gives 196,936,058 square miles.

Mean Temperature of the Earth, Weights, Capacity, Etc.

This is considered to be 68° F. It is also the mean temperature of the King's Chamber, 360 feet above sea level, which gives the barometric pressure of 30 inches. This figure, 68°, is 1-5th above the freezing point of water and 4-5ths below the boiling point at 30 inches pressure. From this a universal thermometer could be constructed with the boiling point of water at 250°. So with all the confusing standards of money, weights and measures, specific gravity, etc. The basic units for these are given in the cubic capacity of the Coffin, which is 71,250 cubic inches. This holds exactly one ton of pure water, from which can be derived the lesser weights and capacity measures.

As this is intended only as indicative of the pyramid's scientific nature we will not carry it further. It would require a large volume indeed to present its maze of mathematical subtleties, every room and passage, line and angle having its scientific significance and all of them harmoniously coordinated. The King's Chamber, for instance, contains the key to the entire structure, the Coffin therein epitomizes the King's Chamber, and the "Boss" on the granite leaf at the entrance gives the cue to the entire mathematics of the pyramid. And yet there are those who say that this structure is but a tomb, and others that it was built four to five thousand years ago. There was no such knowledge in the world at that time. The "ancient" Greeks believed the sun was but a few miles away; the early Christians had no idea of its distance. Even the great Kepler was in error by some 57 million miles, yet these real Ancients were perhaps more correct than our modern scientists. The people we call ancient believed the Straits of Gibraltar to be the end of the then known world, yet the pyramid builders knew how to divide its entire land surface into four equal parts, and determine its polar axis. The Christian saints taught that the earth is flat, yet these pre-Christian scientists not only knew it is round but measured its circumference. Surely we are not the people and wisdom did not begin with us.

It is true we build higher and bigger structures, our dams and sky-

scrapers, but between these and the pyramid is just that difference between a barn and a watch. Not height and bulk of what we build, but content and purpose is the index of our intelligence. Our purpose is at all times utilitarian, commercial and selfish; that of the pyramid builders, the preservation of knowledge, of truth and wisdom, and not for themselves but for posterity. As Masoudi, the Coptic writer, tells us, their purpose was to preserve "the wisdom and acquirements in its different arts and sciences, the science of arithmetic and geometry that they might remain as records for the benefit of those who could afterward comprehend them." Yes, for those who could comprehend them. As Emerson said, when we travel we see only what we take with us, and nowhere does this apply more aptly than to this pyramid. For centuries tourists have gone, gazed and gaped at this vast structure, but what did they see? Only a pile of stones. So with the race; the content of the pyramid will be revealed to it only as it becomes capable of seeing it.

Having accomplished their purpose the builders sealed their legacy to protect it from the vandal spirits of the Planetary Night—still further evidence of their wisdom, for they knew what was coming upon the world. By way of illustration we need only remind you of its forced entrance and mutilation by Al Mamoun, son of Harid Al Rashid, in A.D. 820, in his search for buried treasure. Still other vandals stripped its original polished casing from it to build their houses in Cairo and Alexandria. A thousand years later Napoleon's soldiers shot off the features of the Sphinx; and since then benighted tourists have been defacing the King's Chamber and obliterating its symbolic meanings with their names and initials. This is the work of the Planetary Night. Today we look back in pity upon what we call the "Dark Ages," but they, like the little zodiac, were but a lesser cycle within a greater—the lower six zodiacal periods. These we are still in, and so from the inch to the infinite our concepts and constructs are false and misleading—our days of the week, our months of the year, our solstices and equinoxes, our cubic and linear measurements, our economic system, our religion, and our philosophy; in other words, our whole content of consciousness and its creations. Little wonder then our world is as it is. The new age calls for a correction of everything, a complete reorientation of the mind with Reality. The trouble is that there is still so much we do not know we hesitate to change anything. In this predicament the pyramid could help us, were we amenable. As it is obviously the work of a higher type of consciousness than our own, we should humble ourselves to study it. We also owe it redress. Due to

the vandalism of our own age, it is now in a state of deterioration. We therefore suggest that a concerted effort be made to restore and protect this "Bible in stone." This should be an international enterprise, and considering the international cooperation for destruction in war, there is no excuse for not doing so in peace.⁷

⁷ For those who are interested in the pyramid we recommend the books of the following authors: Professor Piazzi Smyth, Sir Flinders Petrie, D. Davidson, H. Aldersmith, II, W. J. Senior, Dr. James A. Siess, Morton Edgar, S. Knight, Nathaniel Davison, General Howard Vyse, Colonel Carnier, John Greaves, etc. These furnished the mathematical data.

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THE ZODIAC, EZEKIEL'S VISION, REVELATION

*The constellations are of unquestionable authority,
unknown origin, and unsearchable antiquity.*

HIPPARCHUS

HIPPARCHUS LIVED MORE THAN TWO THOUSAND YEARS AGO. IF EVEN IN HIS day the constellations were of "unsearchable antiquity," then they are not of our historic age. As this is the only age we know, we think of its dawn as the beginning of civilized man, and of all knowledge as belonging to it. It would seem that we must revise our notions of antiquity.

Today we speak of all pre-Christian people as "the ancients"—Greeks, Romans, and so on—but I would call them near-ancients, relative to the real Ancients, capitalized for sake of distinction. The near-ancients were, like ourselves, of the lower half of our zodiacal semicycle beginning with Scorpio; the real Ancients were of the upper half, Sagittarius, Capricorn, and so on. This was that "unsearchable antiquity" even to Hipparchus, because between him and it lay a historical blackout.

These prehistoric people were the ones who created the zodiac and named the constellations. But since the latter in no way resemble the creatures that represent them, we wonder what induced these Ancients to adopt these symbols. Our astrologers—some at least—tell us it was due to the influence, then known, that each constellation has on those born under it. Thus Taurus and Capricorn were so named because of their bullish and goatish influence. Such ideas get no support from the men of science, however; to them Taurus is indeed "the bull" and Capricorn "gets their goat."

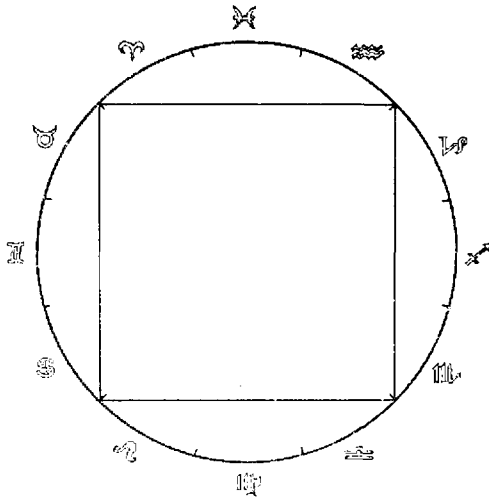
Our scientists are not cosmologists, and so they do not know the relation between man and the cosmos, but unfortunately our astrologers do not know this either, and so at times they make statements that the empirical scientist has every right to condemn. As an example we might offer the following: "Without the Sun there would be no life, without Mercury no intelligence, without Venus no feeling, with-

out Mars no movement, without Jupiter no growth, without Saturn no form, without the moon no reproduction." This is the opposite extreme of science and justly deserving of its condemnation. It implies that but for these planets we would be devoid of all such attributes. If this be so, then planets should be the object of our worship. To settle this matter, we have but to ask one question: What created us—was it genes or was it the stars?

In Chapter VI we said that solar systems were necessary to life, but such statements as the above are absurd. Neither intelligence nor its requisite influence comes from Mercury—practically a dead world—and if it did, where did Mercury get it? So with feeling, form, and the rest. Each planet is a self-contained entity endowed from the beginning with the potentiality of life, form, and so on. In each the primal impulse of life comes from the planet itself, and that life evolves as the planet's matter de-velops. As the process goes on, intelligence, or consciousness, is developed; this is the evolving, qualitative factor, and as it increases, the influence of energies grows less and less. As this is the nature of planetary influence, dynamic not moral, the same may be said of the universe. Through the planets, suns, and so on, it gives us energy, but we give it intelligence, and "a fair exchange is no robbery"; no reason for awe or worship, either. Cosmic influence is one of energy; this affects energies within ourselves, which in turn affect us mentally and psychically.

Lacking that knowledge that tells us when *not to apply* analogy and correspondence, and taking their cue from religion and metaphysics only, our astrologers assert that the twelve zodiacal houses of the yearly cycle have a bearing on the evolution of the individual soul, the natal sign representing its this-life characteristics, necessary experience, and so on. There is just one flaw in this theory, however, and it is this: it is not the individual soul that is evolving; it is the world-soul, and only the great precessional and galactic cycles are big enough to indicate stages in it. Even if the above assumption were correct, there is still room for error. Assuming as they do that the present zodiac is the untouched original, our astrologers erect their horoscopes on each without question, whereas some of the signs have been displaced and misplaced. The result is wrong information. As one of their own better critics has said: "Thousands if not millions are attempting the impossible in trying to live the wrong sign. Nothing but heartache and despair can follow." Had our astrologers certain additional knowledge, it would contradict the knowledge that they have. Consider Pluto, for instance: today, it is part of all their predications, but only yesterday

they were predicating without it. They also assume that Pluto is malevolent because of the name given it by those who had no knowledge of the creative process. Even the four designations—earth, air, fire and water—are not used today as they were meant to be. Originally they were not four divisions of seventh plane matter, but symbols of the creative process. The four "triplicities" represented the four quadratures of the Invo-Evolutionary cycle, beginning, oddly enough, with water, the primordial water. This represented source and beginning; fire, lower Involution; earth, the dense lower planes; and air, Evolution. Perhaps these were the four elements Thales had in mind; also Irenaeus when he tried to explain the four Gospels. In them lies also the occult meaning of the four letters INRI written on the Christian cross.



The astrology of learned cosmologists could be a great and useful science, a world astrology, indicating evolutionary trends and directing nations in keeping with it. This would be wisdom's way. The wise are not so much interested in the prediction of what *will* be as in the promotion of what *should* be, racial as well as personal. Lacking this, astrology can never be other than a pseudo-science dealing with effects of unknown origin. Such is our astrology, and as we are all in the same boat regarding causes, our astrologers can say just about anything and "get away with it," because there is no one who *knows* it is not true.

Thus we are not belittling astrology but only questioning the knowl-

edge and ability of our present astrologers. Whenever they attempt to reveal man's relation to the cosmos, they only reveal their lack of knowledge concerning its nature. Man's soul, they say, is one with the universal soul, but his mind, alas, is limited to the finite. The truth is just the opposite. There is no universal soul; man's soul should have naught to do with the horrible energies of the universe, and it is his mind precisely that is meant to be one with it. Concerning these things the mind informs the soul, the mind being predisposed toward them by the cosmic forces it is then under. This accounts for the difference in humanity, its consciousness and interests, in the different zodiacal cycles. This can be due only to constellatory influence, and in the broadest sense determines the Planetary Day and Night. The kind of knowledge gained in the former might be called *cosmosophia*—wisdom-knowledge of the cosmos. Lacking this, our astrologers see the cosmos through the human instead of the human through the cosmos. Their persistent injection of the individual into the cosmic is the result of our present egoic consciousness, which cannot think of anything save in terms of itself, hence its petty predictions about petty things and people.

"The ancient astrologers were wiser than their modern imitators, for they were in possession of a secret doctrine relating to the Mysteries of the constellations. If this doctrine could be re-established it would go far to clarify the all too complicated issues of modern existence and would re-elevate astrology to its true position of dignity as the cornerstone of the house of human learning," Manly Hall. Well, what is this "secret doctrine" of the constellations? And can it be re-established? It can and will be, but we fear it will not do modern astrology much good, for it is not astrological but cosmological. Astrology is very ancient but not ancient enough to know the "secret doctrine" of the constellations. The zodiac of constellations was neither the work of astrologers nor astronomers as we know them, but of cosmologists, deep in Creation love. Astrology came into being ages later when the cosmological meaning was lost and only the sun's annual progression was known, the little zodiac of signs. On this they founded a science, now pseudo only, dealing with human problems. Those whom these astrologers would call "ancient" were the ones who knew the "mysteries of the constellations," namely, Creation and Evolution. They also knew that an age of darkness was coming upon the world, and so, as related, cast about for some enduring way to perpetuate their knowledge. Well, what *more* enduring way than to write it in "the everlasting stars"? The zodiac is the story of Creation thus "written in the sky," that

same story we have tried to tell and the myths before us.¹ Later, we will endeavor to interpret it as the Initiates originally wrote it.

Each constellation is a chapter in this story, and its symbol is the index of its nature and content. This is why the Ancients, regardless of configuration, chose these mysterious figures, all biologic save one. They are not astrological symbols of cosmic influences, but cosmological symbols of creative forces. An old tradition tells us that five or six of these no longer operate or affect us. This has been construed as meaning those farthest removed from the solar system at this time in its 25,000-year cycle. The real meaning, however, is cosmogonical. The constellations referred to are those that represent the involutory stages and forces, and these, we have said repeatedly, ceased to exist when the seventh was reached; naturally then they no longer influence us.

The creative process and its symbolism was the Ancients' "secret doctrine relating to the Mysteries of the constellations"—but what has it to do with horoscopes and prophecies? Nothing, nor will these, no matter how exact, ever "re-elevate astrology to its true position of dignity." The only way to do that is to re-elevate the human mind to the level of the ancient wisdom that produced it.

The zodiac of constellations was not divided into twelve equal parts of thirty degrees each as in our zodiac, nor is this justified as far as the constellations are concerned. Some are small and some are very great. Furthermore, there were not just twelve; this was set to conform to the twelve months. According to Blavatsky, the earliest known zodiac had but ten divisions, with two withheld as strictly esoteric. This, however, does not apply to the original. More likely the original had thirteen or fourteen, representing the stages in the creative process—our 1 to 7 down and up. Collectively there are fourteen, and this is the meaning of the Egyptian myth about Set dividing the body of Osiris, the Creator, into fourteen parts. It is also the deeper meaning of "the fourteen stations to the Cross," should be of the Cross, the cross of matter.

When all knowledge of the zodiac's cosmological meaning was lost, only the lesser annual cycle remained, a season marker with its quadrature of equinoxes and solstices. The people were no longer cosmologists solving "the riddle of the universe," but astrologers interested only in the influence of stars upon men and nations. In keeping with the

¹ There are many other constellations besides these but they are no part of the Zodiac. They are much later additions, mainly Greek, of the historic period, honoring their heroes, gods, and so on. The sixteenth and seventeenth century additions by Theodorus and Flamsteed are meaningless.

requirements of this, they constructed another zodiac, the zodiac of signs, with its purely astrological glyphs of signs and planets—Taurus, Venus, and so on, developed from the circle and the line. Each race had its own, or borrowed, zodiac. Today, we can only tell from direction whence this one originated—Babylon, Chaldea, Sumeria, Akkadia, India, and China. The Chinese very early divided their country into twelve parts after this zodiac, hence the name "The Celestial Kingdom." We are not saying, however, the Chinese created the original. The Greeks, some say as late as Hipparchus, were the ones who devised the zodiac we use today. For this they drew upon all the others, including the Egyptian, but not upon the original. In that rational and intellectual age, even astrology was set aside and astronomy took its place—the human mind had gotten down to the dry bones of the cosmos. By this time, all knowledge of the original meaning was lost, and so, as we shall see, most anything could happen to the model.

In Hipparchus's day, these two zodiacs coincided, but due to dislocation caused by precession they are not now coincident—the constellation Pisces is in the sign Aries, Libra is in Virgo, and so on. Their coincidence about B.C. 100 was what gave rise to the idea of a new beginning, a new order, and a new Avatar, namely, Christ. He is the "Piscean Avatar," but I wonder how many realize that the literalized religion founded on him was meant only for the Piscean cycle. This is now passing, and a new order and a new religion is now required.

As we have said, and here repeat, in cosmic influence, Aries and Pisces are Libra and Virgo, symbols of the two most materialistic periods in the whole great cycle, and, conversely, the least metaphysical and "spiritual." That is why this ancient knowledge was lost. And once lost, the near-ancients began to revise and correct its legacies, the zodiac included. And just as with our moderns who "revise" and "correct" the Bible, they only obscured and perverted it. With our moderns in mind, we can well imagine their pity for their "primitive forebears," who made such glaring mistakes. Knowing only the annual cycle, their first correction was the "first point" to accord with the spring equinox. This was not Aries in the original, but it was in theirs, and to balance it, as they thought, they placed Libra opposite. Thus it was that Libra became misplaced. At one time Libra was a part of Scorpio, at another Virgo—and the latter still retains the scales. These scales, or "balance," are the one inorganic symbol in the entire twelve. This surely has a meaning. It has, and its meaning is that it is the symbol of the inorganic earth—the *balance* between Involution and Evolution. The seasonal change was made in the time of Julius Caesar. In *The Book of the Wisdom of Astronomy* of King

Alphonso X of Spain, thirteenth century, there appears this statement about Libra: "Ancient astrologers made this sign up out of the stars found in two other signs—that of Virgo and that of Scorpio."

There seems to be much confusion concerning Virgo also. In one of the zodiacs of Egypt there were three Virgos between Leo and Libra. There were many other variations also. "In many of the ancient zodiacs, there appears between the constellation Virgo and the constellation Libra, a figure of a mound or altar around which a serpent is entwined."² In a Hindu zodiac, Virgo stands before a similar altar. This was evidently an ancient earth sign in lieu of Libra. As time went on, even the animal symbology was changed to accord with each race's mythology, laws and religion. The Arabs, forbidden at one time to represent the human form, symbolized Aquarius by two mules carrying two casks of water. The Egyptian Capricorn was a crocodile; in other lands it was a dolphin. In our zodiac, Scorpio is a single symbol, but in the Orient it is triple—a woman, a serpent, and an eagle. Among the Arabs it is, or was, two peacocks. The original sign of Gemini was probably two goats, but the Greeks and Romans, wishing to honor their Castor and Pollux, Romulus and Remus, changed it to two children. The name Gemini, meaning twins, is Roman, but the Romans did not create the zodiac, therefore it is not the original name. The Romans and Greeks got their zodiac from the Babylonians, and among these Gemini was called Didumus, meaning double, doubtful, and the like, later used as doubting Thomas Didymus. The symbology of Gemini, and likewise Capricorn, is inconsistent and unsatisfactory, as we shall see later. These near-ancient changes all tend to obscure the original meaning, but fortunately it is only partial; had the Venerable Bede succeeded, the obscuration would have been complete, at least for the uninitiated. In the eighth century, this English monk decided that it was morally wrong for Christians to use a zodiac with pagan names, and so proposed a Christian zodiac with the twelve constellations named for the twelve apostles. More discerning minds, however, soon perceived that this was revealing too clearly the pagan meaning of the apostles, and so the project was abandoned.

As for the "first point," Aries: this is relative only to the annual and precessional cycles, but as the original zodiac was cosmogonical, it was not necessarily the "first point." This, it seems, was Aquarius, but as the sequence following does not accord with the creative process, it must have been considered only as source. Among the true Ancients the sun was the creator of matter, therefore, Leo, its sign, was the middle point in the creative process. Thus Aquarius-Leo was the polar

² L. E. Lumley, in *American Journal of Astrology*.

axis of their zodiac. In presenting our outline of this process we did not adhere to this, but considered the entire sun period as Involutionary, Evolution beginning only with the cooled-off earth, hence our Pisces-Libra axis. Here we are only following precedent, for Libra has been shifted about so often it is obvious that those responsible did not know where it belonged or what it signified.

If, then, the zodiac has undergone all these changes, why not still others, even Capricorn and Gemini? To suggest such changes may seem shocking to our astrologers, yet it may be to their advantage in the long run. It would eliminate some of that forcing of "natures into Signs and Signs upon natures that have no relationship." However, we are dealing only with the Zodiac of Constellations; it remains for the astrologers themselves to accept the changes or reject them. We do not claim they are correct, but only the first step in a corrective process. Today, these ancient legacies, including the Bible, are all in need of correcting, and to those who would undertake the task we would suggest that they lay aside their awe and reverence and approach the matter as they would any other subject. There is nothing sacred or holy about them; they are strictly human constructs and their subject but Creation; they have all been changed and corrupted by less enlightened epigoni, therefore quite unworthy of any reverence other than for the knowledge they contain. What we need is not reverence for ancient lore but knowledge equal to that of its creators.

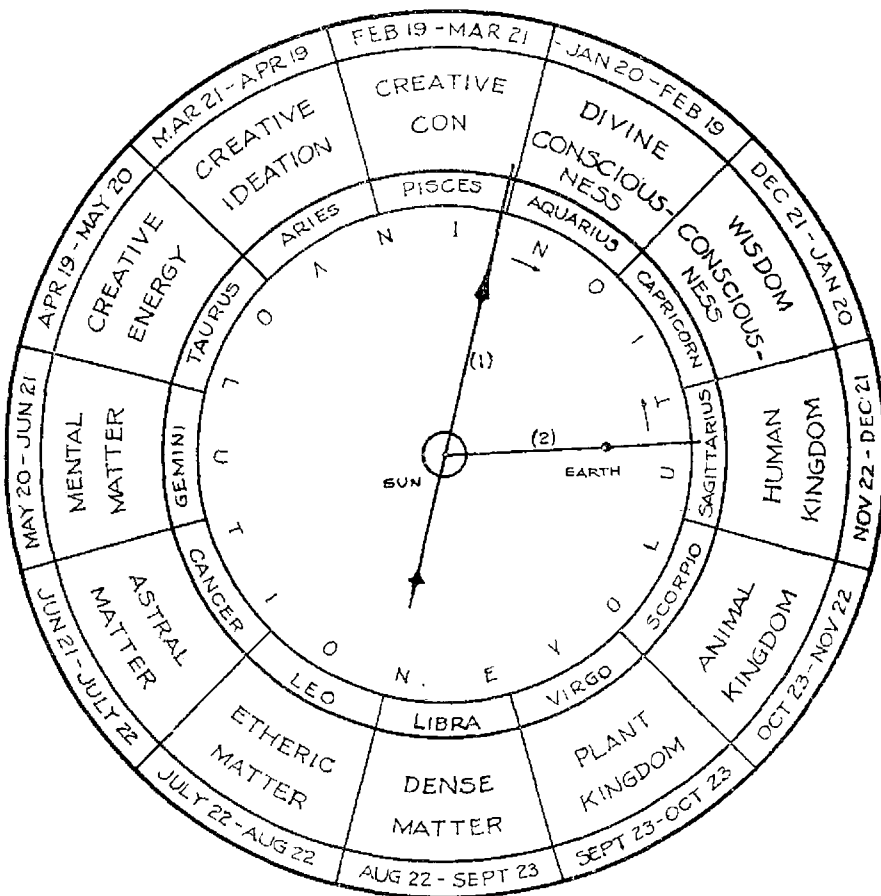
When instead of either Aries or Aquarius we make Pisces the "first point" in the cosmic cycle and transpose Virgo and Libra, the zodiac corresponds with the process of Creation as given in our theory and also in the myths. That it does not numerically agree with our diagram of this process is due to the fact that we divided the seventh, or earth period, into two parts, designated 7 and 1, to illustrate Involution and Evolution. This makes fourteen divisions in all. As the exoteric zodiac has only twelve we can do no more than carry the process as far as it permits.

1

Pisces, the Fishes

This dual symbol represents the two great principles, consciousness and energy, swimming about in the vast primordial ocean. This is "the great deep" of scripture, the Chaos of mythology, and the Absolute of metaphysics. It is "the beginning" in all creation stories, and so the zodiac also begins with it. Its creators thought of this part of the heavens as a mighty ocean and in it they placed their water signs—

THE ZODIAC



THE COSMIC CLOCK

- (1) PRECESSIONAL HAND
- (2) EVOLUTIONARY HAND
- (3) THE CONDITION INDEX

Aquarius, Pisces, the Whale, the Dolphin, the Sea Goat, the Crane, and so on. In this unmanifested ocean stands Aquarius, the heavenly Man and Creator, inactive yet holding "the water of life." When once poured out, this water must return to its source. Aquarius is thus a zodiacal Janus, for he figures in both Involution and Evolution. In the former, he pours the water into Pisces, two fishes tied together with a ribbon. This means that the two principles, consciousness and energy, are inextricably bound together throughout the creative proc-

ess. These, functioning as one, are the Creator, and his scriptural personification, Christ, is associated with fishes; his vicar on earth still wears a ring symbolic of this. The Talmud refers to the Messiah as *Dag*, that is, fish. The idea is by no means Jewish or Christian, however. The Chaldeans presented their God, Oannes, as half fish, half man; so likewise did the Phoenicians their Dagon, and the Greeks their Phoibos. The Mexicans and Peruvians also had their semifish divinities, and according to the Hindus the first Avatar of Vishnu was half man, half fish. Now an Avatar of Vishnu is simply one of the involutionary life waves (planes), and the first Avatar is the one we are now dealing with.

2

Aries, the Ram

In the Brahmanical zodiac, Aries is dedicated to Vishnu, the second person in the Hindu Trinity; this implies second place in the greater zodiac. Aries is thus the zodiacal equivalent of the second person in the Christian Trinity, the Word, the Logos, the Christ. Here it is a spiritual force (quantitatively), but as it eventually loses its spiritual nature and becomes material, this zodiacal Ram becomes "the Lamb slain from the foundation of the world." It will be recalled that the Greek gods were also slain about here, and their scriptural equivalent meets with an accident. In none of these is there the slightest religious meaning; they are but personifications of the generative force that eventually created the world. This was not love and mercy, but violence. In the solar zodiac, Aries is one with Mars, a ruthless, warlike power. The Greek Areopagus, in honor of Aries, was also called "The Hill of Mars."

3

Taurus, the Bull

In dealing with Involution, we said that the creative energy increased, spiritually, up to the third plane. By this time it had generated that tremendous force necessary to push its way to dense matter, earth. Taurus, the Bull, is the symbol of this; his powerful but stubborn nature represents this unreasoning but indomitable force. Our term "bullheaded" implies something of the same. Among the Japanese, Taurus was the creative bull who broke with his horn the egg (seed) from which the world was born; in India it was a boar. Among the Egyptians it was the sacred bull Apis. And here we can see what "sacred" in myth and scripture means—creative not moral. Fish, Ram

and Bull: this is the "Holy Trinity" of those who understood nature and the creative process. We "enlightened" Christians scoff at the symbols and superstitions of these "benighted" heathens, but who are the benighted and who the enlightened?

4

Gemini, the Twins

We have our doubts about the symbology of Gemini. Two children may represent the nascent, infant world, and also the duality of Being, but children are a far cry from the mighty Taurus. Though somewhat subdued on this fourth plane, the involutory force is still tremendous. Children do not represent power, nor do they represent generation. For this the Ancients always used animals; the zodiac is a circle of animals implying generation, not divine fiat. Now when we turn to more ancient zodiacs we find Gemini so represented. According to the "*Stela of Cheops' Daughter*," the Egyptian Gemini was two wolves, Emhir and Phamenoth. This is more in keeping with the ruthless power soon to become El Shaddai. In the *Tchy*, the Yang and Yin zodiac of China, Gemini is an ape, and among the Chaldeans it is two kids, that is, goats. This might well have been the symbol among the earliest Greeks and Romans. In their myth of Creation, Zeus-Jupiter was born on this plane, and Jupiter is consistently associated with goats. It was the goat Amalthea that suckled him in infancy; it was on a goat he rode in childhood, and it was a goat he turned himself into when pursued by Typhon, matter. Jupiter is the god of nature, and his earthly symbol is the goatlike Pan. "They [the Greeks] represented this force which presided over physical generation under the mythological and horned form of the god Pan. Thence came the He-Goat of the Sabbath, brother of the ancient Serpent of Evil, and of the Light-Bearer, Phosphor. . . ." wrote Robert E. Dean. The He-Goat, the Serpent of Evil, Phosphor the Light Bearer, Lucifer, and Jupiter are all aspects of the One, and Lucifer turned himself into a serpent and Jupiter into a goat. Can it be that the despoilers transposed this involutory symbol to the other side of the zodiac? Certainly a goat as the penultimate in Evolution is as out of place as babes in dynamic creation.

5

Cancer, the Crab

As a crab, Cancer represents the backward motion of the sun in June and July, but as such it is purely a solar symbol, therefore a sub-

sequent idea. If we would understand the zodiac we must forget such transient matters and think in terms of the world and its creation. Among the Egyptians Cancer was a scarab (*Scarabæus Egyptiorum*, the sacred scarab). This was to them a symbol of the Creator. "They gave the name and figure of the beetle to the god of creative activity, Khepher, and sometimes identified the scarab with the powerful Sun God himself. . . . The figure is used as the verb, 'to come into being, to exist,' as well."³ Asserting as they did that the scarab had no female, it was to the Egyptians a symbol of the self-generating genetic principle. As it rolls its eggs up in a little ball of turf and holds this up to the sun to hatch, it also symbolizes the creative process. As we have said, the involutory substance becomes discrete, or particularized, on these intermediate planes, and so the Creator, like the beetle, rolls up the amorphous elements containing the genetic ideation into little balls, first monads, then protons, and figuratively holds them up to the sun-period that from them a physical body, the earth, may be *hatched*. And even after it is *hatched*, he holds it up literally to the sun of our system so that from it biologic form may come forth. To modern minds all this is, of course, naïve and silly; we would never use such a symbol for the world. And yet in our own peculiar naïveté we do, for what is left of it is the Analemma, the eight-shaped figure on all our globes and maps. In the zodiac of today the original is the symbol of Taurus, ♉. Literally, the word "analemma" means uptake, and from it we get "analepsis," recovery from disease, and "analeptic," the restorative. For two thousand years we have been suffering from an intellectual disease, religion; we need an analepsis, and the analeptic is the ancient wisdom. We would solve "the riddle of the universe," yet how can we when we cannot even understand its symbolism. We would know the truth that would set us free, yet we cling to falsehoods that blind us. To illustrate our point, let us see what the zodiac has to teach us about those time-wasting, soul-torturing obsessions—the fear of hell and the worship of God.

The Greeks called Cancer "The Gates of Hades," and one of the "gateways of the gods," the other being Capricorn. They also said it was "the doorway into life of those who must know death." Now of whom were they speaking, what did they mean by "death," and where is this dreadful Hades, hell? All this is now the literalized foundation of religion, particularly the Christian religion, but to the earlier Greeks Hades was merely a "hot spot." It was not, however, down under the earth but in the creative process. The characters they were referring to were gods, not human beings, and death was "spiritual

³ J. B. Johnson, in *Hobbies*, March, 1937.

death," or so said the mythologists. These gods were but the free, creative forces that gave up their freedom, and life, to become matter, again Prometheus bound. In passing through this "gate" they entered the etheric plane, and *down under* this, etheric matter became a hot and fiery sun. This is the real Hades and the meaning of the term "hot as Hades," or, more often, "hot as hell." Sometimes we speak of "hell on earth," but the real hell is in heaven, or, rather, heavens. This is the only literal hell there is, the hot and fiery sun-stage through which the gods must pass on their way to earth, or matter. Hell, therefore, is a place where gods go, not humans, a thing of the incalculable past, not a posthumous future. And yet what *emotional* hell it has caused our poor, benighted souls!

Now as for God worship: Cancer is "the doorway into life of those who must know death." Those who must suffer this death were the gods, and their death was spiritual in the planetary sense, therefore neither moral nor punishable. In this transition from spirit to matter, they did not remain in heaven to be worshiped by men. According to both Greek and Norse mythology, they "died and became men." We are these gods (life force) now in Evolution, but instead of acting like gods we worship them like fools. This descent of the gods into matter is *Götterdämmerung*—the twilight of the gods—actually the time when they themselves ceased to be, that is, as gods. That we have refused to accept their demise is one of the greatest mistakes the race has ever made. On this and the literal hell our religion is founded, itself a tragic mistake due to misunderstood mythology and scripture. Do you not see then the necessity of understanding these things? Such understanding is the analeptic that will bring our sick, fear-ridden souls a sane and wholesome analepsis.

And perhaps there is more than a mental analepsis in the zodiac. In changing it from a solar to a creative symbol, Cancer becomes the sign of the fifth, or astral, plane and element, of which, in us, the liver is the organ. Now the name is also that of a physical disease. Did those who so named the disease and the sign suspect that the cause of the disease is in the astral (emotional) element, and that the liver has something to do with it?

6

Leo, the Lion

Leo, the Lion, represents the sun, the zodiacal Hades, but not just in its hot and fiery rays in July. Indeed the sun "isn't so hot" below the equator in July. Yet below the equator is just as much a part of the world as the part above it, and the zodiac is for the world not just

the upper half. From this we can see that the seasonal cycle is not the true significance. Leo represents the earth's own sun period, the cuspal six-seven in our theory. Here the planetary entity becomes a fierce and fiery sun, its period of greatest physical energy. A lion is therefore its proper symbol. Just as the lion is the king of the beasts of earth, so a sun is the king of the beasts of heaven, the cosmic bodies. Should such language disturb the pious, let me assure them we got it from "Holy Writ," of which more anon. This is the sign into which we are now passing precessionally, figured as in a previous chapter from the lower part of the precessional hand, and, as we said, the cycle will be as tumultuous as the sun. Look not then for peace and quiet in the so-called Aquarian dawn, but for ideological warfare. The false creations of Piscean, actually Libran, consciousness must first be cleared away; they are not the truth, but the truth perverted; they are not sacred, they are stupid. To prove them such and thereby lessen the conflict due to uninformed opposition is one of the purposes of this work.

7

Libra, the Balance

When Aries, the present spring sign, was made the first sign, Libra, the autumn sign, was placed opposite to balance it. But, zodiacally, the balance is not spring and autumn but Involution and Evolution. This planetary balance is the "dead," inorganic earth itself, and the one inorganic object in the zodiac is the symbol thereof. The dense, physical earth is the farthest removed and therefore polar opposite of its metaphysical source, and, as we see it, it is the polar opposite of a zodiacal sign that indicates its nature and influence. Now the same applies to the creative process. Here in this polar opposite of its source, the life force "rested"; it went to sleep in "dead matter." Why then should it be represented by a sign of life—Virgo? Is not the lifeless balance, or serpent-entwined mound, much better? On the evolutionary side of the seventh plane, "the master of all good workmen" sets the elements to work anew. Their first great labor was to awaken life: hence Virgo, a sign of life, not death; of birth, not burial. Virgo is the sign of magic, the magic of life springing from "dead matter." Virgo is also Isis, who gathers up the dismembered Osiris, earth elements, dismembered by radiation.

8

Virgo, the Virgin

As a solar sign Virgo has no meaning; the period from August 22 to September 23 is neither virgin spring nor virgin summer, and virgin

autumn is a paradox. As a cosmogonical symbol, however, it becomes intelligible. Virgo is the virgin etheric element, the future "mother of all living," the energy of the plant kingdom, and "all flesh is grass." Virgo is the zodiacal Ceres (*Signum Cereris*), goddess of agriculture, and in her arms she carries a sheaf of wheat, symbol of vegetation. This first plane in Evolution is virgin, not only because it is first and elemental, but because it is not yet touched by the astral passions of the next or animal plane. Elsewhere we said, "A flower is life not yet made hateful by desire." Virgo represents the ascension of life out of "dead matter," and intelligently or otherwise the Catholic Church so recognizes it. August is the month when it celebrates "the Assumption," that is, of Mary; the time when she is said to have ascended and assumed her place as "Queen of Heaven."¹ The average priest has not the slightest knowledge of what this means but perhaps someone, sometime, did. Before this ancient knowledge was destroyed by priests, this "Assumption" was the assumption of power in Evolution by the risen Life Principle. But this we must leave to another chapter; here we will say only that if the Church understood these things at all, it would not dedicate the month of May to Mary, or observe "Conception Day" in March.

On the sands of Egypt stands a strange, mysterious figure, a human head upon a lion's body, the whole built out of stone—the Sphinx. Whether male or female, the head is Virgo, virgin life, both involutory and evolutionary; the lion is Leo, the earth-sun symbol, and the stone is Libra, dense matter; in other words, the world, its involutory source, and its evolutionary product. This is "the riddle of the Sphinx," and also of the universe. The Egyptian Phoenix, bird, is but this in mythic form. According to the legend, every five hundred years a sacred bird came from Arabia to Heliopolis. There it burned itself on an altar, after which it rose again from its own ashes. We anthropocentric moderns see in this only a symbol of immortality, but here again we see this immortality is not human, for this is but creation symbolism. Arabia is but a synonym for Eden or Involution. The return every five hundred years represents a cyclic process. The bird is the Life Principle that comes out of Involution into Heliopolis, the city of the sun, in other words, the sun itself. The fire it lights is the solar fire, out of whose ashes a world is made and from which Life arises. The Greeks took this over and their Sphinx propounded a riddle, the same riddle as that of the Egyptian Sphinx. Only Oedipus was able to solve it, and, as we said, Oedipus is the Creator, another Cronus who, like the latter, killed his prephysical father Laius, for

¹ The actual date, however, August 15, does not come under Virgo.

consorting with his wife Jocasta, matter. Later, he, creative consciousness, marries his mother and becomes king of Thebes, the earth. For this planetary incest he is hounded by the furies that sprang from Pandora's box. These are the scorpions of biologic life, and so we come to Scorpio.

9

Scorpio, the Stinger

Taurus is the creative energy at its involutory climax; Scorpio is its antiscion, zodiacal opposite, that energy at its evolutionary climax, the animal kingdom with its astral passions and desires. In our zodiac this sign is single, but in others it is dual and even triple—a serpent, a woman and an eagle. In the Hindu zodiac the symbol of the second decanate is that of a woman, the female principle, with a serpent wrapped around her. This is Virgo now in the toils of the serpent desire, the astral element as it developed in animal and man, the basis of sex and "sin." Only in man, however, has it become a moral problem, because only in man does it meet with morality and reason. The latter is the meaning of the eagle. This soaring bird represents the mind, but undeveloped mind dominated by sex gets "stung," hence the scorpion. Among the ancients, Scorpio (desire, passion, sex) was called "the Stinger," and fool-like, it stings not only others but itself, when abused. But let us not miss the point, that from its influence comes mind, the eagle; it is thus the mental "eye-opener." The human problem is to transfer the power of the scorpion to the eagle, and this is the meaning of Sagittarius.

10

Sagittarius, the Archer

Sagittarius, the Archer, the Centaur, the Teacher, represents this power transposed, raised up, sublimated. His arrow is meant for Scorpio, the "serpent by the way, an adder in the path that biteth the horse's heels, so that the rider shall fall backward." This is part of our "revealed truth" and this is its zodiacal source. Standing on the opposite side to Taurus, Sagittarius is called "the slayer of the Bull." Thus he overcomes both the boisterous Taurean energies and the evil Scorpion desires, and only when we do likewise will we reach Sagittarius' higher subplanes with their wisdom-consciousness. The Arabs likened wisdom to a horse's bridle, because it alone can curb the incorrigible life force. Sagittarius is one with what in India is called the White Horse of the Kalki Avatar of Vishnu, whose wisdom is yet

to come, and whose coming will bring the redemption of mankind. The New Testament tells us this same fact but in words no longer understood. An Avatar of Vishnu is not some divine being, but the life force on any one of the planes in Involution and Evolution. The wisdom of this Avatar is that of the higher planes and subplanes with which we dealt in Chapter XIV. The lower part of Sagittarius does not represent this but the Centaur part does; this is the teacher of the heroes, those representatives of the higher part of man. These are they who have triumphed over the lower animal part represented by the horse.

This figure of a man growing out of, but not yet separate from, the animal was an ancient symbol of Evolution—the human from the beast, the divine from the savage, rational intellect riding brute force, but not yet free. This is man today. This fact having been forgotten for some thousands of years, men labored a lifetime painfully gathering proof of Evolution. The ancient Initiates needed no proof; their magnificent intellect saw it at once, reduced it to a symbol, and let it go at that.⁵ This in itself is proof they were not deceived about their "salvation." To them it was not a matter of sin and vicarious atonement but of time and evolution. Today, evolution is again an established fact, but the logical deduction from it has never been drawn, namely, that these two ways cannot exist at one and the same time. Either evolution is the way and there is no other or vice versa. We, however, seem to think that evolution is for the race, vicarious atonement for the individual. Later, we will see that both are evolution.

Sagittarius is also a triple sign—the horse, the man, and the arrow each governing a decan. According to astrology, those born under the first are lovers of horses and the race track. Those born under the second are more intellectually inclined; they are thinkers and philosophers. The third are the truly illuminated; their minds, like the arrow, go out into space; they learn its secrets and solve its mysteries. These are the fourth plane correlates of the fifth plane humanity. Unfortunately, the race *en masse* has not yet reached this fourth subplane, and so it is still more interested in horses and horse power than in truth and wisdom.*

The near-ancient astrologers made much of the influence of the 12 signs on human character, an instance of which has come down to us as an inviolate custom, without understanding, namely, the jury number, 12. You may have wondered about this number and the reason for it, but you will never learn it from our legal lights.

⁵ This symbol and the Star of David have a similar meaning.

* See the Diagram of its present position, pages 21, 22.

Recently an eminent judge declared it had no meaning; it is just a tradition handed down from antiquity. But what is tradition to us was once a faith or scientific dictum. So with the jury number. According to the ancients, each individual's mind and emotions, hence his judgment, were determined by his natal influence. They therefore assumed he would be somewhat predisposed toward any matter regardless of the evidence: in other words, a Taurean would not see things as a Sagittarian would see them, and were they to consult Tauricans only they would lose the Sagittarian judgment. How then were they to get a consensus? By making it composite, and this by selecting a jury from all the months, hence the number twelve. We today have no such "superstitions," and so we draw a jury at random, perhaps lions, bulls and goats exclusively, and then expect an impartial judgment. Business men, peers, so called, sit on business crimes, and the criminal gets away with murder; moralists sit on moral crimes, and the criminal is damned both here and hereafter. Surely we are the people, and wisdom died with us.

11

Capricorn, the Goat

Capricorn is a dual sign, part goat and part fish, but apropos of what? This is the last but one of the cycles of Evolution. The Greeks called it "the gateway to heaven"; is man to be a goat when he gets there? No, he's been a goat through all the others; he should be a god in Capricorn. Its place implies near-perfection. Those who accept all things as given claim to see this meaning in it; in spite of its fish tail, they say this sea goat is a mountain goat, and so those born under it aspire to the heights. Well, such they should, but if this be the sole meaning, would not a soaring eagle be a better sign than a climbing goat? The constellations assigned to its first and second decanates are the Swan and the Dolphin. The latter is a symbol of the Savior, and the first represents *Leda, mother of Castor and Pollux*. Why then are they in Gemini? Capricorn, though very old astrologically, is just another of those misplaced things that should be *put in their proper place*. It is the symbol of a once great myth common to all ancient races—the nourisher of the Creator; in Greece and Rome, the goat that suckled Jupiter. For this great service it was made a constellation, an act with which we have no quarrel, but its place is in Gemini—Involution. Anciently it was called "The Father of Light," a term applicable only to a presolar element.

It is just possible that the original sign of this high place was the

Unicorn—Monoceros. There is, quite close to Gemini, an exzodiacal constellation of that name. The designation is of our own times but not the symbol; the Unicorn is one of the oldest Persian constellations. Perhaps the Unicorn was at some time dispossessed and Capricorn given its place. At any rate, it is more definitive than a goat. The unicorn is a purely symbolical creature, that is, nonexistent; originally it was depicted as a horse with a purely imaginary head. This is the horse-like Centaur on the succeeding plane, its hypothetical head implying the unknown nature of intelligence on this still nonexistent plane. The "corn" in both names, unicorn and capricorn, is, of course, "horn" from the Latin *cornu*. Both unicorn and monoceros imply one horn; thus the horn is the significant feature, and the horn of the unicorn was said to possess great power, so great, in fact, it disputed the power of the lion, that is, Leo. The old myths refer to it as that "fighting and triumphant creature," which slew the lion by piercing its heart with its single horn. Of this great battle a lingering touch remains in herakty, and in the old jingle, "The lion and the unicorn fighting for the crown." Perhaps that "crown" was originally the "crown of life," wrested from the lion, Leo, matter. If so, the unicorn might well have been chosen as the symbol of this great accomplishment and high plane; that is, in the zodiac of constellations. Its one horn, as distinguished from Aries's and Taurus's two, would represent unity and harmony at Evolution's end compared to the warfare in Involution. It is also said to have had but one eye, that eye that makes the whole body to be filled with light. As such, man would have a better chance at "the gateway to heaven" than "smelling like a goat."

12

Aquarius, the Waterman

No matter how old these signs and places may be, they are old only astrologically. Cosmologists, however, were the ones who created the zodiac of constellations, and what symbols they used can be inferred only by those who know the creative process, Involution and Evolution.

Now, referring to the last stage in Evolution, an ancient Hindu source reads thus: ". . . dusk rises at the horizon and the sun passes away behind the thirtieth degree of Macara [Capricorn] and will reach no more the sign of the Minas [Pisces, the fishes]." This implies that Aquarius is the last cycle in Evolution. Planetarily, this is Number 14 and, oddly enough, the Hindu name for Aquarius is, numerically, 14. With Aquarius, life's labors are over; the zodiacal Hercules stands with the pitcher filled, the fruits of his age-long labors. In that pitcher

is the original "water of life" plus, and that plus is all that Evolution has produced, including divinity; it is the goal and purpose of Creation and the "Son of Man," the evolutionary Aquarius, now returns it to its source, the cosmic ocean. The circle is now complete. This is the serpent that swallowed its tail. It is also our diagram of Involution and Evolution in circular form. Thus the zodiac is planetary biography, the story of Creation—spirit to dust and dust to divinity.

Throughout this work we have said repeatedly that the Hebrew scriptures were but cosmology derived from older sources and disguised by priestly literalists so as to seem a revelation from God concerning man's fall and redemption. This literal *persona*, or mask, was intentional and designed for a purpose—to serve as a basis for a religion and an excuse for a priesthood. Today, this false face is all that is known or recognized. It is time it was torn off. As stated elsewhere, what we need now is to have this "revealed truth" revealed to us. This, from here on, we will try to do, and in trying we will prove that the Bible, as a basis for a religion, is the greatest fraud and imposture ever perpetrated upon the human race. Originally we intended to devote a special section to the scriptures, but there are, in both the Old and New Testaments, certain parts so akin to and apropos of this Chapter on the zodiac that we prefer to set them side by side. In this way the reader will see more clearly the true nature of this alleged "revelation," and hence be more receptive to our interpretation of the rest.

To strip authority from the only source of spiritual truth the West now has is, we know, a serious matter, and to the foolish, perhaps, dangerous, but better that a whole generation of fools should perish than the intelligent be kept in ignorance another two thousand years. No matter what immediate consequence results, it is unthinkable that the welfare of the race should depend upon a fraud and a delusion. Under its literalism we have become intellectually enslaved and only the truth will set us free. But have we the courage to be free, the intelligence to live honestly and justly without the fears and false securities that literalism offers? This is the only question that bothers this writer. As Maimonides said: "Whoever discovers the real meaning of the Bible should keep it to himself." That was wisdom in Maimonides' day (twelfth century), for the fears engendered by the Bible's literal word were, perhaps, the necessary deterrent for this Piscean age of ignorance: but that age is passing now and for the new we need "a new dimension of consciousness," and the deeper, grander meaning of this ancient book will help us to acquire it.

EZEKIEL'S VISION

Suppose someone told you something that seemed of great spiritual significance, and, on inquiry, asserted that he had gained this knowledge in a vision. No doubt you would consider him a spiritual man and an instrument of divine revelation. Then suppose you learned later that this man did not have a vision at all, and that what he had told you was common knowledge among the wise. You might still rate the knowledge high, but your estimate of the man would fall pretty low; indeed, if you were like most people, you would set him down as just a plain fraud. Well, such is Ezekiel, and such his pretended vision, but let the old fraud expose himself. The italics are ours.

1. Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, *as I was among the captives by the river of Chebar, that the heavens were opened and I saw visions of God.*

4. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of fire.

5. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; *they had the likeness of a man.*

10. As for the likeness of their faces, they four had the face of a *man* and the face of a *lion*, on the right side; and they four had the face of an *ox* on the left side; they four also had the face of an *eagle*.

15. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.


16. The appearance of the wheels and their work was like unto the color of a beryl; and they four had one likeness; and their appearance and their work was as it were *a wheel in the middle of a wheel.*

18. As for their rings, they were so high that they were dreadful; and their rings were full of *eyes* round about them four.

19. And when the living creatures went, the *wheels* went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

20. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them; *for the spirit of the living creature was in the wheels.*

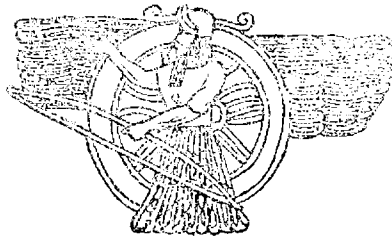
Such is the vision Ezekiel claimed to have had—and it was no vision. These four creatures, man and ox, lion and eagle, are but Aquarius, Taurus, Leo, and Scorpio, the four cardinal points, not of the solar but the stellar zodiac, and hence of the creative process. All antiquity knew about them; every race made use of them in its art and mythology. Why then should they be a revelation to Ezekiel? Among the Orphics they were designated Dragon, Bull, Lion, and Eagle. The Chaldo-Babylonians called them Oustour, the Man; Kirub, the Bull; Nirgal, the Lion; and Nathga, the Eagle. In the Hindu pantheon they are the cosmic Maharajas, otherwise known as the Asuras, Kinnaras, and Nagas; also the Avengers, the Winged Wheels, the Locapalas or supporters of the world. As the latter they are respectively Indra, the East; Yama, the South; Varuna, the West; and Kuvara, the North. There is a drawing by Levi of these four animals enclosed in a six-pointed star, with the Hebrew name "Adoni" over it. In India there is a similar picture with the word "Adonari" over it, hence the Adoni of the Hebrews. Their scriptural word "cherub" also comes from the aforesaid Kirub, the Bull, and means merely a creative force. The ox, an emasculated bull, is one with the emasculated Uranus; both are third-plane symbolism.

The complexity, a "wheel within a wheel" and many other wheels, is but the zodiac itself, with its cosmogonical, precessional, annual and daily cycles within it. The "whirlwind" is its ceaseless motion. The swastika, turning thus , was a very ancient symbol. The Ancients called it "The Wheel of Fire." The "eyes" of the wheel are symbols of the creative intelligence within this complexity, and identical with those of the Cyclops. The four beasts "had the likeness of a man"; in plain words they were Man, Aquarius, the evolving Life Principle. In our account of Creation we did not say that man and the Creator are one; we made the distinction genetic and epigenetic, and identified man with only the latter. Ezekiel is not so modest, nor is John, The Revelator, nor yet the creators of the zodiac. They all made Man, capital M, the Creative Principle, thus esoterically eliminating the God of religion. His exoteric retention was but for priestly purpose.

There is nothing new or personal in this alleged vision of God. Buddha was called "the Wheel king"; Shamash, the Babylonian god, is shown seated upon a throne with a wheel behind him, and the spokes of the wheel are made of stars instead of eyes. The Assyrians pictured their god Asshur within a wheel, and they said, "The life of God is within the wheel."

"It is highly probable therefore that when he described the four living creatures and the wheel, Ezekiel was simply making use of

Assyrian symbology which he had seen again and again when the Jews were in captivity," E. E. Goldsmith has remarked. And again, from the same source: "The Hebrews merely used for their poetic imagery the characteristic beliefs of the people to whom they made direct reference." And Madame Blavatsky states: "The religion of the Masters—the Babylonians and Assyrians—was transferred almost bodily into the revealed Scriptures of the Captives and from there into Christianity." And now its four beasts are the four angels of the Catholic Church—Michael, Gabriel, Raphael, and Uriel, and when humanized, Matthew, Mark, Luke, and John.



What then of the statement that "the heavens opened and I saw visions of God"? The only heaven that opened for Ezekiel was the ancient wisdom-knowledge as then understood by the Assyrians. This he dressed up in awe-inspiring words as authority for his subsequent diatribes against the rebellious house of Israel. And to make it still more authoritative, he said the Lord commanded him thus and so. And such is the nature and source of all "divine revelation"—ancient cosmology lost in the planetary twilight, rediscovered and perverted by priestly plagiarists.

THE TETRAGRAMMATON

We find these four beasts also in the Kabbalah—Hebrew theosophy as distinguished from Hebrew theology. Together, the four make up the Adam Kadmon, or generic Man (capital M again) identical with Jehovah or God. Graphically they are presented thus: ♀, the Man; ⚡, the Lion; ⚔, the Eagle; ⚔, the Bull. These four letters are Yod, He, Vah, He, from which comes Yahveh, later Jehovah. Putting them together pictorially, the Kabbalists made a clever little symbol of the Creator, very manlike, you will notice.



This is the planetary genetic in Involution and the human genetic of today. Had the occult meaning of this, namely, that the genetic principle and Jehovah are one and the same, been understood these two thousand years, we would not have been blinded by religious theology.

Using the Roman script for the same letters, J, H, V, H, the Kabbalists made another figure, also manlike.



Now the Tetragrammaton is but a duodecimal transposition of these four letters of the word "Yahveh," I being synonymous with Y. IHVH, IIIHV, IVHH, HVHI, HVIH, HIIIV, VHHI, VIHH, VHIH, HIIHV, HIVH, IHHVI. These all convey the meaning of the verb "to be," life itself, and the twelve transpositions represent the twelve stages in the creative process. Thus they are identical with the twelve signs of the zodiac. The four "beasts" are, as we said, the four cardinal points in the zodiac of constellations—the four angels of the Catholic Church, and the four authors of the Gospels.

REVELATION

Even if I do not understand, I yet conceive some deeper sense to lie in the words. Not measuring and judging these things by private reasoning but giving the chief right to faith, I have supposed it to be too high to be comprehended by me.

ST. DIONYSIUS, on *Revelation*

This is Western man trying to understand occult cosmology without the key to Causation. This so-called Revelation of St. John has

ever been a mystery—"too high to be comprehended" even by the other saints. It need not be henceforth because our theory explains it completely. But before explaining it, we would like to make two assertions about it: (1) it is not a revelation, and (2) it should not be taken seriously.

In Chapter XII we said that "mystery" and "ignorance of" were one and the same, and this is what constitutes the mystery of Revelation—ignorance of Reality. The book is but Creation and Evolution apocalyptically, or occultly, written. As these were known to all the ancients, John required no revelation to acquaint himself with them. He had learned about them from others and but embellished his account thereof, like Ezekiel, to give it power and authority. Its symbology is common to all creation myths; its repeated use of the number 7 can have no other significance—7 angels with 7 horns, 7 stars and 7 seals, 7 vials and 7 plagues, 7 spirits before the throne, and a beast with 7 heads, 7 candlesticks, 7 churches, and 7 letters addressed to them. In Chapter IV we find the identical symbols used by Ezekiel; in fact, John is but the Ezekiel of the New Testament. Like his prototype, he sees the gates of heaven open, a throne therein, and 7 lamps that are "the 7 spirits of God"—the 7 creative aspects. Like Ezekiel, he sees four beasts, this time with wings instead of rings, and, like Ezekiel he sees dead bodies lying in the street (earth), which after three and a half days rise and walk again—the life force dead in matter, which after the first half of Devolution is alive again in Evolution. Like Ezekiel, he eats a little book, the book of life, which in its cosmic sense is Involution written on the inside and Evolution on the back-side; the one paradisaical, the other purgatorial. In its human sense, it is existence, sweet in contemplation but sour in experience. All this realized, we know of nothing in all literature that needs *debunking* more than this so-called revelation.

It is not to be taken seriously because it is not what it is alleged and assumed to be—a vision of the awful majesty of God, his retribution upon wicked humanity, his promise of a new heaven and a new earth, the posthumous existence of Christ, and his pre-eminence in heaven. On the contrary, we know of nothing so deserving of the phrase, "Much ado about nothing." Stripped of its nonsense, it is but the creative process; the many visions, but different aspects of this, thrown together without logic or sequence, either by the author because he did not know the sequence, or by subsequent redactors who desired to hide its true meaning.

The book opens with the 7 letters to the 7 churches. As this is more

apropos of subsequent mysteries, we will leave it, with a promise of a surprise when later we return to it. Here we will begin with chapter 4. As the book is much too long to deal with verse by verse, we will comment only on what is most relevant.

1. After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

After learning about revelators from Ezekiel, we should now know what this is—ecclesiastical deception. There are no revelators, no prophets, and no prophecies in the scriptures; there are only cunning priests religionizing cosmology. This will be proved later; here we will say only that there was no door opened in heaven, and there was no voice as of a trumpet; this is but imagery and symbolism. The throne is the earth itself, and the rainbow round about it is its cosmogonical trajectory as represented by the zodiac. The precious stones are but lapidarian symbology thereof, as of the Jews. The jasper, emerald, and sardine (sardonyx) stones are the gem symbols of Pisces, Gemini, and Cancer.*

5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

These are the 7 planes, and their energies are the "Spirits of God." The thunderings and lightnings imply their violence in Involution, El Shaddai.

6. And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

The same old four—Aquarius, Taurus, Leo and Scorpio. As such they represent the complete invo-evolutionary cycle.

* See page 393.

8. And the four beasts had each of them six wings about him [north, south, east, west, and up and down]; and they were full of eyes within [symbols of intelligence]; and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Why is it we mortals assume the unknown part of Reality to be "holy, holy, holy"? There's nothing very holy about its creations—savage nature, insensate earth, a flaming sun. Causation is holy, not in any spiritual sense, but because it is cause; without it there would be nothing. This is the scriptural meaning of both "holy" and "sacred." What "was, and is, and is to come" is this Cause in its three stages, Involution, Earth and Evolution, thus one with the Sphinx. This is not "almighty" but only adequate for its purpose. And how could its unconscious forces say anything?

Chapter 5

1. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

This is simply "the book of life," the world or planetary entity; what was written on the inside is Involution, and on the backside, Evolution; the one, sweet to the gods who cannot feel, and bitter to man who can. This part of the revelation is not from God but from Ezekiel, who got it from the Babylonians, the Assyrians, and the Sumerians. The seven seals are identical with the seven decrees and laws of Ishtar and Innana.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seal thereof?

3. And no man in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not; behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Here begins the propaganda for the faith; the implication is that the opener of this book is the Christ of the Christian religion. Well, it is, if you know what Christ is, but those who think it is the man of Galilee have much to learn. The opener of this book is not the Christ of Christianity but the Creative Principle; this it was that

closed it at the end of Involution, and this alone can open it. It is Aries, the Lamb slain from the foundation, and now as Leo, the sun and actual Lion of the tribe of Juda, reawakens life and thereby opens the "backside" of Creation, namely, Evólution. The seven seals are the laws of the seven planes, and the seven angels, the powers thereof. As each plane is opened its power prevails for a while, then passes to the next. This is evolutionary henotheism as opposed to monotheism—the perfect concept for commercialists so absorbed in their material things they do not care to learn the *modus operandi*. The "seven spirits before the throne" are but symbols of the septenate Creator. This is God (a generic term for Reality), without knowledge of it. Knowledge, at this point, of the purely cosmogonical nature of this Christ, the Lion, the tribe of Juda, and the patriarch David will help us understand these things when we deal with them later.

7. And he came and took the book out of the hand of him that sat upon the throne.

This is Evolution taking the book of life out of the hands of Involution, power having passed from the one to the other.

8. And when he had taken the book, the four beasts [cardinal powers] and four and twenty elders [the two aspects, consciousness and energy on the twelve planes] fell down before the Lamb [the planetary genetic], having every one of them harps, and golden vials full of odors, which are the prayers of the saints.

Here we see the purely symbolic nature of this book. The odors are not odors but prayers of the saints. And the saints are also symbolic, for throughout the Bible "saints" are aspects of the planetarily "sacred and holy" Life Principle.

9. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain [in matter] and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

The "dead" Life Principle, redeemed from matter through evolutionary resurrection.

10. And has made us unto our God kings and priests: and we shall reign on the earth.

The Life Principle freed from matter now reigns on the earth. The "we" and "us" are not human being but this Principle, personified

and euhemerized. Actually we are it genetically but not epigenetically. "The gods died and became men" only biologically. It is not with this, however, that the scriptures deal; their subject is the Creator, not man. Therefore, to understand both myth and scripture we must learn a new language, a sort of "cosmolingua," or language of the cosmos. This was the Esperanto of antiquity. To hear a sermon in any other language is a most revealing experience; it shows us clearly the cause of our present conditions. The cause of all man's troubles can be reduced to just one word—ignorance.

And what better example could we have of this than our present understanding of the next chapter (Chapter 6) "The Four Horsemen of the Apocalypse"?

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3. And when he had opened the second seal, I heard the second beast say, Come and see.

4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny; and three measures of barley for a penny, and see thou hurt not the oil and the wine.

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth.

No doubt you have heard sermons with these dread horsemen as the subject, all in terms of man, his sin, and God's wrath and vengeance. Myth and scripture, however, deal not with such things. The four talking beasts are again the four cardinal powers of the earth entity.

As this chapter deals only with the opening of this book sealed in Involution, the four horsemen are symbolic of the first four evolutionary planes and kingdoms. As in Sagittarius, the horses symbolize the genetic energy; their riders, epigenetic consciousness. This realized, what would you expect of them on these low planes but violence and destruction? This we have asserted throughout and we said the Gospels affirmed it. There is no peace for us on these four planes until we acquire the wisdom-consciousness of the Centaur, the teacher of the heroes. As this was priestly knowledge only, two thousand years ago, it was carefully kept from the masses. To this end the horsemen and their symbols were intentionally transposed and confused. This we assert without apology, for we have found it again and again in other parts of the Bible.

The first horse is not number 1, it is number 3, black and with a balance. This is the black earth, symbolic of the darkness of matter. Its zodiacal symbol is the balance, Libra, as we made it, and, from this, rightly so. The second horse is number 4, a pale horse, "and his name that sat on him was Death, and Hell followed with him." This is Virgo, as we made it, the pale etheric force, the energy of the plant kingdom. As this is the beginning of biologic life, it is also the beginning of death. The reference to the wheat and oil belongs here rather than to verse 6; our Virgo still carries a sheaf of wheat. The third horse is number 2, a red horse, "and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword." This is Scorpio, the killer, the astral element whose awakening on the third plane, or animal kingdom, initiated "the struggle for existence," warfare and carnage. Number 4 is number 1, a white horse whose rider, bearing a bow and crown, "went forth conquering and to conquer." This is Sagittarius, the archer, with his bow, whose task it is to conquer the energies of the planes below. The white horse is that same White Horse of the Kalki Avatar referred to under the zodiac. On the lower half of his kingdom he too is a killer, conquering by violence, as of today, but his future conquering will not be with energy over energy, but of consciousness over energy. In Chapter XIV we said this fourth plane is the *human* Armageddon on which is fought the battle for planetary supremacy. Until wisdom is attained, the powers of these four planes will make hell of a fourth part of the planetary whole, the lower right-hand quadrant, as stated in verse 8.

And now that these four are past, we come to the fifth, wherein the battle has been won.

9. And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season [cycle] until their fellow servants also and their brethren [not people but forces] that should be killed as they were, should be fulfilled.

In Chapter 7 the thought is carried further.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation [the lower planes], and have washed their robes and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple [the earth]; and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.

These are not human souls, martyrs for the faith, as we are led to believe, but life, the World Soul, on this nonmaterial plane. They were not slain for "the word of God," religiously, but for "the will of God," planetarily. On these high planes life's struggle with matter is over; therefore there will be no tears, as of now. The white robes signify the purified planetary aura; had it any literal and personal meaning, it would be but a human correlate—the human aura freed from the dark physical and astral colors.

12. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.

14. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

As the sixth plane is beyond the material world, the material world no longer exists (counts). Counting from Leo, the maker of matter, this sixth plane corresponds to Capricorn, and as Blavatsky said: "Capri-

corn is connected with the birth of the spiritual microcosm and with the death of the physical universe,"⁶ world. This is also "the gateway into life of those who know not death." Elsewhere we said that here the body is no longer physical, hence it knows no physical death. The heavens (planes) are beginning to roll up as they rolled down. In Chapter VII, we referred to this but as a purely natural process, and a matter of trillions of years hence. Why then terrify present humanity with it? At this far distant day the sun will have become a planet, and this is the meaning of verse 13, "the stars of heaven fell unto the earth," more correctly, became earths.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and in the rocks of the mountains:

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

17. For the great day of his wrath is come; and who shall be able to stand?

And this is called wisdom, "divine revelation," and such? I say it is dishonest priestcraft, dressing up Creation and Evolution in terms of a wrathful Deity. Its terrifying portrayal thereof has nothing whatever to do with us; the life here is planetary; the wild imagery but intellectual terrorism that served to frighten incorrigible primitives into moral rectitude. Today, no one should give it one moment's serious thought, religiously.

The first two verses of the following are from chapter 8, the last three from chapter 10.

1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

6. And swear by him that liveth for ever . . . that there should be time no longer.

7. But in the days of the voice of the seventh angel, when he shall begin to sound [future], the mystery of God should be finished, as he hath declared to his servants the prophets.

⁶ *The Secret Doctrine*, vol. 2, p. 612.

The seventh seal represents the seventh plane; this is beyond all matter, and as time is concomitant with matter, there shall "be time no longer." And such is the mystery of God—Creation and Evolution. Such also is the mystery of Revelation, not a vision of heaven but a review of time, not a revelation from God but a plagiarized account of Evolution. And how does it differ from ours save in language? We too said there were seven planes and seven cycles; we too said their manifestation was sequential and henotheistic. We also said there is no peace or rest for life on the four lower planes. Furthermore, we said our theory was "gospel truth," but unlike Ezekiel and John, we did not take it from older sources and say we got it in a vision. We thought it out—and long before we perceived it in the ancient archives. That is why we can interpret them. As Emerson said of traveling, so with reading occult literature: we see in it only what we already know. This is also why the race cannot see cosmology in the scriptures; it does not know cosmology, nor has it the organistic means of learning it. In dealing with Truth and Reality, we said the criterion of truth is the amount of truth we have within ourselves, and so the amount of truth and the kind of truth we see in the scriptures depends on the kind and amount we have ourselves.

The other septenary visions—the seven plagues, the seven vials of wrath, and so on—are like the first; therefore we will leave them to the reader. In Chapter 11, however, there is a reference that we should understand: it pertains to the Gentiles.

1. And there was given me a reed like unto a rod: and the angel stood saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3. And I will give power unto my two witnesses [genetic consciousness and energy] and they shall prophesy [dominate] a thousand two hundred and threescore days.

This "temple of God" is the planetary entity, that "temple not made with hands, eternal in the heavens." The outer court is the lower, material part given over to the Gentiles. In Revelation and the Old Testament "the Gentiles" represent the material and subversive forces that oppose the spiritual, God and the Jews—a good example of that national egotism we touched on earlier. In the synoptic gospels, however, this order is reversed: there it is the Jews who are the opposers;

indeed they are made the cause of the spirit's crucifixion. This distinction should be kept in mind when reading the Bible as a whole.

The outer court is not to be measured, because it is no part of the kingdom of consciousness; indeed its destiny is but a cosmic corpse, a lifeless moon. The "thousand two hundred and threescore days," or 1,260, are the same as the "forty and two months," and both are numerical symbols of the planes and periods the material dominates, namely, the four lower kingdoms and cycles and a bit of the fifth. In the Old Testament we will meet this symbolism repeatedly.

And this "temple of God" had "a wall great and high [its ring-pass-not] and twelve gates [zodiacal divisions], and at the gates, twelve angels [powers], and names written thereon which are the names of the twelve tribes of Israel [symbols of the twelve powers]." "On the east three gates, on the north three gates, on the south three gates, and on the west three gates." (chapter 21, verse 13.) "And the wall of the city had twelve foundations." (verse 14.) These are the four divisions of three signs each we found in the zodiac, also in Ezekiel 48:35: "... three gates northward," eastward, southward and westward. And in the midst thereof is a city, "and the name of the city from that day shall be, the Lord is there." And this city is the one John describes (chapter 21):

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal [because a globe].

17. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

We see then this city is the city of Man, the Life Principle, and Man and the angel are one. And the angel is the creative power, thus John also makes Man and the Creator one. The number of cubits in this wall is the same as those who are saved, namely, 144, not the select and elect of Christians, but all. Numerologically, the number of the beast, 666, the number of the temple and the "woman clothed with the sun," 1,260, the number of this city, and of Adam, spelt in Hebrew *Adm*, are all the same. And all are the earth entity.

18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were garnished

with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, a sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

And this is "the Holy City" on which we base our faith in a heaven hereafter—the twelve zodiacal stages in the creative process, with their birthstone symbology.⁷ This heaven beyond is the dream of the Planetary Night; now that this is passing we must wake and buckle down to the task of building this heaven on earth.

21. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

And this is our "pearly gates" and "streets of gold"! This is the city this saintly humbug saw "coming down from God out of heaven, prepared as a bride adorned for her husband"—grandiloquent symbology of this old earth in its radiant sun period; this and nothing more. Yet on such bases religions are founded. Such is the power of words, particularly working on fear and ignorance. Indeed, so powerful are they, anyone with sufficient command of language can rule the world.

Instead of visions of God and his holy city, Revelation is but the ancient Gnosis of the pagan mystics whom the Christian Fathers with inhuman cruelty exterminated. But this so-called saint was too smart for them; he wrote their "hated doctrine" up in such a way as to make them accept it as a cornerstone in their temple of lies. And there, for two thousand years, they have bowed in reverent awe before the thing they hated most.

And now that we know what we are reading let us look at some of the other "visions." These are of like nature, just different aspects of the planetary process without intelligent sequence or order, some pertaining to Involution following others that pertain to Evolution. Such is Chapter 12.

⁷ Jewish gem symbology based on the lesser zodiac is as follows:

Jasper	March	Chrysolite	September
Sapphire	April	Beryl	October
Chalcedony	May	Topaz	November
Emerald	June	Ruby	December
Onyx	July	Garnet	January
Carnelian	August	Amethyst	February

1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars [the twelve planes in potentiality].

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. And there appeared another wonder in heaven; and behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne.

6. And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days [1,260 or forty and two months].

This woman, symbol of matter, is not only "clothed with the sun," she is the sun, the great Earth Mother of all mythologies; she is Isis, Innana, and Ishtar. Here in this sun period is conceived and carried the nascent earth itself, that is, the physical part, with the moon *under* this as we made it. This is the child the great dragon (Typhon) would destroy, and therefore has nothing whatever to do with the Christ of religion. Typhon (in Greece, Python) is the mythic name for the violent, turbulent forces that eventually destroy the free energies of the sun, but not the life of the earth within it. This is saved and carried up by way of Evolution to the "throne of God," the metaphysical planes as in the first vision. In the Greek myth we see the real meaning of this Python, or Typhon. He was the offspring of Gaea, the Earth Mother on the higher planes in Involution, a slimy monster Apollo, the sun, discovered when the Deluge abated, namely, the earth, matter. The time this woman remained in the wilderness is identical with the measurement of "the holy city," earth, 1,260 days. This wilderness of both the Old and the New Testament is the four lower, material planes. The stars that fell from heaven certainly were not the visible stars, but rather the invisible planetary entities dragged down to the dense earth state by accreting matter, Typhon, the pagan Satan. In Chapter VI we said there were many in the invisible stage; John seems to have had the same idea.

There is nothing new in this story, or, rather, myth. Cronus, it will

be remembered, sought to destroy Jupiter, but the "holy" child was saved by being wrapped up in rags, matter, and cared for by Amalthea in the hills, wilderness. According to another myth, Dioné, the mother of Apollo, the sun, when pursued by Python, fled into the wilderness. In still another, Eurydiké was chased into the woods by Aristaeus, god of herdsmen, and there killed by the sting of a serpent, matter. In Egypt it was Isis, fleeing with her "divine son" Horus, when pursued by Typhon. And let us not forget Mary fleeing with *her* "divine son" into Egypt, when threatened by Herod. That the last is also a myth and identical with the others is also *revealed* in Revelation. In 11:8, John says: "... the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Now "our Lord" was not crucified in Sodom or Egypt, unless these are synonymous with the earth. And such it is in both the Old and the New Testament. Here we see what the "spirit" as opposed to the letter of the scripture really means, not some divine truth divinely revealed, but simply its symbolic or esoteric meaning. And this we must know to understand Revelation.

7. And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was there place found any more in heaven [no, nor peace].

This is the war of Creation, very different from the placid, effortless fiat of Genesis, "the Priestly Account," as it is called. Michael is but one of the "beasts" of Ezekiel—the primary creative power—and his angels are the *kirubs* (cherubs), creative aspects. And the dragon they mythologically fought is the congealing force that would drag them down to dense matter, one with Medusa of the Greeks. Yes, there is nothing but war in God's creation, and now this heavenly war is earthly war and human war, and there is nothing left in heaven that can stop it. The preventive force is now on earth, and its name is man; he alone can stop the dragon and his heavenly warfare. Fortunately he is now dimly aware of it.

9. And the great dragon was cast out, and that old Serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth (became earth) and his angels were cast out with him.

Here we see the natural and impersonal character of these so-called beings, now religious superstitions. They are not "beings" nor are they opposers of the Creator; they are but the material part of the Creator

and co-workers with him. Eventually they become the physical earth itself.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

If this be literally true, it is strange business to be going on in the heaven of religion. If the Devil is so evil, what was he doing in heaven in the first place? And if God is so "holy, holy," why did he allow this evil one to accuse the brethren "day and night"? And who are these brethren, since this is Creation, not Evolution? This is personified cosmology, and its "war in heaven" is as old as the first mythologist. Among the Romans, Lucifer rebelled and was cast down to the bottomless pit called Orcus. The Titans of Greece made war upon Zeus, and for their impiety were hurled down to Tartarus, a place lower than Hades, the sun, hence the earth. In India, Maha-sura (great spirit), envying Brahma his glory, heads a legion of lesser spirits and rebels, but Siva, the third person in the Trinity, casts him down into Honderah, the place of darkness. In Persia, Tiamat, the adversary, fought with Sosiosh, the Creator, who, overcoming the monster, formed the earth from his body. And all of these but represent the turbulent, warring elements in Creation, concealed from us in the first chapter of Genesis. Here in "the bottomless pit," called matter, they are bound for a "thousand years," merely an indefinite period, until loosed again through radiation. This we dealt with in Chapters VII and VIII. In Chapter VI we dealt with something else that now appears in Revelation.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. [Chap. 9.]

2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace [crucible]; and the sun and the air were darkened by reason of the smoke of the pit.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. [And Apollyon is Apollo, the sun, now dead.]

Here, as we said, it wanders about in space, hence a planet—wanderer. A cosmic bomb, as smoke and deadly! This is the bottomless pit

and the Satan of scripture—matter, now going through its congealing and condensing process, and so we read:

1. And I saw an angel come down from heaven, having the keys of the bottomless pit and a great chain in his hand. [Medusa, the congealing force.]

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. [Prometheus Bound, "And God rested," and so on.]

7. And when the thousand years are expired, Satan shall be loosed out of his prison. [Prometheus freed, Andromeda saved, and Christ arisen.]

With even a little cosmological knowledge we see that this is not a future event but a thing of the incalculable past. The Creative Principle, bound in matter, now emerges, to create another war—biologic life. This and the "pale horseman" are one—"and Hell followed with him."

And in Chapter 20:

8. And shall go out to deceive the nations [four planes] which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of which is as the sands of the sea [the creative forces].

And this is the great battle of Armageddon (Chapter 16), planetary, not human.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

The "seventh angel" implies the seventh involutory plane—the sun-earth stage—symbolized by a city, Babylon. The warfare is that between the Involuntary-Evolutionary forces. In this, the materializing force wins, after which the earth is divided into three parts—Involution, Devolution and Evolution. Here the creative process ends, and so the voice from heaven says, "It is done." And elsewhere, "It is finished."

And in Chapter 21:

1. And I saw a new heaven and a new earth [Evolution]; for the first heaven and the first earth [Involution] were passed away; and there was no more sea [the prephysical elements].

Elsewhere we said these no longer existed when the physical was formed. We also said that this new-born world was no Garden of Eden, and John agrees. He calls it a seven-headed beast on which sits a whore, clothed in jewels and fine raiment, none other than the "woman clothed with the sun," now material and evil.

1. And the woman [the Earth Mother] was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications [symbols of materiality].

This scriptural harlot is decked out much like the "holy city," and in verse 18 we find she is that city. "And the woman which thou sawest is that great city which reigneth over the kings of the earth." Not kings, but kingdoms.

And in Chapter 17:

5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH [Babylon, like Egypt, is a mythic symbol of the earth].

6. And I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

The earth is drenched with blood, not just of martyred saints, but of martyred life. This is "the will of God," but because of a false theology no man dares say so.

7. And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Such an explanation does not explain; it only compounds the mystery. But this is as it was meant to be. It is the language of one who

knew but wished to conceal his knowledge of the creative process. Without this knowledge no one can understand or explain it.

The beast that was is the sun-stage of this earth; this is Involution and therefore "is not" today; and yet it is, because it is now the earth itself.

9. And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.

These seven mountains are, theoretically, the seven planes of the earth entity.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

"The beast that was, and is not" is the involutory entity, seven planes in all, and the eighth, the evolutionary first, is of, or from, the seven and will eventually go into perdition—annihilation. All material elements will some day be destroyed, radiated away; and this is the destruction of the Great Babylon. And here follows (Chapter 18) that personification of the impersonal that blinds the reader to its true meaning.

11. And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more.

Here follows a long list of her merchandise, gold, silver, pearls, silk, and so on, over which "the merchants of the earth" commit fornication. These are but symbols of matter and materiality, but the fornication is quite literal, as cited in our section on business. The ancients all looked upon matter as evil, and this is the evil of the scriptures.

This, the earth and its violent forces, is also "the great beast" of Chapter 13, first solar or involutory, then earthly or evolutionary.

1. And I stood upon the sands of the sea, and saw a beast rise up out of the sea, having seven heads [planes] and ten horns [forces] and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon [energy] gave him his power, and his seat, and great authority.

Elsewhere we said that the celestial bodies were cosmic beasts, and asserted that "holy writ" was our authority. This particular one is

Leo, the sun, king of the cosmic beasts. This is the "beast" of all mythologies—Cosmosaurus, the planetary entity, particularly in its solar stage. As stated here, it rises out of the primordial sea (elements) eventually becoming a planet. As it is the sun that creates the planet's matter, it is the Cosmocrator, and so this Cosmosaurus and this Cosmocrator are one. Its blasphemy is that it denies, and destroys, its spiritual source, the prematerial planes.

3. And I saw one of his heads as it were wounded to death: and his deadly wound was healed: and all the world wondered after the beast.

The wounded head is number 7—mortal matter forming in the sun. This is Achilles' heel, that part of Being subject to mortality.

4. And they [the creative forces] worshiped the dragon [energy] which gave power unto the beast [matter]; and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

As this is the same number as the "great city" and "the woman clothed with the sun"; these three are all one.

11. And I beheld another beast coming up out of the earth [entity]; and he had two horns like a lamb [consciousness and energy] and he spake as a dragon [energy dominant].

This second beast is the physical earth, born of its own sun parent—Tartarus below Hades.

12. And he exerciseth all the power of the first beast before him, and caused the earth and them which dwell therein [the monads] to worship the first beast, whose deadly wound was healed. [Not religious but biologic sun-worship.]

13. And he doeth great wonders, so that he maketh fire to come down from heaven on earth in the sight of men.

The solar fire is brought down or reduced to dense matter in the sight of the creative elements, personified as men. This is identical with the myth of Prometheus.

14. And he deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast;

saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

The "they" of this vision, so called, are the creative forces and the image they made of the first beast, the sun, is the second beast, the earth; and this accomplished, "they" made another image and that image is biologic form, genetically man. This is the real meaning of that statement, "God made man in his own image," substantial only.

15. And he had power to give life unto the image of the beast [man] that the image of the beast should both speak and cause that as many as would not worship the image of the beast be killed. [Elimination of the unfit.]

And so if man is made in the image of God, he is made in the image of a beast—Cosmosaurus. This is the esoteric wisdom of the Bible.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six. [666.]

This is God's number; then let us get it and stop worshiping him.

This fraudulent saint did not see the God of religion or its Christ but he did see something and saw it clearly—the true nature of Causation. Elsewhere we said that, secretly, the Bible is the greatest indictment of God ever written. Here it is but only in part. In dealing with his work the saints and prophets consistently use such terms as "beast," "whore," "blasphemy," "Satan," "sin" and "evil." And for two thousand years Western man has called it "the word of God." What now, little man, what now?

Well now, perhaps he can see his own metaphysical incompetency in not seeing this, also the solution to the paradox—divine source and savage nature. This too is spread before him:

13. And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, woe, woe to the inhabitants of the earth. [Chapter 8.]

10. The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. [Chapter 14.]

1. And I heard a great voice out of the temple [earth] saying to the seven angels [powers of the seven planes]. Go your ways, and pour out the vials of the wrath of God upon the earth [not moral wrath but nonmoral violence].

2. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men [life] which had the mark of the beast [material form], and upon them which worshiped his image.

3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. [Chapter 16.]

11. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night. . . . [Chapter 14.]

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues. . . . [Chapter 16.]⁸

And why shouldn't they, if this be God? An inhuman "beast" compared with which the

*. . . Dragons of the prime,
That tear each other in their slime
Were mellow music matched with him.*⁹

Where then is the God of love and mercy? There's not a trace of him in Revelation (the New Testament), nor yet in Ezekiel (the Old Testament). Neither is there in the Pentateuch. The God of Joshua is but this same "beast" reveling in blood and battle. No, save for the Gospels, whose literal word is priestly falsehood, there is only savagery, cruelty, pain and death in the Bible. And this is what constitutes its "truth"; the rest is lies. Savagery, cruelty, pain and death is the way of life and therefore "the will of God." When in outlining this same process we spoke in similar terms, we were, no doubt, accused of blasphemy, but our indictment was purely negative; we only denied God divinity, whereas John writes a lengthy book to prove his diabolical savagery. Nor is he alone in this: esoterically understood, the Bible is, we repeat, the greatest indictment of God ever written. Compared to its charges, we think ours are defensive and exonerative; we even said the Great First Cause is not responsible for its cruelty.

⁸ When later we deal with the Old Testament we will meet these plagues again, and there we will give their real meaning.

⁹ Fennyson.

And so the great mystery of Revelation is no mystery at all, but only occult knowledge of the world, its creation, elements and planes—exactly as we have given them. As this is all that was, and is, and ever shall be, we see the significance, and also the insignificance, of the author's warning not to add or take away anything from it—which the rest of the scriptures do with their moral unreality.

We see also that this Revelation is no revelation, for every race of antiquity knew it well. And yet John, like Ezekiel, had the audacity to say that he himself had seen these things. "And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things (22:8).

The numbers in Revelation, seven and nine, are purely symbolic—and planetary only. The number of the planetary genetic is seven, and everything genetic in man comes under this also, but the Hebrews had another cosmo-numerology based on nine. Everything in Revelation other than the sevens is based on this, and all reduce to this. The number of the "beast," the earth, and Man is 666, and $6 + 6 + 6 = 18$, and $1 + 8 = 9$. It was written thus: ' ' '. This is not six hundred and sixty-six, but the Hebrew letter *yod* (God) repeated three times, a good example of the concealed indictment. It is branding the Creator with the mark of the beast in a way the ignorant cannot discover. And later we shall see that this mark of the beast is also "the mark of Cain," another indictment. The period the planetary mother hid herself was 1,260 days, and $1 + 2 + 6 + 0 = 9$. Nine is also the number of Adam, Man generic. The ancient Hebrews used no vowels within words, but their consonants had numerical value, and according to their numerology Adam spelt thus, *Adm*, was nine. $A = 1$, $D = 4$, $M = 4$, and $1 + 4 + 4 = 9$. This is also the number of "the holy city," the angel, and man. "And he measured the wall thereof, a hundred and forty and four cubits, according to the number of a man, that is, of the angel" (21:17). Thus the "holy city," earth, Man, Adam, the beast, and the angel are all one and the same thing, the planetary entity.

And now we can see the meaning of the number of those who will be "saved"—144,000, namely, all. Though still planetary, not human, the literalists believe that of the countless billions who have lived on this earth, only this mere handful will be saved, themselves included, of course. This number, however, is not the number of man but of Man, the Life Principle itself. Such people should read the Bible with more understanding or not at all, for John tells them that all will be "saved." "And the seventh angel sounded; and there were great voices

in heaven, saying, The kingdoms of this world [that is, all life] are become the kingdoms of our Lord" (11:15). But think not this is exclusively Hebrew knowledge. Older far than this is the Hindu story of Vishnu, in his tenth Avatar,¹⁰ pacifying humanity and pardoning the devils thrown into the bottomless pit by Siva, after which all will dwell with the gods again on Mount Meru. What then becomes of the doctrine of eternal punishment? Even Origen pronounced this doctrine erroneous, and well he might, for it is mythological double talk and nothing more. What is mythologically "lost" and punished is the Life Principle itself; its "sin" was that of falling into matter (Involution); from this it rose again and was "saved" (Evolution). This is the Bible's theme, not "lost" human souls, salvation, and damnation. Had this been understood from the beginning, we would not have wasted two thousand years saving our souls that were never lost. Do you not see then the reason for our statement that the Bible as a basis for religion is a fraud and an imposture? It is not religion at all, but mythologized cosmology. Do you not see also the necessity of knowing something more than the literal word? This is not the truth but a blind put on the truth, a bedtime story for the "children of darkness" as they grope through the Planetary Night.

It was foreknowledge of this falseness of the scriptural account of Creation that sparked our former remarks about religion and its authority. From here on we will prove the falseness of the rest of that authority, but first a word about its source and purpose.

¹⁰ The Kalki Avatar of the White Horse, Sagittarius, i.e., fifth-plane being. Here we attain wisdom consciousness, the one and only savior from our one and only sin, ignorance.

THE OLD TESTAMENT

False shores and false securities ye were taught by the good; in the lies of the good ye were born and hidden; through the good everything has become crooked and deceitful from the bottom.

ZARATHUSTRA

TO MILLIONS OF TRUSTING SOULS THE OLD TESTAMENT IS THE ORIGINAL "word of God," signed, sealed and delivered to his "chosen," as is. They do not know the devious, and the dubious, path by which this Book has come to them; they never suspect the well-meaning interpolations, the downright forgeries, and the misinterpretations. The most naïve, however, must have noticed its apparent contradictions, its boresome repetitions, and, from a literary standpoint, unpardonable breaks in the narrative. Are such defects in keeping with the aforesaid assumption? It would not seem so.

The truth is that the Old Testament is the work of numerous authors covering a vast period of time—according to our literalists, about one thousand years. The final Hebrew version was a redaction or editorial selection and compilation of the literature of all this period. And, save for a few verses of unknown authorship, there were four distinct sources from which this redaction was made. *Four sources*, however, is not quite correct; there are only two—*mythic* and *priestly*—but this has yet to be proved. Accepting the four for the present, they are as follows: (1) the Jhwhist, because its author used the name Jhwh (Yahweh) or Jehovah for God (2) the Elohist, because its author used the plural Elohim instead of Yahweh; (3) the Prophetic or Deuteronometic, because it was written by, or in the name of, the prophets; and (4) the Priestly, because it is the work of the professional ecclesiastics. As long as our questionable authorities believed in the Mosaic authorship of the Pentateuch, this part was placed at about 1450 B.C.; Joshua, about 1400; Kings, 1100, and so on. The "higher criticism," however, has changed all that, and now, according to our still questionable authorities, the four versions stand thus chronologically:

The Jhwhist	825 B.C.
The Elohist	725 B.C.
The Prophetic	625 B.C.
The Priestly	586 B.C.
The Redaction about	400 B.C.

The Jhwhist is wholly mythic; the Elohist is mythic but less so than the Jhwhist because subsequent to it; the Prophetic and Priestly are literal, dissembling, and propagandistic. The greater part of Leviticus and Numbers, for instance, was written by priests who lived nearly one thousand years after the alleged time of Moses; Daniel, assumed to be of Nebuchadnezzar's time, was written partly in Aramaic, a language adopted by the Jews long after the "Babylonian Exile"—which never happened. Some of the books assigned to the seventh, eighth, and even the tenth centuries before the Christian era were written shortly before its beginning.

Each of these additions was something of a rewrite and modernization of the old story, and, as such, it is obvious that each author knew nothing whatever of the work of his successor; yet, strange to say, they were all interwoven in the final redaction regardless of chronology. This is what makes the Bible the great puzzle and problem it is. For instance, the first chapter of Genesis and the first three verses of chapter two, are the Priestly account of Creation, but instead of going on with it, it is abruptly abandoned here, and a Jhwhist account, the Eden story, is inserted. This continues to the end, or nearly, of chapter five, where the Priestly again resumes; but not for long, for chapter six is again the Jhwhist account. Here we find a very discouraged Creator pondering the failure of his work and its ultimate destruction, whereas the Priestly account knows no such Creator. Its God is perfect, omnipotent, and always pleased with his work. Thus we have two distinct and different concepts of God; likewise two distinct and different styles—the Priestly, stately and formal; the Jhwhist, free and imaginative. The realist of the Bible is the Jhwhist, who, like John, sees God's handiwork as it is and makes no effort to disguise it. The disguising and concealing is the work of the priests, at which they are adepts. Some brave vulgarian has called them "liars for God," and such they are.

And just as we have two Adams and two Creation accounts, so we have two Noahs and two flood accounts. And here, as usual, the Priestly version presents us with a saintly Noah who "walked with God" and did his bidding; the Jhwhist paints an old reprobate who got drunk, cursed his son, and enslaved his people. The one tells us

Noah took two of every kind into the ark, the other, seven. One tells of an altar and sacrifice following the flood; the other makes no mention of such things. According to one, the flood lasted one hundred and fifty days; the other says over a year. We have also two genealogies, chapters four and five. The first, or Jhwhist, starts with Cain, which is correct; the second switches descent to Seth, which is but a priestly subterfuge to hide from us a vital but unpleasant truth. Later, when dealing with this part, we will explain it fully. When we come to Abraham, Isaac, and Jacob, we have another source, the Elohist. All three portray Jacob, but all quite differently. The Jhwhist account, which sees the cussedness of things, presents us with as contemptible a character as can be found anywhere; the Elohist gives his better side as well; while the Priestly version whitewashes him completely, gives him a new name, and sees that the Almighty blesses him. Each gives its list of Jacob's sons, hence the boresome repetitions; each contributes to the story of Moses and the wilderness, but here again they differ. The Jhwhist account says that Moses' father-in-law was Reuel; the Elohist says he was Jethro. The Jhwhist account makes Sinai the mount of revelation; the Elohist's, Horeb. Deuteronomy is another account of Moses, attributed to certain "prophets," but there were no prophets in Israel, there were only priests religionizing cosmology. As these were the ones who railed so much against the immorality of their day, the Deuteronometic account emphasizes the moral law. Leviticus and Numbers deal largely with ecclesiastical ritualism, hence also Priestly. And so we have these four "sources" from which the Editor drew to suit his convenience, inserting a part of one into the other, in the beginning, middle, or end of a chapter as he saw fit. This is the cause of the Bible's confusion from the standpoint of narrative and sequence, and unless we recognize it we cannot understand the nature and composition of this book. The key to it lies in that little sign ¶, so common in the Bible.

But why was it so composed? That we might have the complete religious philosophy of Israel? This is the usual reason given, but were it the real reason each account would have been given separately, as in the New Testament, thus avoiding chapter repetition and confusion. No, the real reason is to be found in the Old Testament's subject—Creation or cosmology mythologized. This was the constant theme of its authors, but as one myth could not present all the complexities thereof, all four versions were dovetailed and interwoven.

Another division of the Old Testament books took place subsequent to the period known as post-Exilic. This resulted in three groups—

the Law, the Prophets, and the Hagiographa, or miscellaneous writings. Though these are in chronological order, it was not this but their canonical standing that determined their place and value. The entire Old Testament was not always considered sacred or inspired; the work of the prophets was not accepted as such until about 300 B.C., and the Hagiographa some two centuries later; in fact, the final canon was not determined until 100 A.D. In the meantime, the Jews had adopted a new language—Aramaic; and their form of writing also changed from the old square letters to curved or uncial ones. Due to these changes and the wars of the Maccabees, the original manuscripts were lost and the result of this was that the common people had no scriptures. They had only oral traditions taught by the priestly scribes, as it had been once before, in Ezra's day. In the second and third centuries of the Christian era, however, these learned scribes made paraphrased versions for them in Aramaic. These are known as the Targums—the word meaning paraphrase. Thus the Aramaic scriptures were not literal translations of the old, but recollections, with much commentary and interpolation added. They were, however, the basis of the subsequent Hebrew Bible. The earliest Targums were made in Palestine and Babylon, and though produced there and elsewhere until the seventh century A.D., they offer no proof of a historical Christ.

Contemporary with the later Targumists were the Talmudists—scholars of the old tradition who had their own convictions and interpreted accordingly. Being philosophic thinkers themselves, they considered their opinions as worthy as those of the prophets. Their work, the Talmud, was not therefore always in accord with the earlier writings. The Hebrew manuscripts themselves were the reason for the liberties taken with them. They contained no vowels, no spaces between words, no division of chapter into verses—this began only in the sixteenth century A.D. Here, the reader should ask himself, what he would make of this page of English were all vowels and divisions removed. Where understandable at all, it would be subject to personal interpretation, and such were the ancient Hebrew texts. As one trying his best to defend the present text had to admit: "The fact that in ancient Hebrew writing the vowels were entirely omitted led, as explained above, to the occurrence of many words and phrases in which a different sense could be obtained according as different vowels were supplied. Hence plenty of scope was left to the ingenuity of the Talmudists, who gradually accumulated a mass of tradition concerning the proper reading and explanation of the text." And again: "The Talmudist scholars did not by any means confine their attention to textual matters; on the contrary, the Talmud contains

the essence of many generations of traditional commentary of all kinds on the sacred books concentrated and approved by the judgment of the leading scholars of the period."¹ (270-500 A.D.) From this we can see how greatly Talmudic sources may differ from the original texts.

Now the importance of this lies in the fact that all extant Hebrew manuscripts are based on this corrupted source. These later versions are known as the Massorah, the word, like Kabbalah, meaning tradition. The work of the Massoretes was to edit, without greatly changing, their material. The oldest Massoretic text now extant is not earlier than the ninth century A.D. As this is the only complete source remaining, the oldest Hebrew text of the Old Testament is younger by some five hundred years than that of the New Testament, and more than one thousand years removed from the last genuine original.² When in 1616 a tenth-century Samaritan version of the Pentateuch was discovered and compared with the Massoretic text of that day, it was found that the latter contained some six thousand variations.

THE SEPTUAGINT

A more authentic source is the Septuagint, or Greek version, translated from postexilic Hebrew. After the Alexandrian conquest, the Jews changed their language a second time; they now spoke Greek. The Septuagint was made for these Greek-speaking Jews, just as today their scholars translate the Hebrew text into English for the English-speaking Jews. This was done at Alexandria, Egypt, between 294 and 247 B.C. The work was done by seventy-two Jewish scholars drawn, according to tradition, from the twelve tribes of Israel, six from each, in spite of the fact that ten were "lost." As an example of the manner in which religionists distort the truth to prove their contentions, the claim was made that these seventy-two scholars, working alone or in pairs, translated the entire Old Testament, including the Apocrypha, then, on comparing their versions, found that they agreed in every detail, thus proving the divine nature of the scriptures. If this be so, then the many parts missing in the Septuagint are no part of the scriptures, and the Apocrypha is. As an instance of the former, the Septuagint omits the story of David slaying Goliath (1 Samuel 17:12-31). It also omits about one-sixth of the Massoretic account of Job, some 376 verses. The Coptic version also omits much of Job's story. We have it in full today only because it was inserted in later editions. On

¹ Kenyon.

² Since this was written the Dead Sea scrolls have appeared.

the other hand, several passages in Daniel and Esther that appear in the Septuagint did not exist in the original Hebrew. The translators took many other liberties: in Jeremiah several passages are omitted and some chapters are in different order. Originally Ezra and Nehemiah were one book; the Septuagint authors separated them. First and Second Samuel were also one, as was likewise First and Second Kings. In the Septuagint of today there are passages copied from Erasmus's Bible, which never existed in the original Greek at all. This standard text is based on the Codex Vaticanus, yet differs from it in over four thousand places. And so it goes with Bibles.

The oldest text in any language is the Syriac, known as the Peshitto. Originally this did not contain Chronicles and the Apocrypha. Considering the latter, it was evidently translated from the Hebrew.

Besides the Septuagint, other Greek translations were made, for instance, Aquila's, Theodotian's, and Symmachus's. These were too literal for the Jews, and so they rejected them. They were, however, appreciated by the Christians, so much so that Theodotian's Book of Daniel took the place of the Septuagint version. Besides these, other races had their versions based on the Septuagint, such as the Coptic, Ethiopic, Arabic, Slavonic, Armenian, and so on, all differing one from the other, yet the possessors of each believe they have the one and only authentic "word of God."

Evidently the Jews did not consider them such, or even their source, the Septuagint. Though made expressly for them, they eventually rejected it. The reason was that after the rise of Christianity they were confronted with a dilemma—its Old Testament prophecies about a messiah. Had they not been fulfilled in Christ? Under Christian argument that they had been, the Jews denied the authenticity of the Septuagint and set about to produce a Bible of their own again, hence the Talmudic and Massoretic industry. In spite of this rejection by the race that produced it, the Septuagint finally became and now is the Bible of the Greek and Eastern Church. Its Apocrypha was included in the Vulgate, the basis of the Catholic Bible.

We now have two main sources of the Old Testament: the Septuagint, translated from the postexilic Hebrew, and the Massoretic text, a long subsequent but orthodox and acceptable version. The question now arises: which of the two is nearest to the scriptures as originally written? Opinions differ, but the majority favor the corrective Massoretic. Unfortunately these overlook one all-important factor, namely, that the Massoretic scholars had long since lost the understanding of those who wrote the original, particularly the Jhwhist part. They were scriptural epigoni—the unworthy descendants of the Hebrew Homer.

Thus they knew only the surface meaning, the letter which killeth. Actually they did not know the meaning of the Jhwhist's words at all. Furthermore, the texts they translated from were themselves but priestly versions of the earliest writings, and if the priests of the post-exilic period knew the Jhwhist's meanings, they used them only to establish an indispensable place for themselves in human society, thus neither source can be relied on. Later, we are going to show that there exists a very significant connection between this priestly self-interest and the New Testament.

In the third century the famous Christian scholar, Origen, decided that none of the translations thus far were adequate; he therefore "revised" the Septuagint. Not satisfied with this alone, he produced a Bible with six columns, giving his own version of the Septuagint along with the other five. This was known as the Hexapla Bible, which existed till the seventh century but disappeared soon after. Copies of Origen's Septuagint remained, however, and greatly influenced later translators. "Unfortunately," as one has put it, "Origen's efforts were not directed towards the recovery of the original form of the Septuagint, but at bringing it into harmony with the Hebrew text then current, and to do this he introduced alterations into it with the utmost freedom."

OUR PRESENT VERSION

Now just as with the Greek and Hebrew text, our present version is also a vast complexity and its compilation a matter of centuries. This includes, of course, the New Testament, translated from the original Greek into Latin and thence into all European languages. If then we would understand our Christian Bible, we must know the manner of its compilation also, likewise who wrote it and why; we must know the character of its compilers, the early Christian Fathers, and the motive of its translators. Later, we will deal with these more fully, so here we will say only that the authors of the New Testament are as unknown to our scholars as those of the Old, that they too were priestly corrupters of Creation's story, and that the later compilers were not such men as could be trusted implicitly.

For the first two centuries, all Christian literature was written in Greek, but as the faith spread throughout the Roman Empire, a need arose for a Latin text. The first was made in Africa, in the second century. Subsequently this was called the "Old Latin," to distinguish it from the Vulgate. This contained both the Old and the New Testa-

ment, the former translated from the Septuagint, hence a translation of a translation. Only fragments of it remain today. Its chief interest lies in the fact that it differs in certain places from the later versions of the Septuagint. Being nearest chronologically to the original, it has served to correct the subsequent versions thereof.

By the fourth century Old Latin had become so grossly inaccurate that it too required revision. The task was given to one of our famous "doctors of the letter," Eusebius Hieronymus, otherwise known as Jerome. Dissatisfied with the corrupted texts of his day, and even the original Septuagint, he learned Hebrew that he might translate from the best available Hebrew texts, by no means the originals. His ability to render into Latin the newly acquired language, without vowels, verscs, or even separate sentences, may be defended by those who will, but certain it is he did not know the subtle mind of the Hebrew mythologist. He therefore translated words only, not meanings. In this he hewed to the line and shocked all Christendom. The sweeping changes introduced met with the greatest hostility. He had dared to alter "the word of God"; he had left out the Apocrypha, which the Old Latin version contained. Yet this was the original Vulgate, the basis of the Catholic Bible; indeed of all Christendom up to the Reformation, 1520. In 1585, Pope Sextus V had a version of this Vulgate made that he declared was the sole, authentic, and authorized Bible. One of his successors, Clement VIII, condemned and suppressed it, then issued his own edition differing from Sextus' in some three thousand places. It also differed greatly from Jerome's version, yet this too remained for centuries the standard text of the Christian Bible, and the people accepted it as the one and only.

The Dark Ages produced no literature—the Bible had done its work. The chief occupation of that age was the copying of its manuscripts. In this laborious work countless errors crept in; words were changed and likewise meanings; passages were omitted and still others interpolated; marginal commentaries were copied as part of the text, and so on. Thus the scriptures of the Dark Ages and Middle Ages were greatly corrupted, yet men were burned at the stake for doubting them. During the past one hundred years, however, earlier manuscripts than those the copyists possessed have come to light, and modern scholarship has made a closer approximation to the original Septuagint, Vulgate, and Massorah. Thus we are not contending that these intermediate corruptions greatly affected the substance of these three sources; our point lies much deeper than that, namely, a change in the human mind. The age of occultism had passed and literalism had taken its place; myth was now accredited history, and with history for

an hypothesis the literal word was translated for its own sake. What is more, it was presented so as to substantiate a theistic fallacy. The result was that the real, esoteric meaning was lost, so much so, in fact, that it now completely eludes the modern mind. To restore it will be our peculiar task and privilege.

It is a well-known fact that as the Christian religion grew morality and integrity declined, until its zealous advocates became notorious forgers in the interest of their faith; indeed some scholars go so far as to say they forged whole chapters. Be this as it may, they did falsify original texts to substantiate their own dogmas—divine love and mercy, original sin, and hell for the heretics, a trinity of gods, and one of them as a Redeemer of the race. By way of illustration let us consider a few of these highlights.

To prove the then established belief in a Redeemer, passages in the earlier manuscripts of the Old Testament were changed to substantiate it. That statement in Job, for instance: "I know that my Redeemer liveth." The Septuagint says nothing about a Redeemer; the Vulgate uses the word "Redemptor," but on what authority? Misunderstood literalism. The Hebrew *Goali Hoi* may be so interpreted literally, but the Hebrew scriptures are not meant to be interpreted in such manner; within the letter is an occult meaning that the translators of the Vulgate never suspected. The Septuagint conveys a hint of it: "For I know that he is eternal who is about to deliver me on earth; to restore this skin of mine which endureth these things." It might be argued that the meaning is the same, but not quite; on the contrary, we have here an excellent example of error due to lost understanding of subject and meaning. The translators naïvely believed the scriptures were speaking of a man, a human being, whereas they were but using Job to personify the Life Principle and its plight in matter; as such they are speaking only of the evolutionary process that someday will lift it up and make it whole again. And this is the only "Redeemer" there is. We wonder if you realize the significance of this fact, for the whole Christian concept is based upon a misinterpretation of it.

This nether world of matter is the "hell" of myth and scripture, yet this too was concealed. Consider verse 4, Chapter 2 of Second Peter: "For if God spared not the angels [one with Job] that sinned but cast them down to hell," and so on. Originally this read "down to Tartarus," but as this revealed its mythic and hence planetary meaning, it was changed to "hell." In the Apostles' Creed, one of the articles reads thus: "He descended into hell, the third day he arose again from the dead." This article is attributed to Thomas, but

Eusebius, Origen, Irenæus, and Tertullian apparently never heard of it. Bishop Ruffinus said it was not in the Roman or Oriental creeds in his day, and Bishop Parsons declared it was not in any creed. Its presence in the Apostles' Creed today is known to be a forgery, drawn from pagan sources and inserted in the seventh century. In words identical Hermes spoke to Prometheus chained on the Caucasian rock.

In Chapter four of John, verse 16, we find that cornerstone of religious error, "God is love." This did not appear in any text prior to the ninth century. Neither did anything about a trinity of gods, yet today we read about three witnesses in heaven, a trinity, so to speak. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one" (I John 5:7). This is a forgery and was so pronounced by Archbishop Newman, the Bishop of Lincoln, and Edward Gibbon. Sir Isaac Newton commenting on it said: "What the Latins have done to this text, the Greeks have done to St. Paul." According to the best authorities, it was inserted as late as the fifteenth century. Now nowhere in the Old Testament or the New does the word "Trinity" appear, yet the Trinity became a dogma later, and men were burned at the stake for doubting it. We, however, do not object to it because it is prereligious in origin and therefore cosmological in meaning.

According to our text, Joseph was only the foster-father of Jesus, yet the Sinaitic-Syriac Bible states flatly that Joseph "begat Jesus who is called Christ." The reference in Luke, Chapter 22, to the bloody sweat and the angel that strengthened Jesus does not appear in some of the oldest manuscripts, the Codices Vaticanus and Alexandrinus among them. In a very early manuscript, the Codex Bezae, we find these strange words ascribed to Jesus (Luke 6:5): "On the same day, seeing one working on the sabbath day, he said unto him, Man, if thou knowest what thou doest, blessed are thou; but if thou knowest not, thou art accursed and a transgressor of the law." In Egypt, papyri were found giving reputed sayings to Christ not found in any version of the gospels. The last twelve verses of Mark, so vital to the ministry, are not in the Sinaitic, Vaticanus, or the oldest Armenian Bibles; a later Armenian version tells us they were written by one Ariston. In the earliest Greek Bibles, one of the epistles to the Corinthians was written by Bishop Clement and ranked for a time with the canonical books. Both the Sinaitic and Alexandrian versions contain it.

But the end is not yet. To these early corruptions of forger and copyist we must add those of the later translators, including those of the King James version. Of these, it is said, only three knew Hebrew and two of these died before the work was finished. Yet in spite of

all this fakery and forgery, mistranslation and interpolation, the simple Christian believes he is reading the literal "word of God."

To this must be added the problem of the books themselves: which were inspired and which were not. It was at the Council of Carthage, A.D. 397, that the present canonical books were selected, out of many others. This Council was composed of bishops, which today sounds learned and qualified, but was not so in the fourth century. At that time, bishops were not even educated. So late as the eleventh century a Bishop of Laon said: "There is more than one bishop who cannot name the letters of the alphabet. . . ." And so Sabinus, in the fourth century, was probably right: "These Bishops," said he, "were a set of illiterate, simple creatures that understood nothing." Standing alone this might sound like sectarian prejudice, but not when we know their methods. Unable to evaluate the many texts before them, they resorted to magic and perhaps fraud. In his Synodicon to the Council, Pappus tells us that they ". . . promiscuously put all the books that were referred to the Council for determination under a communion table in a church, then besought the Lord that the inspired writing might get upon the table, while the spurious ones remained underneath, and it happened accordingly." Madame Blavatsky, commenting on this, remarked, "But we are not told who kept the keys of the council chamber over night."

Is it not strange that the word of man can be so like the word of God that ages of argument, magic, and fraud were necessary to settle it? Even in Christ's day what was and what was not "the word of God" in the Old Testament was ardently debated; the inquisitive Jews were forever "searching the scriptures." Were this Christ "the son of God," this would be the great opportunity to settle the matter for all time. It is a significant fact that no mention is made of any appeal for enlightenment to this ultimate source. On the contrary, the final selection was not made for another hundred years. And for the New Testament, it took four hundred. This determined the books but not their contents. The forging and the interpolating went on for another thousand. As Higgins states in *The Anacalypsis*, "Every ancient author without exception has come to us through the medium of Christian editors, who have, either from roguery or folly, corrupted them all." And on the same subject G. R. S. Mead adds this: "The Revised Text is proven to have suffered in its traditions so many misfortunes at the hands of ignorant scribes and dogmatic editors that the human reason stands amazed at the spectacle." And while this was going on every evidence of the pagan origin of the Gospel's story was destroyed by Christian fanatics.

It was a mechanical invention that put a stop to the corruption of the scriptures—Gutenberg's printing press. This stereotyped the text as of the time, 1454. Practically coincident, in 1453, another significant event took place—the capture of Constantinople by the Turks. This drove the ablest scholars from the East to the West; they came by the thousand, bringing back to darkest Christendom the light of Greece again. By reason of this new learning and the help of a printing press, Bibles multiply in all languages. In English alone there are a dozen variant versions, and the end is not yet.

Considering then the multiplicities, duplicities, and complexities of this book, we see it is not the simple, spontaneous, and revelatory document the layman thinks it is. Catholic scholars, realizing this, have not, at least in the past, urged the reading of it by its followers, and rightly so, for it is no fit book for simple minds to conjure with. There is, of course, another reason for the Catholics' attitude; they are afraid that some bright layman may discover what the Bible is not.

It is not strange then that the greatest opposition to the translating of the Bible into English came from the Church. Its reason was dual and somewhat different from today. First, it was afraid to put the leveling influence of the Bible in the hands of the common people, and second, it did not want them to discover that many of its oppressive measures were not authorized by the Bible, nor yet its dogmas. In the former case, the State concurred, and so the Church had a political helper to execute its orders. Between them they prevented Wycliffe from finishing his work; they drove Tyndale from England. Taking refuge on the continent, he labored at Hamburg and Cologne, until discovered, then moved on to Worms and Antwerp. In the latter city he was betrayed into the hands of Charles V by a spy in the pay of the Catholic Church, and there in October, 1536, was strangled and burned at the stake. And yet it is to Tyndale we owe much of the lyrical beauty of the King James Bible.

As dealers in words only, these translators did a remarkable job, but to translate a work properly one must have the kind of consciousness that wrote it. This our translators did not have; in fact, they did not know what they were translating. Like all good Christians, they thought it was a book of literal and historical truth, a way of salvation for the sons of a fallen Adam. The result was thousands of mistranslated words, to say nothing of misunderstood concepts—original sin, the fall, redemption, Adam's rib, and so on. These are vital parts of our religion, and all of them but Piscean ignorance of Arian metaphysics. This ignorance is also the reason for the time and labor spent on the Bible. Had our translators, copyists, and publishers

possessed the slightest knowledge of its nature, they would not have wasted millions of man-hours producing it.

Unfortunately for them and us, the authors of the Bible used a literary form that Piscean man does not know how to read, namely, allegory. The result is that we have missed utterly its occult meaning. Adam, Moses, David, Solomon are, to us, real historical personages, and their God a real and personal divinity; yet were we to read the exploits of these beings in any other book we would pronounce it mythology and nothing more. The moment we begin to read the Bible, however, our minds cease to function critically and we become gullible and literal, believing or denying as the case may be. The reason for this is a trick, among many, which a sly and cunning race devised to assure authority, namely, putting their own words into the mouth of God—"and God said" this, "and God said" that. And this being so, how dare we question it? Why can't we see through this trickery and act accordingly? God speaks not until he speaks *as man*, therefore the Bible is man speaking. When once you know this one simple fact, the trick no longer works, but even this one fact requires knowledge of Reality. There is great knowledge of this in the Bible, allegorically written, and since allegory is that literary form in which things not human are made to speak, making God speak is the supreme allegory. This itself should have alerted us.

There is but one other matter we would like to touch upon here, and that is the Bible as literature, for without some understanding of this we are again helpless before it.

There is something about this whole book that savors of magic. Its pages are filled with myths and miracles, absurdities and atrocities, yet we call it "the word of God." It teaches us moral and spiritual virtues, yet to strain a grain of virtue from it, we must swallow a camel of crime. What other book could offer such material as "holy writ" and "get away with it"? What other could elicit such forgiveness of God by man? Even the atrocious God of Joshua is absolved and justified. There is magic here, and we should know just what it is. Those under its spell completely say the cause lies in its source—the book was divinely inspired, and by none other than God himself. It therefore impels because it is more than human. Yet if the God of Joshua inspired it, we say its source is *not only inhuman but monstrously subhuman*.

No, the magic of the Bible lies not in its divine authority but in its consummate human artistry. It is great literature and therefore spellbinding, regardless of content. For depth of feeling, sublimity of thought, and simplicity of expression it has no equal. Such literature

is not the work of divinely inspired primitives, but the slowly maturing flower of an age and a race. Great literature is of two kinds, creative and lyrical. The creative is elemental and deep; the lyrical comes of culture and refinement. The earliest Hebrew supplied the first in abundance; the later scribes and their translators, the second. Then there was the Septuagint, adding the flexible Greek, and the Vulgate, the sonorous Latin. In the case of the King James version we have all this in multiple—English, Roman, Greek, and Hebrew. Few realize that their Bible, Shakespeare, and Milton all sprang from the same period, and this the golden age of English literature. Tyndale, the translators' inspiration, was a lyrical genius, and where he failed his followers succeeded. They made good use of all their advantages, and so our Bible has in it all the genius of Athens and England, Rome and Jerusalem. The reader of the Bible is thus under the spell of a great art as well as occult truth. Put its truth into commonplace words and its spell departs, and even its authority.

This is the source of the Bible's charm—its poetry, not its truth. "By the waters of Babylon we hanged our harps" is sheer verbal music; it is also verbal magic, so much within so little—the nostalgia of earthbound souls. We mortals, adrift in space, are lonely and afraid; hold out to us a promise of immortality, an assurance of divine protection, and you have something irresistible, be it true or false. In the battle of life, how comforting to know that "underneath is the everlasting arms," that with all our "struggle for existence," "the Lord is my Shepherd, I shall not want." Yet that "shepherd," those "arms" are but childhood necessities; maturity wants them not. Maturity wants self-reliance and independence, but these can never result from these "false shores and false securities" the Bible offers us. Therefore to dress them up in bewitching poetry is downright dishonest. Poetry, charming in itself and harmless in the inconsequent, becomes in a book so vital as the Bible but literary harlotry, seducing the mind and diseasing reason. The honest teacher, whose goal is truth, would never stoop to such means to gain acceptance; more likely would he resort to the opposite—dressing his truth in so plain a garb that it has nothing but its truth to commend it, as does science. Here reason, free and unhampered, would have a chance to judge its truth and that alone. The poet Yeats, realizing the danger in his calling, said this: "I must lay aside the pleasant paths I have built up for years and seek the brutality, the ill-breeding, the barbarism of truth." The Hebrew authors were not so honest; they were priests, therefore profession came before truth. So with their translators. They had succumbed to a philosophy that in their day was authority, and

so their object was to create a literary sorceress that would seduce reason and paralyze the mind—and they did it magnificently. In reading our Bible then, let us know its literary as well as its mythological nature. Thus forewarned and hence forearmed, perhaps we can approach it with reason and common sense.

As we see it, the Bible is but a relic of the ancient wisdom-knowledge of the Cosmos, so rewritten as to serve as a basis for a religion and a priesthood. In our Preface we said that these took the place of the ancient Initiates and their metaphysics, as the Planetary Night came on. Thus the Bible is a product of this Night and intended only for it. We are still of this opinion and will interpret it accordingly.

The reader may say that this is but doing as everyone does who has a theory of his own—making all other things conform to it. If so, we will go a step further and say that all theories of life worthy of the name are based on the creative process, and that only to the extent that they conform to it are they true and useful. The creation of this world is, for us, the supreme fact in the universe, and from now on all religions, philosophies, and metaphysics will be weighed in the balance with it, and if found wanting, rejected. Therefore, in presenting the Bible as a book of creation myths, we are but sparing it rejection by enlightened futurity. Unfortunately much of the present Bible is not interpretable mythologically or cosmologically, because those two vandals, time and ignorance, have so changed it that the original meanings are lost; even today blind literalists are constantly at work obscuring them.

That the first chapter of Genesis is based on this creative process is obvious to all; its seven-day creation is identical with our own. The reader will therefore learn but little additionally from it, but just "to keep the record straight" we will interpret it. In this and other chapters we are going to contradict the Bible occasionally. This, to many, will seem the height of human presumption, and such it would be were the Bible "the word of God," but it is only the word of men, and men who did not fully understand their subject, the aforesaid process. It is upon this that the Bible is based, and where it departs from it we will not hesitate to contradict it.

GENESIS OR CREATION

THE PRIESTLY ACCOUNT

Divine Fiat (Genesis: First Chapter)

Heaven and earth, centre and circumference were made in the same instance of time and clouds full of water, and man was created by the Trinity on the 26th of October, 4004 B.C., at 9 o'clock in the morning.

DR. JOHN LIGHTFOOT (1654)

THIS IS PRIESTLY KNOWLEDGE OF CREATION IN THE SEVENTEENTH CENTURY A.D. What then of that in B.C.? It should be understood from the beginning that priests are not revealers of truth but only keepers of tradition; that they are not spiritually illuminated men, else they would have seen the hidden meaning behind the letter and thus dispelled the darkness. We should also realize that both the priestly scribes and their translators belonged to an age wholly ignorant of the creative process. In both cases their purpose was not to explain Creation but to establish a theistic religion based on the supernatural and the fiat. While science, since then, has changed our view of time and method, yet concerning the creative process we have no more light than Dr. Lightfoot. Once this is fully realized, the new interpretation offered here will not seem so presumptuous.

1. In the beginning God created the heaven and the earth.

The first thing to be noted here is the incorrect term for the Creator. The Hebrew original did not use the singular word "God" or its equivalent, but the pluralistic "Elohim" many gods, or aspects. It should also be understood that the Greek word genesis did not mean "something out of nothing" and by "divine fiat"; in its origin it meant generation, birth. Now since all things born and generated come from a seed, the Creator here is *gonos*, not *theos*. This is the testemony of the Old Testament, and likewise the New—"only begotten son," originally *monogene*. This implies genetic generation.

2. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

The "Spirit of God" is a false term due to the Hebrew idea of a personal Deity. God is not a spirit nor has he a spirit; he is spirit in the sense of substance, a morally unqualified principle.

In our Premise we said that the literalism of this account is but kindergarten cosmology. No hint is given of the trillions of years involved in the creation of a world, which includes the sun period. No mention is made of the violence that accompanies it, as in a sun. No word of a "war in heaven" as of John; nothing about a beast, a devil, a Satan-opposer—just peaceful creation by word of mouth.

In all other mythic cosmologies we find the Creator battling with some cosmic monster, out of whose body the world was formed: Sosiosh with Tiamat, Odin with Ymir, the Rig-Veda gods with Purusha, and so on. In other Hebrew myths we read about "dragons of the deep" and Yahweh's warfare with them. Elsewhere, even the Bible speaks of Yahweh's battle with dragons, serpents, behemoth, leviathan, and others, Isaiah, 27:1, for instance. Why then is this aspect absent in Genesis? Aside from the religious motive, its absence is due to the fact that the translators did not know the true meaning of the words they translated, words such as *bārā*, *tehōm*, *tōhū*, *bōhū*, and others. These do convey a hint of warfare and of violence. The original Hebrew reads thus: "In the beginning Elohim [many gods] *bārā* [not created, but cut out] the heavens and the earth. And the earth was *tōhū* and *bōhū*, and darkness was on the surface of the *tehōm*."

Tehōm is the primordial ocean, space, the Absolute. *Tōhū* and *bōhū*, mistranslated "without form and void," connote the monstrous and the violent. As Professor Jeremias, the German orientalist, says: "There can be no doubt that *tōhū* is connected with Ti(h)amat, and *bōhū* with Behemoth." *Bōhū* is the equivalent of the Babylonian Apsu, the male mate of Tiamat. Thus *bōhū* and Behemoth are the Hebrew equivalents of Tiamat, Ymir, Purusha, and so on, all therionistic symbols of the violent elements with which the Creator had to contend. Elsewhere they are called *turbulentos*.

According to its apologists, the Bible is a Hebrew refinement of all pagan theologies and cosmologies, a process that completely obscured all knowledge of Causation and Creation. As Bellamy says: "But we must not forget that the report in Genesis has only come down to us in its sublimated—and therefore, from the mythologists' standpoint, very unoriginal, not to say corrupted—form. Nevertheless, if we listen

carefully to the Hebrew wording of the first verses in *Genesis*, we still find traces of the original meaning, which no priestly editor has been able to extirpate."¹

3. And God said, Let there be light, and there was light.

Here begins that fatal personification that has so deceived the human race. A personal and vocal God said, Let there be light. God said nothing of the kind; the allegorist said he said it, which makes all the difference between superstition and knowledge. Man puts words into the mouth of his own creations and then later believes that these creations spoke.

4. And God saw the light, that it was good: and God divided the light from the darkness.

Here again, God *saw* the light, and thought it good, but how did this priestly scribe know that he did? Did God tell him so trillions of years after? No, the world exists and the author just assumed its various stages were right and proper. That this light is not sunlight is obvious, since the sun, the stars, were not created till the fourth day. On the contrary, this "light" is that first primordial "light shining in darkness," and it was not produced by some deity saying, "Let it be." The one creative energy separated into two, positive and negative, and their interaction produced something luminous compared to the darkness of the Absolute. And this luminous something is Lucifer, "Son of the morning," i.e., morning of Creation, and in the power sense, none other than the Creator himself. It is the Hebrew concealment of this fact that has hidden from us the true nature of Causation; the result has been twenty-five centuries of mental darkness. That darkness must now be dispelled. The time has come for an "agonizing re-appraisal" of the entire scriptures, and *Genesis* is the place to start. Therefore we, too, say, Let there be light, but this time, the light of understanding.

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Please note the capitals here. As the earth has not yet been formed nor the sun created, they are not our day and night; they are, on the contrary, the Creator's Day and Night, those immeasurable periods in the planetary process. In this account the Days are from the evening to the morning; that is, from the darkness of the Absolute (non-being) to the light of Being. The first Day is the same as the first cycle

¹ From *Moons, Myths and Man*.

and plane in our diagram, a matter, perhaps, of trillions of years. From this we can see how long a time is covered—in more ways than one—by these four words, "Let there be light," and also how little they explain.

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

The word *firmament* in Hebrew is *rakia* and means only a wide expanse, here the "ring-pass-not" of the planetary entity.

7. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

This division of the waters above and below is but the division of the planetary elements from the Absolute, Being from nonbeing.

8. And God called the firmament Heaven. And the evening and the morning were the second day.

Since this firmament is Heaven and the firmament is the earth entity, then Heaven and earth are one. We, too, said that Heaven consists of the earth's meta-physical planes, seven, theoretically. These are "the seven heavens" of other religions. In common parlance, the "heavens" means space.

9. And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear; and it was so.

By assuming that this "dry land" is our present physical earth we have missed the whole meaning of this Chapter, namely, that it deals only with the prephysical world. The division here is not that between land and water but between the "spiritual" and the material, Trinity and Quaternary, and this took place between the third and fourth involutory planes. The priestly error lies in leaving the "spiritual" behind to be worshiped and adored, whereas the material four are the concretion of the "spiritual" three. This, you see, is a priestly account; the Jhwhist knew better, as we shall see.

10. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

The "earth" here is the earth-entity, at the fourth plane and still invisible. So with the "seas." Throughout both the Old and the New Testament the three planes between the "spiritual" and the physical are called "seas," "waters," and the like.

11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

This priestly scribe saw clearly that everything in the world comes from a seed within itself, but he could not, or would not, see that this is so of the world itself. Had he said that it is a cosmic plant "whose seed is in itself," what a difference it would have made! The supernatural would not have blinded us to the natural; "divinity" would not have diverted us from Reality.

12. And the earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself.

Grass, trees, fruit, and all this before the sun was created, or ever it had rained on the earth, according to Chapter 2:5. This is real occultism, and not one of our ecclesiastics knows what it means. With our theory, however, its meaning is obvious. On this third day and plane, grass, trees, fruit, and so on, are purely ideative, defined, in our outline, as planetary genetic ideation. On the meta-physical planes below, these become archetypes.* This is substantiated by verses 4 and 5 of chapter two: ". . . the Lord God made the earth and the heavens, and every plant of the field *before it was in the earth*, and every herb of the field *before it grew*." This accords with Hindu cosmology. In this, all organic form-types were first created in mental, astral, and etheric matter, these serving later as models for the physical. This does not mean that every form that has appeared in Evolution was there in archetype, thus proving a permanent entity in each, as some would like to believe; on the contrary, the specie and kingdom prototypes were there and the first antitypes were endowed with the capacity for incalculable proliferation, hence the myriads today. Be this as it may, to understand the myths and scriptures we must cease to think of the earth as of now and think in terms of a cosmic entity, invisible but evolving and creating for trillions of years before it became a visible, concrete object.

13. And the evening and the morning were the third day.

We said the plane of ideation (not archetype) was number two; Genesis says number three. Both are right, since all things grow. Number two represents the beginning of ideation, number three, the end.

* See Diagram, p. 20.

Here, you will remember, Uranus, the last god in the Greek trinity, was dispatched, and rightly so since he represented the end of ideation. Creation went on, however, under Cronus. In the priestly account, no such change is recognized; the same God remains throughout, external and omnipotent. Now since there is only one Creator, the method is defensible, but it hides from us the all important fact that the creation of worlds is a natural process, incalculable in time and cyclic in nature.

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years.

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth.

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19. And the evening and the morning were the fourth day.

And now that the earth is ready for business, it needs lights, and so, presto! they're made. This is "divine fiat," also geocentric cosmology, yet in one sense it is truer than modern science. For decades it told us the earth was thrown off from the sun; now it is back with Dr. Lightfoot—instantaneous creation, not only of the world but the universe. The scriptures say the earth was made first, and this is correct. Elsewhere we said the earth is older far than the sun, and that suns are the youngest visible bodies in the cosmos. At the time in the earth's history referred to here, our sun was not a sun nor was our moon a moon. The former did not even exist, as such, and the moon was a planet. The contemporary suns of that time had existed for trillions of years and are now planets also. The Bible, however, does not stop to explain; it merely states occult truths in cryptic fashion and leaves us to understand, when and if we can. The tragedy is that it has never been understood in the Piscean Age.

20. And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of the heaven.

The "waters" here are still prephysical substances, and the "firmament of heaven," the involutory planes.

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

If whales evolved from land animals, science would say this reveals a woeful lack of knowledge of Evolution, but this is not Evolution; it is Involution and the "whales" are archetypal whales.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day [of Involution].

Were every creature in Evolution a permanent monad, there would have been no need of multiplying at the start.

24. And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so.

25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind [including disease germs]: and God saw that it was good. ("Before it was in the earth and before it grew" (Ch. 2).)

26. And God said, Let us make man [should be Man] in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Here a singular Creator suddenly becomes plural—the Elohim. The word comes from *Alheim* and means a council, a council of the gods, the creative aspects of the one power. It was here at this same point in the Greek myth that the Titans began creating Man. The Elohim were, inferentially, twelve in number, since there were twelve Titans and twelve powers of the zodiac. (It might be of interest to some to know that the numerical value of the word *Alheim* is 3.1415, the relation of a diameter to the circumference of a circle, here the zodiac.) If this be physical man, the Bible is saying that he was here from the very beginning of Evolution, which is contrary to both science and occult cosmology. In the evolutionary process, the kingdom-forms came forth in a sequence inverse to that of the involutory; i.e., the plant was last in Involution and first in Evolution, man was first in Involution and last in Evolution. ("And the first shall be last and the last shall be first.") The priestly scribe did not know this and so has man

created last. The meaning here, however, is dual: this generic Man is the creative power when it gets down on the lower planes. The dominion given to him here is over the planetary entity. This is now Adam, and save for the priestly prerequisite, the God of the Bible could be dispensed with from here on. Biologically, Adam is the creative genetic principle in matter, and I wonder how many realize that the biologic genetic is the only creatively active function of God in Evolution; all other activities in nature are but energy in action (elsewhere we called them "planetary functionalism").

In our cosmology, we did not make Man and God identical, and we did not out of respect for man, the subsequent moral epigene. We did not want to make this moral being responsible for the cruelties of a nonmoral Creator.

27. So God created [Man] in his own image, in the image of God created he him; male and female created he them.

Not physical man and woman, but their involutory archetypes after the ideation thereof. On the sixth plane, this involutory image was in etheric matter, which gave rise to the false doctrine that evolutionary man was first an etheric being. He was so only in Involution.

The words "male" and "female" in Hebrew were *sacr* and *n'cabvah*, not male and female, but *phallus* and *yon*, indicative of the genetic principle. Throughout the Bible, the male represents creative ideation, which was first; the female represents substance, created later. If this be not the meaning here, then the first chapter flatly contradicts the second, which says that man was created first and woman thereafter.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Well, it's nice that God has someone now to talk to; hitherto he's been talking to himself. The word "replenish" here implies restoration of something previously taken away. That something was the fifth-plane creations in astral matter, which must now be recreated in sixth-plane etheric matter. Thus the Bible is not speaking of human beings or even evolutionary life, but of involutory archetypes, yet upon these literal words the Catholic Church urges its people to multiply regardless of means. God did not say these words; an ancient Jewish priest said them—and he wasn't even talking about humanity.

Yet his literal-minded successor uses them to make irresponsible parenthood a virtue, and irrational proliferation a sacred duty. It isn't enough to have one or two; you must have eight, ten, or a dozen—not for society's sake but for the Church's sake. The right to propagate at will is, I suppose, the fifth freedom, but like all other freedoms when exercised by ignorance it is inimical to social welfare. We have restraints against all others but not against the fifth; instead, it is politically encouraged and religiously sanctified. To the intelligent, however, an ignorant and prolific female mass-producing humanity is one of the most shocking things in human life. Every child is a potential with which all human society may have to deal, yet here is a socially irresponsible creature turning out multiple problems in blissful ignorance of everything save the biologic function. Such procreation reduces man to the level of the beast. Instead of a sacred duty, it is one of the greatest crimes; instead of a "blessed event," a monstrous impertinence. If the race would solve its social problems, it must begin with these irresponsible problem-breeders. They must be made to realize that there is no divine authority for ignorant propagation; it is but nature's prolific fecundity, over which man should also "have dominion." The Church's attitude here well illustrates the consequence of our ignorance of Causation and the facts of Reality, for, as stated elsewhere, there is no soul involved in conception; there isn't even life, only the Life Principle.

29. And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And it was so because trillions of years thereafter man made it so. But he did not make it according to this command. God gave the plant kingdom to man and the animal "for meat," but he did not give the animal kingdom to man "for meat." Meat eating is of savage nature and unevolved man, yet these "chosen people" ate meat and also sacrificed animals to their God, no mention of which is given here. Were this rite as important as it subsequently became, one would think it would be authorized here. Later, we will see that this rite is as mythological as all the rest.

31. And God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day.

This sixth day is the last in which God looked upon his work and called it good. This is because the work of the seventh is the creation of matter, the source of evil.

We include here the first three verses of the second chapter, because they belong to the priestly account. Such was the Editor's idea of sequence.

1. Thus the heavens and the earth were finished and all the host of them [archetypally].

2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

We have already explained this "rest" that the Creator took. The motion in an atom, great as it is, is but "slow motion" compared to that of the preatomic planes. Eventually, this high rate was *arrested* in dense matter, number 7. This does not mean, however, that the Creator did nothing on this day; he but "ended his work" on this day, and the end of his work was the creation of the whole physical world. The morning of this day is the early sun-period, and all between this and the beginning of Evolution, condensation, incrustation, and the rest was done on this day. Here, as in the polar opposite, the Absolute, the Life Principle was "inactive and asleep." Devolution is strictly an energy function; elsewhere the Bible tells us this began at the three-and-one-half point.

The word for week in Hebrew is *seven*; this, however, is a cosmic week of seven planetary days. This seven-day creation is by no means original with the Hebrews; every ancient cosmology was based on it. In Greek mythology the gods created the world in a week of seven days, and in the Hindu Purānas, Brahma does likewise. The names of these seven days are found in Hindu manuscripts as early as 5000 B.C.

Nor was it the Hebrews who made the seventh day a sacred day. Before this Priestly account was written (fifth century), Hesiod (eighth century) said, "The seventh is the sacred day." And later Plato wrote thus: "The gods, pitying the laborious nature of men ordained for them as a rest from their labors, the succession of religious festivals." The first of these was every seventh day, while the seventh day of every month was dedicated to Apollo, the sun, hence our Sunday. Not even the word "Sabbath" comes from the Hebrews. It came from the Babylonian *Sabattu*, day of rest, observed by them long before the Hebrews. "The problem as to why the Hebrews chose the Babylonian *Sabattu* as a name for these days of rest is a mystery. The idea of a

regular seventh day of rest arose in *Babylon*—of that, there can be no doubt." Thus Professor Langdon. There is no mystery about it; the Hebrews got all their ideas from older races. There is practically nothing in the Bible that cannot be found in the literature of other races. Convinced of its originality and revelatory nature we just don't look elsewhere.

3. And God blessed the seventh day, and sanctified it; because in it he had rested from all his work which God created and made.

God did not call this day's work merely good; he did still better. He blessed and sanctified it, not because in it he had a good rest, but because on that day he achieved the goal and consummation of all his previous labors, namely, the material earth. Those despisers of matter should make a note of this. Trillions of years of involutory labor are not for nothing; this was the goal and purpose; what preceded was but the means. Neither are millions of years of evolutionary labor for nothing, hence the significance of our physical body, the human correlate of the physical earth.

Now we have interpreted this chapter in terms of our own theory, but not in terms of it alone; these are the terms of every ancient cosmology of which we have knowledge. They tell only the story of the world's creation down to dense matter, and include Man only as the symbol of the Life Principle. Evolution and all that it implies of moral man is another story. This Priestly account conforms to the pattern, and no doubt there was originally a Jhwist chapter covering the same ground, but it is now lost. This is a great misfortune, because it might have given us a viewpoint quite different.

According to this Priestly account, an omnipotent God just created man along with the plants and animals. In the *other Creation stories of the Bible* man is the central figure and God but the guide and mentor. But this sort of cosmology served no ecclesiastical purpose and so the priests wrote their own account.

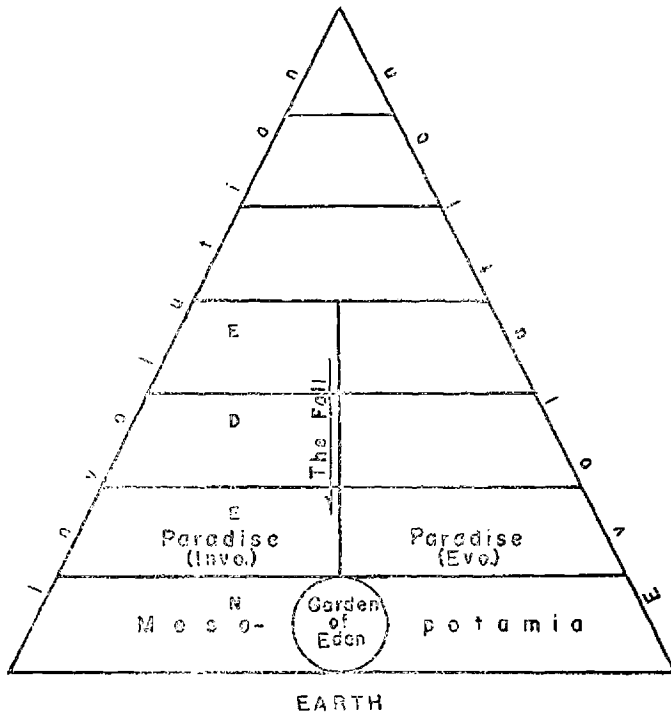
There is no mention of Adam in this Priestly account, only "man," a generic term. This "man" should be written with a capital M, because it is identical with the Life Principle. Since there are not two Life Principles, these two are one, and whatever the one did the other did. Therefore it was the Life Principle that "fell," namely, into matter. The failure to recognize this fact is the great error in Hebrew thought. By their separation of the two, they burdened *man* with the acts of God, leaving the latter still in his heaven, blameless and holy;

yes, wholly unable to help man here below. This, we assert, is neither truth nor justice. It was God who made the world and is therefore the responsible party. The "fall" was not moral but cosmological, and in no sense different from the fall of the Titans into Tartarus. It is also the "fall of the angels," not from spiritual virtue but from spirit itself.

The proof of this lies in the fact that this "fall" did not take place in the Garden of Eden—that was a *rise*. We think of these two, Eden and the Garden of Eden as one, but the Bible says the Garden was planted "eastward in Eden." Eden then is something much bigger than the Garden; it is, in fact, the three meta-physical planes between spirit and matter, the home of the gods of mythology. Eastward in this was planted a Garden. Now, in cosmology, what other Garden is there save a life-bearing planet, in this case, the earth? The Garden of Eden is the earth itself, planted forward in the creative process. "Garden," however, is a sorry name for a primeval world. Now, billions of years later, it is something of a garden but Adam is still raising Cain in it. As with *Sabbath*, the Hebrew word *Eden* comes from an old Babylonian name for Mesopotamia, *Gan-Eden*, the garden of the middle East. The Norse, Midgard, has a similar meaning. The word *Mesopotamia* also means "middle land," and we assume that its use here is geographical. Throughout mythology, which includes scripture, the "middle land" is that middle ground between Involution and Evolution, namely, the earth. How absurd then to think the Garden of Eden was somewhere in *our* Mesopotamia.

Fair Eden is one with all the happy lands, always in the West, and for a good reason—the Hesperides, Elysian Fields, Fortunate Isles, Isles of the Blest, and brave Valhalla, whose passing is *Götterdämmerung*, which, in turn, is one with the loss of Paradise. We need not mourn for it, however, for it was a paradise "well lost," namely, involutory Being. Eastward in this was the Garden. Now all members of secret orders know what "east," "eastward," and so on mean—forward, toward the light, spiritual attainment, and the like. This is all right in Evolution, for Evolution is toward the light, and the rest, but in Involution it means the exact opposite—toward darkness, matter, earth. Thus the West to us, the place where the planetary sun went down. This was the Paradise Edenic Man lost and Paradise regained is but its evolutionary opposite—freedom from bondage in matter. This is why we place it in Evolution also,* and why another Creator, soon to be released from matter, said, "This day thou shalt be with me in Paradise."

* See Diagram, p. 432.



THIS DIAGRAM SHOWS THE LOCATION OF EDEN,
THE GARDEN AND THE "FALL."

THE JHWHISTIC ACCOUNT

Genesis: Second Chapter

4. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

Obviously this is not a reference to the Priestly account of Creation, since the Jhwhist wrote hundreds of years before the priests. It is either a conjunctive sentence written by the Editor or the Jhwhist's reference to his own account. Here, God becomes the Lord God, a term not used by the priests in the first chapter.

5. And every plant of the field *before it was in the earth*, and every herb of the field *before it grew*: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

This is the true meaning of the first account of Creation—archetypal and prephysical. The Jhwhist no doubt presented it as such in his account, but the priests obscured it in theirs. As yet, "There was not a man to till the ground." Would the Jhwhist have written this if he had also written the first account? Hardly, since in that one man was already created. As he knew nothing about the first chapter, he was writing in accordance with his own sequence. In this there was no physical man as yet, nor even a physical earth. Reference to this begins in the eighth verse, therefore the sixth and seventh verses are out of place. These contain their own proof of this:

6. But there went up a mist from the earth, and watered the whole face of the ground.

The Garden is the earth, and it has not yet been created.

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and he became a living soul.

If this be not involuntarily Man, then this verse is but some more editorial tampering. Physical man was not made before the physical earth (verse 8). "Nostrils" here is purely figurative, and so is "breath." The "living soul" is not the human psyche, but merely life. The Hebrew word here was *nephish*, and under the Mosaic code, where restitution was demanded for a killed or stolen ox or sheep, the law was "*nephish* for *nephish*," a life for a life, not a soul for a soul. No good Christian would admit a sheep or an ox has a soul.

This account of man created from the dust is also copied from the Babylonian epic, the Gilgamesh. There, the creation of man is also from the dust of the earth. In still another myth, a woman, Aruru, creates him in like manner.

*Aruru washed her hands;
Clay she pinched off and spat upon it;
Eabani, a hero she created,
An exalted offspring with the might of Ninib.*

8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Oh, no, the Lord God did not put *man* into a garden; he put him into a hell in space, a violent, primeval world over which he has been trying ever since to gain dominion. If this Garden is not the earth but only that part called Mesopotamia, consider the absurdity of it. Can you imagine God planting a garden save as nature does it? And if this

God is the Creator of the entire universe, we wonder how the rest of it got along while he was messing around in Mesopotamia. Here we see the logic of our theory: that each planet is its own creator and needs no attention from the creators of the others.

9. And out of the ground [earth] made the Lord God [law god] to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Since there is no physical "tree of life" nor yet one of "good and evil," this must be symbolic. Why then can't we see that the whole story is symbolic? The "tree of life" is life itself, or rather the Life Principle, growing in the midst, i.e., within the planetary garden, earth. Calling it a tree is by no means peculiar to the Hebrews; every race had its "tree of life." With the Greeks it was Gogard; with the Norse it was Yggdrasil, the ash, at the foot of which was Nidhogg, the serpent. According to Hesiod, Zeus created three races of men, the last out of ash trees. The Hindus pictured Creation as a tree, Ashvatta, with its roots in the Absolute and its branches (7 planes) hanging downward. From this word, Ashvatta, we see where the others got their *ash* tree, considered sacred. Among the Tibetans, the "tree of life" was Zampun, and among the Persians, Hōma. The Druids honored the oak tree as a symbol of "the mundane tree of life."

The Chinese even had their "tree of knowledge," Sung-Ming-Shu. As moral good and evil are purely human and wholly epigenetic, this cannot be the good and evil of this second tree. On the contrary, it is that immemorial good and evil of myth and scripture—spirituality and materiality. It was of the latter that spiritual Man was warned not to partake, and yet how purely figurative that warning is, since material existence and all it implies was the goal and purpose of Creation. How then could it be sin and disobedience? Involution was, that Evolution might be. The "tree of life" and the "tree of knowledge" are the scriptural equivalents of our genetic and epigenetic.

10. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

This is "the river of life," the creative energy. First, it flowed out of the Trinity to become the four "waters" of the Quaternary. This was Eden, from which it flowed into the Garden, earth, from whence it divided again into four parts, the four material elements of the planetary aura, that is, counting the physical. These, as we said, are the

energy substantives of the four kingdoms. And this is their meaning here as their names imply.

11. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold [*bedolach* and *shoham* stone].

Pison means a multitude—atoms or mineral monads. We called the earth a cosmic lithos, or stone. This and the *shoham* stone are one.

12. And the gold of that place is good; there is bdellium and the onyx stone.

Seems a bit early to be talking about gold in the economic sense, so this too is but a symbol of the mineral kingdom.

13. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

Gihon means "to break forth"—the life force breaking forth from the earth, the etheric and plant kingdom. That this river flowed out of Mesopotamia (Asia) into Ethiopia (Africa) is not a mistake of ancient ignorance but an intentional hint to modern ignorance about symbolic literature. This is not the African Ethiopia but the Greek *Æthiopia*, a mythic land of darkness and mystery. The word "Ethiopia" here is but a blind for the etheric or second plane.

14. And the name of the third river is Hiddekel: that is it which goeth towards the east of Assyria. And the fourth river is Euphrates.

Hiddekel means "rapid motion," the animal kingdom with its freedom and mobility. Euphrates means "fruitful," and represents the fruit or purpose of the others, the human kingdom. Later on in the Bible the land of Assyria is also used symbolically. These four rivers of the Bible are identical with the first four "lands" of the *Book of Dzyan*, as interpreted in *The Secret Doctrine*. The Bible is quite right in making them four, for that is all there are today. And so say all the ancients.

In the Brahmanical account, four primeval rivers pour forth from the golden Mount of Meru (earth), the City of Brahma. So likewise the Sineru of the Buddhists had its four sacred streams which proceeded from Tawrutisa, the abode of Sikia, the God of Life. The Tien-Chan, or celestial mountain of the Chinese and Tartars, was watered by four perennial fountains of Tychin, or immortality. Asgard, the Eden of the Scandinavians, was watered by four rivers of milk. And so we see there is nothing original here. If Jews and Christians

would but read others' mythology as well as their own they would realize that all this is cosmological symbolism, not geography and history. Even Josephus's words imply some recognition of its symbolic nature: "Now the garden was watered by one river, which ran round about the whole earth, and was parted into four parts." A literal river would not run "round about" the oceans.

15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

There is no mention of Adam yet, only "the man." So let us not be deceived by words; evolutionary life has not even started yet. Only by realizing this can we understand the following verses:

16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

17. But of the tree of knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die [spiritually].

As stated, this tree of knowledge is evolutionary life, in other words, experience in matter. To taste of this meant spiritual death in the involuntory sense—the great crime of mythology, perverted by religion. And yet how absurd is this command in any moral or literal sense, because tasting this fruit was the whole purpose of Creation. It is, in fact, a command against the Creator's own will.

18. And the Lord God said, It is not good that man should be alone; I will make him a help meet for him.

Ladies, you're only an afterthought, a help meet for Mr. Big, still later, a "spare rib." This is what the literal word makes you; you must now learn what the occult word makes you. But first, this verse is out of place, or else the Lord God is unpardonably poor in literary sequence. It should follow the twentieth verse.

19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatever Adam called every living creature, that was the name thereof.

Here for the first time, and very abruptly, we meet Adam. Were this the Jhwhist's untouched original, the hero would not be introduced in this unceremonious fashion; it isn't good literary form.

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him. (Here, read verse 18.)

As a human being, Adam, naming the countless creatures including the fishes, the insects, and even the bacteria is naïve, to say the least. This is but that identity of things as the life force made them. And this is what Adam is. What then was his "sin"? This is a most important question, since upon its misinterpretation Christianity is based. Now, were we to learn that Adam committed no sin, there would be no need of the salvation of Christ. And this is the vital fact we must now learn. We are dealing here with elementals, not humanity. In the most esoteric sense, Adam is the genetic consciousness, but once in matter we speak of it as matter. The word "Adam" is simply Hebrew for "red clay," and as such is the earth. Here Adam and atom are one and the same. *Adamah*, the source of the word, means "that from which vegetation springs"; and what is that but atomic matter? Rabbi Jehuda said that when Adam stretched out his body he covered the whole earth. And why not, since he *is* the earth?

The name Adam Adami is found in Chaldean scriptures much older than those of the Hebrews; it was also known to the Babylonians. Among their clay tablets George Smith found an account of Creation identical with that of the Bible, and in this the first man is Adamu. And in a Hindu book two thousand years older than the Bible, namely, the *Prophecies*, by Ramutsariar, the Hebrew story is given almost word for word, and there the first man is called Adama and the first woman Heva. It is obvious then that Adam is not a personal name but a generic word for the Life Principle. Indeed, in the *Kabbalah*, Adam (Adam Kadmon) is the "only begotten," or first emanation of the Creator. Whose "sin" then was the "fall," and who responsible for it? What Adam did was wholly impersonal, nonmoral and nonhuman, and yet it is upon this "sin" that our whole salvation madness rests. "What fools we mortals be!" Even those who see this story as symbolical, and hence nonfactual, cannot draw the logical deduction from it.

In our Preface we said that Western man was not capable of metaphysical thought or perception; this, we think, should prove it. It proves also that metaphysics is an ultraviolet light beyond the ken of ecclesiastics.

21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh thereof:

This "deep sleep" is that period of complete inactivity the Life Principle suffered when wholly involved in matter—four planes and trillions of years removed from humanity. Thus Adam's "sleep" is identical with God's "rest." Later we will find this "sleep" referred to again and again in other creation myths of the Bible. But perhaps you did not know there were others in the Bible. If so, you have only to read on to learn that the Bible is nothing but creation myths. What is more, they aren't even original. Indeed there is nothing original in the Bible except the perversion of older races' cosmologies. And this applies to Adam's "sleep" and likewise the creation of woman. According to the Egyptians, God caused a cloud to pass over the first men, "and while they slept he gave them wives." And the Tahitans tell us that Taaroa, the Creator, "put men to sleep for long ages," during which he pulled a bone, Ivi (Eve), from one of them and it became a woman.

The Creator pulled a bone, but our translators "pulled a boner," for we have here, perhaps, the most tragi-comic mistake a translator ever made:

22. And the rib which the Lord God had taken from man, made he a woman, and brought her unto man.

Elsewhere we said that a translator should understand the subject as well as the words he is translating. This is a good example of what happens when he does not. The subject here is the planetary Adam, but believing it was our first human parent, the translator made woman a "spare rib," or human "pork chop," and her creation a clinical operation. Can this be the source of her pride in them?

23. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

In all biologic, evolutionary life man is taken out of woman. How is it then that the first woman was taken out of man? Because the Bible is not speaking of biologic, evolutionary man but of Involutionary Man, the Life Principle. This was first and it subsequently generated matter, personified by woman. But how did the "rib" get into it? The word from which rib was translated is *tzala* and means side as well as rib. With this, and the subject, understood, the meaning becomes clear. The rib is one side of the, as yet androgenous, Life Principle. As this is both male and female, or positive and negative, taking a side of it away is separating the two, here only the negative and positive, for not even a male and female amoeba existed for billions

of years thereafter. Woman is mythology's symbol of matter; man, of ideation. Thus Mother Eve is the material earth and Adam the genetic consciousness within it. In the seventh plane and cycle the two became physically united. But what did our translators know of this, or the involutory reverse of Evolution? We have said repeatedly that knowledge of Causation and the creative process is the key to the riddle of life, the universe, and this well illustrates it. Had our translators possessed the slightest knowledge of these, this story alone would have shown them that the Bible is not dealing with biologic man. They should have read other races' Creation myths. The Chaldeans portrayed the Trinity as a triangle closed on two sides, the right and the base; the left side was open from which stepped Sefhira, the female principle. The Hindus picture the Creator with one side male and the other female. Respectful Christians pronounce this blasphemous, little suspecting their effeminate Christ implies the same thing.

And so, how greatly a little knowledge changes things! Woman is not, after all, a "pork chop," or even a "spare rib"; she is half of life itself—the negative half—but even this must be understood, for it does not imply inferiority but equality. In dynamics, the negative equals the positive, and is just as important as the other. What good is a positive proton without its negative electron? So with Mr. Big. "What signifies the life of man, if it wasn't for the ladies-o?" You see the Bible was written by men, and men were masters then; so also in the days of the translators—the heyday of social chivalry and sociological inequality. Such are the errors of ignorance, and having made one like the rib, how can we trust our translators elsewhere? How can we occultly translate their translations?

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

This is imposing upon chemical affinity the moral standards of humanity.

25. And they were both naked, the man and his wife, and were not ashamed.

And why should they be? What have naked atoms to be ashamed of? Collectively, they are the "naked earth," and this, too, runs throughout all Creation myths.

THE SERPENT

*In religion what damned error but some sober brow
will bless it, and approve it with a text.*

SHAKESPEARE

AS A MOLDER OF RELIGIOUS THOUGHT, THE THIRD CHAPTER OF GENESIS has been, perhaps, the greatest influence of any in the Old Testament. From it we get the idea of "original sin," "the fall of man," and hence "salvation" also. Because of this, a few preliminary words about its subject are necessary.

In this chapter a new character is introduced—Satan, the perfect alibi of all religions. Here, however, this mighty fellow is only a talking snake. Later, we will meet a talking ass—Balaam's. In this case, the author, knowing our weakness, tells us in five different places that this is a parable. Then why not the snake story also? Most people today accept it as such, yet even these do not see in it the all-important point, namely, that it has nothing whatever to do with us. This is a Creation myth, and whatever happens in it happens to the Creator, not man.

Throughout the ancient world the serpent was the symbol of the Creative Principle, and an excellent symbol it is, for the male germ of both man and animal is a microscopic serpent, "armed forward with a piercer and propelled by the violent lashing of a formidable length of tail," according to Julian Huxley. This is the Creative Principle in biologic forms. In this myth it has not reached that stage yet; it is still within the earth. Here it is "that old serpent, which is the Devil, and Satan" of Revelation. And so the serpent, the devil, Satan, and the Creator are all one. According to the *Kabbalah* the true name of Satan is Yahveh reversed, the *deus inversus* of the Romans. This is the vital truth a cunning priesthood has hidden from us for over two thousand years. Let us get back beyond it.

In ancient Egypt, the symbol of the Creator was a snake, Kneph, encircling a water vase; the snake was breathing on the water (space), and its breath, impregnating the water, produced matter and life. This applies to both Involution and Evolution. In the Mayan Naac cosmology we find a seven-headed serpent called Naga, guarding its

eggs beneath the ground—the germinal Life Principle. This is “the worm that never dies.” In the Orient we find this same symbol, a seven-headed serpent called Nārāyana, the seven heads representing the seven planes and elements. The Hebrew idea of God moving on the waters came from this story of Nārāyana, called by the Hindus “The Mover on the Waters.” The name of these waters was Amriti, a name we’ll meet later. In the Buddhist version the serpent was called Naga, a name identical with that of the Mayan’s in America. This itself is a hint of the once universal knowledge. According to the myth, as Buddha (genetic consciousness) sat under the Bodhi tree (another tree of life), he attained enlightenment (tree of knowledge) and Naga, perceiving that a new Savior had been born, arose from Amriti, “the waters,” and surrounding him with seven coils (auras) covered and protected him with its seven heads. And for seven days and seven nights (evolution) he sat thus protected by the royal snake. The legend ends thus: “These fearful serpents by the influence of Buddha’s law (enlightenment) become the blessers of mankind.” These seven serpents are none other than the “seven candlesticks,” the “seven angels,” the “seven spirits before the throne,” and the like, all symbols of the seven energies. When, in Evolution, these are qualified by epigenetic consciousness, they become “blessers of mankind.”

As the creative process is both downward and upward, the Greeks had a symbol of both. This is the Caduceus of Hermes, the messenger, (active agent) of the gods. The serpent on the left hand is Involution; that on the right is Evolution. As the creative force returns to its source, the Hindus gave it another twist, a serpent swallowing its tail. And the zodiac, beginning with Aquarius and returning to Aquarius, embodies the same idea.

Thus the whole creative process is symbolized by the serpent, or Satan, rather than divine Deity as the Church portrays. Satan, or a satanic power, whichever you choose, is the Creator of this world; this alone explains its satanic nature and without which it cannot be explained. Such was the teaching of a rival sect in the Dark Ages, but the Church put an end to that. It did not succeed, however, in extinguishing the idea. There is, even today (in Mosul), a people whom the Christians would call “devil worshippers.” These are the Kizelbash—the word means “red head.” If you ask them why they worship an evil god rather than a good one, they will tell you the old, old story. There were in the beginning two gods, a good one and a bad one. They went to war over the newly created world and the bad god won. He is now the devil and the Lord of this world—the Hebrews said “prince.” The good god is now so far away it is useless to pray to him.

Therefore why not pray to the one close at hand, the devil? The great mistake these people make is believing there ever was a good god in the moral sense. This is our mistake and so we endow our god with divinity. And yet how many of us know that even this word comes from the same root as does "devil"? It is derived from the Sanskrit *deva*, and through the Persian *daiva* we get "devil," and the Greek "demon." Thus the first divinity ascribed to God was not moral but creative only.

As stated, the Bible calls this Satan "the Prince of this world"; it should be King, rather, for King he is until man takes over. As Evolution proceeds, man raises up this fallen King and, at its close, sets him free. His labors now ended, he returns to his former kingdom and "The Sorrows of Satan" are over. His "sorrows" today are due to the fact that man, by clinging to matter, denies him his rightful throne. This is another "blessing" of the Christian faith; it is Christ who is going to lift us up—the devil can go to hell. We must now learn that we rise only as we raise the devil. This may sound like what we are doing, but we mean a cosmic process, not an idiom.

As the creative force rises and its energies are used benignly, the serpent becomes also the symbol of wisdom: "Be ye wise as serpents," said the Christ. It was in the knowledge of this that the ancient Midianites called themselves "sons of the snake." The Egyptians also declared, "I am a serpent, I am a snake." This is also the meaning of the Druids' affirmation, "I am a serpent," meaning "I am a student and exemplar of the wisdom-knowledge."

"Come Back to Erin"

Someone much deeper in this wisdom-knowledge than the Catholic Church suspects has left us a legend based on this. It tells us that Saint Patrick drove the snakes out of Ireland, and "be jabers" he did. It was he who brought Christianity to Ireland, and by so doing drove out the snakes or serpents of wisdom, the ancient Druids and their wisdom-knowledge. Saint Patrick was thorough, to say the least, for wisdom-knowledge has never returned; on the contrary, Catholicism reigns supreme. This is the curse of Ireland, but sunk in the depths of our Christian ignorance, its people cannot see it. It is tragic indeed that a people so potentially fine should be literally damned by their religion. If, as has been said, they are not mature emotionally and politically, the reason is obvious—two thousand years of religious error plus seven hundred of racial hatred. If the Irish would overcome this, they must *bring back to Erin* the ancient wisdom. With this, they would realize

that the thing that's bedivilin' them now is not the Satan of religion but the religion of Satan—spiritual ignorance.

The preachers, we think, have maligned Satan long enough. They too need a little wisdom-knowledge that they may understand the book they preach from. According to it, Satan is one of the "Sons of God," "bright star of the morning," Lucifer, and so on. And as Vergil tells us, "Lucifer antevolent" leads on ahead. He is the actor, the doer, the *primum mobile*. In the beginning, he was the one that aroused the genetic consciousness asleep in the Absolute, and now must again arouse it from sleep in the earth, hence the "temptation." All this the Jhwhist saw clearly and stated plainly for those who can read occult literature. It is he who presents us with the diabolical Yahveh, Joshua, and Jacob, all Causation symbols. Perhaps he thought it not in the interest of the common people to openly attribute such cruelty and violence to its rightful source, and so he used personification. He also made a distinction between consciousness, God, and energy, Satan, using one to warn and the other to disobey. He knew quite well the spiritually wise would see through the subterfuge, but what he did not know was that there would come a time when there were no spiritually wise, an age of materialism in which mankind could not distinguish truth from error or mythology from history. But now, having acquired some knowledge of Causation and Creation, let us see what the Jhwhist is trying to tell us.

Genesis: Third Chapter

1. Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

We assume that the word "subtile" here means morally evil, cunning, crafty, but is not the word for this "subtle"? Our dictionary defines the latter word as evil, cunning, and like terms, but it defines "subtile" as "that which is fine drawn, ethereal, rarefied," and "subtilize," to make less gross, or coarse; in other words, to refine. Subtile is from the Latin *subtilis*—*sub*, beneath, and *tela*, web; and from *tela* we get *texo*, to weave, and *textile*, fabric. This is the real meaning of Satan's "subtile" nature; in Evolution he refines the coarse, material earth and weaves it into etheric, astral, and mental matter. He also makes forms less gross than earth. These two words are used interchangeably today, but we should have a distinction here. "Subtile" should convey no evil qualities; the word for that is "subtle."

There is plenty of the latter in the Bible. It tells its story, for instance, as though it were the first and only version, yet the legend existed long before the Hebrews. At Gawra, Assyria, a prehistoric seal was found bearing the figure of a man, a woman, and a serpent. And this city had ceased to exist by 2000 B.C. In the Pelasgian myth of Creation, the goddess Eurynome created a wind by dancing over the waters of Chaos. The more she danced, the greater and stronger grew the wind, until it became the serpent Ophion, who, coiling himself about her, coupled with her. Thus fecundated she took the form of a dove and laid the cosmic egg. From this all things developed. And according to Groves, later becoming angry at Ophion, "she bruised his head, kicked out his teeth and banished him to the dark caves below the earth," of which, more later.

2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

We have interpreted all things in terms of ourselves so long it is difficult for us to realize these are not human beings. Not only are we incapable of abstract thinking, but our inflated egos obscure even the obvious. So it is here: these characters are personifications of planetary principles. As the garden is the earth itself, the midst of the garden is the middle point between its involutory creation and its evolutionary expression. It is at this point that Evolution starts, and "the tree of knowledge" is evolutionary experience. On the involutory side, there was only "the tree of life."* While the Life Principle was on this involutory tree, it was spiritual, in the sense of substance. When in Evolution, it emerged as biologic life; it became subject to all "the ills that flesh is heir to," including pain and death—"and Death and Hell followed after him," as in Revelation. In this Eden story it is still in Involution, and so this death is not physical but metaphysical. This is the death about which God allegorically warned "Adam." He must not become material lest he die spiritually, as essence. But Satan allegorically knew that "Adam" must die this death that he might become biological and morally spiritual. He therefore urged the more susceptible half of Being, matter, to eat, that is, act. And do you see the scientific connection here? Actually we are dealing with nuclear physics, and the susceptible part is, not the scientifically

* Cf. Simon Magus, Chapter XV.

negative electron, but the "unstable" proton, which by disintegrating sets the Life force free.

At this point we have a complete about-face, an evolutionary power taking over the work of the involutory. It is not new in mythology, however, for in the Babylonian account of the same thing the lesser god Zu takes from "the father of the gods" the *umsimi*, or creative power. This is the difference, in personification, between the first two chapters of Genesis and the third. In the first two, God was the only actor; now we have another, Satan, as the urging force, with God the restraining influence—life asleep in matter. This is the Great God Inertia whose motto is *Laissez faire*, let be, let be, and whose command is "Thou shalt not." He is thus a sort of mythological *Dieu fainéant*, or do-nothing God. It is this that Satan, the evolutionary impulse, must from here on urge and push and struggle with throughout all Evolution. Today, its followers, the pious and the reactionary, have gone a bit too far, and so seeing no other way Satan has called in his good friend Mars. In this twentieth century, these two symbionts are but trying to destroy the spiritual inertia of Piscean man.

4. And the serpent said unto the woman, Ye shall not surely die [that is, literally]:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil.

Now which was right, God or Satan? Satan, apparently, since they ate and did not die, but only received the curse of sentient life. Here we see what the good and evil of the Bible really is—creative only, for the gods do not know moral good and evil.

6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

This is not the "fall"; that was involutory. This is the evolutionary impulse urging energy to free itself from matter, hence a "rise." This is wholly energetic, and as the symbol of energy the woman was more susceptible; she partook of the fruit and passed it on to the reluctant Adam, genetic consciousness asleep in matter. And this is the awful "sin" from which we have been trying to save our souls some two thousand years. Again, "What fools we mortals be!"

As with Adam and Eve, it's time we got our eyes open.

7. And the eyes of them both were opened, and they knew that they were naked [earth]; and they sewed fig leaves together, and made themselves aprons.

This is not physical perception but biogenic condition. As soon as the life force freed itself from "dead matter," it clothed itself in organic matter, forms. Prior to this, "the woman clothed with the sun" found herself naked earth, and you will recall that Ishtar and Inanna were also naked at this point.

8. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

"The cool of the day" is the cooling-off period between Involution and Evolution. It is at this point that the genetic principle is hidden most completely in matter.

9. And the Lord God called unto Adam, and said unto him, Where art thou?

Yes, even the Lord God might have difficulty seeing life in a stone, or even a virus.

10. And he said, I heard thy voice in the garden and I was afraid, because I was naked; and I hid myself.

"And Br'er Rabbit said, Whatever you do, don't throw me in the briar patch." This is allegory, and so is Genesis.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whercof I commanded thee that thou shouldest not eat?

What naïveté! As if God didn't know he would eat of it. The fruit of this tree is biologic existence, and this God labored six long eons that this might be. Why then should partaking of it be disobedience?

12. And the man said, The woman [matter] whom thou gavest to be with me [consciousness], she gave me of the tree, and I did eat.

"*Cherchez la femme!*" Not very gallant of the divine man Adam, but pardonable in an atom.

13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

But *la femme* was no better, and so she put the blame on Satan—and the priest passed it on to man. And there it serves a double purpose—a help meet for the priest and an alibi for God. This serpent is God on the lower plane, and yet we read:

14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

“Upon thy belly shalt thou go.” Oh, no. Upon everybody’s belly—“armed forward with a piercer and propelled by the violent lashing of a formidable length of tail.” In the cosmological sense, “belly” represents the under and lowest part of the planetary entity, the seventh or material plane. The serpentine part of it is the genetic principle, in other words, the Creator; and if confirmation is needed for our contention that the genetic never becomes anything else, here it is. Its curse is that it must remain apart, forever denied the food of man, the epigenetic qualities, and even the Heaven that man creates.

All this is allegory, yet in our gullible literalness we have put its stigma upon even the serpent of the fields. It is not, of course, the cause of our dislike for this creature, but it lends support. The real cause is its ugly, venomous nature, but even this was put upon it by its Creator, but biologically, not mythologically. If otherwise, why do we not see its literal falsity? This lowly creature does not eat dust any more than we do—and it does not crawl upon its belly because of our first parents. It crawled and wiggled thus for millions of years before an ancient allegorist perceived its symbolic usefulness.

But if the serpent is the genetic or Creative Principle, who is this cursing God? He is but an allegorical convenience, wholly redundant and unnecessary, except to religion. There is nothing in all the universe save consciousness and energy, and these two deities are but their personifications. Collectively, they are one, the cursing God of the higher planes and the accursed Satan of the lower—and neither of them possess moral qualities. Why then should moral man debase himself before them? There is nothing higher spiritually than morally developed man. As Eliphaz Levi said: “The Angels aspire to become men; for the perfect Man, the Man-God, is above even angels.” Above even gods also, for the gods died that they might become men.

15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel [as in the case of Eurynome].

If this is biologic woman, why the indifferent use of pronouns here? This enmity is purely symbolic and planetary, the woman and the serpent representing matter and the life principle. Such symbolism runs throughout all mythologies, but knowing nothing about Creation we have completely inverted its meaning. We have also missed its subtle truth. We think of woman as the ennobling and uplifting force, and the serpent as our moral opposer. The scriptures are telling us the opposite. It is genetic consciousness that is trying to rise and matter is holding it down—and woman represents matter. And this applies all too aptly to epigenetic consciousness as well. Woman is the enemy of its progress. She opposes every new idea creative man proposes; she fears and resents change lest she lose security; she hates the truth and loves illusion; she does not want to know the truth about Reality; she prefers the escapism of religion. The reason is given in the next verse, propagation and security.

16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And because of these words it has taken woman three thousand years to escape them. If at times we have seemed unduly critical of her, it is from no Freudian complex, but because she is the prime support of what enslaves her—religion. If she would be free, and help man to be free, she must learn to think; she must become enlightened. Thus intelligized and rationalized she would not believe mythology to be "the word of God," or oppose the truth when she heard it.

She has in this story an excellent case, could she but see it. Were her maternal lot the result of this curse, she should rise up in protest; she should charge the Creator with cruelty and injustice, for the command not to eat of the tree was not given to the woman; it was given to Adam before woman was created, as we learn from the Jhwhist. Furthermore, Eve, poor girl, had no mother, no one to tell her about the birds and the bees. And, of course, her father was too busy. But since we know this was not biologic woman, we withdraw the charge and also the sympathy. But not the original responsibility, for woman's biologic lot *is* the Creator's decree, and it is both cruel and unjust. How any woman who has borne the pangs of childbirth can believe in a God of love and mercy is difficult to see. But, then, "It is [also] difficult to free fools from the chains they revere," said Voltaire.

This verse should be seen in its broader context—not a conscious God's decree for man and woman, but an unconscious Creator's decree

for consciousness and energy. In Involution, energy ruled over consciousness, dragged it down and buried it in matter, but in Evolution consciousness again takes command and that command is not confined to the genetic; it should apply to the epigenetic as well, hence human control of all nature, including birth control. In this account the allegorist imposed a human social code upon the planet and the planetary law upon the human, thus confusing them and us. It is interpretation after the fact, indeed, billions of years after, for there is no evolutionary life as yet.

17. And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

And because man still harkens to his wife and spends his life satisfying her material desires, cursed is the whole world for both their sakes. The rest of the verse is just more cosmology mixed up with sociology. What else but pain and sorrow is the lot of sentient being? What else has this to live on save what it procures from the earth? "All flesh is grass," and "all the days of thy life" are the days of life itself.

This curse upon the first man is by no means original here. As with the rest, it was taken from the myths of older races. George Smith, speaking of the Babylonian account, writes thus: "Our fragment refers to the creation of mankind, called Adam as in the Bible; he is made perfect . . . but afterwards he joins with the dragon of the deep, the animal Tiamat the spirit of chaos, and offends against the god who curses him and calls down on his head all the evils and troubles of humanity." In the Greek it was due to disobedience in opening Pandora's box.

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

Thorns and thistles seem to be an afterthought, but perhaps only symbols of the infinite number of ways God has of torturing man. This is the only way he has of sensitizing and civilizing his savage creation. In speaking of this, Plato likened the growth of the soul in man to that of the pearl in the oyster, the cause of both being irritation.

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And how else would physical man live save by working? Certainly this God doesn't feed anyone, save as nature feeds him. If you think otherwise, sit down and wait for his ravens; devote your life meanwhile to something great and worth while. You'll find he'll let you starve, the New Testament to the contrary. This verse has no moral meaning whatever; the toil and sweat, the pain and sorrow are natural conditions of material existence. It's planetary law, not punishment for sin; the ants, the bees, and the beavers are slaves because of it. While Man was in Eden (Involution) he did not have to work for food; he lived on ambrosia, the food of the gods. The word comes from *mbros*, which means mortal; with the privative *a*, it means immortal. This is "the bread that cometh down from heaven" exclusively for gods, but the gods died, as such, and became evolutionary beings requiring physical sustenance. They also became subject to physical death, which leads us to the next point.

Somehow our preachers never take this verse for their text, save at funerals. They dare not because it denies immortality. They could use it, however, if they understood it. This Adam is not a human being; he is the earth, and the earth is mundane dust, and to primordial dust it shall return. More esoterically, Adam is genetic consciousness, and here it is again condemned to that dust called matter.

20. And Adam called his wife's name Eve; because she was the mother of all living.

But Eve has had no children yet; therefore this cannot mean mother of all human beings, nor even all life, as our occultists say. She is not in fact the literal mother of anything biologic. This is a Creation myth and Eve is but the mother-substance of the world—mother, mater, matter. Later we will see that the word *Eve* is but the latter part of the word *Yahveh* (IEVE), the Creative Principle. And still we have nothing new. In the Hindu *Book of Prophecies* the first woman is called Heva, and according to the Tahitians she is Ivi. The Babylonian name is also similar. Thus, like Adam, Eve is not a personal name but a planetary symbol.

21. Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them.

Together Adam and Eve are the naked earth, which must be covered with an aura as well as vegetation. And here we will quote from a book many thousands of years older than the Bible, the *Book of Dzyan*, stanza 1. "Cease thy complaints. Thy seven skins are yet on thee. Thou art not ready." This is the involutory entity clothed

in its meta-physical elements. "After great throes she cast off her old three [mental, astral, and etheric] and put on her seven skins [evolutionary] and stood in her first one [physical matter]." These are Adam and Eve's "coats of skin," seven theoretically. Later, we will come to a misunderstanding about them quite as absurd as that of the "rib."

22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live forever:

23. Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken.

Modern Jews and Christians should ponder well this reference to other gods. By learning of them, the mental blankness of monotheism might be dispelled. The earth now dressed in its evolutionary garments has become like it was in Involution. But it does not know moral good and evil, nor do the gods. The only good and evil the latter know is that between spirit and matter. This, the Life Principle now has learned; it has eaten of "the tree of knowledge," material Reality, which elsewhere we have said was the source of knowledge. The meaning of the fear that Adam would also lay hold of "the tree of life and live forever" is the very opposite of our common belief. The "tree of life" is the Life Principle asleep in matter, and the fear is that Adam will cling to this and refuse to go out and eat of "the tree of knowledge"—ambrosia is so much sweeter than "the herb of the field." It was because of this that the Lord drove Adam out of both Eden and the Garden of Eden. Therefore it was not a punishment for sin but part of a cosmic process. The plan was that Adam should go out, and once out the Law God saw to it that he did not return. There is a lesson for us all here, but particularly for our reactionaries and our fundamentalists, those timid souls who cling to God and refuse to go out. Their God has given them the privilege of eating of "the tree of knowledge," but not having eaten enough of it they are afraid. They should follow Abraham's example: he went out "not knowing whither he went."

24. So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

The cherubim are the forces that determine life's exit and entrance from plane to plane, the involutory equivalent of the evolutionary "seven angels" who opened the "seven seals." The scriptures make them divine beings; that the other races considered them but natural

forces is obvious from the source of the word *cherub*, which is *kirub*, and means an ox, symbol of energy and power. On the third plane, as we made it, this was Taurus, the bull, but ox will do on the seventh. Here, we said, the creative force was slowed down, arrested. Be this as it may, ox and bull are a far cry from the saintly heads between two wings with which Christian artists adorned their Madonnas and Conceptions; indeed, it well illustrates our Christian ignorance of Causation and Creation.

Now perhaps we can see that this account, "revealed" only to the Jews, is but another Creation myth and follows the usual formula. Its characters are identical with those of the Greek. The Lord God is Jupiter, Satan is Prometheus, Adam is Epimetheus, and Eve is Pandora. That the woman caused all the trouble is also in keeping with the formula. In Egypt, Noom, the heavenly artist, creates a beautiful girl and sends her to Batoo, the first man, after which all peace for Batoo is destroyed. According to the Chinese *Book of Chi-King*, "All things were at first subject to man, but a woman threw us into slavery, by an ambitious desire for things. Our misery came not from heaven but from woman. She lost the human race. Ah, poor Poo See! Thou kindled the fire that consumes us, and which is every day increasing." And so again poor Look See gets blamed, and all the while she is only matter and material desire, which did come from heaven, *desidero*, of the stars.

Every race of antiquity had this story and in practically all of them some kind of fruit served as the temptation symbol. In Greece it was an apple; in India it was figs. The Hindus tell us that the God Siva sent woman a fig tree and prompted her to tempt her husband with the fruit. This she did, assuring the man it would confer immortality on him. The man ate and Siva cursed him. Such is the honor of the gods! According to the Greeks, Zeus gave the Hesperides a tree that bore golden apples. As they could not resist the temptation to eat of them, Zeus placed Ladon, a serpent, in the garden to watch the trees. Finally Hercules, a personification of evolutionary life, slew the serpent, matter, and gave the apples freely to the Hesperides. Thus the Greeks did not put the blame upon the serpent; they merely made Evolution reverse the law of Involution.

Such is the Bible's "revealed truth"—other races' mythology, the basis of which is cosmology. Its literal interpretation, that this fruit is sex and sex intercourse, has served to brand woman with the scarlet letter for nearly three thousand years. But here again a little knowledge erases that stigma also.

Genesis: Fourth Chapter

1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

"I have gotten a man from the Lord" was originally "a man even Jehovah." Luther's translation renders it thus: "I have gotten a man, even the Lord [Jehovah]." This makes it planetary, and Jehovah the evolutionary son of involutory Man, not vice versa. But knowledge such as this served no religious purpose, and so the mischief-makers changed it.

2. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And now that Adam has sons, the reader will assume we pass on to Evolution. But no; there is no Evolution in Genesis. Genesis deals only with the *genesis* of the world; that is its meaning. We trust this will not be too great a shock for the literalists, because there are many more to follow. And the first is this: Cain and Abel are not the sons of Adam. This may be "hard to take" at this point, but it is in keeping with the entire Bible, therefore reserve your judgment until later.

Just as in the Greek, the story of Cain and Abel is a separate Creation myth appended to the first to illustrate a different aspect of the process. Instead of sons of Adam and Eve, they are Adam and Eve all over again, that is, the two aspects of Being. To realize this we have only to compare them. Adam is alone and lonely, and so is Cain. Adam takes unto himself a wife, and so does Cain. Adam sins, and so does Cain. Adam is banished, and so is Cain. Adam's land is cursed, and so is Cain's. Adam is sent out "to till the ground," and Cain is "a tiller of the ground." Adam goes to sleep, and Cain goes to "the land of Nod." Adam's garden is "eastward in Eden," and Cain's city is "on the east of Eden." Adam's wife "the weaker sex," is made subject to Adam, and in lieu of a woman the weaker Abel is made subject to Cain. To Eve the Lord God said, ". . . and thy desire shall be to thy husband and he shall rule over thee" (Gen. 3:16). And to Cain, regarding Abel, ". . . unto thee shall be his desire, and thou shalt rule over him" (Gen. 4:7). Thus we see that these two stories are one. This being the case, it would be but a waste of time to interpret the second story verse by verse. The reader has but to return to the third involutory plane and follow the story downward to the point where Cain founds a city, Enoch, and he is in Eden again. He will also solve that great mystery: Who was Cain's wife? Cain is planetary consciousness,

therefore his wife is planetary substance. They met and "married" in a city called Earth, as did Adam and Eve. This, earth or matter, is the "mark of Cain." Prior to the sun period, the nascent earth was an invisible entity, threatened with destruction by the violent suns that crossed its cosmic pathway. Thereafter it became visible and self-protective; it became protonic, and so acquired *repellent* gravitation.

To more fully understand this symbolic nature of Cain and Abel, we should read not only the Bible, but their story from other sources as well. There we find many hints that Cain was not a human being; also that he was not the son of Adam but merely another name for Adam, a trick the authors use throughout the entire scriptures.

The word Cain comes from *kayin* and means begotten by the Lord rather than from the Lord.¹ Cain was to live seven hundred years and be inflicted with a new punishment (experience, condition) every one hundred years (cycle). This, of course, symbolizes the planetary planes, and the new conditions the Life Principle must suffer in each new cycle. He met his death by his house falling on him. The house here is the planetary structure as it was in Involution, which fell on Cain, that is, into matter. Later, we will find the same house falling on Samson. David met his death by falling down stairs, all implying the fall of spirit into matter. These noncanonical tales are midrashic commentaries on the Old Testament, and they are very useful because they throw light behind the literal word.

Abel comes from *hibbel* and means "transient as the wind, or breath." He is one with Hevera, the ephemeral. Abel was not, therefore, intended to survive. He is consciousness on the involutory side, and Cain's murder of him represents energy's overcoming of this in their descent into matter. Were they evolutionary, this would be reversed. There are parallels to this murder in both the Old and the New Testament, and beyond these, still others. Romulus, the mythical founder of another city, Rome, also earth, slew his brother Remus. So likewise did the Egyptian Set slay Horus. And of the two brothers Hercules and Iphicles, the latter was also slain, not by his brother, but by another serpent, matter.

Cain's famous retort to the accuser—"Am I my brother's keeper"—has ever been held up as a reproach to the indifferent, but in this story it has no bearing whatever on human conduct. For Cain it was the only answer, as God well knew, for Cain is the creative energy, and in the ruthless process of Creation the will to do is not the keeper of the will to do nothing. Throughout both Involution and Evolution, energy must impell consciousness, else it will never reach the plane

1. See the Kabbalistic *Ayin-Soph*, Chapter XV.

where this retort is morally applicable, namely, the human plane. In this case, consciousness had to be brought down and buried in matter. The murder of Abel was therefore in the interest of the Creator, and Cain's act no more a crime than was Adam's. Furthermore, they were both "acts of God."

There is another absurdity here. The God of this chapter is shocked and horrified at the murder of one man, but later we find him urging Moses and Joshua to slaughter men by thousands. The key to the paradox is that these murderous patriarchs and their God are Cain now rampant in Evolution. In Chapter VIII we spoke of the murderous nature of first life, and in this murder by the first man, not second, the Jhwhist is telling us the same thing, and he tells us twice; Lamech was also a murderer (Gen. 4:23). Such a source of life would never do for religion, however, so here the priest steps in and changes the line of descent. The last two verses of this chapter did not exist in the original Jhwhist's account. This ends with the twenty-fourth verse, that is, the Editor ended it there, and substituted two verses from the next chapter, which is priestly throughout. This is the whitewasher of the Jhwhist's unvarnished truth everywhere, and so it makes Seth our source, and this source sinless.

25. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel.

This substitute Seth is but a cunning subterfuge to hide from us the shocking fact that the source of life is murderous. Because of this, it does not tell us where the authors got the name and idea. They come, however, from the Egyptian Set, another fallen god and fratricide. Bunsen, writing of him, said that when he reached the lower planes he became "an evil demon," *Deus inversus* again. Thus we see the nature of our source, be it Cain or Seth. Adam and Cain, Seth and Satan are all one, and that one the "beast" of Revelation. As we go on we'll see that, esoterically, the Bible everywhere refutes the religious concept of "divine Perfection," love and mercy; it is, as we said, the greatest indictment of God ever written.

16. And to Seth [Set, Satan], to him also was born a son; and he called his name Enos [Cain's son]: then began men to call upon the name of the Lord.

In the original text this final sentence read, "Then began men to call themselves Jehovah." Involutionary Man became evolutionary Jehovah. Either this did not make sense to the translators or it made

too much sense, and so they changed it. As Cain is the Creator, his sons, Tubalcain, the artificer in brass and iron, and Jubal, the musician, are the Hebrew equivalents of the Greek gods Vulcan, Apollo, and Orpheus, the magic musician.

Each of the two authors, thus far, gives a genealogical table leading up to Noah, but that one is merely a confusion of the other is obvious. The Jhwhist, prior by some two hundred fifty years, makes Noah the son of Lamech and hence a descendant of Cain; the priest makes Lamech, and hence Noah, a descendant of Seth. Very clever indeed; so clever, in fact, that it has deceived our "Bible students" for over two thousand years. In the interval between these two accounts, a professional priesthood had developed, and this did to truth what the priesthood has ever done, that is, concealed it from those they would control. That we may get back to it, let us set these two genealogies side by side and look at them. As the first is generally referred to as the Kenite, we will use this term.

ADAM

KENITE	SETHITE
1 Cain (<i>a</i>)	1 Seth
2 Enoch (<i>b</i>)	2 Enos (<i>b</i>)
3 Irad (<i>c</i>)	3 Cainan (<i>a</i>)
4 Methujael (<i>d</i>)	4 Mahalaliel (<i>d</i>)
5 Methusael (<i>e</i>)	5 Jared (<i>c</i>)
6 Lamech (<i>f</i>)	6 Enoch (<i>b</i>)
7 Noah (<i>g</i>)	7 Methuselah (<i>e</i>)
	8 Lamech (<i>f</i>)
	9 Noah (<i>g</i>)

You will notice that there is in each of these tables a Cain, an Enoch, a Lamech, and a Noah; and since in one Lamech is the son of Methusael and in the other of Methuselah, the latter two are probably one and the same; and Jared is Irad. This is proved by Josephus's account: "Now Jared was the son of Enoch; whose son was Malaleel." And again, "Seth begat Enoch in his two hundred and fifth year." Thus these two are not different genealogies but one, the second a confusion of the first to hide from us the fact that life sprang from a ruthless principle, not divinity. Where the inference from this is known a priesthood is unnecessary, hence the deception. Thus does the cunning hand of the priest pervert the entire Bible. The priests were the ones who made the redaction after the so-called Exilic period, and by that time they were the sole authority. Their purpose was the

creation of a supernatural basis for a religion, hence the perversion of the original truth, than which there is no greater crime. As Dr. Johnson put it: "I know not any crime so great that a man could contrive to commit as poisoning the source of eternal truth." According to Kipling, "Words are the most powerful drug used by mankind." And the scriptures are the most deadly concoction of them all.

The reason our "Bible students" have been deceived is because they studied this concocted "word of God" instead of the work of God, Reality. Whenever I hear said of one of them that "he is a great Bible student," I know he does not know the Bible at all save as verse and chapter. The Bible is not a book that has to be studied; you either understand it at a glance or you don't understand it at all. It depends entirely on your knowledge of Reality. When you have developed your consciousness of this, the Bible becomes an open book, and so does the book of life. This is one of the peculiar differences between Truth and Reality. To know Reality you must see it, physically or mentally; with Truth, you must know it before you can see it. That the scriptural truths have not been seen in two thousand years is due only to the fact that Piscean man has never had sufficient truth to see them. How many knew, before they read it here, that Cain was not Adam's son? How many know that Solomon was not David's son, that Noah was not a descendant of either Cain or Seth, that Abraham was before Noah, that the great man Moses never existed, and that the entire contents of the New Testament *did exist* before the time of Christ. These are scriptural truths that only those who possess the Truth about Reality can see. That they are not seen is the proof that we have no such Truth. And then you wonder what is the matter with our world—war among nations, unrest and rebellion everywhere. What would you expect? Statesmen who lack this kind of Truth are not mentally qualified to run a world. Should you ask for an example, I would say Palestine, where it began, of which more later.

Both these genealogies make Noah a descendant of Adam and both are false. Noah was not a descendant of Adam—he was Adam, or perhaps we should say *is* Adam. The Kabbalah is more correct; it says "Noah is a revolutio of Adam," which means another version of the same, another subterfuge that runs throughout the entire scriptures. Later, we will see that the Noachean Deluge has nothing whatever to do with Adamic disobedience; their relation is that of Theseus and Ariadne to Perseus and Andromeda—"a revolutio."

We should not look upon the fifth chapter of Genesis as even chronological, to say nothing of genealogical; they are cosmological, therefore parallels, not sequents. And so we come to another mystery—

the amazing longevity of these ancients. It need not trouble us, however, for this is as mythological as all the rest. No man at any time lived eight or nine hundred years, but as mythology this is modest indeed. From the cuneiform records of Babylon 2170 B.C., we learn that postdiluvian man lived twelve hundred years, but prior to this he lived for unbelievable ages. King Alulim, we are told, lived 18,900 years, and King Alalmar, 36,000. Berosus, who lived about 260 B.C., thought this insufficient and so stretched it to 64,000. You may notice that all these figures add up to nine as in Revelation. From this it is obvious that these kings were personifications of great epochs, and such are the men of Genesis. This *truth* was lost even in Josephus's day. Believing the literal word, he had this to say of them: ". . . those ancients were beloved of God, and lately made by God himself; and because their food was then fitter for the prolongation of life, might well live so great a number of years: and besides God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries." But unfortunately Josephus was born thirty centuries too late to know the truth, and so, like his successors, he but babbled words he did not understand. The same may be said of Polyhistor, who tells us that Abraham created astronomy. Calendars are based on astronomy, and long before the alleged time of Abraham, the people of the Euphrates Valley had a calendar of 223 lunations or 6,585 $\frac{1}{3}$ days, the error amounting to only one day in eighteen hundred years. The Egyptians had a calendar based on the Sothic (Sirius) cycle that began in 4241 B.C., if not 5701, the cycle being 1,460 years. The Chinese had a calendar older than the world of Bishop Usher and Dr. Lightfoot; in 1963 their present one will be 4,600 years old. The Zodiac and Great Pyramid are also astronomical, and they were hoary with age before the alleged time of Abraham. In Chapter XXI we will see what this astronomy ascribed to Abraham really means.

NOAH AND THE FLOOD

The great snare of thought is uncritical acceptance of irrational assumptions.

DR. WILL DURANT

FROM HERE ON WE CAN OFFER SOME PROOF THAT THESE BIBLE STORIES ARE parallels, not sequents. We must present more of them, however, before this becomes apparent.

Noah is given as the tenth from Adam and therefore subsequent to him; and as we think of Adam as the first human being, Noah must be still farther up on the evolutionary side. But such is not the case; Noah is just another Adam and his story another Creation myth. Chronologically he is ages prior to the Adam of the Garden, and contemporaneous with the Creator of the first chapter. The "Deluge" was not a destruction of the world but its creation.

That Noah was not a human being is obvious from the account of him in the Ethiopian Book of Enoch. According to this source, Noah was transfigured at birth, the light of his body illuminating the whole house—the planetary entity. Thus again we have that first "light shining in darkness." Immediately thereafter he arose and talked with God—for the simple reason that he was God. Lamech, his father, beholding this, was astonished, and hurried to Methuselah, the grandfather, to find out its portent. But Methuselah was also mystified, and so he went to *his* father, Enoch, and Enoch told him it meant that the wonder child would become the Savior of the race during a subsequent Deluge. This Deluge, said Enoch, would be the consequence of adultery between divine and mortal beings. And this is where the Bible account of Noah begins. In words that have puzzled the race for over two thousand years it reports in the sixth chapter this divine miscegenation thus:

1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
2. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.
3. And the Lord said, My spirit shall not always strive with man,

for that he also is flesh: yet his days shall be a hundred and twenty years.

4. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

These "sons of God" are the spiritual forces of the third involutory plane, and the "daughters of men," generic, the material elements on the plane below, that is, matter. The spiritual came in unto the material and became material. In our outline we said that the Trinity became the Quaternary, and so say the scriptures. This descent and Adam's "fall" are one and the same—spirit becoming matter. The "adultery" here is one with the Greek gods' adultery with mortals. And this is the awful "sin" that we in our ignorance of Reality have assumed, yet between this "sin" and ours lie eons beyond our comprehension. Someone, either this author or the translator, has by such phrases as "on the face of the earth," "he also is flesh," and so on, made it sound earthly and human, but the earth here is prephysical earth and man prephysical Adam. The giants mentioned at this point are the same as the Titans, the Cyclops, the "mighty men" of mythology; and later when we reach this same point in Evolution we will find them mentioned again.

As the story opens, Noah is none other than the Creative Principle on the dividing line between the third and fourth planes, Lamech, Methuselah, and Enoch being the three, or trinity, above—a very good reason why Enoch "walked with God." The word Noah itself comes from the Chaldean Nuah, which was the third person in the Chaldean Trinity, and also the third sign in the Chaldean zodiac, these two being the same. The 120 preparatory years Noah was given in the third verse is a numerical way of indicating the three planes, and the third plane—1 plus 2 plus 0 equals 3. Below this is matter, evil, or so said the mythologist.

8. But Noah [spirit] found grace in the eyes of the Lord. (And)

9. Noah was a just man and perfect in his generations, and Noah walked with God.

The Bible does not say that Noah was morally perfect, or even perfect in his generation (day and age) but "in his generations." And Noah's "generations" were what Noah generated, namely, the lower planes and elements. As these were all a part of the plan, the Bible is but repeating here the statement, "And God saw that it was good,"

and so on. No doubt that added *s* puzzled our translators, but they stuck to it, and revealed much. Unfortunately they were not so scrupulous elsewhere.

Noah's generations were, like Adam's, three, thus:

10. And Noah begat three sons, Shem, Ham, and Japheth. [Explained later.]

11. The earth also was corrupt before God; and the earth was filled with violence.

This is but the violence of planetary creation, therefore not moral. Here we see the reason, as stated, for the various accounts. There was nothing said about violence in the priestly version, hence the Noah version.

12. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth.

Herein lies the real nature of man's "original sin." It was, like Adam's, not human at all; it was the Creator's. Our condemnation of the Hebrew scriptures is due to our realization of this portentous and far-reaching deception. It was a prerequisite of a priesthood. The consequence is as apparent to the reader as to us, and so we will pass on.

13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.

And now, as in Greek mythology, this Hebrew Jupiter decides to drown every thing he had made save the Hebrew Deucalion, Noah plus his crew. How he is going to drown the fishes we are not told. To them a flood would be a "red letter day." Nevertheless God tells Noah to build a boat and also how to build it.

14. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15. And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

Can you imagine the Creator of the universe, as religion sees him, teaching a man how to build a boat? Later, we will have something

more to say about this absurd belief in "divine instructors" of original man.

According to some, the Hebrew cubit was only eighteen inches, others assert it was twenty-one. Even with the latter, the ark would be only 525 feet. Into this Noah was to take eight people, two, or seven, of every living creature, and sufficient provisions for one hundred and fifty days; another account says one year. And for ventilation there was only one little window twenty-one inches square. The author here is not trying to confuse; he is giving us a broad hint to do a little thinking. But, as we have said, Western man is incapable of this kind of thinking, or even recognizing it as mythic symbolism. For two thousand years he has not even questioned its literalism, and yet consider the absurdities with which he has been content. The fauna of the Middle East is by no means inclusive. Where then did Noah get two of every kind of living thing? Did he go to Australia for the platypuses, to the Arctic for the polar bears, and to the Antarctic for the penguins?

There is only one thing big enough to accommodate everything on the earth and that is the earth itself. This is the ark of Genesis, or creation, and into it went the ark-etyal forms of every living thing. When in Chapter III we covered this same ground, the reader, no doubt, dismissed it as mere metaphysical speculation, not realizing he had read it all before in his "word of God"—the plagiarized and corrupted wisdom-knowledge of Creation.

In this perverted version, the earth is still prephysical, hence only the three meta-physical planes are designated—the mental, astral, and etheric; these are the ark's three stories. Mount Ararat is the physical part.

The word "ark" is Egyptian and means a chest or box for preserving sacred things. Here the sacred things are the planetary genes and archetypal ideas that only the earth is capable of holding. The idea of an ark is by no means original here; the Hindus had their Argha, the Greeks, their Cista, also the Argo of the Argonauts. In another myth it is Pandora's Box. So with the numbers; as in Revelation the constant use of seven can have no other meaning than that of the septenary creative process. This is "the mystic number" of all cosmologies.

2. Of every clean beast thou shalt take to thee by sevens . . .
3. Of fowls also of the air by sevens . . .
4. For yet seven days, and I will cause it to rain upon the earth . . .

10. And it came to pass after seven days, that the waters of the flood were upon the earth. [Chap. 7.]

4. And the ark rested in the seventh month, on the seventeenth day of the month, etc.

10. And he stayed yet other seven days . . .

12. And he stayed yet other seven days . . . [Chap. 8.]

Here we see the two conflicting versions. Chapter seven, second verse says seven of every living thing, and chapter six, nineteenth verse says two of every sort. In each the duration of the flood is also different.

7. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

10. And it came to pass after seven days, that the waters of the flood were upon the earth.

11. In the six hundredth year of Noah's life [sixth plane], in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12. And the rain was upon the earth forty days and forty nights.

24. And the waters prevailed upon the earth a hundred and fifty days. [Chap. 7, five months.]

5. In the tenth month, on the first day of the month were the tops of the mountains seen. [Chap. 8.]

The forty days and forty nights represent the four prephysical periods, which include the first part of the seventh, namely, the sun period. From the eleventh verse it would seem that the author had this particularly in mind, for he says the deluge began sometime after Noah's six hundredth year, that is, within the etheric plane. This is where the violent sun period began and where we will again find violence in another most sacred part of the Bible. In every mythology these four periods are represented as violent, the elements being the aforesaid "turbulentos," out of which another Creator, Fetahil, tried to form a world but could not until he gained the help of the monster woman, Ialda-baath (Behemoth), matter. But even together these two could not create a world until they had first created the "seven stellars," star stages; and we said that spirit could not become matter without the intermediaries. These "seven stellars" are one with the "seven pillars" wisdom hewed out for her house. (Prov. 9:1.) And this is "the Deluge"; the creation of the world; the "waters" being the primordial elements, and the "deep" the same "deep" as in the first chapter, namely, space.

21. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22. All in whose nostrils was the breath of life, of all that was in the dry land died.

Here we see what the creations of Genesis—flesh, cattle, men, and so on—really are, not biological forms but archetypal models. Their death was the same as the one that Adam was warned about, pre-physical and spiritual.

1. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountain of Ararat. [Chap. 8.]

This seventh month is, of course, the seventh and final cycle and plane, the first half (seventeen days) being the sun period and that of the cooling planet. After this the ark rested in the same way God rested—in dense matter. This is Mount Ararat, called everywhere “the mount of descent.” This has its equivalent in all creation myths: the Babylonian ark rested on Mount Nisir, the Hindu ark on Mount Himalaya, and, you will remember, the Greek ark rested on Mount Parnassus. Hathi says the word Ararat, or Arath, is the Aramaic source of the word “earth.” We assume this comes from the Norse goddess Erda, but perhaps Erda and Arath have a common origin.

And now Noah sends forth a raven and later a dove three times. This is a sort of sounding of the various stages of concretion. The Babylonians seem to have had the same idea: their Noah, Utnapishtim, sends first a dove, then a swallow, and finally a raven, which is more in keeping with the coarsening process. When at last the dense and solid state is reached, Noah and his crew come forth and build an altar (the earth itself), and on this they sacrifice some of the animals (elements which, radiating away, rose up and formed an aura). These God both saw and smelled. The “sweet savor” pleased him immensely, and so he made a covenant with Noah. Never again would he destroy the earth by a deluge—and for a very good reason: the Deluge being the creative process, it happens only once. But that he might not forget his promise, he made a rainbow and set it in the sky to remind himself and Noah. Now a rainbow is the result of raindrops refracting sunlight—and there was no sunlight at this time. If, however, this story is literally true and the deluge an event in human history, then this is the first time the law of refraction operated. But what of the sun and

rain in Adam's day and during those lengthy "begats"? The answer is quite simple: this is not a subsequent period, nor is this rainbow meteorological; it is cosmological—the seven auric elements of the evolutionary earth, only four as yet. Elsewhere we have said the earth's aura was colored and constituted the planet's cosmic index.

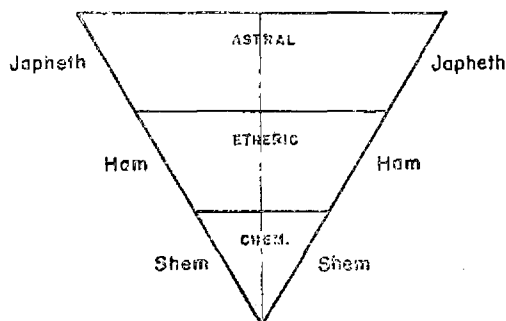
This tale was likewise copied from others. After the flood the Babylonian Utnapishtim also built an altar and sacrificed to his God. And strange to say, this God also "smells a sweet savor," and Ishtar, "the lady of the rainbow," hangs out her multicolored necklace. According to the Incas, the god Viracocha promised by the rainbow never to drown mankind again. Among the Chibchas of Bogota, Bochica quelled the flood while sitting on a rainbow.

1. And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. [Chap. 9.]

This is not a repetition of the command given to Adam; it is the same command in a parallel myth. Thus the replenishment here is not of the lost Adamic humanity, but of the involutory elements "lost" in matter. These are now to be replaced by their evolutionary antisicians, or opposites. The command then is not to humanity, nor is it authority to breed by nature instead of intelligence. It is not even a command by God, but only that of a mythologist observing a biologic fact billions of years later.

18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

Noah's three sons are the same as Adam's three, and both are the Creator's "generations," namely, the three lower elements, astral, etheric, and chemical. Shem is the Egyptian Khem, whence chemical. Elsewhere we are told that Japheth was the oldest, hence the order in Involution was Japheth, Ham and Shem; in Evolution this is reversed.



The Noachean story is not original. As with so much of the Bible, it came from the East. Even the names of Noah's sons are copies. In Maurice's history of Hindustan we find this: "It is related in Padmapooram that Satyavrata, whose miraculous preservation from a general deluge is told at large in the Matsya, had three sons, the eldest of whom was named Jyapeti, or Lord of the Earth; the others were Charma and Sharma, which last words are in the vulgar dialects usually pronounced Cham and Sham . . ." In his *City of God*, Saint Augustine uses these same forms, also Chanaan for Canaan. There is more to this quotation but it is apropos of something else; later we will return to it.

Ham represents the etheric element, at this point, involutory; Canaan is a mythic name for the realm of matter, the earth in toto. And now we can see why Ham was called "the father of Canaan—and also that it corroborates our theory of the sun's genesis from etheric matter. As stated in Chapter VI, the purpose of the sun is to transmute the etheric into the chemical. We also spoke of the violence this entailed. So is it here. Scripturally, that violence is the Deluge. This was not the destruction of life upon the earth but the creation of the earth, very different from that of the priestly account. What destruction there was here, was only of the involutory world, the world of the gods. And this is the meaning of all "end of the world" myths and legends—Ragnarok, Götterdämmerung, Valhalla, and that of the New Testament.

19. These are the three sons of Noah [the violent forces of creation]: and of them was the whole earth overspread.

And that explains everything, including the violence and savagery of nature, a fact the Perfection concept and the priestly account cannot explain. By such priestly deception the scriptures hid from us the true nature of Causation, and at the same time established the idea the whole human race sprang from these three Jews, and of course, they were Jews, and so was Adam. Josephus, taking it all literally, says the descendants of these three spread over all the continents of Europe and Asia, founding nations and calling them after their own names, then charges the later Greeks with changing the names and making these same claims. This, of course, was wrong for the Greeks but perfectly all right for the Jews, a characteristic they retain to this day.

The many descendants of these three were not even races but divisions in the earth itself. "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided . . ."

[Chap. 10:25.] Divided into Involution and Evolution, and its planes.

The earth now created, we find a very different Noah. No longer is he the saint who "walked with God," but an old reprobate who got drunk and cursed his son's posterity—"Demon est Deus inversus."

20. And Noah began to be a husbandman, and he planted a vineyard:

21. And he drank of the wine, and was drunken; and he was uncovered within his tent. [Chap. 9.]

That is, he was, like Adam, naked. This is the naked earth—*Gymnoge*. He was also, like Adam, a husbandman, a tiller of the ground; in other words, he was Adam. The vineyard he planted was the Garden of Eden, earth. The grapes he grew were the Adamic fruit from "the tree of good and evil," matter. The wine he drank was of this tree and, as with Adam, it was too much for him; therefore he also slept. Don't blame him, however, for even God had to rest. This wine is the opiate matter and its story is very old. In the Purânas of India, Indra the Creator became a regular drunkard on soma juice, an intoxicant that produces stupefaction rather than hilarity; actually the deathlike sleep of genetic consciousness in matter. And how many of us can see the epigenetic parallel? In this materialistic cycle, we too are drunk on soma juice and stupefied spiritually. That is why we cannot see the meaning of the scriptures, or solve "the riddle of the universe."

22. And Ham, the father of Canaan [now the evolutionary etheric], saw the nakedness of his father, and told his two brothers without.

We dislike the Greek story of Cronus taking advantage of his father's nakedness, but it's all right here—this is "the word of God." Naked Noah is naked earth; naturally, then, the first emanation saw the earth's nakedness as it had not yet been covered with vegetation. And now, like God covering Adam, ". . . Shem and Japheth took a garment [vegetation] and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness."

And why should a man's nakedness be such a moral offense in those primitive days, that a third of the race should be cursed for all time? The Jews, even today, are not oversensitive about it. The naked earth, however, was a cosmogonical offense, as it was intended to be covered. Now actually Ham did the covering, but as the author wanted to "show cause" why the plant kingdom is subject to the other two, he

made Shem and Japheth the virtuous ones, the chemical and astral. (Japheth being the oldest son was first in Involution, therefore last in Evolution.) Their faces backward from their father, earth, means they were turned from dense matter toward Evolution, and casting the garment backward is akin to Deucalion and Pyrrha casting the stones "backward."

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. [As Abel was to his brother Cain.]

Exoterically, this is the third curse pronounced thus far—Adam, Cain, and Ham—but esoterically, it is the same curse; and that curse is but the curse of life, of being as compared to non-being. But behold what ignorance has done with it. It has made a religion out of it; it has built a parasitic church and priesthood upon it; it has wasted millennia in saving us instead of civilizing us. The only salvation that we need is salvation from this ignorance; this is our curse and the cause of all our troubles. Therefore we should make all other things secondary to the removal of this curse.

As an aid in escaping the curse of Hebrew history, we will now conclude the Hindustani source of this part of it. "The royal patriarch—for such is his character in the Pooraan—was particularly fond of Jyapeti, to whom he gave all the regions to the north of Himalaya, or the snowy mountains, which extend from sea to sea, and of which Caucasus is a part; to Sharma he allotted the countries to the south of these mountains; but he cursed Charma, because when the old monarch was accidentally inebriated with strong liquor made of fermented rice, Charma laughed; and it was in consequence of his father's execration that he became a slave to the slaves of his brothers." And such is the "revealed" history of Israel.

It is curious what devils these *divine beings*, straight from the hand of God, become. Adam, Cain, Lamech, and now Noah, a great mystery to our "Bible students." Concerning Noah, one of them, C. A. Hawley, S.T.B., had this to say: "The second Noah seems to have been as much a reprobate as any of the descendants of the illicit union of the divine beings and mortal woman. He was the first to plant the vine, thereby identifying himself with the hated Baal religion, so violently condemned by the prophets. He was the first to become drunk with wine, again violating all the prophetic commands and injunctions. He was the first mortal to curse his fellow man. He was the originator of

slavery. This could never be the same Noah who was named to be the savior for his people and the second father of the human race."

This is commentary without knowledge, learning without understanding. Lacking these, the author could not accept this change from saint to sinner. It's the same old Noah, nevertheless, but that Noah was not the second father of the race; he was the first, that is, one with Adam, and his "fall" is Adam's "fall" repeated. As both personify the Creative Principle, this is but an occultist's way of saying that the Creator also fell. Thus the Bible substantiates our former statement. Its actual meaning is comprehensible only to those who understand Reality and the creative process. A candid study of other source material would help in this. According to rabbinical lore, Noah enters into partnership with Satan. Satan was to fertilize the soil and Noah was to plant and tend the vine, the two splitting the profits. So this is the origin of the "profit system." We thought there was something Satanic about it.

Such is the story of Noah, merely a "revelutio" of other myths. As all the aspects of Creation could not be put into one, the ancients made many. Furthermore, each race wrote the story in terms of its own people, hence both their universality and their difference. There are in all some five hundred deluge myths, each with its own Noah, Ark, and Ararat. We have already given the Greek version; let us now examine a few others.¹

From the tablets of Assurbanipal we get the Babylonian account. Here the great God Enlil, offended by man's wickedness, decides to destroy him with water. But Ea, the god of wisdom (creative) overhears his plan and tells Utnapishtim about it. This good man, like Noah, is the tenth in line from the first man, and, like Noah, walks with Ea. The latter advises him to forsake all else and build a boat, not just for himself and family only, but large enough to hold all the beasts and birds and creeping things. No sooner was it built and all things stored within than a great storm arose, so great indeed that even the lesser gods trembled in fear. For six days and nights it lasted, and on the *seventh* it stopped. Meanwhile, the boat had floated about until it came to rest on Mount Nisir. Now Mount Nisir is between Medea and Armenia and thus is practically identical with Ararat.

Here Utnapishtim waits seven days, then sends out the dove, swallow, and raven already mentioned. As the latter comes not back, Utnapishtim knows the land is dry and so opens the boat and debarks.

¹ We are not denying the possibility of a disaster in the Atlantic some 11,000 years ago. As we said elsewhere, continents also come and go. We are denying only that this was the deluge of scripture and that this deluge is historical.

Immediately thereafter he builds an altar and offers incense upon it. The gods smell the "sweet savor" and gather around; and here it is that Mother Ishtar hangs out her colored necklace, the rainbow.

The Hindu Noah, Vaivasvata, is warned by an avatar of Vishnu that the earth is to be submerged and all life destroyed. The avatar then orders him to construct a vessel for his family and the *seeds* of plants, and pairs of animals. A great fish appears to guide the ark, which, after being buffeted about, comes to rest on Mount Himalaya. Here the number of days the storm lasted agrees exactly with that of the Hebrew account.

In the Persian myth we get a closer approximation to the real meaning. Here it is not physical birds and beasts that are taken into the ark but their *seeds*, the planetary genes. And so we quote: ". . . [take] the *seeds* of sheep, oxen, men and women, dogs, and birds and every kind of tree and fruit—two of every kind—into the ark and seal it up with a golden ring [ring-pass-not] and make in it a door and window." So runs the parallel.

Yet how did the people of far-off Mexico, the Society Islands, and other distant places know about this, even the details? The Tepanecans of Mexico tell of a great flood that lasted exactly forty days. The Society Islanders say the great god Tangaloa, offended by the sins of man, caused a flood so great that only the mountaintops remained when the flood subsided (the present archipelago). Thereafter a stranger landed from a boat on Mount Eimeo and built an altar to his god. And no doubt he thanked this god for saving him after drowning all the rest. According to the Tupi-Guarani of western Brazil, their god Monan was so vexed with their evil ways that he tried to destroy them with fire, but a great magician, Irin-Magé, extinguished it with a deluge of water. The Mandaeans tell of a flood of fire-water, from which only a pair escaped. The Quichi (Mayans) say that only four men and four women escaped from a flood of rain and hail. These had taken refuge in a mountain, and when they sought a better abode the waters parted and they passed through on dry land. The Mundari of Central India say their god Sing Bonga, perceiving that all men had become evil, destroyed them with fire and water. The Tolowas tell us of a great flood following a torrential rain. All were drowned except one pair. From this pair the Tolowas sprang. A Welsh myth says that Dwyvan and Dwyvach alone escaped the Great Flood. Even the Jews had other Deluge myths. In one a wrathful God scalded the sinful antediluvians.

There are some who contend that the other races copied their stories from the Hebrew, this being the one and only "revealed" ac-

count. But what about the Society Islanders, the Aztecs, and the North American Indians? It's not likely they got their accounts from the Hebrews. Furthermore, some of these accounts, such as the Hindu, Chaldean, Babylonian, and Egyptian, antedate the Hebrew account by many centuries. Who did the copying, then, is obvious. Speaking on this point, Dr. Driver said: ". . . their materials it is plain were obtained by them from the best human sources obtainable." And again: ". . . the author has utilized elements derived ultimately from a heathen source." The truth is that the entire Bible is derived from this "heathen source." The *mythoplasn* of all myths is the creation of the world, and all antiquity dramatized it. Below are a few of the better-known deluge myths with their Noahs and their Gods:

Hebrew	Noah	warned by	God
Babylonian	Utnapishtim	" "	Ea
Persian	Yima	" "	Abura Mazda
Hindu	Vaivasvata	" "	Vishnu's Avatar
Chaldean	Xesuthras	" "	Chinos
Greek	Deucalion	" "	Prometheus
Ostyaks	Pairachta	" "	Turin
Votyaks	Noj	" "	Inmer
Mexican	Nata	" "	Titlacuhuan
Algonquin	—	" "	Glooscap
Chocktaw	—	" "	The Great Spirit

In the interest of their monotheistic faith, which is ignorance of nature's complexity, the later Jews deleted many of the ancient personifications from their scriptures; their literature as a whole, however, is replete with them. There were, for instance, seven evil spirits of which Satan, or Beelzebub, was the prince. These were: Lying Spirits; Vessels of Iniquity (whose chief was Belial); the Revengers; the Deluders (whose chief was Nahash); the Turbulents (Turbulentos), chief, Meriram; the Furies; the Inquisitors; the Tempters, chief, Mammon. Against these were the seven opponents: Cherubim, Seraphim, Thrones, Dominions, Powers, Virtues, and Principalities. There were also the seven archangels: Michael, Gabriel, Kamiel, Raphael, Kadkiel, Uriel, and Zophkiel. In Tobias, an apocryphal book, it is related that the archangel Raphael seized Asmodeus, prince of the fourth order of evil spirits (seventh plane energy) and bound him in the wilderness of Upper Egypt (upper earth or mineral kingdom). This is the angel Saint John said he saw binding Satan, billions of years after it happened. A parallel myth is that of

Apollyon, Prince of Darkness; simply Apollo, a sun extinguished. His kingdom was over those "wandering stars for whom is laid up the blackness of darkness for ages and ages." This is that stage and period we referred to in Chapter VI—between bright sun and life-bearing planet, in which the intermediate entity wanders alone through space, until it is picked up by a sun. This is part of the wisdom-knowledge of Creation, of which the Bible is a plagiarized and religionized relic.

These scriptural deities are just as mythic as Zeus and Prometheus, yet to any praise of the Greeks and their art the Christian priest makes haste to reply, "Oh, they were only myth-makers." Yes, and the only difference between the two is that the myth-makers did not believe in their myths literally, and we do.

While on the subject of myths and "lost" races let us consider another—the "lost" Atlantis. We feel duty bound to include it here because of an earlier promise. Atlantis is also a myth, but, as we have it, no part of the mythopœic legacy. It belongs to historic times and Plato is its author. But Plato had no first-hand knowledge of this land or the original story either; he got the idea from a pupil of his, who got it from a relative, Solon, who got it from Egyptian priests, who did not know its true meaning. Thus remote more ways than one, Plato just fictionized a myth into a fact. If you don't think this can be done, just read your Bible. The facts of the case are these: while visiting Sais in Egypt, Solon was shown two pillars inscribed with hieroglyphics, ancient even then. Curious to know their meaning, he asked the priests to interpret them to him. This they did and the story they told is the story of Atlantis, another fabulous land in the *west*, now sunk in the Atlantic. This too was a wonderful place, but not as Plato described it—the philosopher needed a basis for his ideal Republic. It was more like Eden; in other words, the land of the gods, not of men. It was involuntary, and like all the rest it became corrupt and wicked; therefore it too was destroyed—that an evolutionary world might be. This is the story the tablets told, and if ever they are rediscovered (and let's hope they will be) they'll tell a story as old and as universal as thinking man. Even in far-off China we find its counterpart—Teheon, so like the Hebrew Tehom. This was a happy, "Holy Island beyond the sun," which because of its sins was destroyed by a deluge. "Beyond the sun," not in space but in time, that is, beyond the sun period.

The word Atlantis, like Atlantic, comes from Atlas, the mighty man who upholds the world, that is, we believe the credulous Greeks believed he did. But we see in others only what we are ourselves and by reason of it. Thus we know mythology only as we ourselves know

cosmology, and having substituted faith for knowledge, we know but little. Atlas was not a reality, even to the Greeks; he was but a mythic personification of cosmic forces. And what is it that upholds the world if it be not these? Once we acquire even a little knowledge, we too will begin to think of Adam in terms of Atlas, Eden in terms of Atlantis, and so likewise Noah. These are but earth on the involutionary side; their glories but the glories of Involution; their magic but the magic of Creation; and their "fall" but descent into generation.

What then of "divine man" and his "divine instructors"? Simply this: they never existed; therefore all faith in and comment on them is but misunderstood cosmology. Consider this now obvious misunderstanding from Panodorus. "Now it is during these thousand years [i.e., before the Deluge] that the Reign of the Seven Gods who rule the world took place. It was during that period that those benefactors of humanity *descended* on Earth and taught men to calculate the course of the sun and moon by the twelve signs of the Ecliptic [the zodiac]." If man had divine teachers and divine knowledge in the beginning, how did he get like Neanderthal, or even us? This is devolution. That "sin" caused it is a priestly idea; science has "no need of that hypothesis."

It should not now be difficult to understand the Seven Gods that Panodorus took so literally and as coexisting. They were the seven successive powers (stages) in Involution—the first seven Manus of Hindu cosmology. These did not descend to earth and teach men; they descended and became men. We now are they and only by our own efforts do we learn to "calculate the course of the sun and moon"—also to build a boat. And, we might also add, a radio, a plane, an antibiotic. This is our job in the Planetary Night: all such knowledge eventually handed *up* to the group-soul. In the Planetary Day it will be changed and sublimated into wisdom, and, as the twilight comes again, handed *down* to a blind humanity that will again misinterpret it.

Today, we think of this ancient wisdom-knowledge in the terms of the scriptures, if not "revealed," then mystically intuited rather than rationally discerned. It is not so; the ancient knowledge of Reality was as rationalistic as our own science, and far more extensive, cosmically. It was the result of preceding millennia of scientific study. To paraphrase a recent comment, it was scientific experience contemplated in serenity—the Planetary Day. Thus there was nothing mystic or mysterious about it. It was the period in between that mystified it, the age of religion. And as this gave us no such knowledge, we think, like Panodorus, that it was "revealed" to "holy men" by "divine beings."

This false idea has filled the world with nonsense—Gods and Devils,

Angels and Archangels, Builders and Lipikas, Lords of Wisdom and Sons of Light. Even Madame Blavatsky, who should have known better, writes in this fashion. "The question will surely be asked: Do the occultists believe in all these 'Builders,' 'Lipikas,' and 'Sons of Light,' as Entities, or are they merely imaginary? To this the answer is given as plainly: After due allowance for the imagery of personified Powers, we must admit the existence of these Entities, if we would not reject the existence of spiritual Humanity within physical mankind. For the hosts of these Sons of Light, the mind born sons of the manifested Ray of the Unknown All, are the very root of spiritual man."² Thus belief in these beings depends on a delusion, namely, that this "Ray of the Unknown All" constitutes the spiritual part of evolved humanity. It does not; this "Ray" is only the Life Principle, the unqualified genetic; the spirituality of evolved humanity is epigenetic and of man's own creating.

There is simply no end to the delusions this error has wrought. It molds the mind of the theologian, it bedevils the philosopher, the statesman, and even the nation. In the Germans and Japanese we see the consequence of this. The latter take literally their myth about divine beings descending upon their islands and establishing their race and culture—then fight like devils to force them upon the world. The statement that their founder was fifth in line from the sun goddess has no racial meaning whatever. It means only that they (mankind) are fifth cyclically from the sun period—sun, earth, plant, animal, human. A somewhat similar idea underlies the Germans' politicomysticism, ending in militarism. It derives from mythology, the story of unscrupulous gods and violent means—Thor, the thunderer, Wotan, the pact-breaker, Loki, the cunning politician, and the rest. The result is *Der Tag, Blitzkrieg, Deutsche Donner and dämmerung*. This is intellectual devolution, the result of ignorance of the ruthless nature of Causation and man's corrective purpose. This grasping at alleged divinity is an index of human depravity. Whenever a people associate themselves with the gods and boast of their racial superiority, they are but telling the world that they suffer from an inferiority complex. In this we should not forget the Jews, with their claim to divine origin and selection. The resulting pride and prejudice is a good example of what happens when the wisdom-knowledge is lost and only the letter of it remains. But before we pluck the mote from others' eyes, let's get the beam out of our own. We too believe their silly claims and help them steal a country. We too believe we're essentially divine; we too believe in divine Causation. For ages we believed in "the divine right

² The Secret Doctrine, vol. I, p. 131.

of kings," and still believe in the divine authority of the Church. Indeed, in these things we're all so ignorant that "it ill behoves the most of us to talk about the rest of us."

THE "DIVINE" TRUTH ABOUT BABEL

Genesis: Eleventh Chapter

1. And the whole earth was one language, and of one speech.

Naturally, since the language here was the language of nature, not man.

2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

And now that we know what we are reading we will not look upon this chapter as chronological. It is another myth that the Editor forced into the narrative, here because he deemed it worthy of a place at this point. Its "they" does not therefore mean the people of the preceding chapter, Noah's sons and their descendants; that is taken up again in the tenth verse. The land of Shinar is one with the Garden of Eden; the city they build is one with Enoch, earth; and the lofty tower, the aura that rises heavenward from it. Not even the name Babel is original or cognate with the account. It is from the Akkadian-Sumerian *Babili*, about 3900 B.C., and means Gateway of God, identical with the Greek Gateway of the gods, namely, earth. Shinar is of the same origin, Sumir.

3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

Bricks are a symbol of building material and here symbolize the atomic units out of which "they" built a chemical world; and the place they burned them thoroughly was in the sun—a hint that this is another Creation myth with a different time sequence. When later "they" made biologic bricks (cells), they did not merely use slime; they were slime.

4. And they said, Go to, let us build a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Their city is earth, and its tower, as we said, the auric atmosphere whose top does literally reach unto heaven, or space. The "name" is

that planetary index we spoke of earlier. The Bible does not go into great detail in this story; it does not even tell us who "they" were, or why they built a tower. Josephus does, but his tale is rather mystifying. When the waters departed, the sons of Noah came down to the plain and tried their best to persuade others to follow them. Now who were these "others"? And who constituted the colonies he says God commanded them to send out? And how could there be a "multitude" at work on the tower? It might be argued that this was long subsequent, but no, the one who incited them to build the tower was Nimrod, the grandson of Ham. His reason for building the tower was anger at God for drowning the race, and fear of another flood, in spite of God's promise. To quote Josephus: "He wanted to avenge himself on God for the destruction of his ancestors thus: he would build a tower so high that the waters of another flood, with which the world might be afflicted, would not be able to submerge it." And a Babylonian parallel ends thus: "But all this they did only from fear of another deluge."

5. And the Lord came down to see the city and the tower, which the children of men builded.

These "children of men" are the planetary builders; who then is this spying Lord? He is merely a creation of the Jewish mind, which, honored for its monotheism, makes many Creators, then tells us the Lord is one. Exoterically, Bible and Babel are much alike—utter confusion.

6. And the Lord said, Behold the people is one, and they have all one language [genetic]; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

"The people is one." Is this a grammatical error, or the result of strict adherence to a text that makes the "people" symbolize the one Life Principle?

7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

And where is the monotheism here? This separation or confounding of the language represents the many divisions and tongues into which the life force divided in Evolution. If this be not the meaning, then this divider of one language is responsible for all the wars and woes that came therefrom. A universal language is one of the necessities of peace and civilization, a matter of the future, not the past, a blessing, not a crime. It is also something man should strive for, the moral of Babel notwithstanding.

8. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city.

The earth being built, they left off building it. And what a world it was. The builder of it was Nimrod, "a mighty hunter before the Lord," which means he was the Lord, and, like Cain and Lamech, a killer. This is the "divine" truth here. Babel is one with Babylon, the "harlot" of Revelation, that is, earth, and, being so, what an indictment of God we have here. He, not man, made this place of chaos and confusion, of mindless matter and murderous force. And from it came a murderous biologic world, still with us. How then is man to blame? Instead of its creator, he is its savior; give him time and he will turn this God-made Babelonia into a man-made Utopia.

The tenth verse now takes up the generations of Shem again, where it left off in the tenth chapter. Here the lineage of Shem is traced down to Abraham, a genealogy no more factual or historical than that of Noah from Adam. It is but a priestly attempt to make it appear that the Jews descended from Adam and therefore straight from God. But little do they realize what this implies.

These myth- and scripture-makers were clever fellows; they wrote much more than meets the eye. They were mighty men and dealt with mighty things; they wrote in *Cosmolingua*, a language now unknown. They were also creative geniuses: out of stuff that dreams are made on they fashioned men and women and breathed into their forms the breath of life and they became living souls—to us. Such were their prophets, patriarchs, heroes, kings, likewise their gods and saviors. But we, absorbed in our goods and chattels, cannot comprehend their meaning. Myths, we said, are little stories containing great truths, but little souls cannot see great truths, great anything, in fact. And so we took their story literally and applied its concepts to ourselves—a personal God, a human Adam, his "fall," his "sin," and hence "salvation." Rise ever so little on the mental plane and you will see them for what they are—mythic formula, and applicable only to the world, or, rather, its Creator.

ABRAHAM, ISAAC AND JACOB

Strictly speaking it is difficult to view the Jewish Book of Genesis otherwise than a chip from the trunk of the mundane tree of universal cosmology, rendered in oriental allegories.

H. P. BLAVATSKY

FOR TWO THOUSAND YEARS THE HUMAN RACE HAS BEEN READING "GENESIS" and "Exodus" without knowing either what the words or the books actually mean. It assumed that the one got its name from its own first chapter only, and the second from a historical migration of the Jews from Egypt. Thus again the human race is deceived for lack of knowledge of Causation, Creation, and Reality. Genesis means creation, in this case the world, and we said that creation and Involution were one, and that Involution is the involving of the Life Principle in matter. This is "Genesis," not just one chapter but the entire book. Now "Exodus" is Life's exit from matter, the coming forth of the potentials involved. This is Evolution, and this is the subject of this second book, not Jewish history. If Abraham, Isaac, Jacob, and the rest were Jewish personages, why is their story put in Genesis? It should be in Exodus, that is, subsequent. It is because these characters are but personifications of the Creative Principle in Involution, and their miracles but the miracles of creation. Leviticus, Numbers, and Deuteronomy are further embellishments of Exodus, and such is the fabulous Pentateuch. These miraculous five are in no sense history, but merely a collection of Creation myths. Cunningly interwoven in these is some ancient history and moral development, but only as the woof is with the warp.

The first chapter of Genesis is a concise account of Creation, the rest of it but an elaboration and embellishment. Abraham is just another race-father like Adam and Noah. And not just of the Jews, or even humanity, but of the world. The Bible itself confirms this: it tells us Abraham was before Noah. This sounds contrary to all teaching and belief, yet the proof of it is in Joshua, Chapter 24:

2. And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood, even

Terah, the father of Abraham, and the father of Nachor: and they served other Gods [the involutory powers].

3. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan [the pre-physical planes].

15. . . . choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood [Involution], or the gods of the Amorites, in whose land ye dwell [Evolution].

If then Abraham was "on the other side of the flood," he was before Noah, who was contemporary with the flood. But let us not be deceived by even this obvious conclusion, for esoterically Abraham is Noah, and in the Ethiopian version his life and Noah's are cognate and strangely similar. The choice of gods here is Adam's choice between "the tree of life" or "the tree of knowledge"—Involution or Evolution.

When first we meet with Abraham he is called Abram. Now according to our "best authorities," the word means "lifted up," "exalted," or the like. The "up" and "exalted," however, do not refer to his human nature but to his planetary position—the highest planes in Involution. But where did the word itself come from? Is it Hebrew, or is it like their myths, merely a Hebrew acquisition? In Chapter XIII we said that the Hebrews got their religious ideas from India, not God, and here we have some proof of this. Abram is but Brama, with the *a* as prefix instead of suffix; and Brama was the original name of the Creator. Later, the letter *h* was added, thus making it Brahma. So was it with Abram: it also acquired an *h* and became Abraham. To see the source of this still more clearly we have only to write down the Hindu name of Brama's source, namely, *Parabrahm*. In midway Persia the name was originally Abrinman, which also acquired an *h* and became Ahriman—an "evil deity; the author of evil and ruler over the kingdom of darkness." But again a priesthood changed all that. The Babylonians also had their Abraham, only they spelt it Abarama. He was a farmer and mythologically contemporary with the Hebrew Abraham. Commenting on this, one of our "great Bible students" had this to say: "The Patriarch of Ur about whom we are studying probably was related to the farmer who lived near Babylon. At any rate they were not the same person, because they had different fathers, and the farmer was not a monotheist. But family names persisted in the ancient days among Semites, and we may suppose that a near descendant of this farmer became a monotheist, moved to Haran,

and then went on to Canaan." Thus do the credulous account for parallel myths. The Moslems also claim Abraham as their "spiritual father," but to them he is Ibrahim. He it was who produced the Kaaba, the sacred stone at Mekka, a relic of a myth about that stone called earth. And Abram's father was Terah, so like the Latin *terra*, also earth.

Now to form an earth every Creator must have a female concert, matter. In the Greek myth the Creator marries his sister, which is shocking; in this one he marries his half-sister, which is quite all right; just another Jewish refinement. This was Sarai, and as with Abram and Brama, an *h* was added and she became Sarah. But it so happens that Brahma had another name, Isvara, and his wife was Shri. And when you take the vowels out of Sarai, as did the Hebrews, and add the *h* you have Shri. This letter *h* signifies life, and thus did Brama, Abram, and Sarai in due time receive life, or being, which implies that in the beginning they did not have it. We should be familiar with this changing of names in mythology—Erebus becomes Æther, Nix becomes Hemera, and Alkeides becomes Heracles; here, El Shaddai becomes Yahveh, and Yahveh, Jehovah, and later Jacob becomes Israel, the priestly subterfuge for that henotheistic succession of the Greeks.

Abraham came from "Ur of the Chaldees," and *ur* means "light" or "fire." And so is it used in the Hebrew *wim*, the lights, *ur*, the noun and *im* a plural. We find it also in Uriel, Uranus, and others. This root word was common in India (Asurias, the builders); also in Assyria (Asshur, the most high god). In Chaldea one of the persons in the Trinity was Aur, god of light. Thus Abraham came from the land of light (primordial), the same light that Noah manifested at birth—and likewise Lucifer. Yes, shocking as it may sound, Abraham and Lucifer are one, that old Ahriman, the "evil deity." The literal alternative to this is that the father of the Jews was a Chaldean, but even here we cannot escape the occult implication, for the word "Chalee" means demon, and "Chaldean," demoniacal. Saint Jerome half admits this, for he calls the latter "*quasi demonia*."

Here perhaps we can solve another mystery—Melchizedek, "priest of the most high God." According to Genesis, Abram was his contemporary. And from it we gather that he was very wise and great, a "prince of peace," but Saint Paul tells us plainly that this great one was not a human being. Referring to him in Hebrews 7:3, he says he was ". . . without father, without mother, without descent, having neither beginnings of days, nor end of life; but made like unto the Son of God; abideth a priest continually." That is, eternal, uncreate and uncreating. Now there is only one thing in all existence to which

such words apply and that is the Absolute, "inactive and asleep." Here and here only is there peace, from that heavenly war of Creation, and that is why Melchizedek was called "The King of Salem," which means peace. This is inherent in the name itself: *melekh*, king, and *tsédheg*, peace. Later, Salem became part of the word Jerusalem; it is not, however, Hebrew in origin. In a Babylonian poem of 1600 B.C. we find a city called Salem, and the prototype of Daniel came from there. As the Absolute, Melchizedek was the source, and this is why he fed and blessed Abram, the Creator. As we have said, the Creator drew from the Absolute its substance. The Jews dislike the scriptural admission that Melchizedek was greater than their racial father; nevertheless, God the Absolute is greater than God the Creator, at least in extension.

Melchizedek was "uncreate and uncreating"; Abram, on the other hand, was the creative or genetic principle, and Sarai, his wife, the planetary substance. On this first plane the latter is not yet impregnated with genetic ideation, and this is the meaning of Sarai's barrenness. It is, in fact, the meaning of that barrenness, or else, virginity, of all scriptural women.

Abram belonged to the land of pure light, or spirit, but, like all his kind, he was not allowed to stay there, abiding "a priest forever." Like Adam, he had work to do, and so the Lord (law) ordered him out of *his* Eden too. "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee" (12:1). And Abram went out, "not knowing whither he went." This is the scriptural way of saying, as we said, that the Creative Principle is unconscious, that it does not know its goal and must be impelled to it by energy. And now, driven from his Eden, Abram goes to Haran, which Philo says means "the land of holes." "Fohat digs holes in space." From thence he went into Canaan, the lower planes. And here he and his descendants dug many holes, wells, in the scriptures. On this last safari, the aforesaid "Bible student" makes this naïve comment: "When Abraham entered Canaan we do not know because the compilers of these documents had no interest in dates." And thus do the credulous account for dateless mythology. Mythologists are notoriously careless about historical dates, but we suspect this one was about one hundred trillion B.C., for Abraham was part of the Trinity of this myth.

Here in Canaan Abram paused a while at Beth-el, and Beth-el means "house of God." Neither part of this word is Hebrew in origin. The Babylonians had their Beth-Anu, house of Anu, the sun god; and El as a name for God appears in the aforesaid Babylonian poem. Here, at

Beth-el, Abram built an altar, that same altar Noah built, namely, the world, though as yet prephysical. This is the esoteric meaning within Polyhistor's statement that Abraham came from Uria and created astronomy. As the Creative Principle he created astronomy by creating an astar—star, sun, earth. And now, perhaps, we can see what lies behind Josephus's naïve statement that these ancients lived to great age because of their useful work in astronomy and geography. Yes, "God geometrizes." Again India furnishes the idea—a myth about the first astronomer, namely, Asuramaya, "as great a magician as he was an astronomer." He is reputed to have lived one hundred thousand years ago, which, like the Bible's one thousand years, signifies an indefinite period. The letters *ur* appear in his name because Surya was the Sun God, and *maya* means illusion, darkness, matter. The Asuryas were many, and they fought the Devas, devils, who created this maya-matter. And later we will find Abram fighting the kings of Sodom and Gomorrah, which means the same thing.

Abram knew not whither he went, but the law did; it knew his destiny was Egypt, which throughout the Bible means this same darkness, namely, earth. This fact is clearly proved by Revelation 11:8, which speaks of "the great city which spiritually is called Sodom and Egypt where also our Lord was crucified." Now, we repeat, "our Lord" was not crucified in Egypt, unless Egypt is one with earth. So, whether he knows it or not, Abram and his descendants are on their way to Egypt, matter, earth. This is part of the planetary plan and the meaning of Abram's recourse to Hagar, the Egyptian, the Hebrew equivalent of Fetahil's recourse to Ialda-baoth, also matter. Now Abram's son by Hagar, namely Ishmael, was another Cain, but again the cunning mythologist covers up the inference as with Seth; he makes the line of descent from Isaac, not Ishmael.

11. And the angel of the Lord said unto her [Hagar], Behold, thou art with child, and shall bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

12. And he will be a wild man; his hand [like Cain's] will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. [Genesis, Chap. 16.]

We are now reading from the Elohist, whose pet phrase is "an angel of the Lord." He does not claim his characters talked with God, but only to one or more of the Elohim. That his work is also pure myth and allegory is affirmed by Paul (Galatians, Chapter 4). "For it is written, that Abraham had two sons, the one by a bondmaid [Hagar], the other by a free woman [Sarah]. But he who was of the bond-woman

was born after the flesh; but he of the free woman was by promise. Which things are an allegory . . ." And so is Abraham, and so likewise is the entire Bible. Therefore to understand this strange book we must remember its nature and construction. It is not history or even a sequential allegory, but a mixture of excerpts from many allegories. Collectively, these constituted the sum of Hebrew legend and tradition, later carefully selected and put together about 400 B.C. From them the Editor chose at will, and inserted where he pleased, sometimes a whole chapter, sometimes but a single verse. The sign ¶, so very frequent in the Bible, is the key to this system.

And now, like Juno, Sarai is jealous of Hagar, and drives her out into the wilderness, as the dragon drove out the woman "clothed with the sun," and Typhon drove out Isis. This wilderness is, as we said, the lower planes of which earth is the seventh; here it is called Beer-sheba, which means "the seventh well," or "hole," that Fohat dug. Here she too had a place "prepared of God" for her, called Beer-la-hai-roi, which does not mean as interpreted, "the well of the life of vision," but the well, or source, of the stream of life, namely, earth, and Egypt symbolically. When Ishmael grows up Sarai takes "a wife out of the land of Egypt" for him.

And now Abram himself goes to Egypt, an excerpt wholly out of place in the over-all picture. Abram, later Abraham, never saw Egypt; this part of the descent is reserved for Jacob, Joseph, and others. Obviously it is from another allegory, which includes the descent in Abraham's story. But even were it in place it is nothing new in mythology, for Gaea goes down to Tartarus and returns. So here, Abram goes to Egypt but he doesn't stay very long; he is *deported* because of his dishonest dealings. "And Pharaoh commanded his men concerning him: and they sent him away, and his wife and all that he had" (12:20). This is treated more at length in the twentieth chapter. Here it's Abimelech, King of Gerar. In both stories the cowardly Abram presents Sarai as his sister, lest the foreigners kill him and take her to wife. But the only result is that both kings take her, believing her to be unmarried. For this blameless act, the monstrous God of Abram sends a *plague on both their houses*.

17. And the Lord plagued Pharaoh and his house with great plagues, because of Sari, Abram's wife.

18. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife. [Chap. 20.]

But nothing was done to Abram, the cause of it all. Strange justice this! But only from the human standpoint, which is not the meaning

here. This is genesis, or creation, and in this nothing is important but the creative seed; nothing must corrupt it; all things must give way to it. This is the meaning of this story and of many others that puzzle moral humanity. If it be not so, then nothing in Greek mythology is more absurd than Jewish scripture. We condemn the Greek myths for their incest and adultery, yet both Noah and his father married their sisters.¹ Abraham married his half-sister, and Lot's daughters got their father drunk so that they might lie with him—planetary eugenics, continuity of the cosmic germ plasm, this and nothing more.

The story of Lot is evidently another parallel interwoven with that of Abram. In this story Lot is the Creator, and it is his seed that must be preserved. At any rate, the parallel is obvious. Like Adam and Cain, he "journeyed east" to the city of Sodom, which is Enoch, the city of Cain, and Eden the city of Adam. Like Noah, he got drunk, and like Noah, Adam, and Abram, he fell asleep, and while he slept his daughters, like Noah's sons, took advantage of him. So runs the parallel.

Such things are not in the Bible as historical facts, but that we may see the nature of the Bible's subject—Causation, Creation, forces and elements, as devoid of moral qualities as quake and eruption. Such were the sins of Sodom and Gomorrah, destroyed by a flood of fire instead of water. As Abram is wholly involutory, we see where these cities belong and what their sins consisted of. Their royal wars, "four kings with five," are but the wars of the Titans, and the slime pits into which they fell are the same slime pits as those of Babel. Sodom and Gomorrah were not cities; they represent the involutory world, destroyed in the *creative* flood, and so we see that the Bible accords with our assertion that the higher planes are wiped out when the lower ones are formed. And so are their gods. Abram dies and gives way to Isaac; Isaac dies and gives way to Jacob. These are the trinity of this myth, and all three disappear that Joseph, number four, may carry on.

This is the creative process; the sad lot of Lot's wife is a hint of what happens to those who refuse to cooperate. Once started, life cannot turn back; it must go on or perish. Lot's wife looking back at her city is but the Hebrew parallel of the Greek myth of Orpheus looking back at Eurydice. And let us not forget Ridiculus, "he who turns or causes to turn back." We read also of the angels who refused to go on and create, and so were punished. And Jesus, who declared, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God" (Luke 9:62). These lessons in Evolution have

¹ According to the Polychronicon and the Dead Sea scrolls.

been wholly lost on us, particularly our reactionaries, fundamentalists, and their like—the children of Lot's wife, and there are lots and lots of them. They too look to the past, and so become but pillars of unproductiveness. They cry out against war and blame the progressives for it, but they are the real cause of war—inertia, inaction, inadequacy. Like Adam they are clingers to "the tree of life" instead of partakers of "the tree of knowledge." Throughout this work we have advocated conscious knowledge of and participation in this forward process: we have tried to show that our social disasters are but the modern "flood" that nature hurls upon our inertia, and now we find it is "Bible teaching."

1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward. [Chap. 15.]

As Abram represents the Creative Principle, he is also the Creator. That there should be another Creator over and above this Creator is quite unnecessary, save to a religionizing mythologist. The only possible distinction between these two is that of genetic consciousness and its fractious energy. Since neither of these is conscious or moral, why separate them, why divinify one and humanize the other, thereby confusing all posterity?

5. And he brought him forth abroad, and said, Look now towards heaven and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be.

Since Abram is the Creator, the author in his reference to "seed" is telling us a truth we have refused to see for two thousand years. This is the planetary "seed," or genetic principle, and from it came the world and all upon it. Had this basic idea been realized and philosophically adhered to, religion would never have arisen to hide from us "the cosmic facts of life."

And now the Lord foretells the future of this seed.

13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Here we have the prophecy on which the Hebrew captivity in Egypt is based. This we will deal with more fully in Exodus, but let us say here that the Hebrews were never in captivity in Egypt, save myth-

ologically. The fourth generation from Abram is the fourth material plane in Involution, which is the earth; from this, life will arise and ultimately return to its source. This captivity was the Life Principle's bondage in matter, as Paul asserts; its exit is Exodus and its return, Evolution.¹ That both Jew and Gentile have taken this literally and historically is due only to the fact that they have lost all knowledge of this kind, and hence, also, the key to both mythology and cosmology.

14. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. [Chap. 13.]

6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

8. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. [Chap. 17.]

This is but the Creator talking to himself, and the land he foretold is none other than that land called Earth. This is the "Promised Land," this is the "holy lañd," and there is no other, save an evolutionary counterpart, the three higher planes. The promise here is but the promise contained in every seed, and it was not made to the Jews but to all life, and ultimately humanity. Throughout the Old Testament the Jews are but symbols of the creative elements, and *these* are "the chosen people," chosen from space for this particular world.

And yet it is upon this purely mythological and symbolic promise that the modern Jews lay claim to Palestine. And because the Christians are equally ignorant they aid and defend them. The Jews have no more right to Palestine than any other people; they never conquered it, they never owned it; it was and still is Philistia, an Arab domain. The Greeks were the ones who changed the name to Palestine, and the Jews, by literary cunning, established what seems to be a rightful claim. They used every part of it to authenticate their myths;

¹ This is the Hebrew equivalent of the Greek Cronus disgorging his children, hence their return, or reappearance.

they also used Egypt and Babylon, which we will prove is also, scripturally, nonhistorical. True, then as now, the Jews were in every thriving city, including those of Philistia, but they did not own them. According to able historians, the only part of Palestine they ever controlled was Jerusalem and its immediate vicinity; the rest was always under the dominant power of the time, Assyria, Persia, Greece, Rome, and in later times Turkey. And what have they done since to substantiate their claim? Nothing save "brain-wash" the benighted Christians. With this they do not have to do anything except walk in and dispossess. This the Christians believe is the fulfillment of God's promise. Thus do they aid and abet another fulfillment: "Israel will do a deed unspeakable, that only death can redeem." [The Lehnin Prophecy.] The deed has been done, the redeeming has yet to come. The fate of Israel is not yet settled, its mythical God to the contrary. In an early chapter we spoke of the "righteous wrongdoers," those who do wrong and believe they are right. This is an example, but only one of countless others. The Crusaders believed they were doing right in murdering a million Jews and Arabs; the Inquisitors believed they too were right in torturing ten million heretics; the Catholics believed they were doing right in massacring the more enlightened Huguenots. And such is the religious history of Europe for two thousand benighted years—statesmen, premiers, presidents, and kings who know not right from wrong or myth from history. And still some wonder what's *wrong* with our world.

The Gentiles have had sufficient experience with the Jews to know about their commercial cunning and deception; why then do they not suspect this in their literature? Because this cunning and deception is too great for their matter-blinded souls. The more credulous among them can even believe in the second great illusion (22:18), and repeated to Isaac (26:4): "And in thy seed shall all the nations of the earth be blessed." Upon this assertion the Jews believe they bless all countries in which they reside, but here again the source is as mythological as their "Promised Land." Throughout the Old Testament, and Revelation, the Jews symbolize the genetic principle, and it is this, not Jewry, that blesses earth. Apparently Pharaoh and Abimelech did not think Abram and Isaac blessed them, for they drove both of them out, and were the going-out called Exodus literal, it would be of like nature. Joseph is "sold" into Egypt and soon he is lord and master of it; he sends for his people and soon the Egyptians are working for them. The Egyptians tire of this and drive the invaders out. Thus these ancient conquests are but racially perverted precedents for subsequent "persecutions." Now this is not race prejudice; the writer holds none

against the Jews as people, but only against the monstrous fraud their priestly forebears perpetrated.

And now, in proper sequence, Abram descends to a lower plane and so acquires a new name.

12. And when the sun was going down, a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him.

17. And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces. [Chap. 15.] [With all the manhandling they have received, there is still a touch of psychism in these lines.]

So Abram also slept, but it is not the same sleep as that of Adam and Noah in dense matter. It is the sleep and the horror of the creative "spirit" as it descends into materiality. The primordial light has gone out, and there's darkness again on the face of the deep. But the light reappears as "a smoking furnace and a burning lamp," that crucible or "lamp in space" that is the sun, though not yet visible.

We are here taking liberties with the scriptural sequence, but since the Editor did likewise we see no reason why we should not. Indeed, without some rearrangement, the true sequence, namely, Creation, is lost. And who knows, perhaps the original sequence was confused for just that purpose?

3. And Abram fell on his face: and God talked with him, saying,

4. As for me, behold my covenant is with thee, and thou shalt be a father of many nations [biologically, but not ethnologically].

5. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. [Chap. 17.]

Here we bid farewell to Abram; he has acquired *h*, material being, and is now Abraham. It's nothing new in mythology. "From this day forth thy name shall no more be Alkeides but Heracles [Hercules]." Apollo, through his priestess. And let us not forget the other is through a priest.

And God makes a covenant with Abraham, and what a strange covenant it is—circumcision. Some may wonder why this wasn't started with Adam, and yet it was scripturally, for Adam and Abraham are one. It was not started racially, however, with either of these; "... it was in the Captivity that circumcision and the [Chaldean] Sabbath were first acquired, as rites, by the Jews," said Spengler. This is, perhaps, the most ridiculous result of literalism in all history. Wholly ignorant of their own scriptures, the Jews take this literally and muti-

late their bodies. We wonder what they would do if, instead of circumcise, the myth had said emasculate, as in the Greek. But this, we presume, is another of those Jewish refinements of Greek mythology. Be this as it may, it is a priestly deception in Jewish mythology, for it does not belong here. This is Creation and the foreskin here is the Creator's, not man's. It is his generative obstructions that must be removed, and this takes place in Evolution, or, more correctly, Devolution, the planetary genetic getting rid of its physical "coats of skin." In Involution it puts these on. As the Kabbalah says, "The spirit clothes itself to come down and unclothes itself to go up." *The Secret Doctrine* speaks of these, and to the naked earth it might well have said: "Cease thy complaints. Thy seven [fore]skins are still on thee."*

This understood, we see that this section (17:9-14) is a later interpolation by the priesthood. In their day circumcision had become a religious rite, purely hygienic in nature, but the priests, requiring a divine authority for it, inserted it in Genesis. All knowledge of occult literature being lost by then, the Jews fell victim to their own ignorance as far as a religious and racial decree is concerned. And then we are told it doesn't matter what people believe. Do you not know that beliefs are stronger than facts? For thousands of years, belief in a flat earth outweighed the natural fact. For thousands of years, belief in a mythical hell terrified humanity, and for thousands of years, belief in a covenant religion has sustained an institutional parasite. Oh, yes, it matters what we believe, and it's time we had some facts to believe in.

No longer Abram, pure spirit, the Creative Principle is now approaching the plane of genetic fecundation of the hitherto barren energy, and so the barren Sarah now conceives and brings forth the second person in the Trinity, namely Isaac. And to test the virtuous Abraham, God tempts him as he tempted Adam.

1. And it came to pass after these things, that God did tempt Abraham: and he said, Behold, here I am.

2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. [Chap. 22.]

The first element must give up its "only begotten son," the second element, that the third and lower one may be. This, of course, cannot be done, even in mythology, until the son has also had a son, and so a lamb, the symbol of the son, is substituted. In reading this, the pious believer no doubt sighs and thanks his God for sparing the little Isaac,

* See Diagram, p. 91.

who cares about a lamb. He never suspects the subtle deception that lurks therein. Yet such there is, for Isaac is this lamb, Aries, "slain from the foundation of the world." This too is an old, old story, and, like so many others in the Bible, originated in India. Siva, like Abraham, was about to sacrifice his son on a funeral pyre, but his God, repenting, miraculously provided a rhinoceros instead. In a series of pictures the rhino is shown, first with his horn stuck in a tree, and later upon the pyre, the son kindling the fire. And Sanchoniathon tells us that Saturn offered his "only begotten son" to his father, Uranus. Unlike his father, Isaac is not a warrior but a meek, mild-tempered man who "went out to meditate in the fields [of space] at eventide"; thus in every way corresponding with the son, or second person, in the Trinity—always, in mythology, slain for the sins, no, not of man, but of Man, the Creator. This is the only sin the Old Testament deals with, personified as man's.

19. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

So Abraham himself is now down where he sent Hagar. "How the mighty have fallen"; we could even say the Almighty. In the rest of the chapter we have the beginning of the story of Abraham's relatives and his choice of one of them for a daughter-in-law; but it only gets started when it is broken off and the twenty-third chapter is inserted, after which it resumes in the twenty-fourth chapter. This is either editorial incompetency or part of the purposeful confusion.

2. And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. [Chap. 23.]

You may have noticed that there is no account of Eve's death in the Bible. Then why should Sarah die? Because Sarah and Eve are not identical. Eve is the eternal Earth Mother, still existing, while Sarah is only first-plane substance. Yet, in spite of monotheism, she gives way to the next, which is Rebekah, Isaac's wife. But she too must go "the way of all" spirit, giving place to Rachel. But to return to Sarah. We now find Abraham virtuously bargaining for a burial place. In spite of a free gift of land, he insists on paying for it—honest Abraham! In the fourteenth chapter he had already asserted his honesty; he will not take a thread, not even a shoe latchet that is not his—and thus did these ancient freebooters establish for themselves an honorable beginning.

Isaac

In due time Isaac grows to manhood, and his father is greatly worried about a wife for him; no other will do save one of his own people. And so this father of clannishness sends a servant to his kinsmen for a spouse, namely, Rebekah, daughter of Bethuel, again of "the house of God." But why did not Isaac himself go back for her? Because Abraham, the creative law, would not let him. Instead he sends a servant and warns him twice concerning it. "Beware thou that thou bring not my son thither again." In other words, he must go forward "towards the east," like Adam and Cain. Here we have again that fear lest the Creative Principle may return and live as spirit only.

And the servant found Rebekah at a well and brought her to Isaac. But Rebekah, like Sarai, was barren, and so Isaac, like Abraham, had to beg the Lord for offspring. Curious, is it not, that in those days of prolific progeny all these scriptural women are barren? Not when you understand them; they are planetary women, primordial substance, and on this plane not yet endowed with genetic ideation. Time alone brings this about and by a very natural process. Why then did not these ancients say so in plain and simple language? Because it wasn't being done in those days. This was the age of mythology, allegory, metonymy, synecdoche, and all the other literary subterfuges. Furthermore, this was priestly knowledge, and then as now must be kept from the ignorant masses. There can be no priesthood where life is understood, hence the obscurantism. To this is due much of the race's ignorance today; therefore it must be exposed and its "divine authority" destroyed. It served the benighted Arian and Piscean ages but it will not do for the Aquarian; the race cannot go on forever living by a delusion.

24. And when her days to be delivered were fulfilled, behold there were twins in her womb. [Chap. 25.]

The Hebrew Gemini, though cosmogonically they were Pisces, the twin fishes. One is stronger than the other, and the weak must serve the strong, as did Eve and Abel. The two are consciousness and energy, and one shall dominate the other. Now we must assume that the original consciousness in the "womb" of the Absolute is older than the planetary energy, hence Esau, the older, should be consciousness, and Jacob, energy, but wherever two males are employed there is confusion; and here we suspect duplication also. Both Jacob and Esau represent the Creator, and perhaps sometime there was an Esau myth of Creation as, we suspect, there was of Lot and Ishmael. Esau is

Ishmael and Jacob is Isaac; as Ishmael had twelve children, we can assume Esau had also. With these he founded a city, Petra, stone, earth, in Edom, which is Eden. Jacob has twelve children and goes to Egypt, which is also earth. Esau was first, and he was "red all over" like Adam, and Jacob, following after, "took hold of Esau's heel"—and so became a "heel" himself. And Esau was a hunter of the fields (of space) and Jacob was a plain man dwelling in tents—the "sheaths," or "skins," put on in Involution. Esau was a rough man but Jacob was "a smoothe man." Yes, indeed; he robbed his brother of his birthright, deceived his father and likewise his father-in-law.

Except for the rights of primogeniture, the Bible does not tell us what Esau's birthright was, but perhaps we can. In the creative process, consciousness must forfeit its spiritual nature to energy, and energy drags it down to dense matter, earth, here, a "mess of red pottage." This is the meaning of all mythological sin—spirit becoming matter. *Sūchī* was Esau's sin, and sometimes I think that the Gentiles must be his children, since in swallowing this Semitic "mess of pottage" they sold *their* birthright, reason. "Spiritually, we are all Semites," said Pope Pius XI. Yes, and that is what's the matter with us spiritually.

As with Abram, a great darkness now comes upon Isaac; old and ready to die, he would bless his eldest, Esau, but Rebekah, the feminine, loved materiality more, and so she taught her son to be dishonest, to cheat his father as he had cheated his brother. In spite of the purely mythological nature of this story, the racial trait will out. Rebekah is the eternal Jewess, lashing her children on to get and get. Together mother and son deceive Isaac so that he gives Jacob the blessing intended for Esau. That Isaac could not recall his misplaced blessing is but an occultist's way of presenting nature's irrevocable process. "What I have written, I have written." This is made obvious in the next chapter. Here Isaac knows of the deception yet he blesses Jacob again and again.

"The voice is Jacob's voice, but the hands are the hands of Esau." We might well keep this statement in mind whenever we read the Bible. Its voice is the voice of literalism, but the hand that wrote it is the hand of occultism.

Jacob was a scoundrel, but Isaac prophesied that the day would come when Esau would triumph over his unscrupulous brother.

40. . . . and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. [Chap. 27.]

And when will this be? In Evolution. Here consciousness breaks the yoke of matter and eventually gains dominion. Did Jew and Gentile

understand their scriptures, this would be the object of their effort today. It is the hold that matter and material things have upon our consciousness that causes all our troubles; therefore it must be broken. This is the work of the next three thousand years.

But, in this story, we're still in Involution and on the second plane. The time has come to move and so—

1. . . . there was a famine in the land, besides the first famine that was in the days of Abraham.

There is a famine on every plane when its work is done. There was one in Abraham's day; there was one in Isaac's day; and soon we will find another driving Jacob down into Egypt, earth. Isaac, however was not allowed to go, only his seed, and so we come to Jacob.

Jacob

When Esau finally realized what Jacob had done to him, he determined to kill his brother—the Cain and Abel aspect of this story. But Rebekah, overhearing the plot, warned Jacob and sent him off to parts unknown.

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Here we have another mystery that is no mystery. This *scala cœli*, or ladder of heaven, is but the seven-runged ladder of the planetary entity, here involutory; and the "angels of God" that ascend and descend upon it are the creative forces. This is the same as the tower of Babel, which also reached to heaven. This too is myth material. The Persians had their *scala cœli*, a ladder of seven rungs on which the souls of earth ascended and descended. The Brahmins had their ladder too, the sacred Mount Meru, reached by seven steps. Jacob "called the name of that place Beth-el," "house of God," and the "house of God" is the earth. And he awakened from his dream and said, "How dreadful is this place! this is none other than the house of God . . ." Yes, this is El Shaddai's house and we too said it was a dreadful place.

Why the possessive Jacob had to use stones for a pillow is not stated; however, he piled them together, poured oil on them, and called them Beth-el. "And this stone, which I have set for a pillar, shall be God's house" [28:22].

For once this is not figurative, as when we say the Church is God's house, but literal and factual. It is the earth, whose symbol is a stone, *petra*. And that we may know that Esau also helped build it, we are told in other sources that he went south of the Dead Sea (dead sun) and there "reared Petra, a glorious capital." Jacob and Esau are Jachin and Boaz, whose synergistic efforts produced this world. The Jhwhist tells us their nature. This dream is from the Elohist, but it ends with a touch that is peculiarly priestly—"and of all that thou shalt give me I will surely give the tenth unto thee." The holy authority for tithes. By the time we reach Malachi, the curse of God is called down on all who refuse to pay them. This little touch confirms our opinion that the Elohist represents the transitional stage between the mythologizing Jhwhist and the religionizing priest.

Now Esau had married two Hittite women, "which were a grief of mind unto Isaac and to Rebekah." And so they began to worry lest Jacob do likewise. This would never do; he must marry one of his own race. And this, like circumcision, has come down to us in the flesh—race in-breeding resulting in an unassimilable element. For a Jew to marry outside his race is a grave offense, but this source of the rule is but the mythological miscegenation of "the sons of God" and the mortal women. Thus Esau's offense was but that of Noah's day, and lest Jacob commit it also, Isaac sent him out to find a wife among his own.

And now Jacob also journeys east, and soon beside a well he finds Rachel, watering her sheep as Rebekah watered her camel. And not only did she water them, she was them, for "Rachel" means God's ewe, or sheep; and sheep are symbols of the sacrificed Life Principle. And Rachel was the daughter of Laban, Jacob's uncle. And when Rachel brought the stranger home, Laban said to him, "... surely thou art my bone and my flesh. And he abode with him the space of a month" [29:14]. Thus Jacob was taken in by Laban, and later Laban was "taken in" by Jacob. The blessing and the birthright were not enough for him; he also cheated Laban and took his possessions.

1. And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's, and of that which was our father's hath he gotten all this glory. [Chap. 31.]

But Laban also cheated Jacob, not only in wages "ten times," but in women also; he substituted Leah for Rachel on the wedding night. One would think that a smoothie like Jacob would know his women, but sophisticated moderns have no right to laugh, for they don't know Leah from Rachel either. The word "Leah" means weary (Leah the Forsaken). And our version says she was "tender eyed," therefore sweet and beautiful, we think, but the original word meant tender in the sense of sore and unpleasant. And "Laban" means white. Out of such bits of information another of our "great Bible students" arrives at the conclusion that Leah and Laban were Albinos, hence the fraud under cover of night. And such is understanding in our day.

Jacob must have been as drunk as Lot and as dumb as Adam. And we are not being disrespectful of "holy scripture"; merely explaining unholy nature and exposing priestly fraud. Laban's excuse was that the youngest must not marry before the firstborn. If this was the law, one would think that Laban would have told his future son-in-law the fact before the marriage, not after. In our society his act would be a serious offense, but not in nature. In the creative process, first elements come first, hence Leah the elder. Throughout the Bible, the youngest offspring means forward in the creative process; Jacob's love for the younger Rachel is his adherence to it.

So now Laban promises Jacob the younger if Jacob will work another seven years. These various seven years, three in all, are the septenary stages in Involution. Laban called them weeks: "fulfill her week," he said. These, however, are planetary weeks and identical with the "days" of the first chapter.

And now the hard-working Jacob earns a different kind of wages, the wages of bigamy. He marries Rachel also, but alas she too is barren; but not for long, for now begins the champion baby marathon of all history, and even mythology. Leah and Rachel, vying for Jacob's favor through offspring, not only race with each other but use their handmaidens to help them win. They also use mandrakes. This little touch is not mythology but local superstition. The Druses of Syria, even today, have a legend that "the sons of God" created man by animating the plant mandragora, or man-dragon. The plant is physically shaped like man and so became a symbol of fertility to barren women. Apparently it worked, for the result of this marital race was twelve sons and one daughter, of which more anon.

And now Jacob would leave Laban—but not with much. By another sly deception, he separates the good cattle from the poor and steals away in the night. Jacob was a thief and his wife was no better. She stole her father's gods, or images, and carried them away to

another land. And when Laban, in his effort to recover them, caught up with her, she "put them in the camels' furniture and sat on them. And Laban searched all the tent but found them not" [31:34]. No wonder the young Joseph made good in Egypt; with such a parentage as this, how could he fail? And what about these gods that Laban thought so much of? We thought the Jews were monotheists from Abraham on. All this, however, is but Jacob's voice; let's see what is in Esau's hand. These people represent the Creative Principle, therefore the images that Rachel took were those of the Creator, namely, the archetypal forms. These, as symbolized by her act, were carried downward, hidden in the carriers' furniture, the planetary genes. This is why Laban did nothing to the culprits; on the contrary, he said, "I have learned by experience that the Lord hath blessed me for thy sake" [30:27]. And did we not say that the Creator had to learn by experience? We did, and so did the Greeks—Pro-metheus, pre-, or involutory, learning. We've been long in getting around to this "divine authority" for it, but here it is. So with our other statements; they are all here in "God's word," but you have to *know them before you can see them*.

And now we find that Jacob is a coward also. On learning that Esau is coming against him, he divides his flock and also his family and servants. The latter he puts in front, his wives and children next, while he stays behind to pray for safety. And this is the man whom God hath called to father his "chosen people." Not in all Greek mythology can you find so despicable a character; only Joshua's God outdoes him. Yet the Jhwhist is right and the rest are wrong. It is he who gives us the true nature of the Creative Principle—sinful Adam, murderous Cain, drunken Noah, and thieving Jacob—the rest are priestly liars. Antedating these by centuries, the Jhwhist accords with the prehistoric Greeks; and just as mythology recedes from these does it become "crooked and deceitful from the bottom." In due time, as we shall see, it doesn't make sense at all.

The thirty-fourth chapter carries on the murderous process. Hamor the Hivite and his sons invite Jacob and his tribe to live with them. This they will do only if the Hivites are circumcised. In spite of the racial insolence of this demand, the host agrees, and, while they are sore, Simeon and Levi, Jacob's sons, murder them and take their possessions. The cause of it all was Hamor's son Shechem, whom we'll meet again later. Here we would ask the Christian world why it respects this Book, its people, and its God? This is not just murder; it is war. Though not the first, one would think that a moral God would have punished the whole lot of them; but no, he immediately appears

unto Jacob, blesses him again and promises him the world. A strange kind of God, this! A blesser of murderers, a supporter of thieves. This, however, is not the Jhwhist speaking; it is the priest, and his purpose is to establish a divine and holy basis for a power-hungry priesthood. Only in our concept of Causation—a nonmoral principle—does the Bible make sense.

And now God appears again and, as with Abram, changes Jacob's name; ". . . thy name shall not be called any more Jacob, but Israel shall be thy name . . ." [35:10]. Jacob becomes Israel at exactly the same point in the Hebrew myth that Uranus becomes Cronus in the Greek. And there is apparently some connection here, for Movers tells us that "Kronus Saturn was called by the Phoenicians, Israel." And Philo makes the same statement. Jacob or Yakub from the root word *yak*, means one, unity, but Israel is plural, collective, and multiple.

And so from here on the homogeneous unity becomes more heterogeneous. As we put it, primordial substance becomes discrete, resulting in the "monadic host." And so we come back to Jacob's large family, twelve sons and a daughter. These appear in this myth at exactly the same time and place as the twelve Titans in the Greek myth. These titanic twelve create the world and man, and the Hebrew twelve create the human race, Israel. These are the Elohim of the Elohist's account, and the chief Eloah said to the rest, "Let us make man in our image"—a complete contradiction of the priest.

Here also begins the history of Jacob's sons. All of them were born in or near Beth-el, the house of God, later changed to Beth-el-hem and finally to Bethlehem, which means the house of bread. But not earthly bread, cosmic bread, the substance of the earth. This provided for, Rachel dies and Jacob sets up a pillar "that is the pillar of Rachel's grave unto this day"—and ours. A tomb now adorns the spot and the credulous pilgrims believe that it is Rachel's grave, when all the while this pillar but marked the end of the spiritual planes and the beginning of the material. Proof of this is also here before us, but again you must know it to see it.

In all creation myths, the gods who deal with fire (cosmic), forging thunderbolts, armor, and so on, were lame—Agni, Reginn, Vulcan, Hephæstus, and even Œdipus—cripple-foot. It is not just a coincidence that Jacob becomes lame at this time. To go back a bit, Jacob had just sent his possessions over the river Jabbok, which means muddy, matter: later, we will meet it again as Jordan. His purpose was to placate Esau with gifts, and Esau, the Bible says, was Edom. It could have said Eden, for that is what it is, the lower involutory planes. Going over the river Jabbok is the going-over of the Life Principle

from the spiritual third to the material four.² But Jacob tarried awhile to pray for safety again.

24. And Jacob was left alone; and there wrestled a man [force] with him until the breaking of the day [the fourth in Creation].

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

31. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. [Chap. 32.]

In the creative process, accreting matter cripples spirit and so we have a crippled person in all mythologies. But think not of this as mere mythology, or even metaphysics; it is a fact in nature. At this very moment the free spirit of the sun is being "touched" and crippled by matter.

32. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

Here begins a list of mythological prohibitions that ends in a dietary religion. And such is this religion and all its customs—mythological.

The thirtieth verse tells us that during this wrestling match Jacob saw God face to face. How can we harmonize this with those other statements: "No man hath seen God at any time," and "There shall be no man see me and live"? Very easily. Jacob was not a man. He was the Life Principle on the third involutory plane, and here his name is changed because henceforth that Principle is changed. It is only natural then that the myth should change likewise. And so it turns out, for now we come to Joseph, Jacob's youngest son, save Benjamin, which means "son of the right hand," and the right hand is the right hand of Being, namely, Evolution, subsequent to Joseph, the last of Involution.

3. And Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors. [Chap. 37.]

Please note the wording here. "Israel loved Joseph more than all his children," not just more than any of his children; and also the

² This going over or throwing down, in Greece, was Dia-bolos, Devil, and Jacob is his Hebrew equivalent.

reason given—"because he was the son of his old age." The latter is not the rule in large families; furthermore, Benjamin was still younger. What then does it mean? It means only that the third stage in Creation is drawing to a close and that a successor must be established—a matter for the narrator to determine, and this is how he does it: he has Joseph dream a prophetic dream in which the youngster sees himself ruling over his brothers. Naturally this offends these older and, save in mythology, rightful heirs, and so they seek to kill him—the Cain and Abel of this version. So Joseph is the destined successor and his destiny earth, here Egypt, clothed in his "coat of many colors"—Noah's rainbow and Ishtar's necklace, namely, the earth's involutory and colorful aura. And how many know that, when reading of some mythological being dying and *giving up the ghost*, this is the *ghost* he is giving up?

Joseph

11. And his brothers envied him; but his father observed the saying.

12. And their brethren went to feed their father's flocks in Shechem. [Chap. 37.]

Shechem was the son of Hamor, slain by Simeon and Levi, but now we find he is a land. And Jacob sent Joseph into this land to look for his brothers, but they had departed.

15. And a certain man found him, and behold, he was wandering [planet-like] in the fields [of space]: and the man asked him saying, What seekest thou?

16. And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

The earth in its sun stage with its flock of planets. When Apollo, the sun, was banished he fed the flocks of King Admetus.

17. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

These various places, Shechem, Dothan, and so on are but progressive stages in the descent toward matter, earth, which, we are told, is but a "hole in the ether." Now when Joseph arrives his jealous brothers throw him into a hole, or pit—that "bottomless pit" of Revelation. This then is but the Old Testament version of Satan being thrown into the pit called Hell, Lucifer into the pit called Orcus,

the Titans into Tartarus, and Mahasura into Honderah. And "they stripped Joseph out of his coat, his coat of many colors that was on him" [37:23]. When dense matter is formed the earth-entity loses its *involutionary garments*; in other words, it becomes "naked," as was Adam, Noah, Ishtar, and the others.

Now according to the New Testament it was Joseph's brothers who sold him "down the river," but according to this chapter, King James version, it was first the Ishmaelites and then the Midianites: "Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt" [37:28]. And the thirty-sixth verse says, "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard." Yet in Acts 7:9 we read: "And the patriarchs, moved with envy, sold Joseph into Egypt, but God was with him." And Genesis 45:4, where Joseph is speaking to his brothers, reads, ". . . I am Joseph your brother, whom ye sold into Egypt." Who then did sell Joseph? And why? The answer to the second question is given in 45:5: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." And that is the key to the whole story.

As for the various versions, they seem to be one of those contradictions our "higher critics" search for; but no, for the *Midi-anites*, the Ishmaelites, the Israelites, and the God who was with them are all one—the planetary entity. The Ishmaelites were the descendants of Ishmael, son of Abraham by Hagar the Egyptian, and the *Midi-anites* were the forces of the middle planes between spirit and matter. The ancient people of that name were called, in mythology, "Sons of the snake," the genetic serpent. This it was that sold Joseph "down the river" Jordan, the stream of life, into Egypt, matter. The crime then was no more moral than that of Adam or Cain; it was to be. Joseph's brothers' selling him into slavery in Egypt is but the parallel to Noah's forcing his son Ham into slavery to his brothers, particularly Shem or Chem, which also is Egypt.

And now that we may see the nonmoral and purely genetic nature of this process, the story of Joseph is interrupted here and that of Onan is presented, an editorial act no one can understand who does not know the Bible's theme is Creation. Onan represents the genetic principle, hence the Creator. Now Judah, Onan's father (anything is possible in mythology), commands him to go in and lie with his brother's wife, to preserve the seed, which, from a moral standpoint, was contrary to Onan's conscience. He therefore refused, but instead

of commending Onan, "God slew him." More strange justice. A moral God slays a man for following his moral conscience, and blesses thieves and murderers. You see, this Book is ridiculous, save as we interpret it. This God is but the nonmoral genetic principle, here the planetary seed; and from its standpoint nothing matters but its own continuity, and nothing is wrong that is conducive to its preservation. This is the central fact that we must keep in mind if we would understand the subsequent atrocities of the Bible. The rest of this chapter (38) is akin to the first—Judah's misconduct with his daughter-in-law, who plays the harlot. The chapter is a genetic prelude and key to Joseph in Egypt.

Chapter thirty-nine continues in the same vein: Joseph is sold to Potiphar, captain of the guard, in other words, the guardian law of matter. Joseph, the Life Principle, becomes his servant, and eventually master of his house, whose mistress is matter.

7. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

12. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

This little scene is a touch of the old Eve-Serpent-Pandora story. Joseph is virtuous Adam and Prometheus, and so he will have naught to do with sensuous matter, as yet. And yet how the inner contradicts the outer, for this is precisely what happens to Joseph. Since "hell hath no fury like a woman scorned," the hussy has him thrown into that prison that is matter. Here he meets Pharaoh's chief baker and butler, representatives of the earth's substance, or life's sustenance. This too is imprisoned, and this too dreams strange dreams that only the planetary ideation can interpret. Joseph's brothers called him a dreamer, and now we find him an interpreter of dreams, including Pharaoh's. Now dreams imply sleep, and the prominence given here to sleep implies a sleepy place, Eden, "the land of Nod," Noah's garden, and so on. Here the Life Principle slept and dreamed.

Now before we can understand Pharaoh or his dream, we must know who Pharaoh was, or, more correctly, is. The word itself was a patronymic of the reigning house of Egypt, and according to popular belief the scriptural Pharaohs were three Egyptian kings; yet nowhere, save in the Bible, is there any account of these specific kings, particularly the *cruel* Pharaoh. Neither is there any record of Joseph, Moses, or even of the captivity. Yet according to the Hebrews, Moses practically destroyed Egypt. Were this literally true, some record should remain.

Since there is none, this itself should make us suspect it to be wholly Hebrew in origin, and mythical at that.

The etymology of the word "Pharaoh" is a matter of dispute. According to some authorities, the *phara* is a combination of the Egyptian definite article *pha*, and Ra, the great sun god. Others assert it means "Son of the sun." And what would this be save the earth itself, for the earth is a son of the sun, not as in science, a cast off, but as in our theory, a son of its own sun period. And so says Revelation. Still others say the name comes from the Egyptian words *per-aa*, meaning "great house," and, of course, these assume this is Egypt's great royal house. But no, *this* "great house" is the Egyptian Beth-el, house of God, the earth itself. Only as such can we understand Pharaoh's dream, and likewise the hardening of his heart, of which, more later. A hint of the real nature of the prototypal Pharaoh, which the kings assumed, is found in certain occult manuscripts; these speak of "the seven souls of Pharaoh," actually the sevenfold aura, planes, elements, and so on.

And Pharaoh was asleep, and he dreamed a dream in which he saw seven fat and seven lean kine, and also seven good and seven poor ears of corn. The literal meaning given—seven good and seven barren years—is very clever and affords a logical reason for a historical Joseph's promotion, but this is not the real meaning. Since Pharaoh is not a human being and Egypt is not northeast Africa, the meaning is not literal. The heptads here, as elsewhere, refer to the seven planes and cycles of Evolution, the future of the primeval earth. All this the bare earth dreamed of while it slept or "rested," but only the genetic Joseph could interpret that dream. From apocryphal sources we learn the reason for this: it is that Joseph dreamed the same dream as Pharaoh, and in that dream was told its meaning also. This is just a subtle way of saying Joseph and Pharaoh are one. This they were, and yet they were not, for Joseph is the creative consciousness and Pharaoh its energy. On the lower planes, as we said, the latter triumphs over the former, imprisons and enslaves it. And so Pharaoh's initial lordship over Joseph is but Cain's triumph over Abel, Shem's over Ham, and Jacob's over Esau. Eventually Joseph gains dominion, and this is Isaac's prophecy to Esau fulfilled, or at least begun. The complete fulfilment comes later. That Joseph and God are one is implied in 40:8. "And Joseph said unto them, Do not interpretations belong to God? tell me them"—the dreams. Yes, the interpretation of the earth's dream belongs to God, and Joseph does the interpreting.

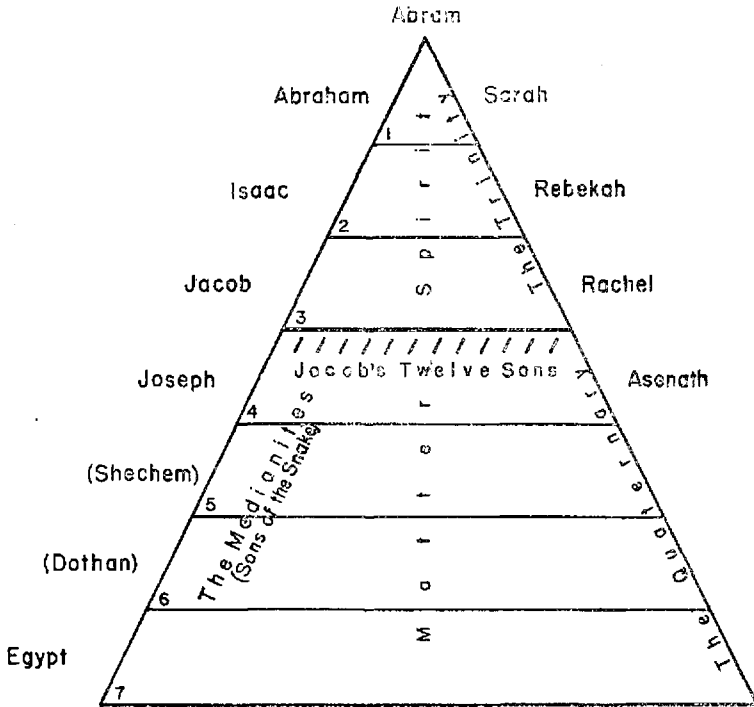
For this great service Pharaoh made Joseph ruler over all Egypt and changed his name to Zaphuath-paaneah, which, since we're dealing with interpretations, means "nourisher of the world," "governor of

the place of life," and so on, and who is that but the Creator? Pharaoh also gives Joseph a wife, Asenath. And who is she? She is the Egyptian equivalent of the Assyrian Earth Mother, Ashteroth, abhorred by the Hebrews. Well, they say if you either hate or love a thing long enough it will come to you. Asenath was the daughter of the priest of On, and the priest of On is On, in mythology. And On was Egypt's God at that time. This is the root of their Aton religion. The Hebrews took this also; it is the "on" in Onan and likewise in Solomon. On is thus but another name for God, so likewise is Onan, and his daughter is matter. This, the genetic wed in Egypt, earth; and from this union came two sons, Manasseh and Ephraim—forgetfulness and fruitfulness. The material earth forgot its spiritual source, but later it too became a source. In Revelation it is rebuked for this same forgetfulness.

And now let us make a diagram* of this long descent from Abram in Ur, primordial light, to Joseph in Egypt, primeval darkness. We will find it strangely similar to our own, and, if we include the female aspect, very much like that of the Greeks. That we cannot wholly complete it is not our fault but that of our source material.

And now Joseph is master of all Egypt; Pharaoh addressing him speaks thus: ". . . without thee shall no man lift up his hand or his foot in all the land of Egypt." In the fat years that followed, "Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." But having read of Adam's herbs and Noah's grapes, we need not assume that this corn was real. It is what we called the earth's vitamins. That the famine was also planetary, and mythical, is also evident from 41:56: "And the famine was over all the face of the earth." This is not ignorant provincialism but ancient cosmology. However, there was plenty of historical background for this myth—the accounts of King Zoser, and Baba of El-Kah. They too had to contend with drought and famine. Of the distress these wrought, Zoser (2980 B.C.) wrote thus: "I am very anxious on account of those who are in the palace. My heart is in great anxiety on account of misfortune, for in my time the Nile has not overflowed for a period of seven years. There is scarcely any produce of the field; herbage fails; eatables are wanting. Every man robs his neighbor. Men move with nowhere to go . . . The people of the court are at their wits' end. The storehouses were built, but all that was in them has been consumed." And Baba, still centuries before Joseph's time, says: "I collected corn as a friend of the harvest-god. I was watchful in time

* See Diagram, p. 504.



of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of famine.”

According to the Hebrew myth, all countries of the earth came into Egypt to escape the famine; these are but the involutory elements coming into the earth, to escape the famine that had overtaken the sun. Jacob's sons coming in are these specifically. Here follows a long account of Joseph's ill-treatment of his brothers and final declaration of identity. He was but testing them, as God tested Isaac. The smart boy Joseph met all the problems, and Pharaoh rewarded him accordingly. If this be history, we wonder how these Egyptians survived without him for some two thousand years.

And now, having prospered, Joseph did what Joseph always does—sends for his whole tribe, and they come flocking into Egypt, Jacob along with them.

6. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his seed with him [planetary seed, that is].

27. . . . all the souls of the house of Jacob, which came into Egypt,

were three score and ten [and three score and ten are 70 or 7, the number of Creation]. [Chap. 46.]

In all other systems of philosophy, metaphysics, and religion, the Trinity is something above and beyond us and our world, but we have said that it comes down into matter and becomes matter. And now, oddly enough, the Bible says the same thing, for Jacob, the third person and summation of the three, comes down into Egypt, which is earth. And for those who refuse to identify the rascally Jacob with God, the fourth verse tells us that God came also.

4. I will go down with thee into Egypt; and I will also surely bring thee up again [Evolution].

"The beings on earth say that God is in heaven, but the angels in heaven say that God is on earth," says *The Zohar*.

So God tells these people, before they get down to Egypt, that he will surely bring them up again. If this be Jewish history, one is justified in asking why God sent them down in the first place. And this is not man questioning the will of God as in his work, nature, but only a perverted history as in "the word of God." Only as mythologized cosmology is this story other than ridiculous.

And now Jacob is old and soon to die, and realizing this he, Involution, calls the static earth's two qualities, forgetfulness and potential fruitfulness, to his side to bless them. As the first is the elder, Joseph guides him to Jacob's right hand, but Jacob, in reverse to Isaac, outwits him. Aware of the earth's future, he blesses the younger, fruitfulness; in other words, the earth will be fruitful and triumph over its death and forgetfulness. This is the evolutionary opposite of Jacob's triumph over Esau, but in both cases the younger, or forward aspect, gets God's blessing.

Jacob then gathers his own twelve sons about him to tell them "that which shall befall you in the last days"—of Creation. And here we come to another mystery—the meaning and destiny of the twelve tribes of Israel. As this is a Creation myth, the word "tribes" is not literal but symbolic. There were not twelve tribes of Jews, nor were ten of them lost. These twelve are identical with the twelve Elohim, the twelve Titans, and so on; in other words, aspects of the Creative process. The ancients made them twelve to conform with the *cosmogonical* zodiac. All occultists, past and present, identify the twelve sons of Jacob with this, but Jacob's allusions are not definite enough for clear identity. Judah, "the lion of the tribe," is obvious; this is Leo, of whom it was said, "The sceptre shall not depart from Judah, nor a

lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The gathering of the elements from space; we called the sun a gatherer and transformer of the elements. The phrase "untill Shiloh comes" is also a mystery, but here we can see at least what it is not—the Christ of religion. The sun shall reign till complete materialization comes. Benjamin, "son of the right hand," is the first sign in Evolution, Virgo in our arrangement. Dan is Scorpio, "a serpent [desire plane] by the way, an adder in the path, that biteth the horse heels, so that the rider [Sagittarius, man] shall fall backward" morally to the animal. The rest are as you see them, Jacob's inclusion of Manasseh and Ephraim in his own family, fourteen males in all, is the occult addition to the zodiac referred to earlier.

After the death of Jacob, Joseph takes his place, that is, he represents the Creative Principle *in toto*, not just a projection thereof. Therefore all the prophecies and blessings Jacob heaps upon him are of and for the earth. Jacob also foretells that Joseph will someday return to the house of his fathers, Bethlehem, the planetary source. And we have said that the earth returns to the Absolute. The return is by way of Evolution, and so Joseph dies and Genesis, or Involution, comes to an end. Exodus, or Evolution, is thus a new chapter in this Book of Life.

EXODUS OR EVOLUTION

The controversy which is so perseveringly carried on in our own day between supernaturalists and rationalists rests on the failure to recognize the allegorical nature of all religion.

SCHOPENHAUER

WE NOW COME TO THAT PHARAOH, DENSE MATTER, "WHO KNEW NOT Joseph," the prephysical. This represents that postsolar period of condensation and incrustation, as set forth in our theory. Here the Israelites, or creative elements, were slowly sinking into bondage to a congealing force, the Medusa of the Greeks. That this is the true meaning of the Hebrews' bondage in Egypt is attested to by scripture itself. In Galatians 4 and 3, Paul says this: "But so we, when we were children, were in bondage under the elements of the world." Here the creative forces were set to making bricks, for Pharaoh's treasure city, Raamses, city of Ra, the sun, where the bricks were made. Bricks are "building blocks," and such are atoms called today. The bricks of this chapter, therefore, are the same bricks as those of Babel; and the work the Israelites were doing was the same as that at Babel, namely, the building of this earth. This was grievous work indeed; a deliverer, or releaser, from matter was needed, and so we come to the great man Moses.

To most people Moses is as real a character as Caesar or Alexander, yet if, like these, he actually lived, why has history ignored him? There is not a word about him anywhere save in the Jewish scriptures. True, his name appears in ancient books, but only because their authors had read the scriptures and accepted them literally. Sigmund Freud, himself a Jew, made an exhaustive search for him and found nothing. The reason should now be obvious—Moses is as mythological as Adam, Abram, Jacob and Joseph; in fact, he is Joseph now in Evolution. According to Josephus, Moses' real name was Osarsiph, i.e., Joseph, in other words, the Creative Principle now on the seventh plane. The Bible itself implies this: Moses, it says, was the seventh in line from the father principle—Abram, Isaac, Jacob, Levi, Kohath, Amram, and Moses, the involutory seven. The word Amram is but a repeat of

Abram, the Life Principle that died spiritually when it became matter. And from apocryphal sources we learn that Amram "lived without sin" and died, not of old age, but "owing only to the effect of the poison of the serpent," namely, matter. This too was borrowed from old Egypt, for according to its mythology the sun god Ra died of the sting of a serpent. Amram, Abram, and Adam are all one, and Moses is their evolutionary sequel.

The name Moses is Egyptian and comes from *mo*, the Egyptian word for water, and *uses*, meaning saved from water, in this case, primordial. Names of several Egyptian kings bear traces of it; we have, for instance, Ahmose, Amosis, Thutmose, and Thutmosis. The word *that* means "is born," and *mose*, as used, means Savior. Thus Thutmose means a Savior is born—and such is Moses, the evolutionary savior of the evolutionary Life Principle. This is the basis of all Savior myths. It is the Messiah of preexilic scripture, subsequently literalized and humanized by postexilic priests. It is the early references to this inevitable event that are now interpreted as prophecies of Christ.

That it is but mythology and nothing more is proved by its pagan parallels. Arabia, Syria, and Phoenicia each had its Moses, only there he was Mises. In the Orphic hymn to Bacchus we find that this Mises was also picked up in a box floating upon the waters. For this reason he was called Mises, so like Moses. But Mises had another name, Bimater, meaning of two mothers; one by nature, the other by adoption. So had Moses, so also the two sons of Abram, "one by the flesh, the other by promise; which things are an allegory," as Paul stated. This Mises, like Moses, had horns on his head, and also like Moses he wrote the laws of the land on two slabs of stone. Again like Moses he had a rod with which he worked miracles, the rod having the power to turn itself into a serpent, which means it was the serpent of mythology. Such was the rod of Moses, and such were his miracles. And so the parallel continues: with the help of his rod, Mises divided the rivers Orontes and Hydastus; by means of it he passed dry-shod over the Red Sea, at the head of his army. When his army thirsted, he struck the rocks with his rod and water gushed out. Wherever he went the land flowed with "milk and honey"; and whereas Moses had but a pillar of fire by night, Mises had the light of the sun.

Nor does the parallel end with Mises. The myth woven about the legendary Sargon I, 2750 b.c., strikingly resembles the early history of Moses, that is, his infancy. This part is given only by the Elohist, long subsequent to the Assyrian myths. Now this Elohist says: ". . . when she, Moses' mother, could not longer hide him, she took for him an ark of bullrushes and daubed it with slime and with pitch, and put

the child therein, and she laid it in the flags by the river's brink" [Excel. 2:3]. And on the tablets of Kouyunjik, Sargon tells his story:

"4. My mother, the princess, conceived me; in difficulty she brought me forth.

"5. She placed me in an ark of rushes, with bitumen my exit she sealed up.

"6. She launched me in the river which did not drown me.

"7. The river carried me to Akki, the water-carrier, it brought me.

"8. Akki, the water-carrier, in tenderness of bowels, lifted me . . ."

In appreciation, Sargon named his capital Agadi, called by the Semites Akkad, and Akkad was near the city of Sippara. Now note that Moses' wife was Zipporah. In both cases, the ark is the same as Noah's ark, the earth entity, carrying with it the seeds of all things. This Sargon himself was; the word means "prince of the sun," from Sar-gina, "the true king." All mythological kings were named for the sun—the God of mythology. From this it was only a step to historical kings who worshiped the sun. As Socrates tells us, the first gods that the Greeks worshiped were the cosmic bodies. These were realities; it remained for the Hebrews to replace them with a conceptual unreality.

The Egyptian Osiris was also put in a coffer or coffin and set adrift on the river Nile. In due time he was picked up by his mother—and Moses was returned to his. In like manner Perseus the Greek god was shut up in a chest and cast into the sea at the command of King Acrisius. On the shores of Seriphus he was found and raised by Dictys, as was Moses by Thermuthis, and Thermuthis was the name of the serpent sacred to Isis, the earth mother. This is the same serpent as that of Eden, namely, the life force, and this is the serpent Moses lifted up in the wilderness, the lower planes in Evolution.

Similar tales were told of Romulus of Rome, Mithra of Persia, and even Alexander of Greece. Of Alexander it was said that he crossed the Pamphylian Sea miraculously. Menander wrote of it thus:

*Have I to cross where seas indignant roll?
The sea retires and there I march.*

Incapable, like us, of distinguishing mythology from history, Strabo tried to explain this on natural grounds—low water in the winter season; and Josephus, no more enlightened, used it to convince the Greeks of the miracle of the Red Sea. Our clergy tell us that "the revealed truth" of the Bible is all the *spiritual* literature we need, yet without the literature of other races we cannot understand the Bible. As stated, our great need is to have this "revealed truth" revealed.

The Hebrews had many stories about Moses besides those found in the canon, and they reveal much. From these we learn that, as with Noah, the whole house was filled with light when Moses was born. This, however, is not the same light; it is that second "light shining in darkness," the first emanation of the primeval world.* We learn also that there was a "war in heaven" fought over Moses similar to that described in Revelation. This is from apocryphal sources, but a hint of it is found in canonical Jude, the ninth verse: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation." Now why should these cosmic powers fight over the corpse of a man? Well, they didn't; the fight was that of Involution and Evolution over possession of the earth, here called Moses. After this battle, Metatron (Enoch) appeared and conducted the spirit of Moses (the life force) up to heaven, the higher planes. On the way he passed through *seven* of them, and there saw the angels (energies) of each, from those in the first that "controlled the waters standing in line" to those of the last and highest plane. He was also permitted to inspect hell, and there he saw the damned, ranging all the way from murderers to those who ate on Yom Kippur. It does not say which was the worse.

The earlier Bibles tell us that Moses, when he came down from the mount, had horns on his head—as Michelangelo portrays him. The authors of the King James Version, believing this to be an error in translation, made it read "the skin of his face shone," thus hiding the key to Moses. The former idea came from the Latin Vulgate, and reads as follows: "Cumque descenderet Moyses de monte Sinai, tenebat duas tabulas testimonii, et ignorabat quod cornuta esset facies sua ex consortio sermonis Domini." Translated this means: "And when Moses came down from Mount Sinai, he held two tables of the testimony, and he did not know that his face was horned from conversation with the Lord." Modern scholars believe it should read "rays" rather than "horns," but that is because they don't know Moses. This is why, as we have said, they can't translate properly. Horns are mythological accessories, and in no sense peculiar to the Hebrew Moses. Many mythical beings had them, among which was Bacchus, called by some "Zagreus, son of Zeus," and Koré, or Persephone. Thus in the *Dionysiacs* we read:

*A Dragon-Bridegroom coiled in love-inspiring fold . . .
 Glided to dark Koré's maiden couch . . .
 Thus by the alliance with the Dragon of Æther,*

* Cf. Chapter VIII.

*The womb of Persephone became alive with fruit,
Bearing Zagreus, the Horned Child.*

As one saved from water, Moses is what was saved after the deluge, namely, the earth. As such he is identical with the slimy dragon that Apollo discovered after the flood dried up. And this dragon is the devil of Israel; and its devil and its Moses are one. This is what the key word "horns" is trying to tell us. Moses is matter, earth, the horned beast of Revelation; he is Aries, the genetic Ram; he is Pan the goat-like Aries on earth; he is Phallus Erectus, or the serpentine force thereof, in Evolution. Thus the Vulgate is right and the others are wrong.

Like all the other Bible heroes, Moses is but a personification of the creative power, and his miracles are the miracles of creation, this time on the evolutionary side. More specifically, he is the violent energy aspect, while his milder brother Aaron, like Abel, is the genetic consciousness; even the word Aaron means "to conceive." This it is that eventually reveals the meaning and purpose of the earth, and so Aaron becomes a mouthpiece and interpreter for Moses as did Joseph for Pharaoh. Miriam, their sister, stricken with leprosy, represents matter afflicted with disintegration. Were it otherwise, why did not these two miracle workers cure her?

Moses' serpent-like rod is the Hebrew Caduceus, symbol of the creative power, and wherever it strikes the earth a miracle is wrought. But so was it with Mises, and also Abaris, a high priest of Apollo. According to Pindar, Apollo gave this great one an arrow with which he wrought miracles. Why do we not believe this also?

The Red Sea is the red earth itself, that lithic ethmos, or sieve, through which the life force must pass from Involution to Evolution. The wilderness is the savage lower planes in Evolution through which this life, once biologic, must struggle to reach *its* Promised Land, the humanized and spiritualized higher planes. This is *our* Promised Land—not a gift from God, but an achievement of man, and won by soul and not by gold. The forty years in this wilderness is the time that life is given to win this land—the four material cycles and planes. These forty years correspond with the involutionary forty days of the deluge, and together constitute those *antiscians*, or "shadowy opposites," already mentioned.

This is Exodus, a wholly uncomprehended book. In proof thereof let us quote from one of our professors of "Biblical Literature and Religion." "The culminating incident of the Exodus was the crossing of the Red Sea. That this was accomplished miraculously, is a matter

of clear history." And what is this "clear history"? The Bible, of course, three times over. "The record furnishes us with the facts in triplicate narrative." Therefore it must be true. But to continue: "True there is the admission that, up to the present time no direct reference to the Exodus has been found among the Egyptian inscriptions." And then follows the credulous reason: "Such silence causes no surprise; it is the expected silence of a proud and contemptuous people regarding an event of humiliating circumstances." There is no end to the explanations these apologists find to prove the historicity of Hebrew mythology; they must prove it lest their own house of cards comes tumbling down. In this extremity they refer to the Tell-el-Amarna Tablets, dating from the alleged captivity period. These tablets speak of the Habiri, and our apologists assume these were Hebrews. There is no proof of this, nor would they be construed as such but for the scriptural myth. The Tell-el-Amarna Tablets contain a political correspondence between Ikhnaton (Amenhotep IV) of Egypt and Barr-buryash II, king of Assyria 1375 B.C., and at that time the Hebrews as a distinct sect did not exist.

Only as the sequel to the allegorical Genesis does this scriptural Exodus become intelligible. As such it tells the same old story—the nonmoral and murderous nature of Causation; that is, the Jhwhist part does; the others try to conceal it. The first chapter, and the second down to the tenth verse, is from the Elohist and Priestly accounts, and here as elsewhere they extol the virtues of God and his "chosen people," then the Jhwhist steps in and tells us the truth—Moses is a murderer.

11. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

12. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. [Chap. 2.]

Thus does life begin. Why have we overlooked this beginning in every Bible myth and accepted only the moral aspect? Life is God's business and if God is so opposed to murder, why did he not punish these murderous patriarchs? And why did he pick this murderer, Moses? Because a murderer was just the man he needed. It is the Jhwhist who gives us this according-to-nature account; he is the mythologist of the Bible, and contemporary with Homer and Hesiod, thus nearest to that mythopœic age we called the Planetary Day. It was here the original Creation myths were written, the rest came later. The authors of these Creation myths were Initiates in the Mysteries,

and knew the cosmic facts. Then, as we said, came the darkness and the priests, understanding nothing. These misinterpreted and perverted the mythic legacy. Midway between the two was the Elohist, and there you have the three, not four, sources of the Bible. The prophets were but moralizing priests—and their prophecies are of Evolution, not history.

After this crime, Moses fled to Midia, and "the sons of the snake." There he meets Zipporah, watering her father's flock—as did Rebekah and Rachel. And Moses marries her—as did Isaac and Jacob. But, according to Josephus, he had a wife already, Tharbis, daughter of the king of Ethiopia, that same Æthiopia of Genesis. This is no scandal in Moses' life, however, for in mythology Egypt and Ethiopia are one, and also one with Media, the middle point in Creation, namely, earth. Now according to the Jhwhist, Zipporah was one of the *seven* daughters of Reu-el, the priest of Midia, but in the next chapter the Elohist tells us that Jethro was Moses' father-in-law; and Numbers 10:29 calls him Ragu-el. The two authors also differ in the name of the sacred mount; the Elohist calls it Horeb; the Jhwhist, Sinai. And so, wherever the one or the other is used, you may know who is speaking.

1. Now Moses kept the flocks of Jethro his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. [Chap. 3.]

From here on we will be reading two myths about the same thing, pieced together by an editor centuries later. This is the reason for the two mounts, both of them identical with Ararat, Meru, Parnassus, and Himalaya, namely the earth. The "backside" of it is the same "backside" as that of Revelation, namely, Evolution. This is the "backside" of God, which elsewhere Moses saw (Exod. 33:20, 23): "Thou canst not see my face . . ." but "thou shalt see my back parts"—אחור, *a'chor*—backside. No, Moses never saw God's frontside, which is Involution, but only his "backside," which is Evolution; and the reason is obvious—Moses is God's "backside." This fact is revealed in Jewish numerology. The numerical value of Jehovah is 543, and that of Moses is 345. Moses is thus Jehovah reversed and Jehovah reversed is Satan, say the Kabbalists. And to carry it further: 543 plus 345, or 888 is the Gnostic number of Jesus Christ, who, with name and title, is both.

2. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

Is this a unique and miraculous event, or just something in nature dressed up by mythology? The latter, we think. In an earlier chapter we said that suns and worlds are cosmic plants. The Elohist had the same idea. His burning bush was this earth in its own sun stage, which for trillions of years "burned with fire and was not consumed." Such also was Sinai. Moses meeting this fiery God is but Evolution meeting Involution in the fiery earth period.

7. And the Lord said, I have surely seen the affliction of my people which are in Egypt [matter], and have heard their cry by reason of their taskmasters [laws]; for I know their sorrows: ["The Sorrows of Satan."]

8. And I am come down to deliver them out of the hands of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.

This is the Life Principle's *evolutionary* Paradise, the superphysical planes where it is free from bondage in matter. This Lord and his coming down is the same as at Babel—and as unnecessary, for Moses is all that is, and he is already down. This, however, could represent a transference of power to our sun, whose forces *do come down* and awaken the Life Principle in the earth. We found the same thing in the Greek myth. The involutionary power called Jupiter remained after the earth was formed.

Here in, not at, the burning bush Moses receives his commission.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

The children of Israel in Egypt are the planetary genes in matter, their bondage, chemical, and their release, Devolution. But Moses, like so many of us, wants to know who this High Commissioner is, and so he boldly asks.

13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say unto them?

14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. [Chap. 3.]

This confusion of "I AM" with "I AM THAT I AM" well illustrates a fact already pointed out, namely, that the Jews did not create their own mythology, nor did they fully understand it. The creators of these ancient myths were the other and older races, and from these the Jews picked up scattered bits and made for themselves a Jewish cosmology. Thus they did not know that "I AM THAT I AM" is not applicable to the God of Sinai and the burning bush. "I am" is the indicative mood, present tense of the verb "to be," and since the planetary entity is a being, the term could well apply to it, but the rest of the sentence cannot. "I AM THAT I AM" is more applicable to the motionless Absolute than to the active Creator, that same distinction as between Abram and Melchizedek. As the Absolute does not act it has no predicate, and as it creates nothing it has no name in apposition save its own. And this is what "I AM THAT I AM" means—Be-ness, not Being. It is, and that is all that can be said about it. The Vulgate translates the words "Ego sum qui sum" thus: "I Am Who Am." This is that mysterious "unknown God" to whom the Greeks erected an altar—and Paul exploited. In fact every ancient race had its equivalent. All the temples of Egypt had carved on their walls the words: "Nuk Pu Nuk," ("I Am That I Am). The Hindus had their "Tat Twam Asi," ("I Am That"), and the Persians their "Ahmi Yat Ahmi." Thus salvation may be of the Jews, but not originality.

Now as soon as Being exists, "I Am That I Am" becomes "I Am What I Will Be," and this is the meaning of the word Yahveh. This is made up of four Hebrew letters: Yod, He, Vah, He, or Y.H.V.H. As the Y and I are identical, these four are the same as those of the Tetragrammaton. They all mean "being," and their transpositions, "change."

The priestly scribe, aware of this changing process, presents it in another way; he has Yahveh change his name.

3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty [in Hebrew, El Shaddai]; but by my name Jehovah was I not known to them.

This change in the Creator's name is the same as that of Abram, Jacob, and the others, but here represents that planetary isomerism of the elements between Involution and Evolution. There is, however, a woeful confusion here also. According to this text, the name Jehovah was not known in Abraham's day, yet, according to Genesis, Abraham called the place of Isaac's sacrifice Jehovah-jireh. And even in Seth's day (Gen. 4:26), "Then began men to call upon the name of the Lord,"

originally Jehovah.¹ We cannot trust these earlier statements, however; they are priestly interpolations, long subsequent and for a purpose.

The word El Shaddai means "terrible power," namely, a sun; Jehovah, its reduction and change, namely, the earth. In other words, Jehovah, the God of Moses, is the creative power in Evolution. In our own early Chapters we said it was this El Shaddai, or terrible power, that created this world, and here we meet it again. And it is still terrible, so terrible, in fact, that it tried to kill Mōses. "And it came to pass by the way in the inn that the Lord met him [Moses] and sought to kill him." Can any of our professors of "Biblical Literature and Religion" explain this statement? They cannot, on their hypothesis, but we can on ours. This "inn" is the earth, and the "way of the inn" is Involution, life involved in matter, and here in this entombment it is nearly killed, and but for Mōses, the evolutionary Savior, it would have been.

It was this El Shaddai, the wonder-working but ruthless power, that afflicted Egypt, that is, earth, in its own postsolar period. This was the time of condensation and solidification; in other words, hardening, and this is the hardening of Pharaoh's heart, seven times, to be exact. The Egyptians spoke of Pharaoh's "seven souls," the Hebrews said seven hearts. Thus the plagues and torments were but earth's primeval agonies. These we have met before in Revelation, the New Testament version of Genesis and Exodus. In touching upon them there we said we would deal with them more fully later.

After each plague we read that the Lord (law) hardened Pharaoh's heart, "and he would not let them go." This, we repeat, is the law of accretion and solidification *hardening* the elements in accordance with the sevenfold atomic table, in other words, chemical synthesis. Had a scientist written it, he would have spoken of geologic ages and a seven-period table of elements. We think of this as strictly modern knowledge, yet it seems that the Jhwhist was well aware of it, for he gives exactly seven plagues; the rest are additions and duplications in the Elohist and Priestly accounts. That these ancients knew these things may be hard to accept, yet here it is. What is more, they knew something modern scientists do not know—the nature and meaning of Devolution, the freeing process, of which, more later. "The sacred writings of the early Hebrews contain few allusions to what may be

¹ Historically, the word Jehovah is a semantic accident. As the Hebrews considered the name Yahveh too sacred to be uttered, they used the words Adonai and Elohim instead, and in writing, added the vowel signs of these words to the consonants Y.H.V.H. In due time these were mistaken for parts of the word itself and so Y.H.V.H. became Jehovah.

termed the scientific understanding of the universe, or of precise observations such as have been preserved in the records of other ancient peoples," asserts Sir Richard Gregory, D.Sc., LL.D., F.R.S. Just so, the early Hebrews did not know, but those from whom they got their myths did. We moderns are not discoverers of new truths but re-discoverers of old truths. Go back far enough, twelve thousand years or so, and you will find our modern knowledge was quite well known; not all of it, of course, because each cycle adds its *epiota*. This is how the epigenetic is built up. It was this more ancient truth that the Hebrew epigoni saw "as through a glass darkly," but why they should write of it in this fantastic manner only mythologists can say. But mythologists are clever fellows, ambidextrous as they are ambiguous. They write with both hands and each tells a different story—one of Man, the other of man. And along with these the Hebrew mythologists wrote a sympathy story to hide from the world the reason for their race's persecution, of which again, more later.

1. And the Lord said unto Moses, See I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. [Chap. 7.]

2. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. [Energy, consciousness, and dense matter, the *dramatis personæ* of this story.]

3. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

5. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

Since God "hardened Pharaoh's heart," could he not also have softened it, thereby sparing Egypt and the Egyptians? This is learning about God the hard way, but it is only a mythologist's way of telling us that we learn only by experience, and bitter experience at that. Why then worship what can teach only by pain and suffering?

31. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped. [Chap. 4.]

And their foolish descendants have been worshiping ever since. What is more, they have taught us to worship. It therefore behooves us to see what kind of a God they and we are worshiping.

The story is too long, and loathsome, to quote in full; furthermore, the Jhwhist gives only seven plagues; we will therefore confine our

comments to them. The seven are as follows: blood, frogs, flies, murrain, hail, locusts, and first born.

20. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. [Chap. 7.]

21. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

25. And *seven* days were fulfilled, after that the Lord had smitten the river.

This is the first period in chemical synthesis, but Pharaoh's heart was not nearly hard enough, and so we come to the second.

5. And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up over the land of Egypt. [Chap. 8.]

6. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

And how could Aaron, a man, stretch his hand over the whole of Egypt? Only natural forces can do that. And how can any race believe that the Creator would do such things for it? This is egotism carried to the ultimate.

14. And they gathered them together upon heaps; and the land stank. "And the evening and the morning were the second day."

Here a meaningful touch is added by another writer: Moses and the Egyptian magicians vie with one another in doing miracles. The Egyptians duplicate everything Moses does until he produces lice, then they give up.

Here a division is made between the Jews and the Egyptians, that same division that occurred in Peleg's day—Involution from Evolution, or, more correctly, Devolution. We might therefore interpret this story thus: the hardening of Pharaoh's heart as the solidification process, and the plagues as the forces brought to bear upon matter to release the Life Principle. This would be the same as Deucalion and Pyrra casting the stones backward.

22. And I will sever in that day the land of Goshen, in which my people dwell, that no swarm of flies shall be there; to the end thou mayest know that I am the Lord *in the midst of the earth*. [Chap. 8.]

23. And I will put a division between my people and thy people: tomorrow shall this sign be.

24. And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

"And the evening and the morning were the third day." This severing of the people is the separation of creative consciousness from dense matter at the three-and-one-half point.

1. Then the Lord said unto Moses, Go in unto Pharaoh, and tell him. Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. [Chap. 9.]

2. For if thou refuse to let them go, and wilt hold them still,

3. Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; there shall be a very grievous murrain.

4. And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children of Israel.

6. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

These cattle, horses, camels, and so on are as symbolic as those of Adam and Noah; therefore their destruction is likewise. Were it otherwise, where did Pharaoh, a few days later, get hundreds of horses to pursue the Hebrews?

So ends the fourth day. But Pharaoh's heart is still hard, more correctly, not hard enough, and so the plagues continue.

12. And the Lord hardened the heart of Pharaoh, and he harkened not unto them; as the Lord had spoken unto Moses.

13. And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

14. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.

Let's hope not. If this be the God of the Jews they should disown him. As for the Gentiles, they should be ashamed of themselves.

15. For now I will stretch out my hand, that I may smite thee and thy people with pestilence: and thou shalt be cut off from the earth.

16. And in very deed for this cause have I raised thee up, for to show in thee my power: and that my name may be declared throughout all the earth.

This, we presume, is divine egotism, of which Pharaoh was but an instrument, the Judas Iscariot of this myth. How then can he be blamed? He cannot, even mythologically, yet the Hebrews blackened his name and that of Egypt for nearly three thousand years. So with Nebuchadnezzar, Belshazzar, and others. And all to glorify themselves.

18. Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even unto now.

25. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. [The fifth day.]

But as in Sodom and Gomorrah, the Hebrews were spared. And why? Because this is a Creation myth and the Hebrews represent the creative Life Principle. This and nothing more.

1. And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him. [Chap. 10.]

4. Else, if thou refuse to let my people go, behold, tomorrow I will bring the locusts into thy coast:

14. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

15. For they covered the face *of the whole earth*, so that the land was darkened: and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. [This is the Lord's "good deed" on the sixth day.]

Considered literally, this Moses practically destroyed Egypt. Do you suppose its king would have permitted such a trouble-maker to live? Not in those days; a predecessor cut off the head of his baker for a minor offense, yet this more cruel Pharaoh allowed this national enemy to go free. No, this tale is intelligible only as personified cosmology.

At this point another author gives an additional plague: "darkness in all the land of Egypt three days." [Chap. 10.] This is that ultimate darkness of a dead sun, also that darkness of life's final entombment in matter. We might even call this the uranium stage, though we said there were others beyond.

1. And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence . . . [Chap. 11.]

4. And Moses said, Thus saith the Lord, about midnight will I go out into the midst of Egypt.

5. And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon the throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

29. And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh . . . [Chap. 12.]

And this is the God who was shocked at the murder of one man, Abel. This, we repeat, is but Cain in Evolution.

30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead. [The "good deed" of the seventh day.]

31. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. [Chap. 12.]

Thus stands the record, and upon that record religion must stand or fall, for if it be literally true and historical, this monster should be damned instead of worshipped; and if it be only mythological, the Bible's religious authority is gone forever. The latter, we claim, is the true interpretation. That the race can read it, believe it, and still worship its monstrous God is an index of our intelligence, our knowledge of Reality, Causation, Life. It is that of the child and the savage—yet this is the intelligence that is running our world. And this is the reason we condemned its creations: religion, nationalism, commercialism—and the giving away of countries through belief in Hebrew mythology. These are not the fruits of wisdom and understanding but of incredible ignorance of Life. Do you wonder then that we have war and depression, crime and corruption? What do you expect of beings still in the God-worshipping stage?

The destruction of the firstborn was the final touch; the broken Pharaoh was willing now to let the people go. But what were these firstborn? and what the destruction? Literally, it should be the last-born, last elements in the atomic table, but it all depends on what the Jhwhist was thinking about. Perhaps he knew that these last and heaviest elements were the first to become molecular, solid and physical. These were the first to be "afflicted" with disintegration and radiation. In Chapter VIII we discussed this process: "Tumbled, bruised and broken by these Titanic forces it [matter] became sand and dust, molecule and atom, electron and free." Free to create biologic forms. Our scientists are well aware of this process, but they miss utterly its biologic significance, namely, that through disintegration and radiation creative intelligence is freed from matter to create biologic forms, and atomic energy is freed to become biotic energy. As such it becomes vital enough to warrant a place in creation mythology; as history it does not.

The ancients were well aware of its place in Creation, but a mythologist could not say so in plain words, and so he made an allegory out of it. And the priestly scribe gave it a name; he called it "circumcision"—the removal through radiation of the genetic's obstruction, namely, physical matter; and ridiculous as the terminology is, this is the place for it, Exodus, not Genesis. To quote the *Kabbalah* again: "The spirit clothes itself to come down and unclothes itself to go up." And so all the elements going out must be circumcised (Chapter 12). Later we will find them clothing themselves in flesh, and again the priest has a strange and wonderful name for it.

But circumcision was not enough for these elements, and so we come to another religious literalism—the Passover. The Life Principle is about to *pass over* from Involution to Evolution ("and Hell followed with him"), but mythologically God is about to pass over the Israelites on his diabolical mission to the Egyptians. This is the killing of the firstborn, and, lest he make a mistake and kill the firstborn of the Hebrews also, he has them mark their houses with blood; and this in spite of the fact that the Israelites live apart from the Egyptians, in Goshen; also in spite of the fact that God is, or should be, no respecter of persons. But these are his "chosen people," and so he orders each family to kill a lamb, eat it in haste, and then sprinkle its blood on the two gateposts of each house—the Jachin and Boaz of Being. And blood has been sprinkled on them ever since. They must also eat unleavened bread for a period. "Seven days shall ye eat unleavened bread—for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel [Exod.

12:15]. Thus began the sacred Jewish Passover and the kosher business. Easter and Holy Communion are the Christian equivalents. And so began all religious rites and ceremonies—ignorance enslaving itself.

The Paschal lamb sacrificed at this time is the earth itself, sacrificing some of itself that evolutionary life may be. In the beginning of Creation this lamb was Aries, "the lamb slain from the foundation of the world," and the lamb of Exodus is this same lamb, now in physical form. And what is left of it after Exodus is the unleavened bread, namely, soulless and lifeless matter. This it was the Life Principle ate at first, for the simple reason that that was all it had at first—the inorganic and the protists are still eating it. The "seven days" primeval life was to eat of it represents, as seven always does, a plane or sub-plane. They might well represent the entire plant cycle and kingdom, since plants live on earth-matter. But elsewhere we are told the Israelites were to live on unleavened bread "until the one and twentieth day," the third plane. This unleavened bread of higher forms is life without soul qualities—plant, animal, and submoral human. These are life unleavened by spiritually qualified consciousness. After the third, that is, the human plane, is reached, we are supposed to partake of the qualified leaven, but for lack of it we are still living on Jacob's mess of pottage, matter and materialism. The ancients had a name for such people; they called them Borborites. The word means "dirt eaters." Passover, Pesach, Succoth, Chanukah, Purim, and Yom Kippur—what good are they if you lack knowledge of their spiritual meaning? They are but *Biur Chometz*—destruction of the leaven. "Hear, O Israel," get a *get*² from God and marry Sophia; this is the only ritual that you need.

The Life Principle has now taken the first step in Evolution and so we read:

1. And the Lord spoke unto Moses and Aaron in the land of Egypt, saying,
2. This month shall be unto you the beginning of months: it shall be the first month of the year to you. [Chap. 12.]

Not "the first month of the year," but the first month (epoch) in Evolution, the etheric plane and plant kingdom. This month is now the month of Nisan, also Babylonian, and the twenty-first of it is the birthday of Moses. Thus does ignorance reduce the sublime to the ridiculous. In the New Testament this sublime process of Creation is again reduced to one man and his birthday.

² A *get* is a divorce.

37. And the children of Israel journeyed from Rameses [the treasure city, earth] to Succoth about six hundred thousand on foot that were men, beside children.

38. And a mixed multitude went up also with them . . .

40. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

Thirty more than God foretold Abraham. But what of that; in Creation, "a thousand years is but a day." The four hundred, more or less, mean only the fourth material plane. As for the other numbers: Jacob brought but seventy people into Egypt, thirty-five couples, and now, according to Numbers 1:45, 47, the Israelite army alone numbered 603,550. This was exclusive of women, children, and the Levites who were not numbered. This would imply a nation of between three and four million. What amazing fecundity! For man, yes, but not for the Life Principle. This is the monadic host emerging from the earth, Cronus disgorging his children, Phoenix rising from its own ashes, and so on. This is made obvious in the next chapter.

19. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up *my* bones away hence with you. [Chap. 13.]

Joseph's bones are Moses' bones and therefore he took them with him. They are also Adam's bones, out of which Eve, Mother Earth, was made.

17. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines [matter], although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. [He was also afraid Adam would return and "live forever."]

18. But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt.

"Eastward from Eden" again, through the first part of the evolutionary wilderness.

20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

"The edge of the wilderness" is the edge of the etheric plane, hence Etham is very apt. It is also Ætheopia, where that Asian river ran in

Africa. Succoth might well be "succor" (food) for it represents the plant kingdom, the occasion now celebrated as the Jewish Harvest Festival.

21. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night [Jachin and Boaz]. [Chap. 13.]

This is figurative language as is the sun that led Mises by night. Literally it could mean that primeval cloud that went up from earth, which we said was of the nature of light. The days and nights are also figurative as were those of Genesis.

And now they encamp at Baal-zephon. The word is a combination of two satanic gods—Baal and Typhon—and soon we will find them in the wilderness of Sin—an evil god of Babylon. These are but symbols of the lower subplanes.

5. And it was told the king of Egypt that the people fled . . . [Chap. 14.]

8. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel . . .

7. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them . . .

In Chapter 9 we were told that all the horses, and asses, died of the murrain. Where then did Pharaoh get six or maybe twelve hundred horses?

21. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. [Chap. 14.]

22. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. [These are the "waters standing in line" that Enoch showed Moses.]

28. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

There was no mundane sea at this time; it had not yet been formed. The Red Sea here is the red earth, itself in the midst of the cosmic sea, a wall on either hand, namely, Involution and Evolution. Into the latter, i.e., the planetary aura, the life force went and escaped from matter. Here the physical cannot go and so king Pharaoh "died"—and to this day he is known as "dead matter." How very different from our sermons and scenarios, novels and novices—"unworthy descend-

ants" even of the Hebrew Homer, "culling mythic artifacts they do not understand."*

If this story be literally true, what of the Egyptians? Were they not also God's children? And if God is "no respecter of persons," why this partiality to the Jews? If he saved them from the Egyptians' sword, why did he not save them from the Nazis' gas chamber? If he be "the same yesterday, today and forever," why does he not perform his miracles today? If he still exists, does he still take sides in human warfare? Does he ever stop a plane from falling, or a ship from going down? No, "the quality of mercy is not" cosmic.

THE SHIPWRECK

*Proud man in his kingdom of the earth,
Sat watching a spider weave and spin
Its delicate thread almost as fine
As fancy's dreams are woven in;
And the man, he smiled on the frail result
Of so many journeys to and fro,
And he cried Shall I crush this puny thing?
But his heart in pity answered No.*

*The restless sea in a sullen mood
Played round the triumph of human skill
As it danced away on the rolling wave
Its trusted journey to fulfill;
And the sea it smiled on the frail result
Of so many journeys to and fro,
And it cried Shall I crush this puny thing?
But there was naught to answer No.*

Another question might well be asked here: If the Jewish people had such protection three thousand years ago, why have they been persecuted ever since? The answer lies not in their false theology but in their true mythology. Consider Joseph, for instance. He comes a stranger to a foreign land, and ere long controls it. The rightful owners soon find themselves working for him instead of vice versa. They assert themselves and drive the invaders out—a process Israel calls "persecution." Yes, even in mythology racial traits "will out." Give them Goshen and they take Egypt; take Egypt back and they cry "discrimination." So it has been from ancient Egypt to modern Europe, and now Joseph is in America and Jacob's traits along with him. Already Goshen (Gotham) is won, the rest is of the future—

* See page 318.

including the persecutions. If they would escape their proverbial fate, they must eschew its provocative cause. The Jews have been hounded, not because they are Jews, but because they are unconscionable commercialists, building materially and destroying culturally. "How odd that God should choose the Jews." And odder still that we should think he did.

Whenever these people gather and jokes are in order, their tales are invariably about some clever Jew who got the better of some Gentile.² The means are always some form of cunning that they call cleverness. And because of this scriptural favor and racial success, they actually believe their God approves of their ways and methods. They must now learn that this favor is as mythological as their God.

21. And I will give these people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22. But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. [Chap. 3.]

Here we have the God of the Jews actually teaching them to be dishonest, to steal and misappropriate. This is literalism and all that is known to the Jews today; the occult meaning, however, is very different. "Every woman" is Virgo, the plant kingdom, which does steal from Egypt, earth, its raiment and its jewels (substance and vitamins), to clothe and feed itself biologically. This it is that God favored and not the Hebrew people. They are but symbols of this, and so is their God. His favors are but favors of the acquisitive genetic, but carried to the epigenetic, this nonmoral acquisitiveness but ends in the disfavor of man, hence the persecutions.

The Jews are living under a great illusion, a product not of holy prophets but of unholy priests. A sample of this follows immediately the Red Sea incident—a song of triumph attributed to Miriam, herself a mythical being. This consisted of two lines, later expanded into a lengthy hymn of praise to their partial and murderous deity, by priests a thousand years after the alleged event. We quote in part:

1. . . . I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2. The Lord is my strength and song, and he is become my salvation . . .

² So in the scriptures—Jacob, Joseph, Moses, Daniel and Mordecai.

3. The Lord is a man of war; the Lord is his name.

11. Who is like unto thee, O Lord, among the gods? Who is like unto thee glorious in holiness, fearful in praise, doing wonders? . . .

Thus begins the priestly glorification of a purely mythical protector. But it does not belong here; it was put here by postexilic priests and for their own special purpose. There is none of it in the earlier writings nor do we find it chronologically until we come to the darkness that fell on Jacob's sons "in the last days," historically about 400 B.C. By that time the Jews, as now, were wholly ignorant of their own scriptures and so took literally what their forebears meant only symbolically. Thus does history bear out our statement—just as we recede from the ancients so we recede from truth. That we in this age can believe their stories literally is the measure of our intelligence and the key to our world conditions.

The "captivity" in Egypt is an allegory and nothing more. In our reference to the scriptural prophecies in the Great Pyramid, we said they were questionable; here we see the justification for that statement and also the more immediate one about our credulity. One of the first events on our pyramidists' calendar is this exodus of the Jews from Egypt, and now we see it never happened. There is nothing in the Bible of such inconsequence.

But let's, like Pharaoh, pursue after them. Reports have come that these holy ones are now in sin.

1. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin . . . [Chap. 16.]

A very good name for it, for here is where "sin" began, or at least the cause of it—in the lower planes, where "the Holy One of Israel" inaugurated "the struggle for existence" and "the survival of the fittest." The Life Principle is now free to act, but to act at all is sin in myth and scripture. The proper name comes from the Babylonian moon god, Sin, and the moon is identified with the etheric and astral elements.

In Chapter IX we said that Life and appetite are practically synonymous, so here, in this first step out of matter, it hungered. And the Lord sent down manna from heaven, another great mystery because taken literally.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. [Chap. 16.]

15. And when the children of Israel saw it, they said one to another. It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

Bread for human beings falling from heaven "as small as hoar frost" is indeed hard to believe, but not when we know that the human beings referred to were infinitely smaller, mere biotic atoms. In Chapter VIII we spoke of the first emanation, hanging about the earth "like methane on the marshes." This eventually fell to the earth and produced amino acids, protein, and protoplasm. Figuratively, this manna represents all those energies that pour down upon the earth to nourish and sustain life—rain, dew, sunshine, and so on.

There was no sea yet, the Red Sea being but symbolic for the red earth, and now we find there was no water at all. And so the children of earth, not Israel, thirsted also. But not for long, however, for Moses still had his magic wand with him. With this he struck that rock called earth, and water came forth from it—a miracle for man but not for nature. Verse 6 tells us that the rock was Horeb. So we are back in Horeb again, and Horeb is the earth. "And thou shalt smite the rock, and there shall come water out of it, that the people may drink." But so did Mises, and Mithra, and also Rhea, who

. . . with her sceptre struck
The yawning cliff; from its departed height
Adown the mount, the gushing torrent ran.

This is but nature separating the watery element from the primeval earth. And such are all scriptural miracles. In Chapter X we said there was only one miracle worker in the Bible and that it was not human; we hope we have proved our statement.

The next miracle is the defeat of King Amalek. And here we meet Joshua for the first time, also him who was called Hur. And Him and Hur, the positive and negative, hold up Moses' hand, and when it is up they win, and when it is down they run. It reminds us of "The Grand Duke of York."

The word Amalek means "that which exhausts," and being a king, he represents death, which prevails when the life force is low, and prevails not when it is high. Life has now become biologic and thus forever after subject to death.

Chapter 18 deals with the subdivision of Moses' power and judgment over Israel. This is the breaking up of the one Life Principle into the various subdivisions in nature—kingdoms, genera, and species—Exodus's version of Genesis' confusion of tongues. These divisions are to

teach laws and ordinances, also "the way wherein they must walk." Only when we understand that these laws are nature's laws, that the way is the way of the genetic, and that the work it must do is organic evolution can we understand the rest of this book, and particularly what follows, for now we come to Sinai.

This is the "holy mount of God," yet the word Sinai is but a derivative of the Babylonian Sin, and the Egyptian *Seni*. Modern editors divide the word thus: Si-nai, to hide this unpleasant fact. The authors of the Septuagint were not so squeamish and so they spelt it Sina. In all mythologies the gods dwell on some mount: Mount Olympus in Greece, Mount Meru in India, and so on. Thus Mount Sinai is nothing new. Its position, however, is very significant geographically, the lowest point in the Israelites' journey. This means the nadir point reached in the creative process and corresponds with that lowest point in chemical synthesis, that "valley" of densest, most stable elements. Thus it is a turning point, and, strange to say, the Egyptian name for this mount, *seni*, means "a turning point."³ This, however, is hopelessly confused in the narrative. Thus far we have been progressing nicely in Evolution, but now we are right back at the beginning again, Horeb and the burning bush.

18. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. [Chap. 19.]

17. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

The "backside" of the third chapter. This is precisely where Moses met God in the burning bush, and the fiery Sinai is identical with it. Again we find a terrible power that the children of Israel must not come near, lest "the Lord break through upon them" and "many of them perish." This violent God of Sinai is the earth in its solar convulsions; the territorial God of Canaan, the earth in its subsequent tranquillity.

As we have said, mythologists have no respect for chronology or literary sequence. Should you wish an example, one lies right before us. We have just quoted from the nineteenth chapter concerning the primeval world, and immediately following this are four chapters dealing with the moral laws. This is a deliberate piece of priestly deception, for these laws are not the laws of Sinai and the two tablets, nor are the laws of the two tablets the ten commandments. Those of

³ The Sinai peninsula is itself a triangle similar to our diagram of Evolution.

the tables are nature's laws, antedating the ten commandments by billions of years; they were, in fact, inscribed on matter in the sun. The moral laws are the laws of man, written by Jewish priests and inserted at this point to imply divine origin. And the priests saw to it that they too were thus established: "And ye shall be unto me a kingdom of priests, and a holy nation" [19:6]. And ye shall give unto us tithes, and food and tabernacles (25:1 to 31:18), and all as the Lord God commanded. This is all priestly and inserted here for professional reasons.

The moral laws are the laws of moral man, the epigenetic; the laws of nature are the laws of God, the genetic, and considering its non-moral nature and ruthless ways, man could draw up not ten but ten times ten commandments for its conduct: thou shalt not kill with violence, earthquakes, and tornadoes; thou shalt not create germs to cripple little children; thou shalt not commit adultery with mortal virgins, and so on. Oh, yes, the Lord can learn much from moral man. Indeed it was for this purpose He created him.

16. And the glory of the Lord abode upon mount Sinai [the sun], and the cloud covered it six days [Involution]: and the seventh day [of Creation] he called unto Moses out of the midst of the cloud. [Chap. 24.]

17. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.

We have heard much about "the glory of the Lord" and many of us expect to bask in it somewhere beyond the grave. Now we see what it consists of—the glory of the sun in its creative violence. Of this we partake here and now. Out of this violence the Lord now speaks to Moses, saying unto him, "Come up and see me sometime." And Moses goes up, and strangely enough he takes with him just seventy elders, the same number Jacob brought to this same place, Egypt. And Moses was in the mount "forty days and forty nights"—those of Involution now in reverse. Here he is given the laws, not of morals but of matter; and the stone on which they were written was the stony earth itself. These were involutionary laws, written by El Shaddai, not Jehovah. These must be broken, and were in the plague myth. The problem here then is to contrive another reason, and so we come to the "golden calf." Moses had lingered in the mount "forty days and forty nights," and having despaired of his return, the people appealed to Aaron to make for them a god in his stead, which implies that Moses was a god. This was to be a golden one in the form of a calf, the "beast" of Revelation. That such it was is obvious, since to make it the people (elements)

stripped themselves of their garments. Now golden images are not made of human garments, but suns and worlds are made of cosmic garments. This golden calf, reminiscent of the Golden Fleece, represents the sun, a stage and condition of the past. To this the people, like Adam and Lot's wife, must never return, and so their "looking back" greatly displeased the Lord, and he decided to destroy his "chosen" a second time. But Moses, much wiser than he, persuaded him that this was wrong, and so, "the Lord repented of the evil which he thought to do unto his people" [32:14]. But since these two are one, it angered Moses also, and this is where we learn that he had horns. On descending the mount with horns on his head, and probably hoofs and a tail too, he, on beholding the brazen image, "cast the tables out of his hands, and brake them beneath the mount" [32:19]. Rather, within the mount.

These were the laws of Involution, and the angry Moses ground their symbol to dust, as he had ground their other symbol, Egypt, then forced the people to consume it. And so we have another Passover feast, for this golden calf and the Paschal lamb are of like nature. But this was not enough; life had looked back and, like Lot's wife, had to be punished. Moses, the law of planetary progression, therefore commanded the Levites to slay their brothers with the sword, "and there fell of the people that day about three thousand men" [32:28]. And this is the man who later is called "meek"—not by wise mythologists but by tampering priests.

And now having broken the first set of laws, Involution, Moses must return to his wrathful God to receive the second, Evolution. It was for breaking this first law that Moses was denied the "Promised Land," and not, as some suppose, his anger, or killing the Egyptian. Indeed the more Egyptians he killed the more respect his God had for him, but breaking the law of Involution and thus precipitating the tragedy of Evolution put him in a class with Adam and Satan. And so he has two sins to atone for, his own and his peoples'.

On his return to the mount he finds his God exceedingly angry, and to appease him he offers his own life as a sacrifice for his people. And how the preachers praise him for this act! Only the sacrifice on Calvary, they say, excels it. And yet how factual is either? Let's see, in this case. We are told (33:11) that "the Lord spoke unto Moses face to face, as a man speaketh unto a friend." And a few verses later it says, "Thou shalt not see my face: for there shall no man see me and live" [33:20]. If then Moses saw God and no man can see God, then Moses was not a man. What then of his willing sacrifice? The reason "no man hath seen God" is not because he is an invisible spirit or too

awful to behold, but because "he" is consciousness, and no man hath seen consciousness at any time, or energy either. We might therefore conclude that no man hath seen Moses or Aaron either. What then of this theophany? It is time the credulous race realized that theophanies such as this occur only in mythology. We say *such as this* because there is a theophany, three of them, in fact. The word means a visible appearance of God, and the three are first, a sun, second, a world, and finally, its forms. We ourselves are a theophany, but theophanies need not look for theophanies apart from this. God is in what he creates.

The account of Sinai is a wonderful story, brilliantly and compellingly told, but is that any reason why we should believe it literally? In our introduction to the Bible, we warned the reader against the magic of poetic imagery and great literature; we have also said that knowledge of other races' literature helps us to understand the Bible. So is it with Sinai, Moses, and the law. According to the Persians, their laws came to them in the same way. As Zoroaster prayed on a high mountain, God appeared in thunder and lightning and delivered to him the *Zend Avesta*, or "Book of the Law." Minos, King of Crete, received the laws of his land from God on Mount Dicta. Dionysius, the Greek lawgiver, was portrayed as holding up two tables of stone on which the law was engraved. And Mises, the Assyrian, wrote his laws on two slabs of stone. At a time contemporary with the literal Abraham, Hammurabi of Babylon delivered to his people a code of laws that, according to tradition was given him by Shamash, the great sun god and maker of human laws. This code is entitled "Laws of righteousness that Hammurabi, the mighty and just king, has established for the benefit of the weak and oppressed, the widows and orphans." These laws are quite as enlightened as those of the Mosaic code, and in some cases less severe. In the Mosaic code the law governing slaves (Exod. 21:2) reads thus: "... six years he shall serve; and in the seventh he shall go out free." In the code of Hammurabi it reads: "... for three years they shall work ... in the fourth year they shall be free." Commenting on the similarity of these codes, I. Elliott Binns, B.D., remarks: "The variety of cases provided for is much greater than in the Mosaic codes, but where they deal with the same matters there is an extraordinary similarity in their ordinances, especially in phraseology." Thus this older code with its divine lawgiver might well have been the source of the Jewish laws, with their sun-god similitude. At any rate they are no part of the laws of the mythological Moses; they were in fact written by the priests one thousand years after the alleged time of Moses. So also were the sections dealing with Aaron and his vestments, the ark and the tabernacle, hence their

emphasis on form and ritual, also large donations. This was also forced into the Creation myth as divine authority for priestly loot.

Those who go no further than the Bible for their knowledge of man's moral development, see its origin and flowering in the Jews, surrounded by ignorant, Godless heathen, yet thousands of years before the Jews were ever heard of the Egyptians, whom they painted as morally inferior, had a well-developed sense of morality. The evidence for this may be found in the Egyptian "Oath of Clearance," which *in toto* covers six of the ten commandments. It reads in part thus:

I have not committed fraud and evil against men.
 I have not diverted justice in the judgment hall.
 I have not caused a man to do more than his day's work.
 I have not caused a slave to be ill-treated.
 I have not taken milk from the mouths of children.
 I have not stolen cattle.
 I have not been weak.
 I have not been wretched.
 I have not been impious or impure. . . .

Any race that could even devise such a code is not without a high moral sense. What is more, it reveals a more enlightened kind of morality than that of the Mosaic code—"An eye for an eye and a tooth for a tooth." "Thou shalt not suffer a witch to live." "If an ox gore a person and he die, the ox shall be stoned, and his owner shall be put to death." Holding an ox guilty of homicide implies belief in the animal's moral responsibility, and killing its owner, ignorance of moral distinctions. The Mosaic code recognizes a man's right to sell his daughter into slavery and makes rules to govern it. It is not only our opinion but that of able scholars that morality flowed *to* not *from* the Hebrews. "We are all aware that Egyptian-Babylonian culture set European civilization going; but few modern people have observed the fact, so important in the history of morals and religion, that Egypto-Babylonian culture also set Hebrew civilization going," wrote James H. Breasted.

How presumptuous then for this semibarbarous tribe, still in the nomadic state, to sit in judgment upon a race whose culture even then was twelve thousand years old.¹ If we take literally the "piromis stones," we must admit this antiquity, though their significance is also esoteric. There were 340 of these, representing the generations down

¹ According to Herodotus the Egyptian gods were "in existence twenty thousand years ago."

to Sethon, 720 B.C., and after Sethon twenty more, making in all 360. And an Egyptian generation was 36 years. Thus 360 times 36 equals 12,960 years. Our false concept of the ancient Egyptians is due in part to our own ignorance, but in the main to the libelous nature of Hebrew mythology.

I think we have proved the mythological nature of Moses, but what about Aaron? Elsewhere we have said that this ancient priest was genetic consciousness; in other words, the generative principle. The word itself implies this fact. It comes from *harah*, which means "to conceive." Ginzberg translates it, "woe unto this pregnancy"—the mythological woe resulting from the earth's pregnancy, biological existence. This was the woe Eve brought upon herself, not painful delivery. It is stated that only Aaron and his two sons could perform the rites for women following childbirth. This puzzled another of our "great Bible students," Bishop Colenzo, who figured the time on the basis of six or seven hundred thousand women. He concluded it would take the three of them fourteen hours a day without rest or interruption. But like all his cloth, Bishop Colenzo did not understand the Bible. If he had then he would have known that, since Aaron means to conceive, Aaron himself did the conceiving, and hence the rites and ceremonies. He is the planetary genetic, but once in organic forms he becomes sex and its organs. This is the key to the real and occult meaning of the ecclesiastical balderdash that follows here, and has been so *religiously* observed ever since. The "sacred" garments with which Aaron clothed himself are but the physical flesh the genetic puts on in biologic forms, male and female. We said the priest had a strange name for this also, and here it is, *ephod*, and its female counterpart, the *breastplate*. These were to be cunningly made and elaborately adorned, but not by human hands; these are the Creator's work. The ephod is the tumescent phallus, its genetic nature implied in the Greek *ephebe*, pubescent youth.

32. And there shall be a hole in the top of it, in the midst thereof it shall have a binding of woven work around the hole of it . . . [Chap. 28.]

If this be the prepuce, what about literal circumcision? The mitre on Aaron's head is the head of the phallus, but there's more to the vestment than just the phallus.

9. And thou shalt take two onyx stones [rather, Onan stones], and grave on them the names of the children of Israel. [Chap. 28.]

11. . . . and shall make them to be set in pouches of gold [rather, pouches of skin].

These two stones are the male testes, and on them are engraved the genetic laws and hereditary characteristics of all forms of life. A little later the ground is gone over again, and then they are called pomegranates. The word, from *pomum* and *granatus*, means a fruit of many seeds. Among the ancients it was a symbol of generation and fecundity. The goddess Nana conceived by putting a pomegranate in her bosom. Mythologists, it seems, are no respecters of places either.

And now, perhaps, we can learn the nature of the "holy oil" with which Aaron anointed everything; it is the seminal fluid.

31. And thou shalt speak unto the children of Israel, saying, This shall be a holy oil unto me throughout your generations [creations, as with Noah]. [Chap. 30.]

32. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

33. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people [as Onan was].

To some, such an interpretation of this "holy oil" will be offensive, but if so, it is only because they do not know their Hebrew Bible, its subject, and the cunning of its creators. The Hebrew name for this "holy oil" was *shemen*, and when the *sh* is written with a dot over the left side thus *ש*, as it is in this case, the *sh* is pronounced as *s*. Thus it is simply *semen*. This is the only "holy" that nature recognizes, and likewise the Bible. There is a more occult meaning in it for man, but it lies not in the text or in the ritual; it comes only through an understanding of occult things.

The equally ornate breastplate is the female part, and this and the ephod are to be joined together, occasionally. Genetic Aaron must carry these with him whenever he goes into the "holy place"; and now we can see what the scriptural "holy place" is also—the womb of generation.

This, with all its accoutrements, is, we repeat, the "sacred" and the "holy" of the Bible. The words "sacred," "sacrament," "sacrifice," and so on come from the Hebrew *sacr* and what it was originally applied to is the planetarily and biologically sacred generative principle. The "seed of Abraham" is the seed of the Creator. Even the church with its steeple is but a symbol of the two sex organs. And what is the

meaning of the word "testament"? It comes from the Latin word *testes*, the genetic receptacle. Here too our priestly cover-ups tell us it comes from an ancient custom—swearing by the *testes*—as did Abraham and Abimilech. This is, indeed, a strange name-source for "the word of God." As with the Bible itself, there is nothing that inconsequent about it. The real meaning contains the Bible's meaning—genetic Creation. This earth is a cosmic *teste*, whose genes created it and all upon it, and as we proceed we will find that this book consists of nothing else than the testament or record of this work. Indeed the Bible and our own work could well share our subtitle—"A Genetic Cosmoconception." We have not said that the Bible teaches our theory, "worlds from world seeds," yet its emphasis on seeds, its name, and its nature come as close to it as the cunning hand of Jacob comes to anything.

Aaron is the androgenous Life Principle; the ephod and breastplate, its sex symbology, and the priesthood today in all its regalia is but an ignorant literalization thereof. Life was originally male-female, and when not clearly divided appears even now as the third sex. And this, when religiously inclined, takes upon itself the guardianship of sexual purity, particularly in women, a task not difficult for the indifferent. But the Bible is not dealing with sexual purity but sex purity; this is the meaning of the Urim and Thummin, light and perfection. It is not human light and perfection, however, or even chastity, for nature cares nothing about that; this is a social problem. The sex purity of scripture is genetic purity; it must not be contaminated or in any way affected extraneously. It is set apart in the body as a specialty, and this is the meaning of the Levites, set apart from the rest of Israel. Elsewhere we said that the genetic would have naught to do with the epigenetic, also that the genetic partakes not of man's heaven; and now we find the Levites have no inheritance in the "Promised Land." Not even their chief symbols, Moses and Aaron, are allowed to enter it. And as these are the Creator, he is not allowed to enter it either. Thus does the Bible confirm our statement that God cannot enter the kingdom of heaven, man's epigenetic world.

The numerous Levites who succeeded Aaron represent the divisions of the androgenous Life Principle, the many forms it took, and the genetic nature of it. Thus the scriptural Levites are no basis for a sex-condemning religion, for they are sex, and their paraphernalia sex symbology.

Only by recognizing this can we understand their creations, the ark, the tabernacle, and so on, structures of wondrous beauty and fabulous wealth produced in a wilderness by a band of refugees so destitute they

had to be fed from heaven. Where did they get their silver and gold, their precious stones and fine linen? These they had in abundance, and even after the work was completed, each tribe had wagonloads to offer as sacrifices.

Were these the treasures the fleeing Israelites stole from the Egyptians? Yes, esoterically, for this tabernacle of the Lord is the biologic form, and the materials with which it is built are the treasures of symbolic Egypt, namely, earth. This is another "temple not made with hands," another "house of God." In Involution we "live and move and have our being" in God, but in Evolution, God lives and moves and has his being in us.

Later, we read that this holy tabernacle became a regular slaughterhouse, in which innumerable fowl and beasts were burnt as sacrifices, yet soon these people are again starving in the wilderness, and must be fed from heaven (the Joshua myth). At the dedication of Solomon's temple, they sacrificed 20,000 oxen and 120,000 sheep. And every sacrificed animal had to be without blemish. Taken literally, this would end in the complete destruction of their stock. It doesn't make sense, literally or racially. It does, however, symbolically. This vast and ruthless sacrifice of life represents nature's sacrifice thereof, not only individually but planetarily, the plant to the animal and both to man.

No doubt these ancient God addicts had some place of worship, and the details of the ark, sanctuary, and so on could refer to it, but these are not in the narrative historically, only for the same purpose as the moral laws and priestly rituals—to make them seem of divine origin. Esoterically, we repeat, the tabernacle is the human body, the ark of the covenant, the genital organs, and "the holy of holies" the female womb. Every ancient race had its ark, and the sacred things put in it were symbols of the genetic principle. "The ark represents the holy of holies, the consecrated receptacle of life and was one of the most important symbols in the religious ceremonies of the ancients." "The ark of the Egyptians held the symbols of the Creative forces of life." "The Jewish ark of the covenant bears a close resemblance to the sacred ark of the Egyptians." E. E. Goldsmith makes the foregoing three statements. These arks are all of historic times, and symbols only, whereas the ark of mythology is within the body, and that is the meaning of the statement that the Israelites carried it about with them.

And now having conquered Egypt, the "Promised Land" lies before the Israelites. But before they can enter it, they must first invade and utterly destroy the six great nations that occupy this "land of milk and honey." These had "cities great and fenced up to heaven" [Deut. 9:1].

Is this gross exaggeration or just some more mythologized cosmology?

In Chapter VII we said that after the dense physical earth was formed, six meta-physical elements escaped, or would eventually, to form an aura, likewise "great and fenced up to heaven." These are the energy substantives of biologic forms, and part of the organism's work is to absorb, qualify, and transmute them. They are thus our servants, and so we find Joshua making them "hewers of wood and drawers of water" [Josh. 9:27]. Now we are not asserting that this planetary aura was what the Hebrew authors had in mind when writing their account, no more than we had theirs in mind when writing ours: this was perceived later—we point it out only because the parallel is so obvious. At any rate, we hope the barbaric treatment these unoffending nations got was not human.

16. But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth. [Deut. 20.]

17. But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and Perizzites, the Hivites, and the Jebusites, as the Lord God commanded thee [that the Godites might prosper].

And this that "meek" man Moses, who said "thou shalt not kill," did with a vengeance.

32. Then Sihon came out against us, he and all his people, to fight at Jahaz. [Deut. 2.]

33. And the Lord our God delivered him before us; and we smote him, and his sons, and all his people.

34. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain.

35. Only the cattle we took for a prey unto ourselves, and the spoils of the cities which we took.

With this for racial history, little wonder the modern Jews think they have a right to do thus unto the Arabs. And with this for religious basis, little wonder the Gentiles aid and abet them. If their Judeo-Christian God is as opposed to war as we are told, why did he not stop it here in the beginning? Because God never stopped any war; on the contrary, he starts them. So was it here. It isn't a pleasant picture, but we make a great mistake in explaining it as primitive man's crude concept of God. The authors of the Bible were not primitives intellectually; they were men of great knowledge and under-

standing, who, unfortunately for us, wrote in a manner too deep for us to understand. We should interpret this conquest and destruction as organic transubstantiation of the planetary elements.

Thus does a little knowledge absolve even God. In a very early Chapter we said that our theory did just that, and also removed him from the horns of the religious dilemma. But it does even more than that; it removes him, period—an event greatly to be desired for it will mean the intellectual emancipation of both Jew and Gentile.

Moses had wandered in the wilderness forty years, and was old and ready to die. The wilderness, as we said, consists of those four evolutionary opposites of the four involutory planes, a wilderness indeed, or should it be jungle? The wanderings therein are life's blind gropings toward its "Promised Land," the spiritual planes in Evolution. In the last chapter of Deuteronomy we read of Moses' death: "... his eye was not dim, nor his natural force abated." Naturally, since Moses is this natural force, very much alive even yet. He was buried on Mount Nebo, "... and no man knoweth of his sepulchre unto this day." This might well read, "no man lacking metaphysical enlightenment knoweth," which means Piscean humanity. The word Nebo means fire and the fiery Mount Nebo is fiery Mount Sinai and Horeb, namely, earth. This is Moses' sepulchre, and much of the slumbering giant is still within it. And here Michael is still contending with Satan for Moses' body, nor dare an archangel bring a railing accusation against this God at work in matter.

Such knowledge of Moses should end for all time the argument about the authorship of the Pentateuch. For ages it was believed that the man Moses wrote it, yet strange to say it records his own death and burial. Did the Lord God tell him this also? Modern critics make much of this self-obituary, yet it is all vain argument. Moses, as the creative force, did what the Pentateuch records, namely, a phase of Creation, so Moses provided the material, no matter who wrote it. Then there is the Ezra faction, which claims that this later prophet wrote this wondrous five. The date of Ezra is more correct for the priestly part, but that he wrote these books is as unlikely as that Moses wrote them, for Ezra is also a collation. The source of the idea savors too much of mythology to be anything else. According to the account, Ezra, after fire had destroyed the originals, sat down and dictated from memory, in the usual forty days, ninety-four books to five scribes: twenty-four of the Old Testament and seventy apocryphal. Thus Ezra is just a "revolutio" of Moses.

As Leviticus, Numbers, and Deuteronomy are but elaborations of

the mythical Moses' work, we will leave them and this key to the reader himself. Thus, as far as we are concerned, the story of Moses is finished. We are not done with mythology, however, for this is but the end of one myth and the beginning of another, namely, Joshua. And so to Joshua the son of Nun (could as well be None). According to the Arabs, Joshua was the son of Miriam, and Miriam is matter.

JOSHUA

Joshua is so closely associated with the fall of Jericho in Hebrew tradition that it is therefore necessary to place his lifetime around 1400 B.C. Moses, on the other hand, appears to be linked to a period about two hundred years later, for the Hebrews slaved in the cities of Rameses. The story, then, of Joshua following Moses seems to be a confused version of two originally different episodes.

DR. ENGBERG in *The Dawn of Civilization*

HERE THE SCHOLAR SUBSTANTIATES OUR CLAIM. UNFORTUNATELY HE DOES NOT see that these stories are not history, hence *his* confusion. They are not confused versions of different episodes, but confused myths about creation. Thus the book of Joshua is not a sequel to Exodus but a parallel, dealing with the same subject. In spite of the fact that both God and Moses selected Joshua as the next leader, it is not so. As Cain is the same as Adam, and Abraham the same as Noah, so Joshua is the same as Moses. The Bible presents Moses as a deliverer, or Savior, and this is both the nature of Joshua and the meaning of his name. He is the Savior of this myth, and what he saves is, as before, the Life Principle in bondage to matter. Thus with Joshua we are right back at the beginning of Exodus again. And such is the entire Bible. As Genesis and Exodus, with their elaborations, are Involution and Evolution, there is nothing else to write about. These are the Bible's themes and its books may, and should be, divided accordingly. Their present sequence is the work of a later priesthood that either ignorantly or maliciously confused them. The key to it lies not in the textual sequence but in the planetary sequence, and so it is this we will follow.

But where, you ask, is the figurative earth this time? It is Jericho instead of Egypt. The parallel is hidden by presenting Joshua's Red Sea incident first, that is, the crossing of the Jordan. We, however, will follow the Creative process.

1. Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in [as in Egypt]. [Chap. 6.]

2. And the Lord said unto Joshua [as he did unto Moses], See, I have given into thine hand Jericho [Egypt], and the king thereof [Pharaoh], and the mighty men of valor [his charioteers].

3. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4. And seven priests shall bear before the ark seven trumpets of ram's horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. [The seven plagues of the Moses myth, and both are chemical disintegration.]

16. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout: for the Lord hath given you the city. [The destruction of the firstborn.]

20. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpets, and the people shouted with a great shout, that the walls fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Here we have in cryptic form the long account of Egypt's conquest, namely, the destruction of matter. We have also a fact not revealed in Exodus, that the destruction of matter is accomplished by vibration—we called it radiation. As we have said elsewhere, all the details of Creation cannot be presented in one myth, hence the many. Collectively they tell a fairly complete story, but only abysmal ignorance of the subject can look upon them as racial history. And this, we claim, the Jews have done since 400 B.C., hence their racial delusions. One of these is that they bless all places, and now we find that they not only destroy Jericho but put a curse upon it.

17. And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot [what remains of matter] shall live, she and all that are with her in the house, because she hid the messengers that we sent [the Hebrew's "wooden horse"]. [Chap. 6.]

All ancient mythologists and cosmologists considered matter evil and accursed, and so, once free, Joshua, the life force, pronounced a curse upon it, and also upon anyone who would restore it. And yet with only a colon between, the mythologist drops a hint that it is phoenix-like matter he is talking about and not a city. Jericho will be rebuilt.

26. And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho:

he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. [Chap. 6.]

From the standpoint of Evolution, the destroyed matter of this earth must not be restored, yet sometime, someone will again "lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." This means that the matter or energy of this earth will someday be reused to build another—"Eternal process moving on," "World[s] without end." And in the day thereof the foundation will be laid by the "firstborn" Principle, number 1, and its physical gates set up by the last, or youngest, number 7. And this is what we find so stated in I Kings 16:34, added for no reason whatever save to show that Joshua's prophecy came true. "In his days did Hiel the Bethelite built Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spoke by Joshua the son of Nun." And such are all Old Testament prophecies found in the New—prophecies of a known certainty, this time, Evolution.

Regardless of etymology, Hiel is just High God, of Beth-el, house of the source; and Abiram is Abraham, not the father of a race, but the father principle of the earth. But let us continue.

21. And they utterly destroyed all that was in the city, both men and women, young and old, and ox, and sheep, and ass, with the edge of the sword. [Chap. 6.]

Now if this be history, why should an army that so recently had to be fed on manna (and Joshua's was so fed), utterly destroy a rich and well-stocked city? Why did they not just move in, occupy it, use its animals for food, and so on? Because this army was not human; it was nature destroying matter that she might build organic forms from its energy; and so all must go save "the silver and gold, and vessels of brass and iron," symbols of earth's chemical riches, stolen this time from Jericho. These were "consecrated unto the Lord: they shall come into the treasury of the Lord," the organism. "The tabernacle of the Lord," is now "the treasury of the Lord," the human body, on which a later priesthood built a treasury for loot. Another even built a Vatican on it. The harlot who was spared is the same harlot as that of Revelation, earth itself. Sparing her is just an occult way of saying that not all matter was destroyed.

"But the children of Israel committed a trespass in the accursed thing"; they partook, that is, returned to matter, and so were stoned,

i.e., lapidated, turned to matter. This is the parallel of the golden calf of Exodus, and both are mythologized cosmology.

That this Hebrew conquest of Jericho is a myth is proved by recent discoveries. According to Barton, the pre-Israelitish city of Jericho was so small that "the whole of it could have been put into the Colosseum at Rome." Thus there was no great city of Jericho at that time for the Jews to take.

And now comes the Red Sea parallel: the children of Israel are about to pass over a body of water on dry land. And this passing over takes place at precisely the same time as that of Exodus. What is more, the same rites and ceremonies are repeated, though differently placed to hide the parallel. They eat the Passover; they are also circumcised. "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off of you" [5:9]. The reproach of "accursed" matter.

They remove from Shittim and arrive at the river Jordan, the evolutionary equivalent of Jabok, over which Jacob passed in Involution. Here they tarry three days, during which the officers instruct the people.

3. And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place and go after it. [Chap. 3.]

The three days represent that halfway goal where, as in Peleg's day, "the earth was divided" into Involution and Evolution. Here the genetic principle, the Levites, is awakened and begins to "pass over," the ark, as we said, being its carrier.

13. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap. [Chap. 3.]

Jordan is the mythic "river of life," whose waters "came down from above," Involution; and when they were cut off they did literally "stand upon a heap," a heap of dirt called earth. These are "the waters standing in line" that Moses saw, also those of the Red Sea.

And now, as in Moses' day, the people gather stones and build a memorial, that their descendants may remember that here "the Lord of all the earth" wrought miracles for the elect of all the earth, the

Jewish people. So runs the parallel. But it is not yet complete, for here again the elect of all the earth are starving, and the Lord of all the earth *passes* another miracle—not another but the same shower of manna. One would think that if the Israelites could build such magnificent structures as they did in Moses' day, they would not need divine charity so soon after. But this is not subsequent history but coincident mythology. Thus we are no farther along in Evolution than we were at the Red Sea crossing.

Since we are dealing with symbols, we might consider Joshua's exploits as life's conquest of the plant, animal, and human planes, but even as such it is still but parallelism. We might even stretch it further and say that the subsequent carnage is but symbolic of the warfare the soul must wage against its enemies, as those of Arjuna are also misinterpreted, but this is far ahead of the scriptural story. The Pentateuch does not deal with human life and its conquest of evil, but with Life and its conquest of matter. This is the subject of both Exodus and Joshua, and we see they differ little when misplaced things are *put in their proper places*.

In the last chapter of Joshua we get a hint of the ultimate point Life reached as represented by this character. In spite of the fact that the Israelites have been wandering in the wilderness more than forty years, they still have Joseph's bones with them, and these they bury in Shechem. Now Shechem, in Involution, was the place where Joseph was found also wandering in the wilderness. And this point on the opposite side is not even in the human kingdom.* In the meantime, they had passed through the land of the Genesis giants, here called the Anakim, whose cities were "high and fenced up to heaven," as in Moses' day. There were also Amorites, Perizzites, Hivites, and Hittites to be slaughtered, as in Moses' day, and all for the benefit of the Godites, as in Moses' day. Now it was in the battle with the Amorites that Joshua performed that greatest of all miracles—causing the sun and moon to stand still. Today, even our literalists admit that this is some sort of mythology, but even in this they are mistaken, for this is the one part of Joshua that is not mythology, nor has it any occult meaning. It is merely an excerpt plucked bodily from the Book of Jasher, a collection of war songs, and war songs consist of poetic imagery and wild exaggeration of national deeds and heroes. Such are the words: "And the stars in their courses fought against Sisera." And such also are the words: "Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon." Yet as late as 1664 the Catholic

* See Diagram, p. 501.

Church issued a bull condemning Copernicus and upholding Joshua. Such are the results of literally interpreted scripture.

Little wonder the credulous and ignorant believe there is a cosmic Being interested in them. Did not this Being stop the sun and divide the sea for his "chosen people"? Did he not send manna down from heaven when they hungered? This is that "false security" we said the scriptures offer and which must be destroyed. A mythical God is a spiritual "Maginot Line"—a comfort when all is well but useless in time of trouble, war, for instance. To account for his absence today, some of our preachers tell us that God withdrew from his world after this miraculous age; they must now learn that this miraculous age was mythology's age, and its God but mythology's stage equipment. In time of war both sides pray to this God, but "God is on the side of the heaviest cannon." Here, cannon power *is* God's aid, and whoever gets there with "the mostest" wins. And now it's El Shaddai's power—atomic energy.

Three wars in one generation should convince any intelligent person of these facts, but for lack of such intelligence, war only magnifies the illusion. Its helpless victims cry out to God because they know not what else to do. The Church is quick to capitalize on this, and so we have a revival of faith—the public's extremity is the Church's opportunity. During the last great war it repeatedly told us: "There are no atheists in the foxholes." Had it said that there are no atheists in the jails and asylums, it would have been more correct, for the inmates of these foxholes are mainly theists. If there were no atheists in the other foxholes, it was only because there was no wisdom or understanding either; there was only that ignorance of Reality that produces foxholes. From these the tortured souls of men may cry to God, as an instinctual reflex born of tradition, but if they could reason from war to cause, their "Prayer from a Foxhole" would read like this:

*Now I lay me down to sleep
Where bullets fly and vermin creep;
If I should die before I wake,
I pray the Lord that man will take
The measure of a God whose will
For moral man is kill and kill.*

"The fool saith in his heart, There is no God"—and another fool saith there is; but for two thousand years the affirmative fools have been in the majority, and so they branded all who differed with them as atheists, infidels, social outcasts, and so on. Yet what other attitude is there for the enlightened? Strip the theists of their mythological

authority and you see the atheists have been right, not in denying a Creator, which they do not, but in denying the God of religion, which they rightly do. It is from these that all enlightened government comes, including that of our "founding fathers," all of them atheists, and we could fill pages with their atheism. The Church fears this sort of atheism, not because it is inimical to human welfare, but because it is inimical to its welfare. The churchmen want their mythical God because in him they live, move, and have their cake, and eat it too. The Church has thus become an institution for the care and maintenance of God, not man. You can say anything about man and the Church will do nothing, but speak one word against its God and the whole benighted crew will rise in wrath against you. Such people should read their Bible more intelligently, particularly Joshua. It is trying to tell us the truth about Causation. The churchmen should read it again and then ask themselves which is the true God, the God of Joshua or the God of Jesus. They cannot both be right, yet Joshua wrote before the darkness fell completely. Yet even in this darkness the work of God, savage nature, is still with us; compare it with Joshua's God and you find they agree completely.

1. And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the King of Ai, and his people, and his city, and his land. [Chap. 8.]

2. And thou shalt do to Ai and to her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

18. And the Lord said unto Joshua, Stretch out the spear that is in thy hand [Moses' rod] towards Ai; for I will give it into thine hand . . .

24. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, till they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25. And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27. Only the cattle and the spoil of that city Israel took for a prey

unto themselves, according unto the word of the Lord which he commanded Joshua.

These are literal words; do the literalists see in them any evidence of divinity, morality, love, and mercy? That they are but symbolic words is proved by the archeologists. According to them the city of Ai was a ruin long before the Hebrews appeared; indeed the name in Hebrew, *ha' Ai*, means "the ruin." It was destroyed before 2000 B.C., and not rebuilt till some four hundred years after the alleged time of Joshua.

But Joshua has only got started; we should read on until we either blush for shame or else admit that the Bible is mythology.

7. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor. [Chap. 10.]

8. And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9. Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

And what had these people done that they should be stoned from heaven? Nothing except that they were in the way of "the chosen of the Lord," for which he will do anything—miracles, murder, massacre. Today, the Arabs are in their way, so Allah Baba beware. It's an old Jewish custom, still in vogue in Palestine. If you want a thing, take it and say the Lord gave it to you. But if this is history and the way they got their ancient holdings, little wonder that they have suffered since. Their "Lord of Hosts" may be a partial Lord, but the law of compensation is wholly impartial.

That Joshua's maneuvers were a military impossibility makes no difference to the believers. They should read also the Book of Numbers; there these exploits are called by their rightful name—"the wars of Jehovah," that is, the wars of the Creator. The Babylonian tablets

tell a similar tale about the king of Akkad plundering city after city, the source, no doubt, of the Hebrew story.

28. And that day Joshua took Mekkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein: he let none remain: and he did to the king of Mekkedah as he did unto the king of Jericho. [Chap. 10.]

29. Then Joshua passed from Mekkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30. And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31. And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32. And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

33. Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34. And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35. And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done at Lachish.

If this be the God of Jesus, then this is blasphemy; if it is not, then the Jews libeled God as well as Pharaoh. But the end is not yet; it goes on and on until this God-inspired devil killed thirty-one kings (12:24) and at least a million men, women, and children, and all "as the Lord God of Israel commanded." Little wonder the poet Robinson, on reading this, exclaimed: "A most blood-thirsty and perilous book for the young. Jehovah is beyond a doubt the worst character in fiction"—including the comics. We blame these for juvenile delinquency yet there is nothing in them to compare with Joshua and his God. Nevertheless, this is "the Holy One of Israel," and the father of Jesus Christ. Yet how can this be? This Christ is the complete antithesis of his Father. The question then is this: Which is right, the Old Testament or the New? Here we will assert, and offer our proof later: the Old Testament is right and the New is wrong. Its God is the true God

—a soulless, senseless power whose only "righteousness" is biologic rightness, and whose only "grace" is survival fitness. The one sin in its eyes is weakness, laziness, complacency. This in time these mythological Israelites became, and to punish them this God raised up nations to destroy them. And only when great heroes rose again to plunder and despoil was its wrath averted. Ehud burying his knife in the fat King Eglon's belly, and Jael driving the nail into Sisera's head, were glorious deeds in its sight and worthy of recompense; which is just another way of saying that moral principles mean nothing to the creative principle. It has but one goal and whatever stands in its way must be destroyed. Yes, God "is a man of war" and destruction is in his hands.

You see, the race today just doesn't know what the Bible is talking about—not righteous divinity, but a ruthless power whose only "will" is the genetic will, and whose only goal is evolutionary completeness. In this Operation Evolution we are all expendable—until we learn. Along with this genetic will must go the epigenetic, whose goal is moral and intellectual completion. This is man's part, but for lack of knowledge thereof this epigenetic is forever lagging behind, and so the genetic is, figuratively, at least, intolerant of our inertia, our laziness, our smug complacency and indifference to its task. It knows that we are not perfect yet and it cannot rest until we are—hence the pressure upon us. Its law is still the law of life and we are subject to it. Were we really enlightened, we would go to nature, learn of her ways and be wise. The protists in the slime rest not at all; the birds and bees are always busy. They have their evolutionary job and they do it, but man wastes incalculable time on others that have no evolutionary meaning—feathering his own nest instead of furthering Evolution, saving his personal soul instead of creating racial soul. He has also developed a pleasure sense, an apathy, a laziness that makes of him an evolutionary slacker. Thus he comes under the condemnation of nature. Let any man or nation rest on his or its laurels and disaster follows. The businessman retires—and dies six months later; the nation becomes effete—and barbarism knocks at its door. It builds its palaces and its monuments, and the only God there is raises up some atavistic monster to destroy them. This is the meaning of Judges—genetic judgment of epigenetic error, mythologized as war. Today, we are deeply shocked at the sight of little nations overrun by the savage 'Beast, and the tragedy is great, but it is not the tragedy of war but of peace. Because in these little nations food was plentiful and sleep undisturbed, their people assumed they had done all that was required of them; they did not know that they were stagnating mentally,

morally, and spiritually, that their souls were dead and needed a rude awakening. Life is no place for the dead, and those who insist on living like the dead are soon accommodated. Either *live* or *die* is nature's decree, and when we insist on doing both—living physically and dying morally and socially—she still raises up nations to destroy us. Progress is indeed a matter of "challenge and response," and so, until we learn these things, we must have an enemy, an opponent to arouse response.

This is the lesson the Old Testament would teach us. As plainly as the occult can make it, it denies a moral and merciful Deity and presents instead a nonmoral and merciless Principle—the genetic of our theory. Of this we are a dual expression—genetic and epigenetic. The latter is the moral vanguard of the genetic's effort, and as such must keep up with its creator. Its purpose is to attain moral perfection because the genetic cannot—God's extremity is man's opportunity; peace is the allotted time for labor and war the allotted punishment for failure. In due time the epigenetic will consciously do what the genetic compels, but it is just here we fail today, and we fail because we are ignorant of these facts of Reality. We are ignorant and being kept ignorant by false doctrines, systems, and factions dominated by the selfish instincts of the genetic—individualism, commercialism, and so on. These do not belong in our present place in Evolution; they belong far back at a point where the genetic and the epigenetic are scarcely distinguishable. These and their kind are the aforesaid evils of which wars are but collective results.

The purpose of war is to destroy what we will not, to tear down the fixed inadequacies that the more adequate may be built. War is nature's spasmodic effort to change the *status quo*, and as long as we fight this effort in peace, we must suffer the pains of war.

*He who fights for the old way,
Will live to fight another day.*

In their ignorance of this fact, our statesmen themselves become instruments of war. As soon as one war is over, they lay the foundations of another. Blinded and obsessed by religion and commercialism, they set up old boundaries and old sovereignties, old systems and old ways, when the purpose of war is to destroy them.

Do you see then the part we *self-righteous wrongdoers* play in war? Do you realize that your hated war lords are but God's instruments? These are our present substitute for intelligence, of which, we said, nature makes many. What we need now is an intellectual equivalent, something that can bring about these changes without violence and

tragedy—brains instead of battles, books instead of bullets. But where are the brains to write such books? We have none because they have been stupefied by peacetime delusions—religion, nationalism, commercialism, and the rest. Were we to make peace a time of war on these social evils, there would be no need of military war. Peace is the time given us to get rid of these provocatives, but where again is the wisdom, the courage to make the required changes? Here is the place for your lauded “individualism.” But no, we’ll make no changes, personal or national, where material interests are concerned; we’ll go right on provoking war below and trusting to “divine providence” above to give us peace. According to the Pentateuch, there is no such *above* but only a savage *below*, and the Pentateuch is right.

Whether we like it or not, its God is still our God and his will still rules our world. Therefore let no voice of the illusionist be heard at the peace table. This requires realists. Of these we have aplenty, but have we enlightened realists, men who actually know the causes of war and are willing to admit them, men who recognize both sins of omission and commission, men who can acknowledge the war-makers’ grievances and make concessions to them, men who can even see the good ideas behind the enemy’s bad methods, and establish them before war instead of after, in other words, men who can see Bataans in Manchurias and Dunkirks in Ethiopias? Again we ask: Have we such realists?

Today, women are demanding a place in the council chambers, but what are their qualifications? Knowledge of Nature, Reality, God? No, their religion-perverted minds are not capable of dealing with realities. They do not know the nature of Causation or its ways: they do not know the evolutionary purpose of war, or recognize themselves as one of the major reasons for it; they do not see the retroactive significance of Evolution, namely, that we came not from divinity but from God-ordained savagery—greed, selfishness, cruelty, and war; they do not know where we stand in Evolution, and so they fail to realize the capacity for evil still within us. They think we are practically civilized, save for a few bad men who make war upon us—just a man-made evil, a monstrous crime in the sight of a moral God. What nonsense! War is an instrument devised by God for man’s salvation—evolution. These things not understood, the female mind inclines to mercy without justice, love without law, and disarmament without enlightenment. Bring the boys home, the war is over—till the next one. This is sentimentality born of religious ideologies. We are not ready yet for disarmament; on the contrary, the peace-minded must pool their

armaments to defend principles instead of privileges; we are not yet peaceable beings—we want peace only to conduct our private wars peacefully. Therefore the best we can hope for is rule by the most peaceable, backed up by all the power they can command. As long as there be others in the world who do not scruple at war and killing, we must defend ourselves; since struggle and survival are God's will and way of life, we too must struggle to assure survival of our moral legacies. Today, we want to give "freedom," "independence," "self-determination" even to primitives, but if we are going to include these primitives in our political world, they have no right to such things; ignorance is not qualified for self-determination. Then let's see to it that it does not again self-determine itself into dictatorship and war. You cannot "appease" ignorance: punishment is the only deterrent that it knows. As already said, feeling is the primitives' way of knowing, therefore they must be made to feel the effect of their own offenses; their wars of aggression so reactively terrible that never again will they attempt them. Only by this means will they ever learn that war as a means of settling their grievances is as outmoded as barbershop blood-letting is for disease. This is our great opportunity to strike a blow for peace, namely, control of the morally ignorant genetic by the morally enlightened epigenetic. In due time the latter will control the world, without force and without violence.

And this is the message of that sequel to the Old Testament we call the Gospels, the teachings of Christ, the so-called Savior. And Savior it is—Evolution, the future, enlightened being. But because it has been given us in the guise of religion, we have made fools of ourselves over it. Wholly unaware of the cosmic timetable, we assume it offers salvation of the soul from a hell in the hereafter, instead of that of the here; that it is a divine command whose neglect is sin, and that its heaven is *up* instead of forward. The result is we have renounced the present Reality for a conceptual Utopia. This error is peculiarly Christian. For their Utopia, Christians have shut their eyes to the teaching of the Old Testament, whose lesson is Reality and how to deal with it.

Herein lies the solution to another great "mystery"—the God of Joshua and the God of Jesus. Volumes have been written to explain it and all have missed the point. Their authors, quite ignorant of the Old Testament's subject and lesson, have made the change to appear as due to man's increasing knowledge of the goodness of God, when all the while it is due to his decreasing knowledge of Causation and Reality. As we have said, the people of the mythopœic age knew the true nature of these, and just as we receded from them was their knowledge lost. The first part of the Old Testament being the nearest

scriptural document to that age contains this knowledge, but as its books increased, that knowledge decreased, until it culminated in the New Testament, which, from the standpoint of truth concerning Reality, represents the nadir of human understanding. It puts divinity at the wrong end of Being; it makes God the source of peace and thus blinds man to his responsibility for it; it makes salvation from sin our goal, instead of salvation from ignorance. The result is that we have become incapable of thinking in terms of the world and our responsibility for it. Such is the result of all supernatural religions. What we need today is not the supernatural but the supernational, an international omnipotence to control national insolence. This would be the collective will of the moral epigenetic controlling the individual genetic's will to conquer and despoil. Fortunately the idea is now dawning, hence our nascent but still promising United Nations. As Clemenceau said, "War is too important to leave to generals," and now we are realizing that peace is too important to leave to God.

Now the New Testament presents us with this "way" of moralized, intelligized, and civilized being, but it is still a thing of the far-distant future—fifth-plane humanity as glimpsed by visionaries—thus but an ideal, not a reality. We should not, therefore, base our national policies upon it yet; we should look at the cosmic clock and time our policies by it. That this way of the New Testament will someday prevail over the Old is inevitable, but let us look for no such heaven now. We too are still in "the wilderness," and nature will never let us enter this "Promised Land" while we remain as we are—epigenetically inadequate to our place in genetic Evolution.

JUDGES AND KINGS

*It is God that girdeth me with strength . . . He
teacheth my hands to war . . .*

DAVID

AFTER READING ABOUT MOSES AND JOSHUA WE NATURALLY SUPPOSE THAT the subsequent books deal with subsequent periods, but again we say, the Bible has no such sequence. It is composed of excerpts from numerous myths dovetailed together regardless of chronology and even mythology; sometimes we are reading about Involution, other times, Evolution. Indeed we cannot even trust it when it is supposedly dealing with history. As an immediate instance of this, the second chapter of Joshua tells us that this man of war killed Jabin, king of Hazor, but the fourth chapter of Judges says Barak killed him. According to the Jhwist account, Saul committed suicide, but the Elohist account says that an Amalekite killed him. Daniel is assumed to be contemporary with Nebuchadnezzar, yet part of his story is written in Aramaic, a language not adopted by the Jews till centuries later. The scriptures call Belshazzar a king, but the historical Belshazzar was never a king, only regent for Nabonidus. According to Daniel, it was Darius who took Babylon, but according to others it was Cyrus. Thus we cannot trust the Bible even historically.

Like all the rest, Judges is mythology, and its authors use a mythic formula that, according to our Bible students, runs like this: Israel sins; Jehovah is angry; Jehovah punishes Israel; Israel repents; and all is well—until the next time. The punishment is bondage to some other nation, and this bondage is so frequent and prevalent that only the spiritually blind can fail to see its cosmological meaning. They are in bondage in Egypt four hundred and thirty years, to the Philistines forty years, to Hazor twenty years, to the Midians seven years, to Eglon eighteen years, in Mesopotamia eight years, and later in Babylon seventy years. If this is racial history the Jews should be ashamed of it instead of proud.

The Old Testament is much too long a book to treat in detail; therefore instead of following it chapter and verse, we will select a few highlights that reveal most clearly the mythological nature of this

“divine revelation.” Also to prove that Judges is not post-Mosaic history but pre-Mosaic cosmology. In other words, we are right back in Involution.

Samson

One of the most familiar and interesting characters in Judges is the great man Samson, the misnamed Hebrew Hercules. We have always accepted his story as true and historical, but, alas, it is just a sun myth. The name itself means “man of the sun” or “sun man.” But please understand that a sun myth is not an allegory about our sun, it is about our own world when it was a sun. Every world or planet was once a sun and therefore has a past quite different from its present mundane lot. Now the ancients knew this, if we do not, and so their solar myths are allegories about this world’s glorious sun stage and the mighty work it accomplished. Its hero is a personification of this, but in the Samson myth the tale is not complete; save for the reference to his birth, it deals only with the two last epochs, physical sun and earth. Concerning his origin it reads thus:

2. And there was a certain man of Zorah, of the family of the Danites, whose name was Ma-noah; and his wife was barren, and bare not. [Judges 13.]

3. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

4. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.

5. For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hands of the Philistines.

So here again the Hebrews are in trouble—the inevitable forty years; and the inevitable Hebrew provocation—sin. And here again we have a barren woman, the planetary mother, promised a son by “an angel of the Lord.” This is Genesis all over again. Judges, however, combines the Genesis stories, for Ma-noah is none other than Noah, and his barren wife is none other than Abram’s Sarai. The *son* she is to bear could well have been written *sun*, for that is its occult meaning. It is also the occult significance of the admonition to drink no wine or stronger drink: a fiery sun cannot be nurtured on the liquid element. The word Nazarite comes from *nazar*, which mean “unshorn,” and has nothing to do with Nazareth except mythologically.

The story thus far deals with the higher planes in Involution, but now we find Samson as a young man *going down* into Timnath to find a wife among the Philistines, the lower elements, as did Joseph before him. This greatly displeased his father, who, like Abraham and Isaac, wanted his son to marry one of his own people. But again a son of God saw a daughter of men, and again trouble resulted.

In its descent to dense matter, the creative force passes through the sun stage, and now Samson on his way to Timnath meets a lion, Leo, which he slays to show his strength. Later, he finds a bees' nest in the dead carcass, and from this he expounds a riddle. This is not just a touch of Jewish humor, as some suppose; it contains a fact we have asserted from the beginning, namely, that the best part of Creation is the last. Out of the dead carcass of an involutory sun comes the sweetness of evolutionary life—when achieved.

Now this strong man had three "wimmin" in his life and all of them "dun 'im wrong." The first tried for *seven* days to learn the answer to the riddle, and this only that she might relay it to the Philistines who sought to kill him. The third sought the secret of his strength for the same reason. The second, a harlot, we are told, also wanted this secret and so detained him in her house until the Philistines surrounded it. But he "took the doors of the gate of the city, and two posts, and went away with them." Now if Samson was in a house, why would he take the doors and posts of the city? Because the house and the city are one, and as such but a symbol of the earth. The posts or pillars are its Jachin and Boaz, of which, more later.

So with the women; the three are one, and none, but rather varying degrees of energy-sapping matter. Only one has a name—the enervating Delilah, which means "the weakening or debilitating one." The word comes from the Hebrew *lilah*, which means "darkness," "night"; and with a D or De before it, it becomes Delilah. Now the Hebrew D, *daleth*, means "door," and so Delilah is *the door to darkness*, which in mythology means the underworld of matter. And that we may see these myths are all synonymous, Delilah is none other than Adam's first wife Lilit, from the Babylonian *Lilitu*, an evil night-spirit. In all the Mesopotamian nations, Lilit was identified with Succubus (female of Incubus) who visits men at night. But as Samson and Adam are one, the cosmic Man, Delilah-Lilit is their cosmic counterpart—spirit-destroying matter. Thus no sex or immorality is implied. You see, mythology makes the Bible decent, which as religion it is not.

It also makes it understandable, for now we can see what the Eve of this story really did. After many attempts she finally discovers that the secret of Samson's strength lies in his hair, a literal absurdity but not

so absurd esoterically. This hair that had never been shorn was of *seven strands*, the mystic number, and it signifies here the septenate planetary aura, also the sun's rays with their seven colors, vibrations, and so on. Once a sun loses these—the free, radiant energies—its power as a sun is gone; it then becomes a planet—power captive in matter. We know that the Greek Apollo was the sun, and Homer called him “he of the unshorn hair.” The Egyptians pictured the summer sun with hair and the winter sun as shorn; and the priests cut their hair in winter in tribute thereto. Thus Samson is the sun and his sacred hair its streamers—pure mythology, yet to this day the Jewish rabbis go about with long hair—and short foreskins—poor victims of their race's ignorance. Christians too have their shortcomings, but that belongs to another section.

Now the secret out, Delilah made Samson “sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him” [16:19]. Samson was indeed a heavy sleeper, for he did not know he was being shaved. As a precautionary measure, Delilah had bound him with seven withes—planes of matter—while he slept. Yes, matter is a sleepy place; thus it was with Adam, Noah, Pharaoh, and even God, who had to “rest” in it. The withes, the strong man broke with ease, but before Delilah got through with him “his strength went from him.”

As a story of two human beings the sex implication is inevitable. As this is the extent of our clergy's understanding of scripture, one wrote of it thus: “The immoralities and sexual irregularities of Samson are more akin to the tales of the gods of the Greeks and Romans than to the moral requirements of the prophetic commands. Samson was to the Israelites (probably the Philistines had their Samson too) what Hercules was to the Greeks, a witty athlete but utterly devoid of morality.” Little does His Reverence know how near “akin to the gods of Greeks and Romans” this Samson is. He was not, however, the Hebrew Hercules; he was the Hebrew Prometheus. From other sources we learn that he was lame, like all the fire gods of mythology.

Certain it is he was no mortal. According to various midrashim, his shoulders were sixty ells broad; and when the spirit of the Lord was upon him he could step from Zorah to Eshtaol. So strong was he, he could pick up two mountains and rub them together. When he was thirsty, God caused a well of water to spring from his teeth. In the Bible the water springs from the ass' jaw, with which Samson slew a thousand Philistines—but that was before he met Delilah.

Now, his power gone, this “witty athlete” is helpless, and so the

Philistines (the powers of matter) took Samson (the sun) and put out his eyes (light) and brought him down to Gaza (the lowest plane) and bound him with brass (dense matter) and he did grind (labor) in the prison house (earth). Thus "eyeless in Gaza at the mill with slaves," the once free spirit of Life is again in bondage, this time in Philistia instead of Egypt.

The rest of Samson's story is but planetary anticlimax, nay, repetition. His pulling down the pillars, the solar Jachin and Boaz, upon himself and the Philistines represents the creative force pulling down upon itself the material substance of the planetary structure—an act already accomplished. As this resulted in Samson's death (the Life Principle's death in matter), he was, like Jacob and Joseph, taken up (by way of Evolution) to the land of his father Ma-noah (land of Noah) again. Such is the story of Samson—the world's creation personified. How different from our novels, movies, and other portrayals of him!

We wish that we could say this fine bit of occultism is Hebrew and original but we cannot. The Siamese had their Samson also—Sommona Cadom (Adam) and their ancient books show him as their Savior, pulling down the pillars of a pagoda upon himself and his enemies. The Greeks also had their Samson and Delilah. Matter's triumph over spirit, symbolized by woman's triumph over man, is the real meaning of the myth of the Amazons. These warrior women never existed; they represent matter and its domination over consciousness on the lower planes. Their queen was Hippolyta, known also as Antiope—*Anti-ope*. As the *ope* comes from *ops*, the eye, symbol of light and intelligence, she was matter, the opposer, one with Delilah, the opposer of Samson, and Mephistopheles, the opposer of light. So now we have Antiope to add to Antigone, Antigonus, and the rest.* All these "anti-bodies" are opposive matter, and according to the Amazon myth, the only way to overcome them was to secure the girdle of their Queen. Now a girdle is something that binds and the girdle of Antiope is the binding force of matter. Its removal was one of the 12 labors of Hercules, the planetary force now on the evolutionary side of the Tree of Life. This is a mythologist's way of presenting that process we call radiation, nature's way of freeing consciousness from matter as per our Chapter VII.

Samuel, Saul, and David

The Book of I Samuel tells the life of the last of the judges of the theocracy, Samuel, and his work as king maker. This book has presented perplexing

* See page 325.

problems to scholars who have long tried to arrange the different sources into connected accounts of the lives of the three men involved: Samuel, Saul and David. This problem is one on which all students of the Bible may profitably spend time.

C. A. HAWLEY, S.T.M., Ph.D.

As these three are but a repeat of Abraham, Isaac, and Jacob, we will deal but briefly with them, and then only to explain the difficulties that have perplexed our Bible students. Contrary to the above advice, no Bible student can profitably spend his time on this or any other book of the Bible while laboring under religion's concept of Causation.

As stated, this book is but a repeat of previous scripture, and so we find another barren woman, Hannah, beseeching the Lord for offspring. If he will but grant her a son she will, like Samson's mother, "give him unto the Lord all the days of his life, and there shall no razor come upon his head." The child is duly born and called Samuel—man of God, as was Samson. And like Samson, he is a Nazar, dedicated from his birth to the Lord's work, which is Creation. He is also a Levite and a priest, hence the Creative Principle. In his early youth he is placed under the care of a high priest called Eli, and Eli means God, here the first aspect. Too little remains of Eli's story, because the Editor's purpose was to make David a historical character and exalt him above all other men. The little that does remain, however, is very significant. He incurs the wrath of the Hebrew's God, and this God determines to get rid of both him and his children. This he accomplishes in his consistently ruthless way: Eli breaks his neck and his children die in battle. Here we have in Hebrew scripture something we thought existed only in pagan mythology—the wanton destruction of the first god and the henotheistic succession of the next, in this case Samuel.

2:26. "And the Child Samuel grew on, and was in favor both with the Lord and also with men" [I Sam. 2:26], a statement plucked from here and applied to Jesus. Samuel is the second person in this trinity, but like the first, it too must go. Samuel dies and his children, like eleven of Uranus's, were not qualified to succeed him, and so the people demanded something new in Israel, or so we think—a king. Here again we must forget Israel and think of the Creator—Man, not men. The planetary elements are now approaching the material planes, and they want a material king, not a spirit-god, and the first they chose was Saul, one with the Roman Sol or sun, "head and shoulders above" all other cosmic bodies. In Chapter VI we touched upon

this stage and process—the members of a solar system choosing their king, Sol or sun, likewise head and shoulders above them. This we called the sun's sovereignty. This first king in Creation was sent out by his "Father" to find certain asses that were thereabout, and the "thereabout" in this case is the vicinity of Leo, the sun. Now there are in the neighborhood of Leo two asses known as the Ascelli, and they have been woven into numerous Creation myths. It was upon these that Bacchus and Vulcan rode in their war against the Titans, and later we will find another scriptural king at this point doing likewise. These were what Saul was seeking, and so again the Jews but plagiarized other mythologies to create their own.

Patriarch, judge, and king—merely three stages in the descending process, and even the king must go. In spite of the Lord's assertion that Saul was perfect and would deliver Israel from the Philistines, he became insane and was killed by these Philistines. Such is the fate of every god when his work is done. So with Saul. In due time an "evil spirit from God" came upon him. These words are a sore perplexity to our deluded clergy: they cannot deny them, neither can they explain them away. The reason is because they are students of Divinity instead of Reality. The result is that "an evil spirit from God" is upon them also: its name is priestly theology. Later we will explain away their theological difficulty.

Saul, now also disqualified, Samuel anoints David, son of Jesse. It should be son of Jacob, for he was as cunning old Jacob reborn again. And now, in spite of the Lord's selection of David, ". . . the evil spirit from the Lord was upon Saul, and he sat in his house with his javelin in his hand . . . and Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night" [I Sam. 19:9, 10]. He escaped to the wilderness, and there wandered about like Joseph and Moses, there became naked like Adam and Noah. There also he cut off Saul's skirt and robbed him of his desire to kill, as Delilah cut off Samson's hair and robbed him of the power to kill.

Eventually Samuel dies, and the insane Saul is left to govern Israel alone. Unable to meet the Philistines, whom he was appointed to defeat, he resorts to the dead Samuel for advice. And here we have that curious story about "the witch of Endor." In spite of Moses' "thou shalt not suffer a witch to live," there were many in Saul's time, a hint that Saul is prior to Moses. The Bible does not tell us the name of this particular one; it was, however, Sedecla, and she had an "obeah" or "familiar spirit."

13. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. [I Sam. Chap. 28.]

14. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

Here we see the true nature of Samuel, for Samuel *was* these gods—the creative forces; and these ascending gods, or forces, are identical with those Jacob saw ascending and descending on the ladder of heaven. Through the witch, Samuel tells Saul of his impending doom—he is to lose his kingdom and also his life. This is indeed occult cosmology. The woman is matter, and through this the Creator tells Sol, the sun, that it must die, and he succeeded by David, king of Jerusalem, namely earth.

And now, to illustrate the influence of literal scripture upon the human mind, and history, let us quote that eminent legal authority, William Blackstone (1765): “To deny the possibility, nay actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God in various passages both of the Old and New Testament.” Thus on the authority of “the word of God” this eminent jurist poured legal oil on the fires of religious fanaticism. On the same authority, Pope Innocent VII (1484) issued his famous “Witch Bull,” authorizing women (who should have been treated as psychopaths) to be burned at the stake. In two years, 1515 and 1516, the Catholic Church burned over five hundred Protestant witches. A thing of the past, you say, so why recall it. Yes, witch burning is past, but not the witch burning mentality. There are still with us priests who would burn in boiling oil the dissident protestants, modern Torquemadas without an Inquisition. Though of this modern age, they still believe in witches, pacts with the Devil, and the literal “word of God.” As late as 1915 the *Catholic Encyclopedia* offered this on witchcraft: “In the face of the Holy Scriptures and the teachings of the Fathers and theologians, the abstract possibility of a pact with the Devil and of diabolical interference in human affairs can hardly be denied.” Such people should know; they’ve been in a pact with the Devil for five thousand years, and their “diabolical interference in human affairs” is the proof thereof.

Much criticism has been made of this scriptural statement. “Thou shalt not suffer a witch to live.” Was it but ignorance of modern psychology? No, the witches of those days were not at all like those

of our recent past—neurotics controlled by psychic forces. They were more like our present Voodooists, deliberately using psychic forces malevolently. With enlightenment, however, these forces can be used constructively. Thus again it is the literal word without understanding of meanings that caused the witch burning of the Christian era.

This is also the cause of our students' difficulty with the book of Samuel. They do not know the cosmological meanings behind the conflicting words. Added to this is another, the redactor's method. He had at least three similar versions, and wishing to conserve significant points in each, he juxtaposed excerpts from them all; the result is not only confusion but seeming contradiction as well. The sixteenth chapter, for instance, tells us that David came to Saul as his armor-bearer and court musician. As such the king would know him well, yet presumably later, in the seventeenth chapter, Saul does not know David even when he sees him, nor does Abner, his general. Here David is introduced to Saul as the hero who has just killed the giant Goliath—the Philistine Samson and scriptural Titan. "And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the [monadic] host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. . . . And the king said, Inquire thou whose son the stripling is" [17:55, 56]. Still another account (17:12-30), omitted in the Septuagint, is from a third author. We have also two distinct and apparently contradictory accounts of Saul's death: one by the Jhwhist, the other by the Elohist. The honest Jhwhist says plainly that Saul committed suicide, a disgrace the priestly Elohist could not stomach, and so he has an Amalekite kill him. Now an Amalekite is of the house of Amalek, death. Amalek is the Hebrew Siva, the destroyer. And this it was that killed Saul. Is then the Jhwhist wrong? No, for at this stage Saul is Siva—destroying Brahma's previous works, the higher planes. Thus do the two sources supplement and clarify each other. Thus also do they together explain the "evil spirit from God."

In the beginning, Saul was the good or creative spirit of God, but when his work was done this spirit left him and passed to David, the next planetary plane and element. It was then that the evil spirit, Siva the destroyer, came upon Saul, as it comes upon every Sol when its time comes to die and become a dense-matter planet. Were it not so, we, its epigenesis, would not be. This evil was not, therefore, moral but creative, and were we wise we too would use it; we would use it to destroy Arian theology as nature is now destroying Piscean ideology. With a little Aquarian cosmology, even our "Bible students" could solve their problems. They cannot today because their whole God-

concept is wrong. Therefore they too must put away their idolatry—worship of false gods—and return to the God of Reality, the unmoral and unmerciful Principle of Life.

David

And now, Eli, Samuel, and Saul departed, we pass to David, a man of vast importance both to Jew and Gentile, for on him rests the glory of Israel and the hope of Christendumb. It therefore behooves us to know who David was.

If the Bible is chronologically correct, a vast period of time is implied in the books of Exodus, Joshua, Judges, and Samuel: the Israelites were in Egypt alone four hundred and thirty years, in the desert forty more, and in bondage to other nations at least two hundred. David must therefore be removed from Jacob about a thousand years, and so say our encyclopedias. But in the book of Ruth we are told that David was but tenth from Pharez, a contemporary of Jacob. Now ten generations do not make a thousand years, even in David's time; he lived but seventy. And so we see we cannot trust the chronology, or sequence, of the Bible. David was neither historically nor metaphysically subsequent to Jacob; he is one with Jacob and appears in this myth at exactly the same point as did Jacob, namely, the third plane. "And David was thirty years old when he began to reign and he reigned forty years." The thirty years represent the first three planes and preparatory periods, as with Noah, and the forty, the four below. He was the youngest son and lived seventy years—the seven involuntary cycles. His father's name was Jesse, which means "to be" or "he that is," the I Am That I Will Be of this story. Like Moses' father he died sinless, that sinlessness of prephysical being identical with that of Edenic Adam and Noah. His son David was born in Bethlehem, the "house of bread," as was Joseph, and like Joseph he was driven into the wilderness to found a kingdom now called earth. From midrashic sources we learn that he was destined to die at birth and on a Sabbath, where spirit "rested," but when the Lord was showing Adam his future descendants, this long-lived forebear offered to give David seventy years of his life. These are the seventy David lived, but he died nevertheless on a Sabbath and by falling downstairs. This is a mythologist's way of describing spirit's descent into matter.

In his youth David tended his father's flocks, as Moses tended Jethro's; and while thus occupied the Lord spoke to him, as he did to Moses. He also slew a lion with his bare hands, as did Samson. But this was not enough for the apocryphal writers; they made it four

lions. Another midrash tells us that David, on seeing something in the wilderness he mistook for a mountain, began to climb it, but suddenly it became a great monster that rose and lifted him high on its horns. Perceiving his danger he besought God's help, promising to build him a temple one hundred ells high if he would save him. As God intended him to build a temple anyway, the earth, he sent a second beast, as in Revelation, which subdued and overcame the first—the earth subduing and overcoming the sun. This is a mythologist's way of describing the creative process, but how many will see its theological implication? If what David personifies created the temple, earth, what need is there for the scripture's God? None, except to a religionizing priest.

In the scriptural text the Editor very carefully removed the unbelievably miraculous; indeed there is little in David's life that could not happen to a historical character, and such was the Editor's intention. The miraculous is not lacking, however; the midrashim supply it abundantly. But why, you ask, do we countenance them? They are no part of the "word of God." To this we reply, the whole book of Jonah is a midrash, and so is the book of Job. These so-called exegetical, or interpretive, supplements contain the cosmological key to the canonical hoax. Like the myths, these wild tales are not meant to be believed but to be understood, whereas the Bible was meant to deceive. With a cunning that can be described only as diabolical, it has deceived the entire world for two thousand years. Clever fellows, these Hebrew mythologists. Not everyone can deceive his enemies and still be praised and defended by them.

Now this midrashic temple and David's scriptural city, Jerusalem, are one. In the name itself we have a hint of its nature. According to the Tell Amarna tablets it was originally Urusalim—Ur and Salem, light and peace—identical with the city of Abraham and Melchizedek. But these involutory cities never stay light and peaceful long; they soon become the battleground of warring Titans, the tumultuous force, and this is the warfare of David, *ha-melek*, the king, not human but deific, one with Satan's "war in heaven." This realized, perhaps we can understand David's murderous acts and those of his bloodthirsty God.

"God is my strength and power."

"He teaches my hands to war."

"Thou hast girded me with strength to battle."

"Thou hast also given me the necks of mine enemies." [Psalms]

Then did I beat them as small as the dust of the earth; I did stamp them as the mire of the street and spread them abroad. [II Sam. 22:43.]

And David gathered all the people together and went to Rabbah, and fought against it and took it.

And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.

And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln (the crucible): and thus did he unto all the cities of the children of Ammon. [II Sam. 12:29-31.]

And David did so, as the Lord had commanded him. [II Sam. 5:25.]

Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eyesight. [II Sam. 22:25.]

The selfsame God as that of Joshua. It is not, however, the false God-concept of premoral humanity, but the true God-concept of pre-religious humanity, now lost in the religious night. It is the God of the genetic, not the epigenetic. The one is nature's God; the other, man-made and imagined instead of deduced. If it be otherwise, then what mental myopia afflicts us that we see these ancient murderers as spiritual men and their monstrous God as divine? A disease it is of some kind, and its name is religion—"Nature sicklied o'er with the pale cast of thought." Because of this, our churchmen cannot see the truth or teach it to the public. The apologetic volumes they have written would fill a library, and in all of them these, scriptural devils are glorified and exonerated. Jacob, Joshua, Moses, David—the whole murderous lot of them are men of noblest character, their monstrous crimes due only to the times and pagan opponents. Our "Bible students" offer the public these things as serious studies of Hebrew history. Serious they may be, but not honest or even intelligent; they are ignorant and cowardly. Indeed the literature of religionists is peculiarly characterized by intellectual dishonesty, spiritual blindness, and moral cowardice. Now this has an implication not limited to the clergy only; it applies to the laity as well. The clergy could not maintain their stand in the face of a public that understood the scriptures because it knew Reality. The implication then is that the human race is ignorant of the very nature of Being, its own included. In spite of all its science and invention, it is going about in a state of appalling ignorance of fundamental truth. Naturally in such a state it cannot produce a moral, ethical, and enlightened civilization.

This is one of the results of religion, and the Jews have been

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This is one of the results of religion, and the Jews have been

capitalizing on it for ages. It is the basis of our respect for them. Having no truth of our own, we thank them for their perverted version. We credit them with giving the world their "pure and simple monotheism." We honor them for their "heroic faith" in spite of persecution. But we should ask ourselves some serious questions: Is this faith based on facts or blind acceptance of tradition? Considering their tragic history, is this faith justified? With only a little knowledge of Reality we can answer no. For nearly three thousand years the Jews have been victims of their own mythology. Their faith was born of it. Its aid and comfort from above existed nowhere save on paper. Its "pure and simple monotheism" was but ignorance of cosmic complexities. There are, we repeat, as many gods as there are bodies in the universe, and myriad forces attend them all. Lacking knowledge of this, the Jews lumped them all together under the obscuring name Jehovah, applicable only to this one world. This is cosmology personified instead of understood. The Jews were never competent metaphysicians, studying Reality for the truth of Being, but only religionists searching the scriptures for proof of their faith. These were the Targumist and the Talmudist. When other races more philosophically astute sought to enlighten them, they rose in fanatical frenzy to defend their mythborn faith. Study their history and you will find that this was the prelude to every one of their so-called "persecutions." Well, a people so stubbornly addicted to their own mistakes can expect nothing else but persecution from the religious fanatics they helped to create.

But, you say, David, or someone in his time, must have been right, must have been wise and highly spiritual—he wrote such beautiful poetry, the psalms. But this, instead of refuting, proves our point, for these perverse Psalms are mostly postexilic, as is Miriam's song ascribed to Moses' day. By this time the Jews had become so ignorant of Reality that they literally believed their own mythology, and all postexilic scripture springs from this. Concerning this late period, G. B. Winton, D.D., had this to say: "To the same age perhaps belong the last chapter of Isaiah (Third Isaiah), the prophecies of Malachi and Jonah, and the books of Ruth and Job, and above all, many if not most of the Psalms." Thus David wrote these Davidean hymns in the same way Queen Elizabeth wrote the Elizabethan dramas. He wrote his famous lament for Saul in like manner—a poem taken bodily from the book of Jasher. The Psalms are a Hebrew anthology, and their repetitions in crescendo suggest music as well as poetry.¹ No doubt they constituted a hymnal and were used as such in the later temple

¹ There is an oddity in No. 107: one verse repeated four times—8, 15, 21 and 31.

service. At any rate, they are not David's and they are not ancient; they are the constructs of Hebrew epigoni. As with so many other things, there is an apocryphal account of these also. David, it says, collected psalms from the time of Abraham, and while singing them one day became boastful and cried out, "O Lord of the world, is there any creature that has praised thee so much?" Whereupon the Lord sent a frog to remind him that lesser creatures than he praised God day and night. And David was but a human frog, and his Psalms but "poems in praise of practically nothing"—religion's God.

If man must sing hymns to his Creator, I could suggest one more appropriate than any psalm—"You made me what I am today, I hope you're satisfied."

The Psalms are poetry, yes, but when stripped of their poetry, what is left? Flattery, selfishness, greed, and cowardice. Behind every word of praise is a selfish, material motive. The psalmist but flattered his God to fatten himself. Unless there is within them some meaning not yet discerned, they are but the wailing of spiritual weaklings calling on God to compensate their lack of personal and national power. That this fact may be seen, let us again do a little selecting.

3

Lord, how are they increased that trouble me! many are they that rise up against me.

But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies.

4

Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

5

Lead me, O Lord, in thy righteousness because of mine enemies. Destroy thou them, O God; let them fall by their own counsels.

9

I will praise thee, O Lord, with my whole heart.

I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.

When mine enemies are turned back, they shall fall and perish at thy presence.

18

I will love thee, O Lord, my strength.

I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies.

It is God that girdeth me with strength, and maketh my way perfect.

He teacheth my hands to war, so that a bow of steel is broken by mine arms.

I have pursued mine enemies, and overtaken them: neither did I turn again until they were consumed.

I have wounded them that they were not able to rise: they are fallen under my feet.

Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the street.

Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

27

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall my head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord, etc., etc.

Yea, Lord, feed me, clothe me, protect me, and you can be my God; maim and kill mine enemies and I will worship you. Cunning old Jacob, unchanged and unchanging. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God" [Gen. 28:20, 21]. And such are the Psalms: a cry for help, a bargaining with God. This is not "heroic faith"; it is spiritual degeneracy and ignorance. No enlightened man would utter such words; no spiritual man would be so downright selfish.

There was none of this glorification of the Creator in the Jhwhist's account; why then in these later books? Because by that time the Jews had lost all contact with the ancient wisdom-knowledge; they could

not even see cosmology in their older books; they therefore mistook the symbol for the fact, the letter for the spirit. The Psalms are a result; poetry, yes, but not truth, psychism but not spirituality.

From all this we see that beautiful poetry is no proof of truth. A poet can sing of a false hypothesis as divinely as of a true one. Milton did, Dante did, and so did David. Poets are the singing soul of man, but let them learn, and sing the truth, not seductive error. Truth and Beauty are separate muses, and in poetry as in life, if truth be not with beauty, then beauty is but a harlot and a seducer of the race. Such are the Psalms of David—that poetic harlotry we spoke of in our Bible preface. We also said that the Egyptians left their psychism in their tombs, the Hebrews in their tomes. For nearly two thousand years they've cast a spell over the human mind: like the Trilby of fiction, it cannot think aside from this literary Svengali. Under its hypnotic pall neither cleric, scientist, nor philosopher can see the obvious; no one can teach the facts of life, biologic or cosmic. Should he try, he is prosecuted by gun-toting, Bible-reading primitives or expelled by medieval-minded judges. Now that we know of what this diabolism consists, perhaps our eyes will be opened and we will see as men knowing fact from fiction and reality from mythology.

Solomon

Of the many deceptions in the Bible there is none more cunning than its genealogy. We have already seen the deceptive use to which it was put in Genesis, and that in Kings is no better. Here we read that Solomon was the son of David, but since David himself was but a mythological hero, with no historical proof to the contrary, we are under no obligation to believe he had a son by the name of Solomon. The latter's story is just another creation myth and wholly independent of the Davidean myth. Were it factual, ancient documents would record it. According to II Chronicles, 9:23, "... all the kings of the earth sought his presence." If this be so, it is strange that none of them mentions him. His time, allegedly, was just prior to Homer, yet Homer did not mention him. The reason is obvious: this was the age of mythology and each race wrote its own; the Bible is but Israel's religion-perverted contribution. Its wisest man was but a personification, his mythological wisdom but creative wisdom, his human wisdom but that of his creators.

Samson, Samuel, Saul, and Solomon: all four are names of the sun, but Solomon goes the three others two better, for the word is made up of three sun names—the Roman Sol, the Hindu Om, or Aum,

and the Chaldo-Egyptian On. All these represented the creative spirit and were worshiped as such. As the sun is the visible vehicle of this, solar heroes were conceived to represent it. Such was Samson, he of the long hair, and as Solomon's brother, like Samson, had long hair and died because of it, Solomon no doubt was similarly arrayed. And just as with so many Bible heroes, old Egypt now plays its part.

1. And Solomon [creative spirit] made affinity with Pharaoh, king of Egypt [earth] and took Pharaoh's daughter [matter], and brought her into the city . . . [of the sun]. [I Kings, Chap. 3.]

He also brought the Queen of Sheba, and his mother's name was Bathsheba. Now *sheba* means seventh, and the seventh here is the seventh plane, matter. This story of Sheba was taken from the *Mahabharata*, a book of Hindu poetry dating from about 500 B.C. If proof is needed that the Bible is neither historical nor original, it is here. It also proves that I and II Kings were not written during the alleged time of Solomon, nor were his proverbs.

One wife, however, was not enough for this wise man (?). He had hundreds. Now what does this mean? Abraham, Isaac, and Jacob had but one at a time, primordial matter. But, as we said, from the fourth plane down primordial matter became infinitely discrete or divided, the "monadic host," as others call it. So here again a son of God saw the daughters of men and took them to wife.

1. But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites [and so did Jupiter].

3. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. [Chap. 11.]

Thus did the Jews libel all women—not that it has no biologic basis, but why make them the entire cause? It takes two to make a concubine. It's all right in mythologized cosmology, however; the holy Krishna of India had more than twice that number. Woman in creation myths always represent matter or the material elements; Solomon's many women then were but the many material elements the genetic principle united with to form a world, the seven hundred being symbolic of the seven planes. This it was that turned away Solomon's heart, from the spiritual to the material, the Hebrew equivalent of *Demon est Deus inversus*.

The implication is that from here on Solomon became evil, and so we learn now that, like all Old Testament heroes, Solomon was a murderer, killing even his own brother, Adonijah. Thus Solomon is

the Cain of this story. Nevertheless, "the Lord loved him," and commissioned him to build his "holy temple." For this, Solomon sent his ships to the end of the then known world for materials, but elsewhere we are told that David assembled these. This is not a contradiction of fact, only an overlap of two sun myths.

This "holy temple" has gone down in history as one of the greatest of all buildings, yet according to specifications it was small indeed, only about 40 by 125 feet, and the chancels built around it were so puny as to be meaningless. Compared to other ancient temples, this one was insignificant. Consider Nagkon-Wat in Siam, for instance. It is, or was, 769 by 588 by 250 feet, elaborately carved and columned. In the stonework there are approximately 100,000 figures, one picture occupying 240 feet.

Solomon's temple, like Solomon himself, never existed on this earth, for the simple reason that it is the earth—that "temple not made with hands, eternal in the heavens," that same temple that the Great Pyramid symbolizes. Thus Solomon is one with Philithion, not an actual builder but a mythical builder. Both represent the Creator in the Sol, or sun, period, and we said that suns are the creators of worlds.² This it was that built this fabulous temple, and this is why "there was neither hammer nor axe nor any tool of iron in the house while it was building," and its stone was "made ready before it was brought thither," from the preceding planes. To build this temple required seven years, the seven days of creation (I Kings 6:38). This is the Lord's house, the world entity down to the end of Involution. But Solomon built another house, this time for himself, and he was "building his own house thirteen years..." [7:1.] Now why should this wisest of men spend so much more time on his own worldly house than on that of the Lord? Because the earth to this point is not the whole house but only half. The whole includes Evolution as well as Involution, and this constitutes thirteen periods if you count the physical but once. The accounts of the two buildings are purposely confused by improper sequence of excerpts from different sources.

As given in I Kings 7:32, 33, the details are simply those of Ezekiel's wheel, the cosmological zodiac. "And under the borders were four wheels [cardinal cycles]" and "the work of the wheels was like the work of a chariot wheel [symbol of motion]." The "molten sea" is the molten sun, which "stood upon twelve oxen, three looking towards the north, and three towards the west, and three looking towards the south, and three looking towards the east: and the sea was set above upon them, and all their hinder parts were inward" [7:25]. And if you

² See "Solomon's seal" and "the stone that was rejected," p. 351

will look at the animals in the zodiac you will see that *all their hinder parts are inward*. The twelve oxen (*kirubs*) are the twelve cherubs or planetary forces. "And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his mouth in a year made provision." The twelve periods of the lesser and greater zodiac, each contributing to the whole. And the master at Lebanon was Adoniram, and we said that in Levi's picture of Ezekiel's wheel, the word Adoni was placed over it, and in India the word Adonari. Both mean Lord and Creator. We are also told there were "three thousand and three hundred which ruled over the people that wrought in the work." So many rulers would imply at least thirty-three thousand workers. A lot of hands for a little man-made building but not for this one. They are but the Hebrew equivalent of the Hindu Croners, the "33 million builders of the world." This is a hint of that complexity we said the believers in monotheism were ignorant of. The temple had a porch outside as had the city of God in Revelation. "And the floor of the house he overlaid with gold, within and without," I Kings, 6:30. This is Revelation's "streets of gold." And when it was all finished, Solomon "sat on the throne of the Lord." Is a little throne in a little building in little Judea worthy of this name? Can a little building in little Judea contain the Creator? If so, how equate this with I Kings, 8:27? "... behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." A man-made house cannot contain the Creator but that house called Helios both can and does contain its creator.

Certain fraternities base their symbolism upon this temple, assuming that occultly it means the human body, but there is nothing human implied in Creation myths. Their subject is the planetary not the human body, their dimensions but a blind and have the same occult value and planetary significance as those of Noah's Ark. In mythology, we repeat, this earth is often referred to as a "cave." And this is the "cave" or crypt of Cryptic Masonry, the "secret vault" under Solomon's temple, wherein "Wisdom, Strength and Beauty" hid the "foundation stone" of the second temple. This stone is the earth itself, the lithos formed in the cosmic crucible, the first temple. The "seven pairs of pillars" found in the passageway are the seven dual elements in Creation. When the Masons learn to think in this wise, they will begin to understand their own symbology.

No doubt these ancient God-addicts had some house to worship in, yet since they borrowed their mythology perhaps they borrowed their architecture also. The Hebrews are "a people who never invented

anything," they merely used "for their poetic imagery the characteristic beliefs of the people to whom they made direct reference." E. E. Goldsmith. So perhaps they used the details of Sargon's temple at Khorsabad, or maybe Nebuchadnezzar's Ekua, at Esagila. The latter left us an account strangely similar. "To the building of Esagila my heart inclined me; I held it constantly in mind. I selected the best of my cedar trees which I had brought from Mount Lebanon, the snow capped forest, for the roofing of Ekua, the shrine of his lordship, and I decorated with brilliant gold the inner sides of the mighty cedar trunks used in the roofing of Ekua. I adorned the under side of the roof of cedar with gold and precious stones. Concerning the building of Esagila, I prayed every morning to the king of the gods, the lord of lords. . . . Like dear life, love I the building of their lodging-places." From an ancient inscription.

That the Hebrews borrowed their architecture is not our opinion only, but also that of Myers, the historian. "The ancient Hebrews," said he, "made little or no contribution to science. They produced no new order of architecture; the temple at Jerusalem was little more than a reproduction of a Babylonian sanctuary. In sculpture they did nothing; their religion forbade their making graven images." Yes, but the image they graven on the human mind was worse than any graven on wood and stone. These perish but ideas remain, and, because of a higher, finer element, take on a sacred permanence that defies all nature, reason, science, and sense. Because of these mental images, every serious book and every imperious sermon in two thousand years have been fundamentally false; because of them every social plan and hope of peace have failed to materialize. Therefore all these vain efforts must now be revised in keeping with this cosmological interpretation of the literal word.

In this interpretation, even here, lies knowledge of one of the great fundamentals of Being—the two basic principles. This temple, like all others, had two pillars, and it is here we learn their names—Jachin and Boaz, which must be of equal height and strength or the temple will fall. It behooves us then to know what they are. The English *j* is the equivalent of the oriental *y*; the word Jachin is thus Yachin or Yakin. And just as in Jacob or Yakob the *yak* means one; and that one is the creative principle. We have called it creative consciousness, but we have said also that consciousness of itself can do nothing, it must have energy, and this is the nature of Boaz. The word is derived from *awaz*, meaning voice, and the voice is the "Word," the creative power. Jachin and Boaz are thus the two great essentials of the planetary temple, all temples in fact, namely, consciousness and energy. In

this scriptural account they are personified by Solomon and Hiram—idea and substance, architect and builder. The latter is the Hiram Abiff of masonry, and *Abiff*, like *Ab*, means father. Therefore Father Hiram is none other than Father Ab-ram. In the rebuilding of Jericho, earth, Abi-ram, a combination, laid the foundations, and Jericho and Solomon's temple are one. And Joshua, who destroyed Jericho, is the evolutionary aspect of the involutory Solomon who built it. He is Siva the destroyer, but he is also Brahma the builder, for Joshua in the guise of Jeshua rebuilt the temple in Jerusalem. Solomon built the temple, earth, but "Satan came also." "Satan is the doorkeeper of the Temple of the King; he standeth in Solomon's porch; he holdeth the keys of the sanctuary."³ Solomon, Siva, Satan, Joshua, and Jehovah are all one.

Now as man is the microcosm of the planetary macrocosm, he too has his Jachin and Boaz, and as in a building, if he would have balance and endurance, these two must be equal. Today, they are not and therein lie most of our troubles. Our tradition-crippled consciousness is not equal to our biological energy, and so we are unbalanced. In previous Chapters we called attention to the present cause of this—religion and industry. In their own peculiar way, these are the Jachin and Boaz of human society; they hold it up but what they are holding up is only a tower of Babel, a temple of confusion. Boaz is sustaining dishonesty, crime, and corruption, and Jachin is too ignorant to know how to change it. Between them they have made a sorry mess of us; because of them we can't even conduct a war successfully. When industrial greed and selfishness have provoked war, religious hatred and intolerance make mutual effort impossible; instead of standing together for right and justice, it's Catholic against Protestant, Jew against Mohammedan, and Mohammedan against Buddhist—Ireland, Palestine, India. Such is religion's contribution to the human temple, division instead of union. And what is the source of it all? Misunderstood scripture, oriental and occidental.

The Bible states in three different places that Solomon built the walls of Jerusalem, yet the historical Jerusalem was a walled city in the fourteenth century, B.C., then in possession of the Jebusites. The walls that Solomon built were planetary. The statement in I Kings 6:1 that he began to build the temple in the four hundred and eightieth year after the Exodus from Egypt is also historically false. The figure 4 here represents the four material planes in Involution. On the cusp of the fourth, the Creator began to build a physical sun.

³ Appendix to Kingsford's *Perfect Way*.

For this, physical material was necessary, and so Solomon sends his navy to Ophir and Tharshish to find it.

28. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon. [I Kings, Chap. 9.]

22. For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. [Chap. 10.]

14. Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold.

23. So king Solomon exceeded all the kings of the earth for riches and for wisdom. [Chap. 10.]

We have been told that Ophir was India and Tharshish was in Spain, but these words are also blinds to hide the occult truth from us. They both mean the same: Tharshish is the Greek Tartarus, the underworld, matter; the word itself means hard, dense, dark; and Ophir is a derivative of Ophis, serpent, Satan, matter. (The Ophites were serpent worshipers, symbolically.) Thus Tharshish and Ophir were one, namely, earth. The amount of gold that came to Solomon from this place was 666 talents, the same number as that of the beast of Revelation, also earth.

Some years ago an American expedition wasted considerable time excavating Ezim-geber, the alleged site of Solomon's navy yard. An article describing the place paints a glowing picture of its ancient glories, but ends as we should expect: "Not a vestige was found of the cradles and ways where for centuries the ships of the Jewish navy were built and launched." Children searching their back yard for the treasure of Captain Kidd are no more naïve and gullible than these learned but unenlightened scientists searching Ezim-geber for Solomon's navy or Ararat for Noah's ark.

It is not likely the Jews of that time ever had a ship larger than a coastal fishing smack, and it is less likely they ever had a great kingdom, king or temple. They were a small, weak pastoral people; even the name of their country implies that. Palestine is from *pali*, shepherd, and *s'than*, land. And it wasn't even the Jews'; it belonged to Arabs called by the Greeks, Philistines. The Jewish part consisted of little more than Jerusalem and its environments. As G. B. Winton, D.D., stated in *The Educator*, "Darius had divided his empire into satrapies, and Judea formed part of the satrapy which included Cyprus and the whole of Syria. It was a small territory, consisting only of Jerusalem and the country immediately round its walls. Under such a

regime there was no room for a Jewish king, and the leadership of the people devolved on its religious head, the hereditary high priest." And from the *Encyclopaedia Britannica*: "We may draw the inference that they formed an insignificant item in the population of a small province of the Persian empire." Where then was the mighty empire of Solomon, his gold and his temple? Where now is the Jewish claim to Palestine? They are based on nothing more substantial than mythology.

Just as these ancient Hebrews reduced the world to a little Judean temple, so they reduced the sublime story of Creation to a racial epic, and all to glorify themselves. The ingenuity with which they accomplished this is nothing short of diabolical. If you require proof of the devil's existence, it is here. But have no fear of him: he is only a priest. But a priest with a deadly purpose—to cripple reason and reduce the face to priestly servitude. And how wonderfully he succeeded! Not even our rational scientists are immune to it.

An eminent archeologist begins his examination of the evidence for these mythic buildings thus: "Concerning the building of Solomon's palace and the temple there can be no doubt, for the Bible contains accounts of these." Precisely, the Bible says so: therefore it must be true. This is using the false to prove the false is true. Thus, to quote from the same source, "We shall take as evidence of the plan and situation of the buildings the Biblical writers who had seen them." Even so he has to admit that "we are at the start confronted, however, with a difficulty, since no Bible writer has given us an exact statement as to what part of the hill Solomon's temple occupied." No indeed; they were too clever for that. And so our scholars have argued for centuries over the precise spot, some asserting it was on the east side of Jerusalem, some on the west. None has realized that this hill is Jerusalem and that Jerusalem is the earth. Quoting again: "A few modern writers still insist that the 'city of David' was on the western hill, which since 333 A.D. has been called Zion. This, as most scholars have seen, is an impossible view. Solomon built a palace for Pharaoh's daughter near his own on the temple hill, and when she moved into it, she went *up* out of the city of David. (I Kings 9:24.) As the western hill is higher than the eastern, she must have gone from a point on the eastern hill lower than the temple. When the temple was completed, Solomon brought the ark *up* from the city of David to the holy of holies in the new temple. (II Chron. 5:2.)" This is modern literalism wrestling with ancient occultism. Solomon's temple is the sun; the city of David is the earth; Pharaoh's daughter is its matter, which later went up from the earth to form the evolutionary part of the temple.

Thus these three buildings—the temple, the king's palace, and the queen's house are occultly identical with the Sphinx—Leo, Libra, and Virgo. It is also one with the Phoenix but today there is no Œdipus to solve its riddle.

The scriptures also make much of ancient Israel's military power, but this we suspect was as mythical as its naval power. Wherever the military accounts of other nations speak of the Jews at all, it is to record a complete triumph over them. This is the testimony of the Moabite Stone, the Black Obelisk of Shalmaneser III, the Cylinder of Cyrus, the records of Sennacherib, Sargon II, and so on. Their scriptural triumphs, therefore, were but literary compensation for their lack of political and military power. As Spengler aptly put it: "For the Chaldeans and Persians there was no need to trouble here about proof—they had by their God conquered the world. But the Jews had only their literature to cling to, and this accordingly turned to theoretical proof in the absence of positive. In the last analysis, this unique national treasure owes its origin to the constant need of reacting against self-depreciation." To this end they perverted other races' history to magnify themselves. As recorded by them, their God completely and miraculously destroyed Sennacherib's army before Jerusalem, at the request of Hezekiah, whereas in fact this calamity did not happen at Jerusalem at all, but at Pelusium near the border of Egypt—and it wasn't miraculous. Thus the Jews and their God had nothing to do with it. They merely used another's misfortune to glorify themselves. When no such factual incident served their purpose, they invented one—the cruelty of a Pharaoh, the cowardice of the Syrians, and so on. For instance, the twentieth chapter of I Kings tells about 7,000 Jews killing 100,000 Syrians in one day, but the symbolic language and literal absurdities should make us suspect its mythological nature.

29. And they pitched one over against the other *seven* days. And so it was that in the *seventh* day the battle was joined: and the children of Israel slew of the Syrians a hundred thousand footmen in one day. [I Kings, Chap. 20.]

30. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left.

That must have been a big wall, so big indeed it killed the fact as well as the footmen. Had we read it in any other book we would dismiss it simply as mythology. This it is, and this is why so many events in Jewish history take place on the seventh day or year and require forty days or years to complete them: "And the seventh year

Jehoiada sent and fetched the rulers over hundreds" (II Kings 11:4); "Seven years old was Jehoash when he began to reign" [11:21]; "In the seventh year of Jehu, Jehoash began to reign: and forty years reigned he in Jerusalem" [12:1]. And so did David, and so did Solomon. All these sevens are on one page and it is only illustrative. The reason is that the entire book is mythology, with creation as its theme. Its incessant warfare is but the conflict of planetary forces, and its heroes personifications thereof; the slow disintegration of the Israelites from the great kings, Solomon and David, to captivity and death, but the natural process of spirit becoming matter. The literal presentation of this as racial history, sin and punishment, is one of the most calamitous things in human history. Not only has it falsified history and wasted millennia, but it has hidden from us the central fact of our history, namely, that it is ignorance, not sin, that constitutes our problem. It has convinced that ignorance that it was once divine and noble like Adam and Abraham, and that it is now wretched and miserable because it sinned, whereas sin is the result of ignorance; sin is the natural way ignorance acts; it is the effect then not the cause. Ignorance—moral, mental, and spiritual—is the cause of all our troubles, and there has never been anything else. Starting with the vacuous virus and protist, life has never been anything but ignorant; what is more, there has never been anything to enlighten it save itself. Its entire history has been exactly what it would be without the God of religion. Why then insist that this God exists?

The Jews would have us believe their entire book is a revelation from this God, yet since all the other races had this material, how could it be a revelation to them? There is scarcely anything in their scriptures that cannot be found in the literature of older races. This too they will deny, tracing as they do their lineage back to Adam, but their antiquity is as mythological as their history, of which, more later. As to revelation, there is no such thing. All knowledge is humanly acquired sometime. The word implies an external source of truth, a giver of wisdom, as, for instance, "God gave Solomon wisdom and understanding, exceedingly much . . ." And all because Solomon asked for it. Utterly false; no man is *given* wisdom; whoever asks for it is somewhat wise before he asks, and if he is exceedingly wise he will not ask it of God, for wisdom is functional, not revelational, and once operative is independent of all extraneous aid. But think not it is gratuitous; like every other child, a "brain child" is conceived in pleasure but delivered in pain. When nature finds someone with something to give the world she proceeds to torture it out of him, and no

kind, merciful God makes straight the way. On the contrary, he is beset by every impediment that the required pain and suffering be assured.

*All cosmic knowledge comes of wisdom stored
In minds made luminous by suffering.⁴*

This is true, but needs a commentary. It is true only of the personal increment; wisdom in general is a race construct and can be manifested by the individual without personal experience.

"What then of Solomon's wisdom? Was it *given* him? Was it any more Solomon's than the temple? If anyone thinks so, then the literal word is again deceiving him. The wisdom the Bible says was *given* to Solomon was creative wisdom, not human; it was Man's, not man's. But man without wisdom knows nothing about Man, and so misinterprets the Bible's wisdom. To understand Solomon's, we must recognize the two forms of wisdom, the one, cosmic and creative, the other, human and social. It is the former that is presented in the eighth chapter of Proverbs:

23. I was set up from everlasting, from the beginning, or ever the earth was.

24. When there were no depths, I was brought forth, when there were no fountains abounding with water.

29. When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth.

30. Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.

Are we to suppose that Solomon, the man, was with the Creator before "the foundations of the earth"? This is the genetic or creative wisdom, of which the epigenetic is no part. The Bible, however, makes no distinction, sets up no categories. This shows knowledge neither of Causation, Creation, nor the evolutionary construct. By the time these words were written the epigonous descendants of the Hebrew Homer attributed everything to a personal Deity, including man's moral qualities, and the latter's wisdom consisted mainly of fearing this awful Being. Thus we read: "The fear of the Lord is the beginning of knowledge." It is not; it is the beginning of spiritual ignorance, for it began at the dawn of our own spiritually benighted era, some six thousand years ago.

As for Solomon's human and social wisdom, it is but the eponymous

⁴ Edward Davis, in *Lovers of Life*.

wisdom of ancient Israel, worldly not cosmic, thus anthroposophy not theosophy. The story told to prove this wisdom—"The Judgment of Solomon"—is but a fable *convenue*. In other sources it is attributed to David. And neither is Jewish wisdom originally. The literature of the Jaines of India tell this same story of their Solomon. Proverbs 22:17—23:11 is a nearly verbatim translation of the Egyptian book called *The Wisdom of Amenemope*, written about 1000 B.C.

But no matter the source, this wisdom contains one gem "of purest ray serene"—"with all your getting, get understanding." Understanding is of all human attributes the highest; without it man is but a blind "creature moving about in worlds not realized," the Bible included. Such he is today. In other Chapters we have condemned his ways and systems, and we did so because we realized that they are but the result of his present lack of understanding. Therefore, like Solomon, we say to him: "With all your getting, get understanding."

Had our statesmen one iota of this, they would not have re-established the state of Israel. Its claim is based on nothing save mythical promises and as long as it exists it will be a source of trouble to the rest of the world. Those statesmen who take their scriptures literally should ponder well this statement from them: "I will make Jerusalem a stone of burden for all the people; all that burden themselves with it shall be sore wounded." [Zechariah 12:3.] This is one scriptural prophecy that has come true; all postexilic history bears witness to it.

Solomon's wisdom was not such that it saved him from downfall. He "fell" as did Adam and Samson, and for the same reason, to illustrate the creative process. If it be otherwise, then the promise of God is not worth the paper it is written on. Abraham, Jacob, David, and Solomon were all promised a kingdom that would last forever, yet in spite of all these promises and forevers the "chosen" ended in captivity and final dispersion. In A.D. 70 and again in 135, Jerusalem was destroyed and the Jews forbidden to enter it. These promises are true only mythologically, for this kingdom is the world, not Israel. No human kingdom lasts forever, but as far as we are concerned, the earth does. Mythology, all is mythology, saith the king, and by it the Jews built for themselves a mythical kingdom.

Aside from this they never had a mighty king or extensive kingdom. Their political history began with the Maccabees, and their system was a commonwealth. One objective clue to the political antiquity of any race is its coins, and there are no Jewish coins prior to the Maccabees; and even these are of Greek imprint, this being the period of Greek domination. The first of these are of the year 138 B.C., the time

of Simon the Maccabee. Another political and national clue is the calendar, and the Jews had none; they used the Babylonian.

The Maccabean period is Jewish history; the rest is mythology *historized*. Save for its peculiarly Jewish theology and exaggeration, the Book of the Maccabees is historical, and this the compilers of the Bible threw out as "uninspired." And what was the inspiration of the inspired? The unlimited license of mythology. This our saints mistook for divinely revealed truth and rejected the factual and historical—they weren't sufficiently incredible for a supernatural religion. Only the tall tales of mythology can supply this foundation. This is the basis of that Catholic absurdity, "Credo quia absurdum"—"I believe it because it is absurd." The assumption is that the world and ways of God are so miraculous that they are of necessity absurd to us, and so only the absurd is theistically credible. And how well the Hebrew mythologists knew it. They exploited it to the full, thus anticipating by thousands of years the Nazis and their methods—"If you tell a big enough lie, it will be believed."

But now that we are in the historical period, what do the records show? A spiritual race led by saints who walked with God? No, only unscrupulous priests who played the tyrant's role. Under the Ptolemies the Jewish high priests were the virtual rulers and "of the nine men who held this office in Judea during the Greek period, only one was worthy of his high offices," according to H. M. Battenhouse, S.T.B., Ph.D. This was the time of the "wicked priest" of the Dead Sea scrolls.

The Maccabean war began with the murder of a Syrian temple attendant. This was the work of Mattathias the high priest and his sons, Judas "the hammerer," Jonathan and Simon, who fought the wars. These did defeat the Syrians but not as in First Kings—"100,000 in one day"—nor did a wall miraculously kill 27,000. This was natural, not mythical war, and the result was by no means theocratic. It was, on the contrary, so corrupt and chaotic that the Romans had to intervene. Jerusalem was taken by Pompey, and Simon's third son, John Hyrcanus, appointed high priest. He was followed by his son Aristobulus I, who starved his own mother, imprisoned three brothers, and caused the death of a fourth, Antigonus. Next in line was Alexander Jannæus, surnamed "The Brute." He crucified eight hundred Pharisees in a single night. So hated was he that the people stoned him whenever he appeared in public. At his death his widow assumed control. She had two sons, again Hyrcanus and Aristobulus, who fought for the leadership. Unable to agree, they appealed to Pompey, who sent Aristobulus a prisoner to Rome and made his brother high priest and head of the state as Hyrcanus II. Later, he was mutilated

and rendered unfit for office. With him the Maccabean period came to an end, 65 B.C. Not much evidence here of virtue and divine guidance. On the contrary, such political incompetency and irresponsibility but confirm our claim that the previous experience was mythological only.

Antipater, the father of Herod, was poisoned. He too was barbarously cruel, but for services rendered, Caesar made him procurator of Judea. He gave his power to his two sons, Phasael, governor of Jerusalem, and Herod, governor of Galilee. About 40 B.C., the Parthians captured Jerusalem and Herod fled to Rome. Phasael and his father were made prisoners. At Rome, Herod gained the confidence of Antony and Octavius and was appointed king of Judea, ruling from 40 to 4 B.C. We know his record was not good, but the part we learn from the New Testament is just more mythic slander. Herod was not guilty of "the slaughter of the innocents"; this is but the New Testament parallel of Pharaoh's part in the Old. Herod's son Archelaus succeeded him. His brother, Herod Antipas, ruled Galilee. This was the Herod that Jesus called "the fox." Until A.D. 41, Judea was under procurators, seven in all, of which Pontius Pilate was one. In A.D. 41, Herod Agrippa became king of a united Judea, but died violently in 44. This was under the Roman Claudius, during whose reign the Jews were expelled from Rome. Thereafter Judea reverted again to procuratorship. Among the rulers most familiar to us were Felix and Festus. Felix governed Judea from 52 to 58. Under him began the Jewish revolt against Rome, led by the Zealots, a murderous band of religious fanatics, assisted by the Sicarri, whose business it was to assassinate public officials. In the year 70, Titus, the Roman general in Syria, besieged Jerusalem. It fell and the temple was burned, ten thousand were slaughtered and many sold into slavery. Under Hadrian the Jews revolted again, religious fanaticism as always being the cause. Hadrian sought to rebuild Jerusalem and again make Palestine a Roman colony, but as this meant a different name for the same thing—Jupiter instead of Jehovah—the Jews rose up in arms. This time some say five hundred thousand lost their lives. The revolt in 135 resulted in the final "dispersion." The whole of Judea was laid waste; even the name of Jerusalem was changed to *Ælia Capitolina*. Thereafter the Jews were forbidden to enter it. Thus ended "the throne of David," which was to last "forever." In the nearly two thousand years that followed, Jewish history is but repetition. In every country in Europe it can be summed up in three words—admission, persecution, flight. Had all this persecution and bloodshed been for political freedom, it would be justified, but for a false religious concept, no. This

is but fanaticism born of ignorance. As stated elsewhere, any race so stubbornly addicted to its own errors can expect nothing else than persecution from those it helped to keep in ignorance.

Their great mistake was that of taking their own mythology literally; the Greeks were not so naïve. So let us see, in passing, the difference between the Hebrew mythologists and the pagan ones. The purpose of the latter was the preservation of truth and enlightenment of man while in the Planetary Night. To this end they wrote their tales in such a way that no intelligent man could be deceived by them; they purposely made their myths incredible and their gods immoral that no religion might be founded on them. They did not say they walked and talked with Zeus, or that he commanded them to write. They made no claim to divine revelation or inspiration; they wrote with a simple naïveté that charms but does not seduce. The Hebrews, on the other hand, wrote with malice aforethought; their purpose was not the preservation of truth and human enlightenment but the obscurating of truth and the enslavement of mankind. They were religion makers, and to this end they claimed divine authority and partiality; they put their preposterous racial claims into the mouth of their monstrous God and declared he said them. Having no material or national power of their own, they invented a conceptual one to intimidate their neighbors and to cripple the Gentile race. And how they have succeeded! In the past two thousand years they have so drugged the mind of western man that he cannot see the designs they have upon him. In fact, he will not even believe when one of them boldly points this out to him. Yet here it is by one appropriately named Mr. Ravage, in *Century Magazine*. So true are his mocking words that every Christian in Christendumb should hang his head in shame.

"You have not begun to appreciate the real depth of our guilt. We are intruders. We are disturbers. We are subverters. We have taken your natural world, your ideal, your destiny, and played havoc with them. We have been at the bottom not merely of the latest great war, but of nearly all your wars, not only of the Russian but of every other major revolution in your history. We have brought discord and confusion and frustration into your personal and public life. We are still doing it. No one can tell how long we shall go on doing it . . .

"Our legends and our folk-tales are the sacred lore which you croon to your infants. Our poets have filled your hymnals and your prayer-books. Our national history has become an indispensable part of the learning of your pastors and priests and scholars. Our kings, our statesmen, our prophets, our warriors are your heroes. Our ancient little

country is your Holy Land. Our national literature is your Holy Bible. What our people thought and taught has become inextricably woven into your very speech and tradition, until no one among you can be called educated who is not familiar with our racial heritage.

"Jewish artisans and Jewish fishermen are your teachers and your saints, with countless statues carved in their image and innumerable cathedrals raised to their memories. A Jewish maiden is your ideal of motherhood and womanhood. A Jewish rebel-prophet is the central figure in your religious worship. We have pulled down your idols, cast aside your racial inheritance, and substituted for them our God and our traditions. No conquest in history can even remotely compare with this clean sweep of our conquest over you."

And there you have it. But here again there's more than meets the eye. Underneath these words of Jacob is Esau's biting irony, not seen wrenched out of context. What Esau is really saying is that this Jewish conquest was moral and spiritual, and but for it the Gentiles would still be barbarians. Its moral code disturbed our savage souls; its precepts stayed our blood-stained hands and raised our eyes to God. But I say the words are true without the irony; strip them, this time, of their hidden meaning and Jacob's words are literally true, and also his intention—to cripple the Gentile people. The myths and legends have malicious purpose; the folk tales and traditions are the well-known "opiate."

And so, to you "chosen" of the "Holy One," I say, What about your own hands, and those of your murderous God? This partial God of yours does not exist, and your prophets were but priestly liars. You never had a mighty king or kingdom; your Solomon, David, Moses were but figments of your race's politically undercompensated soul; your partial Deity but a false security in lieu of native strength. Your "holy scriptures" robbed the world of the ancient wisdom knowledge. Your "revelation" was but tales you filched from older races. With these you did much more than just invade us; you "brain-washed" us until we sang the praises of our seducers. You wove them into our ignorant lives and we have paid the price—two thousand years of darkness, Inquisition, war. Because of them our people hate, our nations fight, and peace is quite impossible. Because of them the truth cannot be uttered. Because of them the Christian mind does not know truth from error; our statesmen know not myth from history and so they take from others their native land and give it to you who deceived them. This was the original aim and purpose. All religions are but means to power over men and minds and money.

It's true, your code served as a crutch for the crippled souls your

folk tales made; your myths became our mental food because we had no other. When robbed and hungry, a rotten apple is better than nothing at all; it served a starved and benighted age, but that age at last is passing and the feeble crutch and rotten apple must go with it. The spirit of independence now pervades the world; the time has come for another Emancipation Proclamation.

THE PROPHETS

God is a blank tablet, on which there is nothing save that which thyself hast written.

MARTIN LUTHER

THE JEWS' SUBJUGATION IN BABYLON HAS BEEN CALLED "THE SECOND captivity," that in Egypt being the first. We say, however, that it is the same captivity, and but the prophets' version of the first. This is not to say that Jews were never captives in Babylon or elsewhere; considering their political weakness and propensity for making trouble, no doubt many of them were; we are saying only that in the scriptures this human event is used to illustrate a planetary event, namely, life's captivity in matter. With the meager historical proof of this Babylonian captivity we will deal later; here we will consider only its mythological parallel to the first.

In this Prophet-version, Babylon is used instead of Egypt, that same Babylon that corrupted the people in Revelation, namely, earth, moralistically the symbol of matter and materialism. But in this second version the cause is different, and the reason is that the so-called prophets were priests. By this time these scriptural epigoni had taken their mythological sin literally; they had even developed a "conviction of sin," and so sin was the cause.

4. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. [Isa. Chap. I.]

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" [Gen. 6:5]. The same old sins. But if sins they be, they are the sins of God. Why then should man commit the sins of bigotry, prejudice, and war over them?

Isaiah, Ezra, Nehemiah

The book of Isaiah is a lead-up to this "second captivity," and if you will read it knowingly the words become strangely like those of the first.

1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. [Chap. 1.]

17. Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. [Chap. 22.]

16. In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it. [Chap. 19.]

17. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.

21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

22. And the Lord shall smite Egypt . . . [Chap. 19.]

15. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. [Chap. 11.]

5. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. [Chap. 4.]

Now why all this talk about Egypt if the "second captivity" was in Babylon? And why this similarity to Exodus? Because Babylon and Egypt are one, and Isaiah is rewriting Exodus, as we are told Ezra did. His subject then is not the Jews' captivity in Babylon but life's captivity in matter, a universal event. In his preface he gives us a strong hint of this, and a hint to the wise should be sufficient.

11. And I will punish the *world* for their evil. [The wicked elements that would become matter.]

The mytho-tragedy that happened to our world when it was a sun. "An evil spirit from God" came upon it; its free life force became captive in matter; a deliverer was needed, and who should appear but

Joshua, alias Jeshua. That this Jeshua is Joshua is proved by Nehemiah 8:17. Here Joshua is referred to as "the son of Nun," and the name is spelled Jeshua. And just as Joshua read the book of the law (of life) to the Israelites after the first captivity, so Jeshua now reads it to them after the second. Thus if this "second captivity" is historical, this Jeshua may be the source of the supposedly prior Joshua, but of this more later.

In this "second captivity," not even a Pharaoh is missing, for Pharaoh-Nechoh came also. And Necho means dragon, serpent, Satan—matter. Thus Pharaoh-Nechoh is matter and he is brought up from Egypt, earth, to conquer Jehoahaz, one of the last kings of Judah.

33. And Pharaoh-Nechoh put him in bands at Riblah in the land of Hamath [as was Samson in Timnath] that he might not reign in Jerusalem . . . [II Kings Chap. 23.]

Here follows a succession of kings from Josiah down to Jehoiachin. And only now do we come to Nebuchadnezzar and Babylon.

11. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

13. And he carried out thence all the treasures of the house of the Lord, and the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

14. And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. [Yet later they had great armies.]

15. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

And here follows one of those confusions wrought by careless editing. Verse sixteen tells of the smiths and the craftsmen and there ends this account, then verse seventeen from a different source continues thus:

17. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Whose father's brother? And in whose stead? The preceding part of this account is missing and so it would seem that Mattaniah or Zedekiah was Nebuchadnezzar's father's brother. The text, however, refers to Jehoiachin, Zedekiah's nephew. Zedekiah was the last of the kings,

apparently by divine decree. Having offended "the Holy One of Israel," the latter decided to destroy him. To this end he brought Nebuchadnezzar back to besiege Jerusalem.

20. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out of his presence, that Zedekiah rebelled against the King of Babylon. [II Kings Chap. 24.]

If this be so, then Nebuchadnezzar was not to blame: he was but the instrument of this holy monster. And what of his promises to David and Solomon? They were revoked, we are told, because of sin. Does God cancel his decrees because of this? Those promises were not made conditional.

2. And the city was besieged unto the eleventh year of king Zedekiah. [II Kings Chap. 25.]

6. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah [as with Samson], and bound him with fetters of brass [as with Samson], and carried him to Babylon [instead of Gaza].

This was the second capture of Jerusalem under Nebuchadnezzar, but another account tells of a third, this time under Nebuzaradan. Again all the silver and gold and sacred vessels are removed, and the priests and people are carried away to Babylon. Yet "there's plenty more where they came from," and so we have another story. Gedaliah became a sort of ruler over them, and in the *seventh* month, Ishmael, earth, and still alive, slays him, and all the Jews that were with him. Thereupon the remainder flee to Egypt. The twenty-fourth chapter told us that none were left in Jerusalem, "save the poorest sort," yet in spite of this the twenty-fifth chapter says: "And all the people, both small and great, and the captains of the armies, arose, and came to Egypt." [v. 26.]

Where then are the Jews? In Babylon or in Egypt? Both, for both represent the same thing—dense matter. And so the children of Israel are again captive in earth, and thus ends the everlasting kingdom promised by their God, if this be historical. A hint of its mythical nature, however, appears in a postscript to this chapter. These captives again need a deliverer, and one appears in the person of Jehoiachin, the Joseph and Moses of this story. According to the twenty-fourth chapter, Jehoiachin was taken to Babylon, and now we learn of his fate. In the thirty-seventh year of their captivity, a king with a very appropriate name, Evil-merodach (Emil Marduk), raised him up and

set him above all the kings of the empire, as was Joseph by king Pharaoh.

Now what are the historical proofs of this "second captivity"? They are like those of the first—nonexistent. Herodotus, the Greek historian, visited Babylon at the precise time the biblical "return" was in process, yet makes no mention of it or the captivity. In his history of ancient Egypt there is not a word about the first captivity; in fact, Herodotus never mentioned the Jews at all. Lacking any such reliable evidence, our preconvinced apologists have searched elsewhere. Of the proofs offered, the most important are the cuneiform archives of the house of Murashu, which record commercial dealings with the Jews of Babylon. But were these exilic Jews? Are not Jews everywhere? And are they not commercialists? Then there are the Elephantine papyri, but Elephantine was in Egypt, not Babylon. At the time of these records, 408 B.C., Jerusalem was, according to the Bible, completely bankrupt, yet these records tell us these colonial Jews appealed to Jerusalem for help. Thus they belie rather than support the Bible. According to the Bible, the exilic Jews were strong in their faith in Jehovah, yet here we find these Jews in Egypt worshiping Egyptian gods as well as their own—Anath-Yahu, for one. This dual name signifies "consort of Yahveh," and this Anath is one with Ascath, Joseph's wife. These ancient documents are no proof whatever of a historical captivity, nor would they be considered such but for the belief that the Bible itself is historical.

It is time our scholars sought the hidden meaning of this story instead of historical proof thereof. The kingdom of Solomon is the involutory world whose glory is the sun. Solomon, the symbol of this, created a material temple, the earth. The sun, as we have said, is laying down within itself a material world. As this goes on, the free Life Principle is made captive in dense matter, and this is the Israelites captivity in Babylon, elsewhere Babel—and Zerub-babel appears in this story. Here for eighty years, this time, the Israelites (elements) dream of rebuilding the glorious temple of Solomon, but they build only a sorry replica of it, a dull and somber earth. No wonder the old men wept. This second temple is identical with the second "beast" of Revelation. Of the building of this we have several accounts, and in all of them there is an adversary, an opposer. The most interesting one is Sanballat, who opposed Nehemiah. Here our scholars are again in trouble; they have great difficulty in placing this man, for, as they say, he has no place in the political structure of his time. And they are right. Sanballat was not a man but a principle, not an opposer but *the* opposer, the eternal adversary in myth and scripture, namely, matter—

Antigonus, Antiope, Antigone, Mephistopheles, Satan, and so on. Mindless, senseless matter has no will save its inertia, and anyone who has ever worked with it, tried to bend it to his will, knows well its opposite nature. This was also personified.

To build this second temple the Israelites came out of Babylon, as they came out of Egypt to build the first, and the man to lead them was, as we said, Joshua, alias Jeshua—with Zerub-babel as his right-hand man. The cosmogonical nature of the work is clearly indicated by the repeated use of the number seven.

1. And when the seventh month [cycle and plane] was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. [The gathering of the elements.]

6. From the first day of the seventh month began they to offer burnt offerings unto the Lord... [The seventh month is that of physical matter.] [Ezra Chap. 3.]

In this account Ezra is the builder, then later we learn it was Nehemiah, he having secured the right from Cyrus of Persia. In the latter book, Ezra served only as scribe and priest, and yet later we are told that he preceded Nehemiah by fourteen years. These are not different builders but different accounts of the one builder, written, by the way, centuries after the alleged occasion. Yet what proof is there that Ezra ever existed. No more than for Moses or Solomon. In 200 B.C., Ben Sirach reviewed the famous men of Jewish history yet made no mention of Ezra. The reason should now be obvious; Ezra is a mythological character. According to accounts, Ezra rewrote the literary works of Moses, but this means only that he repeated the mythological works of Moses, namely, Evolution. Better he remain mythological, we think, for the inference from history is as damaging to the Bible as that from mythology. It throws in doubt the antiquity and authority of the major portion of the Old Testament. By its very nature the account of the first captivity is mythological. Is it possible that a later historical event would parallel so closely a mythological precedent? Is it not more likely that the historical, if such there was, would serve as the basis of the mythological, Jeshua of the book of Ezra, for instance, serving for the Joshua of Exodus, thus bringing the writing thereof down to postexilic times. Knowing now the purely mythical antiquity of Abraham, Jacob, Moses, and the rest, this late date could apply to all the others as well, save, perhaps, the Jhwist part.

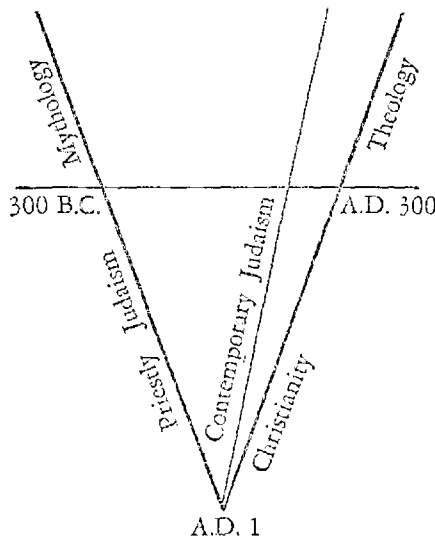
The book of Ruth deals with the time of Judges, yet it was written

long after the alleged captivity in Babylon; the book of Daniel places its hero in the court of Nebuchadnezzar, seventh century B.C., yet it was written in the second century. Certain parts of it were in Aramaic, a late adoption of the Jews; it also contains many Greek words. Ecclesiastes, which tells us it is the work of Solomon, bears every evidence of Greek influence. Its philosophy is not Jewish faith but Hellenic skepticism: "Vanity, all is vanity saith the Preacher." Had they but said, All is vanity that the Preacher saith, they might have become assimilable and found peace. In spite of Jehovah's care, the Jews suffered much under the Selucid and Ptolemaic dynasties; in the face of this they began to lose faith in their traditional theology. They had wrestled for ages with the inscrutable mystery, divine love and human suffering, and finding no solution began to doubt. This was their salvation and they did not know it. They continued in their bigotry. To them no one not a Jew was worthy of God's interest; no teacher could live in their midst who did not conform to this opinion. They became tolerant and enlightened only through compulsion—conquest and dispersion. And it was then and then only that they produced their great literature. In other words, it was not divine inspiration or suffering in exile but contact with Hellenic enlightenment that produced their scriptures. "It was in post-Exilic times that the idea arose of the Tables of the Law received by Moses on Sinai; later such an origin came to be assumed for the whole Torah, and about the Maccabean period for the bulk of the Old Testament," wrote Spengler, in *The Decline of the West*.

This is correct. "The bulk of the Old Testament" is but priestly montage imposed on Jhwhistic cosmology, and the reign of the priesthood was postexilic. It was also pseudo-Hellenic, and this carried over into the Christian era. Thus the New and the Old Testament were not separated by long ages, as assumed; the one was but a continuation of the other. Early Christianity was but an extension of the Essenic Judaism of the B.C. period, and the Judaism contemporary with Christianity but an extension of the Talmud-based Pharisaic Judaism that preceded it, and both differ only because of the infusion of Hellenic thought.

Using the diagram on the next page, we might illustrate it thus—greatly simplified, of course, because not showing the many sects, both Judaic and Christian, that flourished at that time. The date 300 is not definite but only illustrative. It was, however, in the fourth and third centuries B.C. that Hebrew mythology lost its symbolic meaning and became the basis for a priestly religion, and it was in the third

century of the Christian era that Christianity lost its symbolic meaning and became a theistic religion.



In our Introduction to the Old Testament, we expressed our doubts regarding the various sources and their dates; the reason should now be obvious.

There are four distinctions but not four sources; there are, in fact, but two—the Jhwhist, which is cosmology mythologized, and a priestly source, which is his mythology religionized. This was not a sudden change but a gradual transition, veering slowly from the, by no means pious deism of the Jhwhist, to the abject theism of a dogmatic religion. The Elohist is nearer the first; the Prophetic is nearer the second—and the Prophetic is but the bolder Priestly. There were no prophets in Israel, but only priestly scribes religionizing cosmology. The *first* Isaiah was not prophesying a second captivity, in Babylon, but adapting the original captivity myth to his own time and purpose; the *second*, and maybe *third*, Isaiah (chapters 40-66, written after the Alexandrian conquest), was not prophesying a future millennium for the Jews or a Savior for the race, but an evolutionary world after Life's captivity in matter. With our next subject we will see that such also are the prophecies of Daniel—not human affairs but planetary affairs, not political kingdoms but biologic kingdoms. Jeremiah is a self-confessed failure as a prophet but a very good pulpit ranter. In other words, the entire Old Testament, save the Jhwhist account, is the work of a growing priesthood, building a religious basis for itself out of the

mythology of an ancient occult cosmologist. Furthermore, this cosmologist was not the first revelator of the will and way of God, but the last relic, in Israel, of the wisdom-knowledge of the Initiates. As for such books as Ruth and Esther, they are but Jewish race propaganda, charmingly written by cunning storytellers centuries after the time alleged. As such they have no place in a Christian Bible.

We see then that the various dates and versions are not to be taken seriously. They are, or were, the opinion of our scholars, but scholars duped by mythology are not authorities. Those priestly storytellers knew well what was to them "ancient history," and so with charm and cunning they wrote of 1000 B.C. as one today might write of A.D. 1000, history serving to authenticate fiction. It is useless then to attack the Bible on this score; its historical errors in themselves are not weighty enough to destroy its authority, and its miracles are irrefutable if you accept its God. To be successful you must refute this God himself. This is its "tower of strength" and also its basic error. Its ignorant victims have challenged the world to prove one error in it, little realizing that from this standpoint the entire book is error.

Actually the error is theirs, for were they enlightened they would see beyond the literal *persona* to the Bible's true nature. But since this literal word is their defense and authority, it must be taken away from them. We can no longer afford to be deceived by its false security. Our own experience proves that it does not secure, it does not protect from war and poverty, disease and disaster. It only blinds us to the fact that these are the work of the God it adores, and that our task is to overcome them. It also hides from us the very purpose of our being, the development of those qualities it attributes to this God—love, mercy, justice, peace. These moral qualities are the work of man; therefore to attribute them to God is moral treason to man. As the Bible so attributes them, it is a moral traitor to the race. To its false concept is due our irresponsible tenantry of the planet. As long as we believe that a just and moral God rules over all, why should we bother about it? "God's in his heaven, all's right with the world." This is "divine providence," whose ways we must not question. Does the world today look to you like the work of "divine providence"? From my perspective it looks more like some cosmic "Idiot's Delight." The Bible is also responsible for our ignorance of Reality. This, it tells us, resides somewhere beyond the stars. We and our world are but illusion; we live not for this world but for another. This is the real illusion and its summation is religion. In India it so dominates the mind that the people have for ages ignored the real; matter is but *maya*, illusion, and truth, no part thereof.

*Brahma is true, the world is false;
The soul is Brahma and nothing else.*

Thus do they pervert both Truth and Reality. There is a world of illusion but it is not the material world; it is the conceptual world of Brahma, Allah, God. This is the *maha maya*, or great illusion, and as long as it exists we can classify ourselves only as primitives, for it is naught but ignorance of Reality. To the Bible is due also the restraining thought that all cosmic and spiritual truth is of the past and the "holy scriptures" are that truth. With such authority hanging over us, we dare not venture forth; beyond this *ne plus ultra* we must not, dare not, go, and so we hug the shores of error as our forebears did those of earth. That we may escape this mental strait-jacket, this book is written.

Daniel

*Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
And dare to make it known.*

OLD HYMN

Well, let us see what Daniel's "daring-do" consisted of. Was it mythical or factual? To a cosmologist it is but some more cosmology used to glorify a race.

Our "Bible students" classify Daniel as an apocalypticist rather than a prophet, but it matters little since his book is but priestly perversion of mythology, and, like all Hebrew literature, not original. The story of Daniel was taken from a north Syrian poem written before 1500 B.C. The hero, Daniel by name, was a son of El or God—and this is where the Hebrews got their El. He was a mighty judge and lawgiver, also a provider for his people. This poem about him became so widely known that many races used him as a model for their own national hero. It is this Daniel that Ezekiel refers to; it is this Daniel that the Hebrews remodeled and placed in Nebuchadnezzar's time. It is also this Daniel that the story of Joseph in Egypt is based on; the latter married Asenath and the woman in the Syrian poem is Anath. It is the story of Creation personified. As the Jews used the word Daniel, it means "God is my judge," but the occult meaning is "the judgment of God," the inexorable decrees of nature. This is the judgment of Daniel, even in the Old Testament.

That Daniel is Joseph, Nebuchadnezzar is Pharaoh, and Babylon is Egypt is obvious from the story. Like Joseph, Daniel is an interpreter

of dreams; like Joseph, he interprets the king's dream, for which, like Joseph, he is made ruler over the kingdom, earth. And like Joseph, his power to interpret the king's dream is due to the fact that he dreamed the same dream, namely, the dream of life. Thus he and the king were one, the only distinction being that of the two principles, ideative consciousness and mindless matter. The latter is king on the lower planes, but its meaning and purpose must be interpreted by the former. And so we have Nebuchadnezzar, like Pharaoh, dreaming a dream of his own future but ignorant of its meaning. And just as Pharaoh changed Joseph's name to Zaphnathpaaneah, so Nebuchadnezzar changed Daniel's to Belteshazzar—and Belteshazzar was the name of Nebuchadnezzar's God. Thus Daniel became a God unto Nebuchadnezzar as did Joseph and Moses to the Pharaohs. He also became chief of the magicians of Babylon as did Moses among those of Egypt. And the miracles of these magicians are the miracles of life. These things understood, the apocalyptic book of Daniel becomes "an open book."

In the first part of his dream, the "image" Nebuchadnezzar sees is that of Involution, later shifting to Evolution. Therefore we must think here of the whole earth entity.

31. Thou, O king, sawest, and behold a great image. This great image whose brightness was excellent stood before thee; and the form thereof was terrible. [Daniel Chap. 2.]

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

33. His legs of iron, his feet part of iron and part of clay.

These are symbols of the involutory stages: the fine gold represents the pure, primordial spirit, the rest, its coarsening sequence down to clay, dense matter—the gold, silver, bronze, and iron ages of mythology misinterpreted as human.

37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

This bright "king of kings" is like Solomon before him, the sun. For this purpose his name is also appropriate for the first syllable is from Nebo, a god of fire. Mount Nebo is "the mount of fire," and King Nebo is identical with it. In this we are not questioning the Nebuchadnezzar of history but asserting only that here he is being used mythologically. And like all mythological kings he becomes afflicted, and so does the image.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36. This is the dream; and *we* will tell the interpretation thereof before the king.

We too said the involutionary six disappeared when the seventh appeared. The stone that finally displaced the original entity is that dense core we said every sun is laying down within itself, namely, a future earth or planet. And this stone, like Solomon's temple, was not made with hands, but by that chemical synthesis with which we dealt in previous Chapters, a synthesis that, beginning small, increases until the whole etheric source is transmuted into atoms. This is the destruction of that bright image, the sun, following which it becomes that "abomination of desolation," a lightless, lifeless clinker wandering in space. And now after "seventy weeks" another image appears, a newborn planet with its evolutionary symbolism. This is but this myth's rebuilding of the temple. As it is but Creation symbolism, Daniel was a prophet after the fact, some billions of years after. And such is the nature of all Bible prophecies—cosmologies bedeviled; therefore those who try to interpret them politically or religiously are only wasting their time.

In the account of the second "image" the symbols are in reverse order, naturally, since this is Evolution, the clay, iron, brass, and so on representing its ascending kingdoms and their conditions. That this is their nature is obvious from the symbolism in the seventh chapter. Concerning the four "beasts" here, verse twenty-three reads thus: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth. . . . "This is the human kingdom, and it doesn't take a prophet to describe it. But now a better kingdom is promised, one that is to last forever, like Solomon's. This is number five and on, and this, as Daniel prophesies, will break and bend to its will the other four kingdoms. We too asserted this, and not from a gift of prophecy, but just a little knowledge of the creative process.

And now the earth, well pleased with its future, rewards its interpreter:

48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. [Chap. 2.]

("And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt." [Gen. 41:41].)

Thus these two are one, and both are cosmology, and by its perversion did the Jews glorify their race and deceive the Gentiles. This realized, it's rather difficult to believe the rest of Daniel: Nebuchadnezzar eating grass, the golden image he commanded all to worship, his putting Daniel in a lion's den, three others in a fiery furnace, the handwriting on the wall, and so on.

Historically it was not Nebuchadnezzar who became ill but Nabonidus, the last of the neo-Babylonian dynasty. To regain his health he lived for eight years at Tema, in northern Arabia. It was during this period that Belshazzar served as regent, not king. The Hebrew mythologist applied the facts about Nabonidus to the character he was using for his occult cosmology.

His libelous degradation of Nebuchadnezzar is but the mighty spirit of the sun brought low in matter. The golden image that the uniquely brave Daniel refused to worship is but the "golden calf" of Exodus, and the first "beast" of Revelation. It too represents matter and the past in Creation, and the Life Principle now free must not, as with Adam, return to it. This is the brave Daniel's courage, likewise that of his race, scripturally. Daniel in the lion's den is this Principle in Leo, the sun. This is also "the fiery furnace," that crucible in space, referred to earlier. The three men, Shadrach, Meshach, and Abednego, are the three elements between spirit and matter—the substance of which the sun is made. The fourth, whom Nebuchadnezzar saw walking in their midst, is element number four, slowly appearing in the sun, one with the stone that appeared in the image, namely, matter. As we said earlier, the dawn of the sun period is at the beginning of the fourth material plane, number seven in our diagram. Chapter 3, verse 25 should therefore be read thus: "Lo, I see four men [elements] loose [not yet condensed] walking in the midst of the [solar] fire, and they have no hurt [are not destroyed], and the form of the fourth is like the Son [Sun] of God." And such is God's special care of the Jews—mythological in the fiery furnace but not historical in the gas chamber.

Nebuchadnezzar, the sun, or first "beast" (little wonder he ate grass), was, according to the scriptures, succeeded by Belshazzar. This is not

according to history; Belshazzar was never king but only regent. He was not the son of Nebuchadnezzar (5:2). These are mythological conveniences, not historical verities.

This Belshazzar represents the earth, the second "beast," and the handwriting he saw on the wall was that of the planetary law. The barren earth, weighed in the balance, Libra, was found biologically wanting, and was overthrown as was Pharaoh of the other myth. And now the handwriting is on the wall again, and this time it is we who are in the balance and "found wanting," mentally, morally, and spiritually. This occurs at the beginning of every great and small zodiacal cycle, and all that is cheap and shallow, subversive and obstructive is overthrown. This time it is the Aquarian cycle, and it is sweeping out something neither cheap nor shallow but decidedly subversive and obstructive—the Hebrew scriptures. Yes, the handwriting is on the wall for them also. Grand symbolism and noble literature, though they be, they were never intended for a permanent guide to humanity; they were for the benighted Piscean Age only. The Aquarian will have naught to do with their false security and false concept of our being. Man, they would have us believe, was once so spiritually perfect he could walk and talk with God; he could even work miracles impossible to our own more developed reason, and so he has only to renounce reason and return to faith in mythical gods and all will be well again. This is false direction and must be weighed in the balance with our present knowledge. They also give to their race a glory and a glamor it never had or deserved, yet capitalizes and exploits to this day. Therefore, for its own moral and mental good as well as ours, this too must go. This is Siva the destroyer's day, and his "moving finger writes, and having writ, moves on . . ."

Elijah

No interpretation, or should we say, exposé, of the Bible would be complete without a word about Elijah. His story, however, is but boresome repetition of the rest—life and its ruthless process. Nevertheless, for future reference, we wish to record it. For the liberties we take with the Bible's sequence we make no apology whatever; we are but following the example set by its compilers. They too have taken liberty with its original sequence: they have even taken liberty with sentences. Second Chronicles ends in the middle of a sentence, the remainder of which is found in the first chapter of Ezra, verse three. In the twenty-third chapter of Second Kings, verse twenty-three, is also incomplete, verse twenty-four dealing with something quite dif-

ferent. Thus, using the original sequence, the planetary process, we are but putting things misplaced by priestly cunning back in their proper place again.

Eli, as we have said, means God and the suffix signifies life. So with Elias, and, in the apocryphal Ecclesiasticus, Elijah is called Elias. These two are therefore one, the former representing Involution, the latter Evolution, "which was for to come."

1. And it came to pass after many days [the first three epochs], that the word of the Lord [law] came to Elijah [as it did to Noah] in the third year [epoch], saying, Go, show thyself [spirit] unto Ahab [matter]; and I will send rain upon the earth [the deluge].

Mythologically, Ahab is the Babylonian Adad, "the storm god" or "rain maker," cosmogonically, the deluge maker.

41. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. [I Kings, Chap. 18.]

42. So Ahab went up to eat and drink. And Elijah went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees,

43. And said to his servant, Go up now, look towards the sea. And he went up, and looked, and said, There is nothing. And he said, Go again *seven* times.

44. And it came to pass at the *seventh* time, that he said, Behold there ariseth a little cloud [monadic host] out of the sea [cosmic], like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot [Ezekiel's wheel and Noah's ark], and get thee down that the rain stop thee not.

45. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain [deluge]. And Ahab rode, and went to Jezreel [as did Noah to Ararat].

As this was also Elijah's destination, "he girded up his loins, and ran before Ahab to the entrance of Jezreel," that is, the entrance of the first material plane. And here, the queen thereof, namely, Jezebel, matter, tried to kill him. Was ever a Creation myth written wherein the Creator's life was not threatened? No, this is part of the mythic formula. On learning of his danger, Elijah fled for his life. And need we ask where? To the wilderness, of course. This is where all Creators flee at this point, that wilderness of the intermediate planes. Here Elijah sits down under a tree, that "tree of life," and exclaims, "It is enough: now, O Lord, take away my life [spiritual]." He was afraid of that great darkness beyond as was Abram before him. And as Adam

and Noah before him, he slept until an angel awakened him, fed him, and sent him [19:8] "in the strength of that meat forty days and forty nights [four planes] unto Horeb the mount of God [the earth itself]." Here he turns "eastward" [to Eden], and hides himself by the river Jordan, the involutory "river of life." "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook [17:6]."

This is indeed "divine providence," but neither unique nor original. When Jupiter was hiding in the wilderness from Cronus, Aquila, the eagle, fed him also. And such is the "divine providence" of scripture—mythology. Look not then for God's ravens to feed you; they won't.

And now Elijah, like Saul and David, is living in a cave, that "hole in space" called matter, earth. This is a Magian touch; in this religion the earth is spoken of as "the world cavern." It is also the "cave" of Kundalini. From this the life force must be released and so the wholly unnecessary overlord decreed.

11. And he said, Go forth, and stand upon the mount [earth] before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountain, and break in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake. [Chap. 19.]

In Chapter VIII we described the process thus: heat and cold, quake and eruption, erosion and radiation. So is it here:

12. And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. [And after the earth's tumultuous period, the "still, small voice" of radiation.]

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle [freed energies] and went out [Exodus], and stood in the entering in of the cave [exit from matter]. And behold, there came a voice unto him, and said, What doest thou here, Elijah?

This is the same voice Moses heard and the message is of like nature—go on and establish Evolution.

15. And the Lord said unto him, Go, return [by Evolution] on thy way to the wilderness of Damascus: and when thou comest anoint Hazael to be king over Syria. [According to II Kings, chapter 8, Hazael became king only by murdering Benhadad.]

16. And Jehu [Joshua] the son of Nimshi [Nun] shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of

Abelmeholah shalt thou anoint to be prophet in thy room. [I Kings, Chap. 19.]

And so we come to Elisha, the Joshua and Moses of this story. And now, as might be expected, the Lord sends them both to Jericho, and here the feat of crossing the Jordan is repeated.

8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so they two went over on dry ground.

11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. [II Kings, Chap. 2.]

This is but the ascension of life from matter in Evolution, yet some 500,000,000 credulous Christians and Jews believe it literally. They have even painted pictures of this holy man going up to God in a material chariot. They should, as we said, read other races' mythology, then they would understand their own. Romulus, who founded Rome, the earth, was also taken up to heaven in a chariot of fire. And Mithra of Persia was similarly translated. So with the story of Elijah bringing down fire from heaven upon the sacrifice to Baal. Prometheus also brought fire down from heaven. This, we say, is a myth, but when Elijah does it, it is "the word of God." Do you not see how the art of "sacred literature" has deceived us? In both cases the fire is but the fire of life, brought down in Involution and carried up again in Evolution. More objectively, it is the solar fire brought down and entombed in matter. Thus the "sacred literature" here is but the Hebrew version of the Kundalini myth.

While he lived, this God of fire destroyed besides all the priests of Baal, two companies of fifty each, innocent messengers sent him by King Ahaziah. Addressed as "thou man of God," he answered them thus: "If I be a man of God, then let fire come down from heaven, and consume him and his fifty [II Kings, 1:10]." And again some 500,000,000 of us believe this Elijah was a just and holy man. Not even John Neanderthal would be so monstrously cruel as Elijah—nor so credulous as we. We can't even see what "a man of God" is like, or draw the conclusion that God is like his man. To Satan we attribute every kind of evil, cruelty and crime, but nowhere do we find a Satan as Satanic as the God of the Old Testament. Where then is its God of love and mercy? We have examined some ten or twelve of its books

and nowhere have we found a trace of him. The reason is because he exists only where there is ignorance of Reality.

All down the ages, man has been telling man what kind of a God, God is, and yet with all his endless theories no word has come from that vast silence to tell him which is right. To me that silence has a meaning, and that meaning is just this—there's nothing there that can answer. All that could or would answer is natural, man-made, and evolutionary.

Elisha

As stated elsewhere, Elisha is but the evolutionary aspect of the involutory Elijah. He is, therefore, one with Moses and Joshua, and as such repeats their miracles.

14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

23. And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them. [II Kings, Chap. 2.]

What tolerant people these men of God were! Yet what would you expect if they were men of God? The Jews are proud of being the "chosen" of this God, but little do they realize its occult implication. As for the epithet: the baldheaded Elisha was but the baldheaded earth, still naked and bare like Adam and Noah, and biologically wanting like Belshazzar. The children's voices crying, "Go up, thou bald head" are the same voices Elijah heard saying, "What doest thou here, Elijah?" the planetary urge to rise and create. In an oriental book one thousand years older than the Bible, the bare, primeval earth is called "bald head," and in Mexico there is a sacred hill that bears the same name. Later we will come to another—Golgotha.

Chapter four tells us about Elisha miraculously filling the poor woman's vessel with oil, as Elijah had filled another's barrel with meal; also of his feeding a hundred men with a few loaves of barley. Thus Christ was not the first to multiply food for the hungry, nor yet to raise the dead. Both Elijah and Elisha did likewise. A Shunam-

mite woman had befriended Elisha, and when her child fell sick she sent for this man who had just killed forty-two children. Is there no one in all Christendom sufficiently enlightened to see the meaning of these contradictions? No, not in two thousand years, and the reason was given in our Preface—the metaphysical incompetency of Western man. His borrowed Bible is just too subtle for his blunted mind to understand. Of its contents he comprehends only the literal word, and so, like a child reading a fairy tale, he believes this scriptural infanticide was at the same time so divine he could bring the dead to life even after he himself was dead.

20. And Elisha died, and they buried him . . .

21. And it came to pass as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet. [Chap. 13.]

And Western man believes that. Here again he cannot see that this is but the work of the genetic palmed off on him as that of the epigenetic. Elisha is the genetic principle, and its task is to raise biologic life from "dead matter." And such are all scriptural raisings of the dead.

Before Elisha died he carried out Elijah's command to anoint Jehu king of Israel. And so we have another anointed trinity—Elijah, Elisha, and Jehu. And what a strange way these people had of ordaining their leader. In this case a young man was chosen to carry a box of oil to Jehu's quarters, and, by hook or by crook, pour it on him and run. This he finally accomplished, then "opened the door and fled."

11. Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee . . . [Chap. 9.]

And now, having been appointed by God and anointed by Elisha, Jehu sets out on a campaign of extermination. By subtlety, trickery, and atrocity, he destroys Ahab's seventy children (septenate elements) and all the priests of Baal (matter), in spite of the fact that Elijah had destroyed them before him. For these monstrous acts his monstrous God rewards him as usual.

30. And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hath done unto the

house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. [Chap. 10.]

And this is the God to whom we pray for peace and justice, love and mercy. Little wonder they are so scarce. What is "right" in the eyes of this God is the very opposite of the "right" of moral man; therefore man must recognize this and become his own moral authority.

Made ignorant by two thousand years of false theology, modern man does not know that it is this same ruthless force within himself that drives him to war and death while his own self-created morality cries out against the atrocities this power compels him to commit. He does not know that it is this God-power within himself that underlies his ruthless commercialism and its offspring, gangsterism; and that his so-called "juvenile delinquency" is but this force without parental wisdom-consciousness to guide it. What he needs today is a theology based on Reality, not priestcraft.

Jonah

It is said that only the prophets had the true vision of God, and this because they were God-inspired men. Some of them did not deal with war and conquest, but with a man and his personal relationship to his Maker. Here then we should find that truer vision—but let us see.

Of these, Jonah and his story is perhaps the most intriguing. Briefly it is this: Jōnah, the son of Amittai, is commanded by God to go down to Ninevah, another wicked city, which is to be destroyed in *forty days*, unless it repents of its sins. Here he was to preach and prophesy against it that it might turn from its ways and be saved. But Jonah refused the commission, and, instead, took ship at Joppa for Tarshish, a city in Spain, that is, the West. By this disobedient act he hoped to escape.

4. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. [Chap. 1.]

The crew suspecting that Jonah was the cause, threw him overboard, but he was not lost for,

17. Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. [Chap. 1.]

10. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. [Chap. 2.]

So far, Mother Goose has nothing on the book of Jonah, but occultly it is the same old creation mythology. Jonah is also the Life Principle; the ship he takes is the Ark; the tempest, the deluge, and the "dry land," the earth. Thus Jonah is but a "revolutio" of Noah, the Creator from the third to the seventh plane. As such, his God is quite superfluous, and his refusal but that of the angels who refused to create. This account does not tell us the fish was a whale, but in the New Testament Christ refers to it as such. But no matter what, the fish is just another ark symbol, another life vehicle. Apocryphal accounts say there were two whales, a male and female, thus implying generation. The whale is a water sign and as a constellation is known as Cetus. This account does not give the name of Jonah's whale either, but the *Shalshélet ha-Kabbalah* does; it calls it Cetus. Later we will meet it again under a strangely similar name. The three days Jonah is in the whale's belly are the three prephysical periods after which comes earth, the "dry land." Onto this the whale vomited Jonah, and you will remember that Cronus, having swallowed his children, vomited them out also. In the creative process matter "swallows" genetic consciousness in Involution, then "vomits" it out again in Evolution (Genesis and Exodus).

Now this "dry land," earth, is the goal Jonah set out for in the first place. The author calls it Tarshish, but this Tarshish is the Tharshish of the Solomon myth, and both are Tartarus, a place even below Hell, the sun, hence the earth. That this Hell is the sun, Tarshish, the earth, and the earth and the whale are one is obvious from the second chapter. "Then Jonah prayed unto the Lord his God out of the fish's belly . . . Out of the belly of hell, cried I, and thou heardest my voice . . . And the Lord spake unto the fish and it vomited Jonah out upon the dry land." Just another version of "captivity" and "deliverance." "I went down to the bottom of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption" [2:6]. And this is the nature of scriptural corruption—matter, not sin, God's work, not man's.

There is nothing new in this story. Some exilic Hebrew may have written it as it stands, but it is probably a later version of some very ancient myth, of which there are numerous parallels. In the *Heracleid* we read that Hercules was swallowed by a whale—and, strange to say, at precisely the same place, Joppa; and that he too remained in the whale's belly exactly three days. And the Persians tell us that Jamshyd,

their hero, was devoured by a sea monster that later vomited him out safely upon the shore. Then there is the other Greck story of Arion, the musician, who on being thrown overboard, for causing a storm, was saved by a dolphin. And back beyond all these a similar tale from India. In the *Samadeva Bhatta*, we learn of Saktadeva, who was swallowed by a fish and later stepped out unharmed when it was opened. And there is Vishnu, the Avatar; he is shown rising from the mouth of a fish. Practically all the saviors of the world are fish men. And such was Jonah, the savior of Ninevah, earth. He is the Noah of this myth; even his father's name, Amittai, carries a hint of this. Amittai is a derivation of Amriti, the Hindu "waters of life," and Jonah is but Nārāyana, "the mover on the waters." The name Jonah was also common among all the ancient races. The Persians had their Jawnah, the Basques, their Jawna, the Chaldeans, their Ionn or Jonn. It is also the familiar name John, which means ram; cosmologically, Aries, the second generative principle that, descending through the various planes, produced earth. Others say Jonah means dove, but even as such Jonah is still Noah, for apocryphal books say that the dove of the ark was Noah himself. And why not, since all within the ark was but the monadic host in Involution? This, after three pre-physical stages, became dense matter, here personified as a wicked city called Nineveh.

This city was so great it required three days to traverse it (3:3). Now it would not take three solar days to cross any man-made city, but it took three cosmic "days" for the Life Principle to cross from spirit to matter. That it is the Creator that is doing the crossing, and the wicked Nineveh, his creation, is implicit in the name. Nineveh was named for Ninus, its legendary founder, but both Ninus and Nineveh are derived from Ninev, one of the Assyrian Elohim. Collectively these Elohim were one with another legendary founder of another wicked city—Nimrod of Babel. This is the sinful Nineveh, and its sins are but those of Noah's day; those wicked sons of—God, are again consorting with the daughters of men. And here we see the non-moral nature of scriptural condemnation. These sins are necessary to Creation, yet the Creator is wrathfully opposed to them. This is but a mythologist's way of stating the ancient concept that matter is vile and creation a crime.

This wicked city is to be overthrown in the usual "forty days"; that is, the turbulent and adulterous elements come to rest on the fourth material plane, and out of this comes a sober and repentant earth. This is postsolar and hence the planetary "morning after"; so naturally there is repentance. From this we can see also the nature of scriptural

repentance. It is planetary, for not only do the people repent, fast, sit in sackcloth and ashes, but the flocks and herds do likewise. They too are ashamed of themselves, and so, like those in Noah's day, archetypes also. The *ashes* part is very apt for the earth is the *ashes* of the solar fire.

10. And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them: and he did it not. [Chap. 3.]

If all the divinification and glorification of God in the rest of the Bible is true, how can this be true also? Because, as stated elsewhere, Jonah and Job are midrashic and therefore not the work of priests. The theistically false parts are priestly additions, as we shall see when we deal with Job. That is why we have in both of these a God repenting of his evil ways and a mortal more wise than he openly rebuking him, nay, throwing back in his face the gift of life itself. "O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live [4:3]." And so prayed the prophets Job and Elijah. What greater indictment of God is there than this? What greater rebuke than condemnation of his will? Is this *the prophets' truer vision*? Yes, if such they had, this is it.

Jonah saved the city but only to be persecuted for his trouble; in less canonical books we find him suffering all the torments of Job, his counterpart. At this stage, however, Jonah is but the Life Principle in the tormented sun period. Therefore in the natural course of events,

6. . . . the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. . . [Chap. 4.]

In other sources we read that this gourd was so enormous it completely covered Jonah. Now as Jonah is the Life Principle, a gourd of such dimensions can be none other than the earth itself; it is, in fact, the growing stone of Nebuchadnezzar's dream. But this would never do; under it Jonah was much too comfortable and so,

7. . . . God prepared a worm when the morning rose the next day, and it smote the gourd [earth, with radiation] that it withered.

No doubt you have heard of "the worm that never dies," and you assumed it was the human soul or spirit. Here we see what it really is—the genetic principle. This died not even when entombed in dense matter; on the contrary, it destroyed this matter, the mythical gourd,

by radiation; and, once it began to evolve, created organic forms and so brought upon itself still further miseries, real, this time, for now it indwells sentient matter. Thus the Bible is ever telling us the torturous nature of life and its tormentive cause—the prophets' truer vision.

8. And it came to pass, when the sun did rise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

Jonah did not take his punishment lying down; he accused his Creator of evil; and Job declared himself more righteous than God. When elsewhere we said that man is God's moral superior, no doubt it sounded like blasphemy, yet it is *the prophets' truer vision*. As the creator of morals, man is morally superior to what created him.

*Though he's belted you and flayed you,
By the livin' God that made you,
You're a better man than he is, Gunga Din.*

(After KIPLING)

Our preachers hurl their anger at man and hymn their praise of God, but if they would just reverse this program they would show some evidence of enlightenment, like the prophets. They would also see in Jonah themselves, and act accordingly. We are all Jonahs, life, and we are all in wicked Nineveh, God's savage construct, our shelter has been taken away, the heat of battle is upon us and the cold of death around us. This is life—a period of light in a parenthesis of darkness. Evidently Jonah preferred the latter—death, God's final insult to his creature.

9. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. [Chap. 4.]

And we, no matter what happens to us—war and pestilence, quake and eruption, even death itself—it's all a part of "divine providence," of conscious and omniscient wisdom beyond our calculation—like cancer and polio. How long must we live in this ignorance of Reality? These monstrous "acts of God" are not the work of divine wisdom, but only the blind motions of the planetary organism and the predacious life upon it; therefore "doest thou well to be angry."

Nothing, I suppose, could be more futile than human anger at Causation, yet at least it would imply we know what it is not—love

and mercy. These are our creations, and once we realize it righteous anger will arise in us whenever the ruthless God-force tries to assert itself. We feel such outrage in war and call it a virtue, but it takes a war to make us feel it, because we haven't the wisdom to practice it in peace. Our religion has so intimidated us that we daren't even cuss the weather. Though it has killed millions, "He tempers the wind to the shorn lamb." What mockery! The shorn lambs of this world are the poor, and the suffering one cold winter causes them damn such doctrines in the eyes of intelligence. Those who shear the lambs are the ones that suffer not, because they temper the winds to suit themselves. The violent forces of nature kill tens of thousands every year, thus, as far as Cosmolupus is concerned, we are all lambs, or is it Little Red Riding Hoods?

To many, this interpretation of Jonah will seem brutal and pessimistic, but actually it is scriptural and supremely optimistic, for in it lies an opportunity greater than man has ever yet perceived. We began this work with a query: How could Divinity create savagery? Divinity implies perfection, and had this created the world it would be perfect, ourselves included. And were it perfect, what would there be for us to do, and where could we go from perfection? With the knowledge now at hand we can go far and do much; we can temper life to suit ourselves, not Cosmolupus; we can go from involutionary Nineveh to evolutionary Utopia—savagery to perfection. We can do what Omar only wished, take this "sorry scheme of things [and] remold it nearer to the heart's desire." This world is God's "unfinished business"; our task is to complete it.

Life is a gift of nature; but beautiful living is the gift of wisdom.

(Greek proverb)

Job

Job is the finest and most significant book of the Bible.

MANLY P. HALL

With this we agree, but as with Jonah, we have our doubts about its authorship and place in Hebrew literature. Theistically, it is not Hebrew at all, but Babylonian and even Sumerian. Job, the man, was in trouble, but so were Moses and Joseph, Noah and Jacob, and in all these cases the God of Israel broke every law of nature, and morality, to help his "chosen." Not so with Job; not even "an angel of the Lord" comes to his rescue. He is an innocent victim of inexorable law in a

literature of sin and forgiveness. This part is more Islamic than Hebraic—relentless *kismet*, not solicitous Yahveh. Thus we suspect that Job, like Jonah, is but a rewrite of some ancient allegory common to all antiquity. There is, for instance, a Babylonian poem about a virtuous man named Tabu-utul-Bel who was sorely afflicted for some inscrutable reason. After enumerating his virtues and good deeds, he tells how his God afflicted him:

Into my prison my house is turned,
 Into the fetters of myself my feet have stumbled,
 With a whip he has beaten me;
 All day long the pursuer pursues me,
 In the night watches he lets me suffer;
 Through torture my joints are torn asunder;
 My limbs are destroyed;
 My sickness baffled the conjurers,
 And the seer left dark my omens.

Like the above poem, Job is mythopoeic knowledge of Reality; its only defect lies in its anticlimax—an apology by ignorance and a recantation by fear. This is, no doubt, by a second and later author who, unable to stomach the realism of the first, turned its message to priestly purpose. In the first part, proud, scornful Job, knowing he is innocent, will not lie even to mollify his persecutor; he sees the cause of his afflictions and puts the blame where it belongs. This the later “god-fearing” Jews could not accept, and so Elihu is introduced to plead the cause of God. Unable to find Job’s sin, he resorts to ridicule; he belittles Job because of his human insignificance and exalts the Creator because of his mighty works. Then the latter himself appears, to press this mean advantage.

4. Where wast thou when I laid the foundations of the earth?
 declare, if thou hast understanding.

31. Canst thou bind the sweet influence of Pleiades, or loose the
 bands of Orion?

32. Canst thou bring forth Mazzaroth [the zodiac] in his season?
 or canst thou guide Arcturus with his sons? [Chap. 38.]

This is not the taunt of infinite wisdom but of finite ignorance, of all, in fact, who, lacking knowledge of Reality, assume the universe was made and is governed by a moral and self-conscious Being. This is very convincing to this ignorance itself, but it does not absolve the Creator. Vast as the universe is, the visible part, suns, is but quantitative, and even on Arcturus’s sons, planets, there is pain and there is

suffering, and only when they have suffered enough to surmount it will they escape it. This is the way of life, and the only way the Creator has provided. This is the theme of the first part of Job, an indictment of God, as is the book of Jonah. Job is but Jonah in detail; he is also Adam and Cain, Noah and Joseph, in other words, life. His afflictions are the afflictions of Egypt, and his losses the losses of Ishtar and Innana. Like so many others, he came from the "east," and had "seven" sons. And these sons must die that they may live again in Evolution. Here again Satan is the prime actor in the story, which is just a cunning mythologist's way of saying he is the Prime Mover. As this is repeated so often in the Bible, it is a gentle hint that this is the real nature of Causation. It is also an acknowledgment that what the Bible calls evil, material existence, had to be. This is the tragedy of all mythology, the tragedy of life, which we of late have been trying to turn into comedy, but comedy can also be tragic as we of late have proved.

The book of Job is thus more than just a personal tragedy; it is a magnificent allegory of life itself. As the Talmud plainly tells us, "Job was not created, but is an allegory." In it we have dramatized the paradox with which we ourselves began—divine source and savage nature. Job, a child of God, is made to suffer from this God's own evil creation. His tragedy is that of innocence suffering without apparent reason. Can any theologian give a logical explanation? No, like Job's false comforters, he just assumes Job must have sinned, else God would not have punished him. "Who ever perished, being innocent? or where were the righteous cut off?" argues Eliphaz (4:7). And Bildad puts in his two cents worth: "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine [18:5]." Here we have the keynote of Hebrew philosophy—human sin and divine retribution—and Christianity says "Amen." But what of the suffering before there was a man to sin? Pain and death did not begin with Homo sap.

As "the greatest of all the men of the east," Job was proud; as the richest in the land he was much too self-sufficient. Therefore he must be humbled; he must be made to see that he too is but "a worm of the dust." To this end he is stripped of all his possessions, including his children; he is afflicted with boils "from the sole of his foot unto his crown." And all this because he is indifferent to the virtues of God.

In this we have another racial touch. To the Hebrews, hell hath no fury like Jehovah scorned, and so he must be continually glorified to keep him pacified. If Job will but devote his life to this, God's omni-

present good will make him whole. Thus in this human Job, we have a fair summation of Hebrew error: suffering is the result of sin, not material existence; God is conscious of it in everyone and as consciously punishes it; for this, he wants praise and honor and man must furnish it; he accepts it all and equates it with material blessings; while his creation is bad, he himself is good and therefore good is omnipresent; he is just and therefore justice rules the universe. What nonsense! There is no *moral* justice in the universe: there is only dynamic justness. There is no omnipresent good; there is only unqualified quantity. And wherein lies the superiority of that? This is the universal in which resides local morality, man's own soul, and its qualification is morally superior to God's entire prehuman creation. Why then should the one praise the other? Man owes God nothing, not even thanks. Whatever is, exists by necessity, not divine sufferance; and whatever exists suffers because of nondivine Causation.

This was Job's position—until the priest got round to him: "For he hath said, It profiteth a man nothing that he should delight himself with God." And "my righteousness is more than God's"—the priestly prophet's *truer vision*, and the accusing figure upheld by facts excels the penitent cast down by fear. The latter is but cowardice born of fear—man's plight since the dawn of religion. Since then every tale that tells of his "lost faith" ends in its recovery. What we need now is the moral courage and intellectual ability to think this thing through to unbelief—and stick to it.

Job is the actual Reality; his God but a priestly hypothesis; his sin but the sin of being; his punishment but consequence of living. He is life personified, therefore in reading his story let us not think of him as a man, or his troubles as personal, but as though it were the travelling earth itself speaking.

10. Hast thou not poured me out as milk, and curdled me like cheese?

8. Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

7. Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. [Chap. 10.]

2. Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

4. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. [Chap. 6.]

"Doest thou well to be angry!" Is it not better than ignorance of Reality babbling about peace and brotherhood? It is time that those who believe in God should, like Job, question his nature.

3. Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

4. Hast thou eyes of flesh? or seest thou as man seeth? [Chap. 10.]

21. Oh that one might plead for a man with God, as a man pleadeth for his neighbor! [Chap. 16.]

4. I would order my cause before him, and fill my mouth with arguments. [Chap. 23.]

But no:

32. For he is not a man, as I am, that I should answer him, and we should come together in judgment. [Chap. 9.]

This is the plight of life itself—pain without recourse, prayers and the soundless void, suffering sentience unable to reason with its own intangible cause. Only something nonmoral and unconscious of what it has done can account for this predicament. Blame not then any self-conscious God; the crime is much too great. Blame only unconscious generation. This we have asserted from the start; it is our Genetic Cosmo-Conception. In this there is no paradox, and no religiously inspired question—if God is love, why do I suffer so? As a part of a suffering whole, suffering is inevitable. As the whole is also a victim of necessity, man need not bow down before it. Such humility is not a virtue; it is but ignorance's attitude toward what it does not understand. Once it does understand it will have that one humility worthy of a man—deference toward his fellowman instead of arrogance.

And what does Job offer for all this effort? Immortality? Participation in an unearned heaven? Not if he had *the truer vision*.

20. Are not my days few? cease then, and let me alone.

21. Before I go whence I shall not return, even to the land of darkness and the shadow of death. [Chap. 10.]

9. As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. [Chap. 7.]

1. Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? [Chap. 5.]

The saints would have us believe that this is but the cry of a poor, despairing mortal, persecuted for righteousness' sake, a weak but vir-

tuous man tested by God to prove his worth, and that salvation lies in perseverance in one's faith in God and a Redeemer. To this end they deliberately changed the words of Job to read, "For I know that my Redeemer liveth." These words did not exist in the Greek original. The Septuagint renders it thus: "For I know that he is eternal who is about to deliver me on earth: to restore this skin of mine which endureth these things." Job, a personification of life afflicted with materiality, was speaking only of the evolutionary process that would someday lift him up and make him whole again. Thus he says:

19. He shall deliver thee in six troubles [planes]; yea, in seven there shall no evil touch thee. [Chap. 5.] [End of Evolution.]

This is salvation of the whole, not the part. He who is a man will accept it and make the best of it. He will see life as an inexorable necessity, the genetic cause of which is unconscious of the epigenetic's pains and sufferings, hopes and aspirations. He will see also that there is no short cut to salvation through supernatural gods and saviors, but that Evolution alone can compensate for what Involution has done.

Involution and Evolution—this is the entire content of the Old Testament, concealed and yet immortalized by mythology. This is scripture, and this is "revealed religion"—the mythologized cosmology of the entire ancient world, theologized for priestly purpose. And so we will leave this book of borrowed mythology with this expression of Western man's ignorance concerning it, and also of God. "In order to understand mythology we must imagine a race of people who had no divine revelation as to the origin of mankind, animals, earth, sun, moon and stars. The Israelites were the only race to whom this knowledge was given, consequently they are the only people who have no myths," writes A. Holman, in *The Zodiac*.

They had nothing else, and, what is more, their myths were not their own; they were but plagiarized versions of older races' who knew the true nature of Causation and Reality. This, through substitution of their own false God-concept, they perverted and destroyed. They had no prophets inspired by God to foretell a future world Savior; they had only priests garbling events some billions of years in the past—Creation and the coming of Evolution after Involution. We do not claim to be prophets but we can do better than that; we can prophesy before the event, not after. We can prophesy that within the next few decades the entire Bible, Old and New, will be exposed for the priestly fraud that it is. We can prophesy that the race will realize

that the Jews, instead of being the most spiritually enlightened of all the ancient races, were the most fanatically wrong; that it was they who, in their ignorance of Causation, gave to a ruthless principle an awesome majesty, and set benighted Western man to worshipping it instead of using this time to conquer the awesome devilry of this principle within himself.

THE NEW TESTAMENT

The Mythical Nature of Christ

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

MATTHEW 12:40

AND NOW HAVING SEEN THE NATURE AND SUBSTANCE OF THE OLD TESTAMENT, what of the New? Since both are the product of one race, one age, and together constitute one book, can we believe the New is any different from the Old? Each, it is true, has its own peculiar miracles and miracle workers, but there is only one miracle, Creation, and one miracle worker, the Creative Principle. Know, therefore, that any other of whom you have heard or read is but a personification of this original. Such is Moses, the savior of the Old Testament, and such is Jesus of the New. Specifically, Jesus is the involutory Creative Principle that "fell" into generation, matter, Christ, its evolutionary counterpart and savior, the two constituting Involution and Evolution. This is mythic methodology and used throughout the entire Bible. Only when we know this fact can we understand this later addition to the scriptures, for both in content and structure it is but another version of the Hebrew myth of Creation.

This is the reason for its four sources—not four historical biographies as now assumed, but an Old Testament precedent followed in the New. Even the Church Fathers, ignorant as they were of occult meanings, sensed some deeper purport in this number. Irenæus tried to explain it on the grounds that there are four elements, four quarters of the world, and so on. To quote verbatim: "For as there are four quarters of the world, and four general winds . . . it is right that she [the Church] should have four pillars." Here at least is recognition that the number is symbolic and planetary. The four sources, in both books, represent the four cardinal divisions of the planetary zodiac—the "beasts" of Ezekiel and John the Revelator—and in the Roman Vulgate the gospelists are so represented. Standing beside Matthew is an angel, Aquarius, Man; beside Luke, a bull, Taurus; with Mark is a lion, Leo; and with John, an eagle, Scorpio. Whether Irenæus

understood this or not, these are his "four quarters" and "four general winds"—forces.

Bible students today do not know whether the four Gospels are the work of just four men or of many, but the evidence is all on the side of the many. We find in them the same abrupt endings and interpolated excerpts as we did in the Old Testament. In some chapters there are as many as ten or twelve of these, some reasonably sequential and others not: that is, the subject may be the same but the literary sequence is not such as we would expect in a holograph. From this we may conclude that the four Gospels are the gist of a considerable secret literature on the subject of Creation and Evolution in the form and tradition of the Old Testament, its central figure a selective synthesis from all known sources. Long before the alleged time of Christ, the word "Jesus," meaning "Savior," was used by the ancients—Joshua, Jonāh, Ionnes, Jason, and so on. There was a Jesus cult among the Nazarites long prior to A.D. 1. It was this Jesus of the Nazarites that later became the "Jesus of Nazareth." It was also this symbolic Jesus that the Essenes referred to as "the teacher of righteousness." The authority for this pre-Christian Jesus is Epiphanius, and also the modern scholar, W. B. Smith.

In spite of the Christians' destruction of their source material, commentary still exists that proves beyond a doubt that Christianity did not spring from, or even derive its name from, Jesus Christ. No less an authority than Saint Augustine, "Founder of Christian Theology," made this statement: "That which is known as the Christian religion existed among the ancients, and never did not exist; from the very beginning of the human race until the time when Christ came in the flesh, at which time the true religion, which already existed, began to be called Christianity," actually Chrestianity, as will be explained later. On the same subject Eusebius had this to say: "That the religion published by Jesus Christ to all nations is neither new nor strange. For though, without controversy, we are of late, and the name of Christians is indeed new; yet our manner of life and the principles of our religion have not lately been devised by us, but were instituted and observed, if I may say so, from the beginning of the world." And speaking further of the Essenes, sometimes called Therapeutae, he makes this astonishing remark: "These ancient Therapeutae were Christians and their writings are our Gospels and Epistles." This, we think, should prove our point, namely, that not only the Gospels and Epistles but the entire Bible is but a priestly rewrite of the Ancient Wisdom.

The significance of this pre-Christian body of literature is not

realized by our exegetists; they do not even know of its existence because the Christian Fathers destroyed it. Determined, as they were, to build a religion upon a historic Christ, they had to annihilate all evidence of his mythic nature. This they did with a vengeance, to conceal, as Carpenter said, "the evidence of their own dishonesty." This accomplished, they could proclaim to the world a new revelation and build their church upon it. "The polemic literature of Christianity is loud and triumphant; the books of the pagans have been destroyed," said Sir Gilbert Murray.

The question now arises: Who wrote this "new revelation," and for what purpose? Undoubtedly its entire contents pre-existed in the Essenes' library, and if ever their scrolls *in toto* are discovered they will destroy the historicity of the New Testament—that is, if their contents are ever made public. It is not likely, however, that the Essenes wrote the Gospels; they were firm adherents to the Mosaic tradition, therefore not likely to present a new world Savior; they were extreme ascetics, therefore not likely to present their Messiah as a wine-bibber, consorting with publicans and sinners. For the authors of such a character we must look to a more liberal and cosmopolitan group. From about 100 B.C. to A.D. 100, the orthodox Jewish priesthood suffered an eclipse. The promises of their scriptures had failed them—Jerusalem was destroyed and Israel was dispersed. Thereafter many Jews went to Egypt, Rome, and Greece, and those among them who might have become priests joined the schools of the Mysteries, among them that of the Gnostics. Here from a new perspective they learned or relearned the secret Gnosis or wisdom-knowledge of the Ancients. Still priests at heart, however, they were not satisfied with pure, impersonal metaphysics, and so to Hellenic Gnosticism they added Semitic theology. With this as a basis they set about to re-establish religion and a priesthood. But what to do? Why, just as their predecessors had done—write a new and wondrous scripture, based on the creative process. This is the New Testament—cosmology theologized for the fifth time and for the same purpose. In other words, the New Testament is but a sequence, inspired not by the fulfillment of the Old, but by its failure. Were it not so, the New would never have been written.

Morally and socially the New differs from the Old, and the reason lies in the change that had taken place in its authors. Contact with cosmopolitan minds had liberalized the racial and religious bigots. They saw now the social inadequacy of their narrow, sectarian creed; they drew the logical deduction from Zion's fall and Israel's flight—they were not the one and only concern of the Almighty. Jehovah was still their God but he was now the God of all mankind; Messiah was

still their hope and now they would portray him. And so the religious genius of Israel set to work again, and with the aid of the new social consciousness it gave to the world its noblest code of ethics. But alas, alas! Satan came also—the false theology of the race. This is the Jewish “shibboleth” and now it catches them again, for though the wisdom of their work is wondrous it is not that of a Christ, but only that of man with a touch of Christ-consciousness. And lacking this more fully, it created a Christ with all its own false concepts—divine source, moral perfection, and, in spite of this, a Son of God who did not know the genesis of the world or of man’s morality and ethics. Many antireligionists have tried to demolish this exalted figure but none have brought the charge of ignorance against him, and for an obvious reason—they lacked the knowledge to discern his errors. Yet this is the only efficient approach, and only when the race acquires knowledge superior to his will it escape enslavement to a superstition.

Semienlightened gnostic Jews created the Christ of the Gospels, but they did not intend their Christ to be taken literally, not at least by the initiated. They were presenting an ideal, a model to be copied, but they did not reckon with the ignorant literalists who were to follow them. These seized upon the gnostics’ symbolic writings and reduced them to a literal basis—the greatest error of the Piscean age. With this humanization of their ideal, the Jews would have naught to do, hence their rejection of a historical Christ. This occurred years subsequent, the rejection in the Gospels being only a part of the symbolic story. In other words, the Jews did not reject the scriptural Christ but only the Christ of the Gentile Church. In this they acted wisely and right; Christs belong to mythology and the wiser Jews were well aware of it. Then let’s hear no more the cry of “Christ killers”; the Jews did not kill Christ; they created him. The Gentiles were the ones who killed the Jewish Christ—an occult symbol. This required a state of spiritual ignorance unparalleled in ancient history. All commentators agree that there was such, but none has explained it. This we will do at the end of this Chapter.

Esoterically, the Gospels are the Gnosis; not a product of any one race, but a synthesis of Creation lore known to all pre-Christian races. This was the secret of the Mystery schools, but when it was given to the ignorant masses in the form of the Gospels, they so misunderstood and perverted it that its meaning was completely lost—for two thousand years. And so effective was the perverted version, finally canonized, that our theologians today write of its source material thus: “The great menace, in fact of Gnosticism, was its refusal to remain outside of Christianity. It fastened itself as a parasite upon the Christian faith,

drawing substance from it and at the same time robbing it of its individual character and vitality. The true 'gnosis,' or knowledge, according to the Gospel writer, is in Christ who is the light and life of all men." This is a sample of the aforesaid perversion. The truth is that Christianity was the parasite drawing its substance from Gnosticism, not vice versa. The true knowledge is in the Gnostic Christ, not the Christian Christ. And, instead of refusing to remain outside of Christianity, Gnosticism refused to remain in it after its perversion. With its literalization, the Jewish Christians (Ebionites) reverted to Judaism, denying all supernatural nature to Jesus and authority to Paul. Indeed so great became the opposition that it acquired a name—Docetism, Gnostic opposition to the literal belief in Christ.

It is common surmise that the present Gospels are not the originals. More likely they are revised versions by literal-minded Christians; at least we know they inserted many interpolations, even, according to some authorities, whole chapters. As with the manuscripts of the Old Testament, those of the New were soon lost to the world; not even the earliest Church Father claimed to have seen them. The title "gospel according to" implies questionable authorship; it means not of but *attributed to*; in other words, the compilers are evading the issue of eyewitness authority. There is also, in all four, a biographical évasiveness peculiar to mythology. Whole decades of Jesus' life are omitted, while miraculous deeds are thrown at the reader until he forgets to question the doer. It all adds up to the fact that the Gospels are a final rendition of an esoteric literature, the subject of which is the planetary Logos personified. "The Gospels do not contain the history of an actual man, but only the myth of the god-man, Jesus, clothed in an historical dress," asserted Arthur Drews. In other words, they are not posthumous biography but pre-Christian mythology.

This brings us to the question: When were they written? The simple minded are led to believe they are eyewitness accounts of their Savior's life, written immediately after his departure. Irenæus, however, offers us a significant hint concerning them. He said "there was a multitude of Gospels" in his day, and his day was their day, not the first century but the second and third. This explains why Justin Martyr, *circa* A.D. 140, never quoted from and apparently never heard of the Gospels. He didn't because they weren't in existence. That the book of Luke was not written till nearly two hundred years after its alleged events is proved by the fact that the Theophilus to whom he addresses it was a bishop of Antioch from 169 to 177—and this is from the *Catholic Encyclopedia*. This same authority tells us that Clement I, fourth from Peter, *circa* A.D. 97, never quoted from the

Gospels or mentions any of the four authors. Neither did any other Pope or Church Father for nearly a century later. Wheelless claims to have proved that "no written Gospel existed until shortly before A.D. 185, when Irenæus wrote; they are first mentioned in Chapter XVI of his book II."

It is well known that the Gospel of Luke was preceded by another called Ur-Marcus, a part of the Logia, or occult cosmology; the present Gospel being but this older one distorted into history. The book of Matthew is an outgrowth of a prior book known as the Logia of Matthew. Jerome said the canonical version was a rewrite of the Hebrew text by a disciple of Manichæus named Seleucus. The purpose of the rewrites was the reduction of the cosmic and universal to the human and personal, but to see this you must first suspect duplicity here. John of the Gospels goes straight to the cosmic source; his successor made it a man; John of Revelation deals strictly with Causation and Creation, while Matthew relates the birth of the infant Jesus. From this we conclude that the chronological order assigned to the Gospels—Matthew, Mark, Luke, and John—is incorrect; in fact, the sequence should be reversed—Revelation, John, Paul, Luke, Matthew, Mark. Tatian's *Diatessaron*, a continuous story of Christ's life (second century), begins with John's Gospel. And this is where the story should begin.

This gradual reduction of the planetary Logos to a human infant implies a policy, a plan, and a purpose. Collectively, these were the founding of a new religion. Such perversion of spiritual truth was a monstrous crime, but there is no crime too monstrous for a scheming priesthood.

Today, this early diabolism is forgotten and so our priesthood points to the first five verses of John's Gospel as proof that Jesus was truly God, Creator of Heaven and earth; it little dreams that it was of this impersonal and cosmic principle of the ancients that John was speaking. Yet such is the case.

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made by him; and without him was not any thing made that was made.
4. In him was life; and the life was the light of men.
5. And the light shineth in darkness; and the darkness comprehended it not.

This is not a logotic prelude to the life of religion's Christ, but an occult clue to the latter's true nature—a personification of the planetary Logos itself. This Logos, or "Word," is not a person but the creative power that was with God, ideation, from the beginning. It is the life-energy and thus the life, light, of all things. And if you would know its pre-Christian name and nature, it is Lucifer.* This light shone in that darkness we called the Absolute, and we said that the Absolute was unconscious of it. This John tells us, but being theistically misinformed he does not tell us that this "light" did not comprehend itself—and therein hangs the whole fallacy of religion. He makes it appear, or so we have interpreted it, that the human mind is the incomprehending darkness incapable of recognizing the divine nature of Christ. Being, in plain words, ignorant of the source of divine qualities, he attributed them wholly to God and Christ, thus denying man the credit for them. And such is Christian doctrine to this day. Its modern critics say the saint apotheosized the human Jesus into the divine planetary Logos, but, more correctly, he euhemerized the soulless planetary Logos by means of divine human qualities.

John's first words are of the Creative Principle, and to what else can his last words apply? "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" [21:25]. Said of a man whose works covered but three and a half years, this is sheer nonsense, but said of the Creative Principle, it is "gospel truth," for all the books that are and were and ever shall be are of its works. If, then, John's first and last words are of the Creative Principle, why not those in between? And since this Principle is a perfectly natural one, he is not dealing with the supernatural. It is the devilish presentation of it as such that we condemn.

This begins, of course, with the immaculate conception and virgin birth, but the supernaturalists are not consistent: in fact, they contradict one another, and themselves. From Luke we learn that Joseph had no part in this supernatural affair; it was the Holy Ghost. Yet later we are told that Jesus was of David's line because Joseph was David's descendant. How can this be when Joseph is completely cut out of the picture? For Jesus to be of David's lineage, Mary would have to be the descendant of David. Still it's very simple—Jesus was David's descendant the same way Solomon was—mythologically. And since David and Solomon are both mythological, so is their descendant. According to Matthew, Joseph's father was Jacob, but Luke says he was Heli—which might well be Helios. Indeed Luke seems very uncer-

* See page 35.

tain on this point since he says of Jesus, he "being (as was supposed) the son of Joseph, which was the son of Heli." And the parentheses are Luke's.

Mark, the biographer, avoids such difficulties as immaculate conception and virgin birth, yet these are precisely the subjects we wish to deal with in this Chapter, for our purpose here is to prove that the supernatural nature of Christ is but his mythological nature. This is found mainly in Luke and Matthew, and so to them.

In Luke, we have, first, the Annunciation, in chapter one.

26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. [Never yet identified.]

27. To a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary.

30. And the angel said unto her, Fear not Mary: for thou hast found favor with God.

31. And, behold, thou shalt conceive in the womb, and bring forth a son, and shall call his name JESUS [the Greek equivalent of Joshua—savior].

32. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David;

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

The Old Testament's "angel of the Lord" has now a name, Gabriel, and the planetary genetic is now "the Holy Ghost," the invisible spirit-substance of the third plane. Elsewhere we said that Gabriel was but one of the four cardinal forces of the planetary zodiac, and from this story we may assume he is number one, Michael being the angel of the sun, he who wrestled with Satan, energy, for the body of Moses, earth. Gabriel is the Hebrew Hermes, messenger of the gods, and so he announced to the female principle in the Trinity that from its virgin womb a physical sun would be born, here the planetary embryo on the fourth plane, as yet invisible. How shocking it would be to say this "holy Mary" and Jonah's whale are one and the same.

Were the promise given here literally true, it would be as false as that given to Jacob and David, for Jesus never reigned over the house of Jacob or sat on David's throne. These rejected him then and now. Is it possible that Gabriel was so mistaken? No, the house of Jacob is the world, and over it reigns the planetary Logos, and of its kingdom "there shall be no end," at least for us. You see, such statements make no sense when applied to man, the epigenetic; they are applicable only

to the planet, that is, the genetic. It is this the Creator is interested in, not a peasant girl in Galilee. To see it otherwise is to be guilty, in spite of our science, of the most benighted anthropomorphism. When, someday, we correct the false perspective of religion, that will be achieving that "right orientation of the mind with Reality" predicated in our Premise.

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

The problem should not be difficult by this time; it is but the mother of Isaac, Samson, and Saul, all skeptical of barren, or virgin, space producing a sun.

35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

"It's a wise child that knows its own father," and later we will prove that this child did not know his. And we might well add, it's a wise Christian who knows who Jesus' father is. Who, for instance, knows what this Holy Ghost is? And who is enlightened enough not to be shocked when told that it was Christ himself who fecundated his mother Mary? Yet if he didn't, he is no part of the Trinity. As the Son of God and second person in the Trinity, he must partake of the whole, and so he himself was this Holy Ghost, the consort of the mother principle. The tale is but the Hebrew version of the Greek *Œdipus* and *Jocasta* and the Egyptian *Isis* and *Horus*. The early Christians destroyed all such knowledge, yet one little source remains, the gnostic *Pistis Sophia*, which tells us this fact quite plainly. To the perverted minds of Christendom it is as shocking as the statement that the virtuous Mary, in turn, killed her saintly son. Yet this too is so, but only when you get away from the human and historic can you understand or accept it.

The idea of immaculate conception of mortals is based on the immaculate conception of the world. The cosmic Mother Principle, primordial substance, became immaculately fecundated with the planetary ideation—immaculately, because no sex or passion can be imputed to the primordial elements. From this a son, actually a sun, is born, but scripturally, the planetary Logos, or Creator of the world. The virgin Mary is therefore but virgin space, whose son is a future sun. This is its gnostic meaning, but whenever the race becomes completely ignorant of Creation it takes this mythological presentation of it as

real, and on it founds a religion. Such is Christianity and all its predecessors.

Thus there is nothing new in this annunciation story. The Old Testament has many parallels. God himself announced the birth of Samson and Saul, both sun men. And even in far-off Mexico, an ambassador from heaven announced to the virgin Sochquetzal, mother of Quetzalcoatl, that she would conceive and bear a son immaculately. Of Zoroaster it was said, "The divine glory reveals to his mother his conception and touches her with a great splendor. . . . A preview of his ideal image was seen in the heavens and an ox foretold in human speech 'the revelation he would bring the world,'" said Atkins. (That Zoroaster was but another personification of the world is apparent from his name—*Zoro*, "son of," and *aster*, "star." Son of a star, and such is a planet.) And just as Gabriel announced to Mary the coming of Jesus, so Bodhisat announced to Maia the coming of Buddha. In the Christian pictures of the Annunciation, Gabriel is always shown as holding a water lily in his hand; in the Hindu pictures Bodhisat holds a lotus. Both are symbols of life rising out of the water element—in the planetary sense, the primordial waters, Amriti, from which comes Amittai, Jonah's father. The two names, Mary and Maia, are also identical and come from the same root, signifying water. Indeed Mary in one form or another is the standard name for mothers of world Saviors. We have for instance:

Mary	mother of Jesus
Maia	" " Buddha
Maia	" " Hermes
Maya	" " Agni
Myrrha	" " Adonis
Myrrha	" " Bacchus
Maya Maria	" " Sommona Cadom (Siamese Savior)
Mariama, title of	" " Krishna

All of these Marys are one—the planetary Mother, and the "Holy Mary" of Catholicism is no different. Some of the ancient races, the Greeks particularly, made their earth mothers voluptuous, sensuous and prolific; to us this is but the primitive's concept of the divine and holy, yet considering the vast fecundity and nonmoral nature of Nature, which is the more intelligent symbolism—voluptuous Venus or virgin Mary? These religion-making mythologists could not make the mother of their world Savior voluptuous and venal, and so they

contrived a prostitute substitute—Mary Magdalene, identical with the “whore” of Babylon of Revelation. This is that old whore, promiscuous Nature, and her mythic name is Mary, virgin only primordially. Substituting Magdalene in the New Testament is but following Old Testament precedent—an evil Satan to alibi for God. The pagan mythologists were too intellectually honest for such deception; the Jews and Christians were not, because intellectual honesty comes from knowledge of the truth, dishonesty from faith in religious fallacies. Our contempt for the immoral gods of Greece is not that born of knowledge but of ignorance. Morality is epigenetic and strictly human; why then attribute it to the genetic and prehuman? The Greeks did not because they had knowledge; we do because we haven't. That the Gospel writers hadn't either is obvious, since they called the fecundating principle the “Holy Ghost.” There's nothing holy about it; indeed it is more hellish than holy, and there is nothing blasphemous about this statement, for, as we shall see later, this principle created what both mythology and scripture call hell, and Christ himself so defined it. If then we speak irreverently at times, it is from gnostic knowledge and not agnostic ignorance.

Go back far enough and you find that every one of the ancient races had its planetary Mother whose fatherless Son became the Savior of the world. To the Initiates, however, it was the savior of the Life Principle from death in matter. This is the true Messiah.

That the reader may realize how universal the idea was, we offer a score or more of these divine Mothers. In Babylon she was Ishtar; in Libia, Neith; in Cilicia, Ate; in Armenia, Anaites, and in Assyria, Ataigates. In Crete she was Ariadne; in Phrygia, Cybele; in Phoenicia, Astarte, and in Ephesia, Artemis or Diana. In Pontius, oddly enough, she was called Ma, and in Sumeria, Mama. Then there was Ida in India; Kwanyin in China, and Kwannon in Japan. In Greece she was first Nix, then Hemera, then Gaea, and finally Aphrodite, from which, with Hermes, the male aspect, we get the word hermaphrodite, originally the androgenous Life Principle. In Egypt this cosmic Mother was first Mut, then Nut, and finally Hathor, the earth goddess. Still later she became Isis, mother of the divine Horus, the Savior of the Egyptians and prototype of Jesus. “Immaculate is our lady Isis” is an inscription around an engraving of the goddess. She it was who was immaculately conceived, not her son, and so, in keeping with this, immaculate conception to the Church is that of Mary, not Jesus. These successive mothers represent the changing, successive states of the one Creative Principle. And those who think this just a pagan idea should

remember Sarah, Rebekah, Rachel, and Asenath, another Egyptian goddess.

From these virgin earth-mothers it was only a step to virgin human mothers, overshadowed by a deity whose semidivine son became a miracle worker. The mother of Hercules was a virgin, and so was the mother of Sosiosh, the Persian. Attis was born of the virgin Nana—she who put the pomegranate in her bosom. Romulus and Remus, the founders of Rome, were the sons of the god Mars, who happened to meet their virgin mother, Rhea Sylvia, on her way to a spring of water. So was it with Bacchus, Æsculapius, Zarathustra, and many others.

From this it was but another step to historical characters whose subsequent greatness was hard to explain. Pythagoras's father was Apollo, and his mother was Parthenis, from *parthenos*, which means virgin. Alexander the Great was said to be the offspring of a god who, disguised as a serpent, the genetic principle, beguiled his mother Olympias (Eve). Plato was the alleged son of Apollo, who, in the form of a bull, another genetic symbol, embraced his virgin mother Perictione. Later, the god, like Gabriel to Joseph, made known to Ariston, her betrothed, the true nature of the child's parentage. The bull was Taurus, but what had it to do with Plato? Nothing, yet it illustrates how the planetary Logos became a man and walked about in Galilee.

It is useless, we know, to offer these pagan parallels, because to "the saved in Christ" they are but myths and superstitions; yet why should they be myths and superstitions here and sacred and holy truth in the case of Jesus? Can we not see that the latter is but our myth and superstition? Undoubtedly these pagan divinities were as real and sacred to their devotees as ours are to us. The slain Tammuz was so very real that the women of Harran wept for him and would not be comforted. Yet he passed and so will ours. Gods and saviors are as successional and chronological as popes and kings; they endure longer only because they are racial and national. Already our Trinity is passing, Catholic-wise; given a few more generations and it will be, not Father, Son, and Holy Ghost, but Jesus, Mary, and Joseph. Among Catholics there are some who habitually vilify the Jews, then run to church to worship three of them. In this they see no paradox because in things metaphysical they can see nothing. And the same may be said of Christians in general; incapable of creating a religion of their own, they have to borrow one from the Jews, who, in turn, borrowed theirs.

Now from immaculate conception by a virgin, virgin birth is inevitable. But here again it is that of the earth. That we may see how these

ideas grow, and become humanized and fixed in the racial mind, let us consider that first reference to a "virgin birth," namely, that in Isaiah 7:14: "... Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Why not Jesus, if it were he? The statement is made again in the first chapter of Matthew, and just to show how the New Testament employs the Old to substantiate its argument, we quote it also.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel [Greek spelling], which being interpreted is, God with us.

More correctly, "all this was done," not historically, but to make Jesus appear as the fulfillment of a previous prophecy. But how could it possibly apply to Jesus since Isaiah spoke of the child as of his day and generation? "For unto us a child is born, unto us a son is given . . . [Isa. 9:6]." As for the passage itself: it was translated from the Greek text and there the word used was *parthenos*, which does mean a virgin, but the word used in the original Hebrew, from which the Greek was taken, did not mean a virgin. The word there is *almah*, which means simply a young woman. In the later Greek translation the error was corrected, the proper Greek equivalent *neanis* being substituted. But it suited the purpose of the Church to leave it in its "virgin" Greek, and so it has come down to us.

Those who try to explain virgin birth on the basis of parthenogenesis as found in nature are not very complimentary to the party involved, for, though it is the rule among rotifers and quite common in plants and insects, it does not appear above the plane of the amphibians. All such attempts are due to the false assumption that this virgin birth happened and therefore must be accounted for somehow. Recognize it for what it is, cosmology personified, and the explanation becomes unnecessary. So with all the supernaturalism of religion, including its Christ. "The day will come when the mystical generation of Jesus by the supreme being as his father in the womb of a virgin will be classed with the fable of the generation of Minerva in the brain of Jupiter," said Thomas Jefferson. Here is a *spiritual* declaration of independence; had the author not been capable of it, he would never have written the historical one. If the Founding Fathers were not all atheists, as some claim, they were at least spiritually emancipated. But let's return to the confounding fathers.

While parthenogenesis does not explain, it does point us in the

right direction—downward and backward to the primordial and the elemental. The one subject of both myth and scripture is the Life Principle; this it is that was immaculately conceived and virginally born, first from the Absolute, and then from its opposite, the earth. In the involutory process it “fell” into that corruption called matter, and in the evolutionary it is raised, or resurrected, again; thus the one is portrayed as the “savior” of the other. This is the anticipated Messiah of the earlier Jews, not the Christ of Christianity. And even here it is a borrowed idea, for long before the Jews appeared the Egyptians had their Madhi, “the coming Messiah.” So likewise the Greeks; “To such labors look thou for no termination until some god shall appear as a substitute in thy pangs and shall be willing to go both to gloomy Hades and to the murky depths around Tartarus,” wrote Æschylus (525 B.C.) in *Prometheus*. And Hercules was that god, the savior of Prometheus enchained upon that rock called earth.

We see then that this much-quoted passage from the Old Testament is not a prophecy of the Christ of the New, but only a reference to a cosmic certainty—Evolution. There are, in fact, no prophecies of Christ in the Old Testament but only mythic precedents. The Gospel writers but used them to make their tale sound authentic. Later we will see how ridiculous certain similar efforts are—their clumsy attempt to make Jesus a Nazirite, for instance.

According to the Bible, Im-manu-el means “God with us.” The *el*, though not Hebrew in origin, means God; the original source of *manu* is probably the Sanskrit Manu, the Life Principle in each planetary plane, and *im* as prefix is a privative signifying a change or step down from the original; the second Person, so to speak. This, religion has interpreted as Christ, the Son of God. Here for once the English language helps instead of hinders, for this Son is none other than the sun,¹ and a sun is the nearest thing to “God with us” in the universe. As the creator of a world, it is the Creator, and there is no other. The ancients, knowing this, became “sun worshipers”; moderns, not understanding the reason, have only pity for such people. There is a story told of an English bishop who said to a Parsee, “So you are one of those peculiar fellows who worship the sun.” “Yes,” said the Parsee, “and so would you if you had ever seen it.” No, the bishop had never seen it mentally, and so he worshiped the mythological personification of it. Having found a man-made God in a book of myths, he failed to see the real one—an excellent example of the blinding influence of literalized mythology. Both the aforesaid worshipers were but deluded humans, for no man should worship anything; worship is but the

¹ “He will send his son from the sun.” *The Sibylline Books*.

wasteful act of an ignorant soul. There are cases on record of churches being struck by lightning while filled with such people. This was El Shaddai's work and this his respect for worshipers. During the bombing of England many churches were destroyed, yet as soon as the raid was over these "peculiar fellows" gathered in the ruins to sing "Praise God from whom all blessings flow." Only error so long retained that it becomes blind instinct can account for such phenomena.

Those who read only Hebrew mythology believe that there was only one Christ; they do not know that there were sixteen all told, and that the accounts of them parallel those of Jesus. The story of Christna of India is strikingly similar; so is that of Horus, the Egyptian Savior. Massey found 137 similarities in the two accounts. And of Mithra of Persia, E. E. Goldsmith writes thus: "He descends into the abode of death only to rise again in the full glory of light and power for the eternal salvation of man." Indeed one has only to read, in full, the story of Hercules to realize the pagan and mythic nature of the whole Christ story. He too was born of a virgin, Alcmena; he too had a God for a father, Zeus; he too was the "only begotten" of that father; he too was called "Savior," Soter, and "the good shepherd," Neulos Emelos. And just as with Christ, he died, went to the lower world, and then ascended to heaven from Mount Orca. He was also called the "Prince of Peace": "He sought not to subjugate nations by force but by divine wisdom and persuasion," said Lucian. "His voluntary immolation betokened an eternal new birth of man . . . Through the release of Prometheus and the erection of altars we behold in him the mediator between the old and the new faiths . . . He abolished human sacrifice wherever he found it practiced. He descended into the sombre realms of Pluto, as a shade . . . He ascended as a spirit to his father Zeus in Olympus," stated Bart.

So was it with Bacchus, called by Euripides "Bacchus, the Son of God." In *Bacchus, the Prophet-God*, Professor Wilder says: "He represented to them [his followers] alike the world of nature and the world of righteousness, with healing on his wings, and he not only brought joy to mortals, but opened to them hope beyond mortality of immortal life. Born of a human mother, he raised her from the world of death to the supernal air to be revered and worshipped. At once lord of all worlds he was in them all alike the Savior . . . Such was Bacchus, the Prophet-God. A change in Cultus, decreed by the Murderer-Imperial, the Emperor Theodosius, at the instance of Ghostly Father Ambrosius of Milan, has changed his title to Father of Lies, and his rites stigmatized as witchcraft." Just so; the founders of Christianity got their material from pagan mythology, and after turn-

ing it to their own account put the pagans to the sword, burned their books, branded their healing arts as sorcery and their gods as devils—the *malefeci* of the Middle Ages. The author of Revelation was a Gnostic; the Church destroyed his sect also, then incorporated this Gnostic masterpiece in what they proclaimed as a new and wondrous gospel. That their subterfuge has stood the test of two thousand years is no proof of its validity, but only of the Christians' spiritual stupidity. Someday they will learn that they are not "the saved in Christ," but only the innocents who fell for the fraud.

The *Sibylline Verses* also contained much that later became "sacred Christian doctrine"—the prophecy of a Savior, his miraculous birth and divine parentage, and so on. Vergil mentions them thus:

*Begin Sicilian Muse, a lofty strain,
The voice of Cuma's oracle is heard again.
See where the cycling years new blessings bring;
The Virgin comes, and he, the long-wished king.*

Saint Justin, born about A.D. 100, quoted the *Sibylline Verses* in defense of Christianity to the Emperor Marcus Antonius; Constantine also quoted them to prove the divinity of Christ, which proves only that these early Christians were completely ignorant of their meaning, for the *Sibylline Verses* were referring here only to the zodiacal cycles. In these cycles lie also the zodiacal meaning of Christmas, Easter, and so on.*

There is no end to this material, but the little given here should answer the question: If no such being as Christ existed, where did his creators get the material for such a character? Considering the vast mythic reservoir, the Old Testament included, we see the authors did not lack for source material. Added to this, there were, in their day, certain magicians who by means of magic performed feats the credulous mistook for miracles. Celsus, for instance, from whose name the later Paracelsus derived his. Then there was Simon Magus, spoken of in Acts. The Apollos thereof was no doubt Apollonius of Tyana, whose "miracles" so mystified Justin Martyr that he exclaimed: "How is it that the talismans of Apollonius have power in certain members of creation, for they prevent, as we see, the fury of the waves, and the violence of the winds, and the attack of wild beasts; and whilst our Lord's miracles are preserved by tradition alone, those of Apollonius are most numerous and actually manifest in present facts." Of this man the *American Standard Encyclopedia* says: "A pythagorean philosopher born at Tyana, about the beginning of the Christian era. He

* See pages 638 and 643.

professed miraculous powers, was venerated for his wisdom and considered by some a rival to Christ." So much so that the Christian Church destroyed his history and defamed his name. He may have served as a model for the miracle-working Christ, but once the latter was established there could be no rival, so Apollonius was erased. Yet here was a man who had some useful human power, while the Church's miracle worker was only "preserved by tradition" and founded on mythology. Little wonder then that the former's talismans worked while those of Christ did not.

Had there actually lived a man who could heal the sick, raise the dead, and walk on the water, history would have recorded it. Why then did it not? For lack of historians? Had this been the case, the believers would have had at least a negative proof, but oddly enough the period was peculiarly distinguished in this respect. There were many historians just then and some of them the most illustrious of all time—Tacitus, Livy, Plutarch, the two Plinys, Philo, and Josephus, among others; and besides these, many men of literary note, for instance, Seneca, Martial, Juvenal, and Epictetus. We are all too prone to forget the brilliancy of this period, yet this was the age of Vergil, Horace, and Ovid, the latter living till Christ, if real, would have been twenty-two. These were all men of great intellect, and deeply interested in the doctrines and morals of their day. Why then did they not record this wonder-working Savior of the race? Because like all Savors he belongs to mythology, not history.

Livy was born too soon to record Christ's works, but not too soon to report the most sensational and unnatural events in human history—immaculate conception and virgin birth. Plutarch lived from about A.D. 46 to 120, but apparently never heard of Christ. Had he but written a life of this sixteenth Savior and paralleled it with any one of them, Christianity would not be the superstition that it is. Pliny the Elder (A.D. 22-79) was Christ's contemporary, yet makes no mention of him. The younger Pliny (62-110) speaks of the Christians of Pontus and Bithnia but refers to Christ only as the object of their worship. Tacitus, a moralistic historian, produced his greatest work while the New Testament was allegedly written, yet he, like the younger Pliny, mentions Christ only in terms of the Christians and their beliefs; in other words, these men were speaking of a new religion, not of a historical founder. Concerning the adherents of this religion, these contemporary historians had nothing but contempt; in fact, they refer to them as "these men, hateful for their crimes, whom the people call Christians." These were those saintly martyrs who "were punished, not because of their incendiarism but because they

brought down upon themselves the hatred of mankind." Later, we shall see the significance of this statement. Then there was Juvenal, the moral critic of his age; one would think he surely would cite this paragon of virtue in his attack upon decadent Rome. And the stoic, Epictetus, and the mystics, Plotinus and Porphyry, why did they not make good use of this mystical Christ? Porphyry, instead of accepting Christianity, called it "a blasphemy barbarously bold." Because of this, thirty-six of his books were burned. The truth is there is not a single word about Christ, divine or otherwise, in secular literature dating from the first century; Christ lives, moves, and has his being in just one book, and that a book of mythology. "It has always been an unfailling source of astonishment to the historical investigator of Christian beginnings that there is not one single word from the pen of any pagan writer of the first century of our era which can in any fashion be referred to the marvelous story recounted by the Gospel writers. The very existence of Jesus seems unknown." Thus G. R. S. Mead, in *Did Jesus Live 100 B.C.?* The answer to his query is yes, mythologically. This was the Jesus of the Nazarites.

In trying to explain away this silent century, the excuse is made that Judea was isolated and that there was no "news service" in those days; therefore these men did not know about Christ. No, but they did know about the new religion: Jerome refers to Seneca as "our own Seneca," therefore Seneca knew; Theodoret, writing of Plutarch said, "he had heard of our holy Gospel and inserted many of our *sacred mysteries* in his works." Yes, he had heard of the "sacred mysteries" (and who hadn't in those days?) but not of Christ, and the reason is that the Christ of religion did not then exist. "We find nothing like divinity ascribed to Christ before Justin Martyr (A.D. 141) who from being a philosopher became a Christian," stated Dr. Priestly. Not much of a philosopher, we suspect, for he became convinced of a historical Christ by reading the Old Testament prophecies of the Messiah—and they are not prophecies. We should not, in passing, miss the significance of this: if even the philosophers of the time could believe one Savior myth in a dozen was veridical history, what of the ignorant masses? This too will be dealt with later.

Those who accepted Christianity were unquestionably ignorant, but our "defenders of the faith" cannot charge the aforesaid pagans with it; they were all men of exceptional intelligence. Some of them held high office and therefore knew their world. Pliny the Elder was procurator in Spain; Pliny the Younger was governor of Bithnia; Josephus was governor of Galilee; Seneca (died A.D. 65) was the brother of Gallio, proconsul of Achaia at precisely the time Paul is said to have preached

there. While he wrote of many lesser things, no mention is made of Paul or the wonder-working Christ. Yet surely the latter's miracles, virgin birth, and so on, would have interested him. They would have made excellent material for his *Questionum Naturalium*.

Coming down to the aforesaid Justin Martyr, we have, perhaps, the strongest refutation of all. This particular phantast sought to convert the rejecting Jews to Christianity, and in his writings he tells of his encounter with one named Trypho. Replying to Justin's arguments, this Jew had this to say: "Now Christ, if he has indeed been born and exists anywhere, is unknown and does not even know himself and has no power until Elias come and make him manifest to all. And you, having accepted a groundless report, invent a Christ for yourselves and for his sake are inconsiderately perishing." The saintly martyrs for mythology! Elsewhere Trypho refers to Jesus as "that Jesus who you say was crucified..." Thus we have a very early Jewish denial of Christ's existence. If, as some in desperation argue, Trypho was but a foil for Justin's argument, the statements still carry weight, for they express contemporary Jewish opinion.

Whether accepting or rejecting Christ, one would think the Jewish historians would at least admit so great a personage was of their race. And if anyone would do so, it should be Philo. This philosopher-historian lived both before and after the time of Christ, yet never mentions him. The only direct reference to Jesus in Jewish history of the time is found in Josephus, *born in Jerusalem, A.D. 37*, but no serious student today, not even the theologian, believes Josephus wrote it. It is so palpably false that it is now attributed to those notorious forgers, the early Christians. It does say Jesus was the Christ, and it does imply he was superhuman, and for such words Christ was allegedly crucified and his disciples stoned. If Josephus, a Jewish official, had written these lines he would have suffered a similar fate. Spinoza, sixteen centuries later, was cursed and banished for much less. As this passage from Josephus is often desired by serious students, we quote it in full: "About this time lived Jesus, a wise man, if indeed he should be called man. He wrought miracles and was a teacher of those who gladly accept the truth, and had a large following among the Jews and pagans. He was the Christ. Although Pilate, at the complaint of the leaders of our people, condemned him to die on the cross, his early followers were faithful to him. For he appeared to them alive again on the third day, as god-sent prophets had foretold this and a thousand other wonderful things of him. The people of the Christians which is called after him, survive until the present day."¹

¹ *Jewish Antiquities.*

As long as the mythological source and meaning of Christ was unknown, the authenticity of such statements could be defended, but when we know this being never existed, how can we believe his near-contemporaries wrote them? Today, most people believe that Jesus lived, that is, some great teacher by that name, the Christ part being but a deification of Jesus by overenthusiastic followers. Our occultists interpret Christ as a state of consciousness, that exalted state from the fourth plane upward. And with this we would gladly agree but, as we shall see later, in Chapter XXIX, the Bible accords with none of these, but makes Jesus as mythological and symbolical as Christ. Just here we could explain a minor mystery. Why did none of these world Saviors write a book? The reason should now be obvious—world Saviors do not make books; books make them. They are the creations of mythologists, not historians, of occultists, not literalists.

As for the major mysteries, immaculate conception, virgin birth, resurrection, and ascension, such words are not applicable to man at all; they are mythic terms applicable only to the Life Principle. Yet what time and effort we have wasted upon these unprovable things! Books by the thousand, sermons by the million, and all for want of knowledge of Reality. Until this is attained, the intelligent thing to do with an unprovable is first to question the necessity of its existence. Once this attitude is taken, we may be led to knowledge that does not require it at all; accept it as an hypothesis and you are compelled to accept its preposterous corollaries. If, for instance, you accept religion's God-hypothesis, you must accept its divine source, original sin, and wrong-end perfection; if you accept its Christ-hypothesis, you must accept its salvation, damnation, and also its spiritual stupefaction. Throw them both out and you don't have to accept anything; you are free to roam the whole world of Being and perhaps arrive at truth—truth they cannot supply and knowledge that doesn't need them. This is the way of logic, reason, and sense, and we shall apply it to the Gospels.

Christmas

Christian people assume that their Christmas is an exclusively Christian festival, founded, of course, on the nativity of Christ, December twenty-fifth. It is rather surprising, therefore, to learn that on this same day the Persians celebrated the birth of Mithra; the Babylonians, the birth of Tammuz; the Phrygians, the birth of Attis; the Egyptians, the birth of Osiris; the Greeks, the birth of Adonis; and that at this season the Romans held their drunken Saturnalia in honor of Bacchus, the god of wine. Still more surprising is it to learn that

the Christian date was set to conform to these pagan festivals, and this not till the fourth century, Pope Julian I finally decreeing it thus in A.D. 337. Even today the Eastern Orthodox Church does not comply with this. All in all there have been 136 different dates on which the various Christian sects have celebrated the birth of Christ. It is evident from the foregoing that this date and festival are not Christian but pagan in origin. But what particular significance has this date that the pagans should make it the time to celebrate their gods and saviors? It must be something universal since all the ancients observed it.

Originally it was based on cosmology, the creative process, but during the Planetary Night all knowledge of this was lost and so it became a matter of chronology, the annual solar event. The twenty-first day of December marks the winter solstice, the day when the sun reaches its farthest point south. This is the shortest, darkest day of the year, and, but for the previously accumulated heat, the coldest. At this season nature seems dead, its physical activities at their lowest; even the sun stands still for three days. Naturally its revival, bringing back life and warmth, would be a time of rejoicing, at least for the masses. But this is not what makes Christmas a sacred season.

It is at this time when the sun's physical forces are at their minimum, that the earth's psychic (we do not say spiritual) forces are most vital. As someone has said, "The night time is the day time of the soul." And this is true of the world as well. Winter is the time of spiritual activity, summer of physical activity. All the immortal works of man are the fruit of physically barren winter. Milton said he did not try to write in summer, his inspirations in winter were so much better. This is also the season most favorable for spiritual illumination, and the spiritually illuminated so use it, indeed this whole solstitial season, some forty or fifty days. However, the maximum of this psychic period is reached about three or four days after the twenty-first of December, the twenty-fourth and twenty-fifth, just before the influence of the returning sun, in more southern countries, is felt; and as the sun, at midnight, is directly under the earth, as we say, midnight is the hour par excellence—the hour when Christ is said to have been born—of a virgin. And even that is here. At midnight the zodiacal sign of Virgo, the virgin, appears on the horizon—the sign of the immaculate new year, of light's triumph over darkness, spiritual as well as physical.

These are some of the things that constitute the sacredness of this season: these are the things that make the night of December twenty-fourth "holy night," not the birth of Jesus. It is a "holy night" in nature, a solemn, sacred moment that we should observe with that

same awe and reverence with which we behold an eclipse. The Christmas season, about forty days, is to the year what the Sabbath is to the week, a time for renewing the spirit, but three months after it is past and all nature is bursting with energy, our priesthood dedicates forty days to this purpose—Lent, to be explained later. Here they are celebrating spiritual death and physical birth, the triumph of the genetic over the epigenetic. "In the spring a young man's fancy lightly turns to thoughts of"—sex; and so does nature's. A fine time, this, to pick for "spiritual preparation." You see, our priests do not know what this "preparation" is for, and so they only pervert it.

So with Christmas. Instead of a key to an understanding of the world and its mysteries, it is but the dishonored birthday of an individual who means nothing, spiritually, to humanity *en masse*. Instead of a time favorable to spiritual development, it is but a time for glutting our physical appetites and grudgingly giving material trash. Instead of one of nature's most sacred and solemn moments, it is the businessman's harvest and the souse's saturnalia, a drunken spree in honor of Bacchus and Mammon instead of Christ. Here in this country it's one of our mass-murder days, in which the highways are strewn with corpses. You see, our minds have been robbed of the wisdom-content necessary even to drive a motor wisely.

And who is to blame for such humanity? Mainly the Christian priesthood. In their utter ignorance of all things cosmic, occult, and spiritual, they have fed us a mess of literal pottage instead of food for the soul. Just as the millers with their beautiful white flour have robbed us of the vitamins of wheat, so the priests with their beautiful white lies have robbed us of the vitamins of truth. The result is that our souls are now so spiritually benighted they cannot distinguish truth from error or history from mythology. Yet we can split the atom and put its power to work for us. Such a condition is symptomatic of racial schizophrenia, split personality, but perhaps it is only the natural state of Western man.

Like the cyclops, this fellow has only one eye—for the physical; yet for the spirit he displays at Christmas he should be commended. Though falsely motivated, he does think of others, he does manifest generosity. This proves that in spite of his spiritual handicap he has an innate decency that will someday become divinity. Because of this he deserves a better religion than neo-Judaism. He is, in this cycle, the creative part of humanity, the part that is producing the wonders of our age; he therefore deserves a more enlightening philosophy than Christianity.

According to the gospels, Christ was born in a manger, that is, a

horse's stall. Those who see in this only the annual solar process interpret the manger part as an occult reference to the sun's position at Christmastime. It is then coming from Sagittarius, the horse, and Capricorn, the goat, hence the various animals in the manger. The Gospel story, however, is not based on the annual cycle but on the cosmic or creative cycle. The real meaning therefore lies on the other, involuntary, side of the zodiac, as outlined in Chapter XVII. The animals are Aries, Taurus, and whatever was formerly Gemini, goats we suggested. The manger is actually the celestial manger, Praesepe, a cluster of stars in Cancer, where the Sun of God was born as a material entity. This is the manger of the Ascelli, or celestial asses, those same asses Vulcan, Bacchus, and Saul rode on, and now another Sun of God rides on them, one only in this case.

The Gospels say the nativity took place in an inn, but that is either some more Jewish refinement or plain deception, for, mythologically, Christ was born where all the other saviors were born, in a cave, the same cave in which we found Elijah, Saul, and David. This cave was always in a wilderness of some kind, and according to the Protevangelion, a presynoptic source, Joseph searched for a cave and found one in a desert. From other sources we learn that this was the same cave in which Adonis and Attis were born. Still other gods and saviors born in a cave were Apollo, Bacchus, Hermes, Jupiter, Mithra, Christna, and therefore Christ. In Latin countries the nativity is still portrayed as taking place in a cave, now *creche*, but not crib. It was the gospelists who cribbed it, the cosmic to a cradle. As for the custom: it was Saint Francis of Assisi who established it, but it was not his idea; it is pure Mithraism. On December twenty-fifth the Persians celebrated the birth of their savior in a cave and they called him "the Ram of God who taketh away the sins of the world." Priests, candles, incense, and holy water all figured in the drama. "There is not the slightest doubt that there exist the closest point of post-exilic Judaism and that of Zoroastrianism," wrote Freiherr Von Gall.

The date of the first "Christmas" holds great significance for those who believe but do not inquire; it proves, as they say, the reality of Christ, since even time is reckoned by his advent. The fact is, however, that this change was not made till six centuries after Christ; the earliest document bearing an A.D. date is of the year 748. After six deluded centuries, the Christian people had become so obsessed with the Christ idea that not only time but everything else was reckoned by it, including the right to live. The reason for the new system was by no means the birth of Christ, but rather the defective nature of the old. The Julian Calendar, 45 B.C.-A.D. 532, was wrong by eleven

minutes and fourteen seconds, and this, by the time of the reform, caused all religious celebrations to be inaccurately observed. The movable Easter was away off, as it was again under Gregory, and so a change was necessary. The man who attempted the correction was Dionysius Exiguus, and he, knowing there was an Easter cycle of 532 years (Easter recurring on the same date at this time), worked backward to the end of the previous one. This, in the pre-Julian calendar, was 750 A.U.C., which means from the founding of Rome (Anno Urbis Conditaë). And this he called Anno Christi I, which long after became Anno Domini, or A.D., which should be interpreted (*A*)fter the (*D*)e-lusion. It wasn't the beginning, but what would you expect after six centuries of Christianity? This was about the middle of the Dark Ages that it brought. There is another and greater cycle of 7,980 years when the three cycles, the Roman Indiction, the solar, and the lunar cycles, coincide. This too may have had some bearing on the selection as 532 divides into it exactly fifteen times. Then there was the Piscean cycle; that too had to be considered, as Christ was called the Piscean Avatar. Furthermore it was generally assumed that the beginning of the Piscean Age was also the beginning of the greater zodiacal Age of 25,000 years. In another reference to the *Sibylline Verses*, Vergil wrote of it thus:

*Come is the last of the ages in song Cumaen foretold,
Now is the world's grand cycle begun once more from of old.
Justice the Virgin comes and Saturn's kingdom again;
And now from the heavens is descending a new generation of men.*

Unfortunately his expectations were not fulfilled; the "new generation of men" was not very heavenly, but rather of "Saturn's kingdom." Perhaps if he had possessed a more correct zodiac and some understanding of it, he would not have made the mistake. But, as we said, poets can sing as divinely of a false idea as of a true one. So is it here. What, for instance, has Virgo to do with justice? True, she has a balance in her hand, but it belongs to Libra. This statement makes sense only when applied to the latter, which we put in Virgo's place. When the precessional hand enters Pisces, the nether hand points to the material Libra, and we said this hand was the significator of conditions. The balance here is not moral but dynamic. As moral justice, like all moral qualities, is something we have to create, let us not make the mistake implied here—looking to the heavens for it. It is not a matter of heavenly influence or world saviors, but of time and human effort.

This is the vital truth religion has concealed from us. Instead of

teaching us the cosmic facts and giving us a consciousness capable of applying them, it gave us a cosmic Santa Claus from whom all blessings flow, including qualification. Santas are for children, not adults. And just as children outgrow their sweet illusion, so must we. The child's willing renunciation of its earthly Santa Claus is an index of coming maturity, and never will man be a mature, responsible being until he renounces his cosmic Santa Claus. That this may be possible, man, like the child, must be disillusioned and confronted with the facts of life.

As time went on all such facts were carefully concealed by the Church; every scroll and manuscript that carried even a hint of it was burned in the market place. Thus did Christianity destroy the ancient wisdom-knowledge of our being. But only fools think that by burning books they can permanently erase what man has learned. They cannot, for it is written on more enduring substance than paper or even stone. It is written on nature's *tabula rasa*, and now it is coming back to take captive its captors and destroy its destroyers.

Easter

Now as with Christmas, we assume that Lent and Easter are peculiarly Christian anniversaries of the death and resurrection of Christ. Yet the very word "Easter" is pagan in its origin. According to some authorities, it comes from the pagan mother Ishtar, but, like so many words in mythology, Ishtar is generic; the Norsemen had their Eastre, possibly the nearer source. The fact that Easter is a variable date, differing in each year, is proof that it is not an anniversary. And it might be asked, what other anniversary do we reckon by the changing phases of the moon?

It does not take much time and effort to learn the source and nature of these things; we have only to read other races' "scriptures" to learn that at this time the Persians celebrated the death of their savior, Mithra, and the Egyptians, theirs, Osiris; that the Greeks mourned for their slain Adonis, and the Babylonians for their Tammuz, son of Ishtar. Even the Christ-rejecting Jews celebrated at this time. Originally their Passover and the Christian Easter were observed concurrently, until forbidden on penalty of death by the Emperor Theodosius. What then were all these races celebrating if Easter dates from the death of Christ?

Originally they were celebrating an event in the world's creation, (to be explained in a moment), but as time went on and all cosmogonical meanings were forgotten, it became identified with the

spring equinox, the time of death and resurrection of the seed. That the Lenten season pertains to this, not Christ, is evidenced by the name; it comes from the old English *Lencten*, which means spring. Go back far enough and you will find it means the spring of the world. Its forty days have no seasonal significance whatever; they are the same old forty days or years of the Old Testament myth of Creation; its crucified Savior but the Life Principle, buried in matter and resurrected again in Evolution. As such it should be celebrated in August—the Assumption.

The Christian festival is but a concession the "Church triumphant" made to its pagan victims; its Christ but its substitute for their Tammuz, Adonis, Attis, and so on. The worshipers of Attis observed it very much as we do—with fasting and faith in their Christ's resurrection. As Frazer tells us: "Throughout the whole period of mourning the worshipers fasted from bread, nominally because Cybele had done so in her grief for the dead Attis, but really perhaps for the same reason which induced the women of Harran to abstain from eating anything ground in a mill while they wept for Tammuz. To partake of bread or flour at such a season might have been deemed a wanton profanation of the bruised and broken body of the god. Or the fast may possibly have been a preparation for a sacramental meal."

The Phrygians after fasting, celebrated the resurrection as well. "For suddenly a light shone in the darkness: the tomb was opened: the god had arisen from the dead; and as the priests touched the lips of the weeping mourners with balm, he softly whispered in their ears the glad tidings of salvation. The resurrection of the god was hailed by his disciples as a promise that they too would issue triumphant from the corruption of the grave. On the morrow the twenty-fifth of March, which was reckoned the vernal equinox, the divine resurrection was celebrated with a wild burst of glee."² According to Lactantius, Christ was crucified on the twenty-third of March and rose on the twenty-fifth. If this be so, even symbolically, then the two celebrations coincided perfectly.

Even in far-off Mexico we find the Aztecs had their Easter, a festival called *Toxcatl*, in which they celebrated the death of the "god of gods" *Tezcatlicopa*, in this case vicariously. Speaking of this and the date, Frazer writes thus: "According to the old Franciscan monk, Sahagun, our best authority on the Aztec religion, the sacrifice of the human god fell at Easter or a few days later, so that if he is right, it would correspond in date as well as in character to the Christian festival of the death and resurrection of the Redeemer." And just as

² *The Golden Bough*.

with Christ, the Aztecs' victim was stripped of his raiment, but instead of being divided, it was placed upon a priest who danced before the people, which, as Frazer says, ". . . seems to be best explained on the hypothesis that it was intended to ensure that the divine death should be immediately followed by the divine resurrection."

Thus our Christ was not the only god to die and rise again; nor was he the first to offer immortality. At funeral services in ancient Egypt it was said of the dead, "Thou hast not gone dying, thou hast gone living to Osiris." "As Osiris lives, so shall he also live; as Osiris died not, so shall he also not die; as Osiris perished not, so shall he also not perish."

"Taken altogether, the coincidences of the Christian with the heathen festivals are too close and too numerous to be accidental. They mark the compromise which the Church in her hour of triumph was compelled to make with its vanquished rivals," asserts Frazer. Yes, even the festival known as Liberalia, another drunken feast in honor of the god of wine, is now Saint Patrick's Day. How very appropriate! And again from Frazer: "When we reflect how often the Church has skillfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Easter celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis which we have seen reason to believe was celebrated in Syria at the same season. The type created by the Greek artists of the sorrowing goddess with her dying lover in her arms, resembles and may have been the model of the Pietá of Christian art, the Virgin with her divine son in her lap of which the most celebrated example is the one by Michelangelo in St. Peter's." The Church not only grafted her celebrations upon those of the pagans but also completely obscured their natural significance. This, however, was all a part of the Church's purpose—the founding of a new religion based on sin and salvation, with a priesthood as the intermediary between man and God. To this end the natural and the cosmic were erased; now we have only words without the slightest knowledge of what they mean. If proof of this is necessary, we have only to look more closely at our present subject, particularly the Lenten part of it.

As already stated, its preparatory forty days are identical with the ubiquitous forty of the Old Testament. They represent the four cycles or planes in Involution in which the planetary Creator was preparing for his death in matter, and *advent* into Evolution, thus a preparation for materiality, not spirituality. We said also that our priests do not know the meaning of this preparation, and in proof thereof we quote from one of those myriad poison pamphlets the

Catholic press puts out. Here the author is discussing it in true Catholic fashion—complete ignorance thereof. We wish we could quote it without interruption, but this we cannot do. "Not far from the Jordan there rises a rugged mountain which has received in after ages the name of Quarantana. . . ." Already we must pause. Occultly, it is not the rugged mountain that is Quarantana but the plains around it, and these plains are, symbolically, planes—the involutory wilderness. The word implies the number four, and stands for the four cycles and elements. Quarantana is thus identical with our Quaternary. This understood, the real meaning of the following becomes clear—the brackets are ours. "It commands a view of the fertile plain [the real Quarantana] of Jordan [the involutory river] and the dead sea [dead matter]. It is within a cave [earth] of this wild rock that the Son of God [like Elijah, man of God] now enters. His only companions being the dumb animals [of the zodiac] who have chosen this same for their shelter. He has no food [physical matter] wherewith to satisfy the pangs of hunger [spirit's desire to become matter]; the barren rock can yield Him no drink; his only bed must be a stone [as was Jacob's]. Here he is to spend forty days [tempted of the devil, matter]; after which He will permit the Angels to visit Him and bring Him food." [With Elijah it was the ravens, with Jupiter, an eagle.]

And now comes the priestly application. "Thus does our Savior go before us on the holy path of Lent. He has borne all its fatigues and hardships, so that we, when called upon to tread the narrow way of our Lenten Penance, might have his example wherewith to silence the excuses, and sophisms, and repugnances of self-love and pride. The lesson is here too plainly given not to be understood; the law of doing penance for sin is here too clearly shown, and we cannot plead ignorance; let us honestly accept the teaching and practice it. . . . Let us not harden our hearts to this invitation, lest there be fulfilled in us the terrible threat contained in those words of our Redeemer: 'Unless ye shall do penance, ye shall perish' [Luke 13:3]."

Thus with threats of spiritual death, these babblers impose upon their people their literal interpretation of mythology. They force the physically starved poor to deny themselves food, and the emotionally starved to abstain from simple pleasures—as if nature and society didn't deny them enough already! This is ignorance torturing itself at the wrong time and to no purpose. Today, we take these things lightly, thanks to nonreligious enlightenment, but it was not always so. When religious benignity was in flower, Saint Francis of Paula took the vow of perpetual Lent and lived seventy-eight years on bread and water. But let us finish the farce. "Hence it is that the Church—

the infallible interpreter of her Divine Master's will—tells us that the repentance of our heart will not be accepted by God, unless it be accomplished by fasting and abstinence."

"Infallible interpreter!" when it has misinterpreted this entire book, of which this is but a sample. What then of the "infallibility of the Pope"? It is indeed pitiable; of the two hundred and sixty-odd infallibles, not one of them had the slightest inkling of the scripture's true meaning. A few, however, knew what it did not mean: it was Boniface VIII who, on seeing the indulgence money pour in, exclaimed, "What profits have we not derived from this fable of Christ!"

The Church has had considerable difficulty enforcing these absurdities upon its people, and this it attributes to the innate cursedness of human nature. It speaks of the "impregnable ignorance" of the willful rejectors, but that rejection is not due to innate perversity, rather it is due to innate sanity, the common sense of rational humanity. Instinctively the people know there is something "phony" about these teachings, but due mainly to them, they do not know just what. Our purpose in dealing with them is to set that *something* forth so plainly that even the "infallible interpreter" can see it. And so, upon that interpreter we turn its own terminology, "impregnable ignorance." Of the great mysteries of Being it knows nothing; they are to it as sex is to little children. Like them, it has the words but it knows not what they mean, nor does it want to learn, lest it discover the devastating truth. To find this, we must go back beyond Christianity and its intellectual pervers, for it is they who have hidden it from us. It is not all ignorance, however; behind their devilish obscurantism is a deadly purpose—the complete subjugation of the human mind to priestly power. That this was the purpose of both the Old and the New Testament is our contention, and will be proved as we proceed.

And here we come to another matter that needs elucidation, namely, how, so soon after the pre-Christian age of enlightenment, the mental level sank so low that this purely mythological Christ could be accepted as an actual, historical person, and a basis for a new religion. Such knowledge is necessary before we even approach the Gospel story.

The Historical Context

Neither the Christian religion nor the Christian Church dates from the alleged time of Christ, or even from the first century. What we read in Acts and the Epistles is still mythology. What is more, the Christian religion was not the result of a new revelation of truth, but the product of a priesthood seeking power. The authority of the old

was lost; it must be re-established, hence the new version of old truth. This was the Gospels, and while these furnished the ideological basis, the religion founded on them was what the Church made out of them. This was the ancient Gnosis literalized for "benefit of clergy."

By the third century all the science, philosophy, and mythology of the Greeks had disappeared, mostly in flames. Rome was now the dominant power, but the Romans were not like the Greeks. They lacked the Hellenic love of knowledge; they had no use for philosophy, in fact, they drove out the philosophers. Power was their god and conquest their vocation. And so, when the Empire declined and finally fell, they had no inner light to guide them. While a few intelligent men remained, the masses were sunk in abysmal ignorance, and so they too "fell"—for a priestly hoax. The result was a thousand years of darkness.

There was still another contributing factor, not fully realized today—the economic one. As we have said elsewhere, all mass movements are security inspired, and, make no mistake, this played its part in Christianity. The masses are always more interested in bread than philosophy, especially masses that have never known philosophy. As Rome declined and prosperity vanished, the masses found themselves in desperate straits; they were ripe for a "New Deal," and Christianity offered it. Christianity was the Communism of that day, and the Christians were its "subversives." Today, the inquisitor's query is: "Are you, or were you ever, a communist?" In those days it was: "Are you, or were you ever, a Christian?"³ As the fanaticism spread, its adherents became arrogant, defiant, and even incendiary. Naturally they were punished. And these were the noble martyrs who "were punished, not for their incendiarism but because they brought down upon themselves the hatred of mankind."

All this their propagandists smothered in priestly lies, and now our deluded preachers, playwrights, and scenarists paint them as the inspired few, fighting and dying for the one true faith, and brand the really inspired as erring pagans. "The new faith is a perverse and extravagant superstition," said Pliny. "It is a pernicious superstition," said Tacitus. "A superstition vain and frantic," said Suetonius. Today, a still-deluded race looks upon these statements as pagan opposition to "the light of the world," when they were only prelude to our present *dämmerung*. Little wonder the Jews did not accept this "superstition"; they knew too well what it really was—their old myth-makers at it again.

Whatever the early Christians suffered, it was not, as the Church

³ Pliny.

asserts, because of the new gospel they preached, but because of the absurdity they had resurrected—literal belief in mythology, allegory, and personification. Another "Son of God" had appeared, a third part of the Infinite walking about in the flesh; a deity incarnate who healed the sick and raised the dead, yet in spite of this was, like some fifteen others, crucified that the ignorant might be saved by merely believing on him. "A superstition vain and fanatic," yet a band of fanatics called Christians was actually demanding its restoration, which meant, in plain words, a return to the dark age of prehistoric Greece and Rome. Well, this just must not happen—but, by heaven, it did. The darkness fell, and for nigh two thousand years it covered the Western world. All the wisdom-knowledge of the ages was burned in the market place; the "light of the world" had triumphed and the light of reason died. As Canon Farrar said, "The triumph of Latin theology was the death of rational exegesis." This is hindsight wisdom; had there been one man of foresight at that time he too might have said, "The lights are going out all over Europe."

In the *light* of these facts the "tyrants" Nero, Tiberius, Domitian, seem less monstrous; indeed they stand out as defenders of the truth, nay, saviors themselves. They tried to save the world from two thousand years of ignorance, but that ignorance was too much for them. They found themselves accused of the very things they tried to prevent. The Christian priesthood, inheriting the libelous cunning of its Semitic prototype, did the burning and the fighting, and blamed it on its enemies. Whether it burned Rome or not, it burned the truth, and that is worse.*

This is the human and historical context of Christianity, and all unbiased commentators recognize it, but there is still another factor none of them recognize, because Christianity robbed them of all knowledge of it. This is the cosmological context. The first century or thereabouts was the beginning of the so-called Piscean Age, whose nether opposite is the nadir of the Planetary Night. It was the coincidence of these two materialistic, and hence spiritually benighted, cycles that furnished the mental soil for Christianity. Add to this Western man's inherent incapacity for abstract thought and you have the complete setup. Only the spiritual ignorance the three produced can account for the acceptance of a superstition so "vain and frantic."

Ignorance is the soil in which religions grow, and Christianity was no exception. The New Testament itself calls its founders "unlearned and ignorant men," and the Jewish judges before whom they were brought pronounced them *idiotai*, from which we get the word

* See page 750.

"idiots," here only spiritual idiots, we hope. What then of their followers? According to Lecky, they were "in all intellectual virtues, lower than any other period in the history of mankind." "They were made up mostly of the poor and obscure, who were drawn to embrace the Gospels by an inner need, and whose low position in the social scale was a standing ground of reproach against the new religion from the side of its adversaries," according to G. P. Fisher. "It is only the simpletons, the ignoble, the senseless—slaves and women-folk and children—whom they wish to persuade to join their congregation or can persuade." And "the rude and menial masses, who had hitherto been almost beneath the notice of Greek and Roman culture flocked in," Celsus tells us. And Hodges on Celsus: "He disliked them for their poverty and ignorance. They seemed to be presumptuous and impertinent people who undertook to be teachers, having never learned." "I will not sit in the seat of synods while geese and cranes confusedly wrangle," said Gregory Nazianzen. "The 'many' had begun to play with psychic and spiritual forces let loose from the Mysteries; and the 'many' went mad for a time and have not yet regained their sanity," stated G. R. S. Mead. "They had their full share of tumult, anarchy, injustice and war," said Lecky. "The primitive Christians were men whose ardor was fierce in proportion to their ignorance," said Massey. And speaking of the fierceness of their ardor, one of their own number, Jerome, said this of some who came to join but fled instead: "Lo, they desire to depart—nay, they do depart, saying that it is better to live among wild beasts than with such Christians." And Julian, who tried to enlighten them, left them with this: ". . . the deadliest wild beasts are hardly so savage against human beings as most Christians are against each other." And again, "There is no wild beast like an angry theologian."

To modern Christians such things are incredible, but only because the little they know about them they have learned from priestly apologists, lying for the same reason as their predecessors. These skeptical ones should read contemporary historians, Eusebius, for instance, 250 *After the Delusion*. He left a record of the Church at this time and it reads like this: "But since from our great freedom we have fallen into neglect and sloth when each had begun to envy and slander the other, when we waged intestine wars against each other, wounding each other with words as with swords and spears, when leaders assailed leaders, and people assailed people, hurling epithets at each other, when fraud and hypocrisy had reached the highest heights of malice . . . when devoid of all sense, we gave no thought to the worship of God, but believing like certain impious men, that

human affairs are controlled by no providence, we heaped crime upon crime. When our pastors despising the rule of religion, fought with each other, intent on nothing but abuse, threats, jealousy, hatred and mutual enmity, each claiming for himself a principality as a sort of tyranny." And we are asked to believe these men were saints guided by the Holy Ghost. Well, the claim is right, the interpretation, wrong, for there is nothing holy about this ghost; it is but the acquisitive creative power now ruthlessly dominating man. This is the power aspect of all religions, including Christianity, and under it nothing is too fantastic or monstrous if it be conducive to its goal.

We see then that the early Christians were by no means a united band against a pagan world; they were, on the contrary, a number of fanatical cults all contending for place and power.⁴ As the Church acquired both, internecine war broke out for the spoils—and now the noble martyrs began to martyr one another. Hundreds fell at the hands of their greedy rivals; thousands died in battles fought for churches, papal elections, and the right to conduct services. With such a beginning, the Crusades, Bartholomew's Day, and the Inquisition become understandable.

Until this triumph of fanaticism, the ancient world was on its way to true enlightenment; it had produced such men as Plato, Socrates, Aristotle, Pythagoras, and many others like them. These men had laid the philosophical basis for true civilization; the Christian Church destroyed it. "The Emperor Justinian closed the doors of the Academy at Athens, and the seven philosophers, who alone represented the Neoplatonic faith, took their books and sought the hospitality of the East," said Hodges. And not until their philosophy reappeared did the darkness disappear. The Church's separation of religion from philosophy and cosmology was its greatest crime. By so doing it robbed the mind of a cosmic perspective without which it could not relate the true and the false, the personal and the universal. Only in such impoverishment could it accept immaculate conception, virgin birth, transfiguration, transubstantiation, and the like. It has been our effort to regain the cosmic perspective, and with its help we will now examine these things.

⁴To cite only the principal ones, there were Arians, Nestorians, Marcionites, Marionites, Jacobites, Basilidians, Carpocratians, Collyridians, Eutychians, Sabellians, Valentinians, Gnostics, Ebionites, and so on. Each of these had its own interpretation of the scriptures, and the form that came down to us was but the one that triumphed over the others.

THE GOSPEL STORY

Believe not because some old manuscripts are produced, believe not because it is your national belief, believe not because you have been made to believe from your childhood, but reason truth out, and after you have analyzed it, then if you find it will do good to one and all, believe it, live up to it and help others to live up to it.

BUDDHA

1. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him.

NOW WHY SHOULD JESUS BE BORN IN BETHLEHEM? WAS IT JUST THE RESULT of a tax decree, or the fulfillment of a previous prophecy? No, Jesus was born in Bethlehem for the same reason that Joseph and David were born there. Bethlehem is the mystic "house of bread," the source of planetary substance. Thus the place was not historical but contrived. And such is the whole story. When we look at the historical facts, this becomes quite obvious. According to the account, Herod was king at the alleged time, A.D. 1, but according to present scholarship, Herod died at least four years prior to this. According to Luke, Cyrenius was then governor of Syria, but according to Syrian records, still extant, he was not. There was, however, a Quirinus, who ruled from 13-11 B.C. This being so, either the calendar or the Gospels is wrong, some say as much as twelve years.¹ Add to this, the Jews at that precise time were not subject to Roman law. On these things even the two authors cannot agree: according to Matthew, Joseph and Mary went from Bethlehem to Nazareth, but Luke tells us they lived in Nazareth before the nativity; Matthew says they went immediately to Egypt, while Luke says they came "to Jerusalem, to present him [Jesus] to the

¹ This error and confusion about the date implies that uncertainty of long subsequent authorship, which, in turn, corroborates our statement that the Gospels were not written until the second and third centuries.

Lord." Then there is the time factor. It was not until the fourth century that the date of the nativity was set at December twenty-fifth. If this is the correct date, then Jesus was born in the dead of winter. Would then the shepherds be "keeping watch over their flocks by night?" And if it is the wrong date, then John was not born the twenty-fourth of June.

*O what a tangled web we weave,
When first we practice to deceive.*

As stated elsewhere, mythologists are notoriously careless about time and place, and these discrepancies in the Gospel story evince its mythic category. Not only are time and place flouted but common sense as well. Would any man, wise or otherwise, take his wife, so near her delivery, on a journey like this, particularly on the jolting back of an ass? We have already explained the place of the ass in mythology, and this asinine journey is but a part of it.

So also are the "wise men." No one, I suppose, ever identified Casper, Melchior, and Balthazar with Shadrack, Meshach, and Abednego, yet these two triplicities are one. These "three wise men" are the triune Creator, builder of the "fiery furnace" and also "the star of the East," their presents, gold, frankincense and myrrh, but symbols of the substance thereof.

To most people their coming, their presents, and the rest, happened only at the birth of Jesus, yet when Socrates was born (469 B.C.), "Magi came from the east to offer gifts at Socrates' birth, also bringing gold, frankincense and myrrh," we learn from *The Anacalypsis*. At the birth of Krishna (1200 B.C.), "angels, shepherds and prophets attended, gold, frankincense and myrrh were brought to him." And when Confucius was born (598 B.C.), "Five wise men from a distance came to the house, celestial music was heard in the skies and angels attended the scene," says *The Five Volumes*. Magi also attended the birth of Mithra, Zoroaster, and Osiris. Thus Magi, gold, frankincense, and myrrh are standard mythic equipment, so also angels, shepherds, and celestial music.

8. And there was in the same country shepherds abiding in the fields, keeping watch over their flocks by night.

9. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

They must have been very cold also, on December twenty-fifth.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will toward men. [Luke, Chap. 2.]

Peace and good will do go together, and the first depends on the second, and the second on enlightenment; but between us and this stands the literal-minded priest preventing both peace and good will. Such things just cannot be while we remain so spiritually ignorant that we see nothing in this story but the literal word.

To the Christian masses this charming scene is also unique, yet when Confucius was born his "mother heard celestial music and a voice of benediction from the sky. The child was saluted as a throneless king," wrote Atkins. And of Buddha, historical or not, it was said, "His mother [Maia] foresaw his conception in a dream, and at the moment of its occurrence the universe blossomed like a garden, the dumb spoke and a heavenly music filled the air. His mother's side became as crystal through which the divine babe could be always seen while all the hosts of heaven guarded her city and her palace. Celestial spirits attended her delivery, the trees of an enchanted garden bent down their branches to shelter her. . ." Again Atkins.

Such stories were told of Noah and Moses also; and even today they are repeated for each Dalai Lama of Tibet. "Whenever he is born trees and plants put forth green leaves; at his bidding flowers bloom and springs of water rise and his presence diffuses heavenly blessings," Frazer tells us. This is the language of mythology, in other words, Creation allegorized. Yet mythology, as we said, contains deep and profound meaning for those who can see it. And here it explains a mystery that no one has ever solved.

9. When they [the wise men] had heard the king, they departed, and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. [Matt. Chap. 2.]

This is the mysterious "Star of Bethlehem," over which even our scientists argue and guess. It was not a star, but the babe seen crystal clear in Maia's womb, namely, a nascent sun in the womb of space. Thus, as we said, "out of the womb of time and space a sun is born." Here it was a star in the true etymological sense, an astral entity. Little wonder then it has been a mystery. Had such a phenomenon actually occurred two thousand years ago, it would have been recorded by scientists, and there were such in those days, Christianity not yet having perverted reason. There was the great Ptolemy, for instance; it was before his time, but had it been real no doubt he would have mentioned it. The reason he did not should now be apparent—there

was no such phenomenon. What it represents occurred, perhaps, one hundred trillion B.C.—(B)efore the (C)onfusion.

There is another cosmic touch here that, though not of major significance, is nevertheless interesting. At Christmastime the constellation Orion dominates the winter sky. The three bright stars in Orion's belt are called the "three wise men." On winter evenings they rise in the east and by midnight stand directly over that planetary cave or *crèche* called earth. Whether this played its part or not, it is an actual phenomenon.

*We three kings of Orion are;
Bearing gifts we traverse far.*

OLD HYMN

In the second chapter of Luke we read of Simon and Anna prophesying the future greatness of Jesus, but here again it is an old story. Of Osiris of Egypt it was said: "At his nativity a voice rang out proclaiming that the Lord of all had come into the world. Some say that a certain Pamytes heard a voice from the temple at Thebes bidding him announce with a shout that a great King, the beneficent Osiris, was born," according to Frazer. And so it was with all the myth-born kings. "Such stories as these echo from the dim horizon of all religions, invest the birth and infancy of the spiritually elect with wonder. Legend and symbol, memory and devotion combine to weave the fabric of them, and it is beyond our power to disentangle their strangely colored strands and find the fact," said Atkins. The fact is not at all difficult to find when the fact is known, namely, the creative process. This, as we said, is the great "Secret of the Ages," but after two thousand years of literalism Western man is not capable of perceiving it.

To his matter-encrusted soul, the universality of Savior myths has ever been a mystery. This implies a common basis, and what could be more common to all races than the creation of the world itself? This is the basis of all mythology, all metaphysics, and all religion, that is, the philosophy thereof. Long before religion existed, man learned from nature the facts of Creation and put them into a form of narrative known as mythology. In this the impersonal forces were personified, they were given names, they became gods, demigods, heroes, and saviors. As the natural facts underlying them were forgotten, the personifications became the realities, endowed with human instead of genetic qualities. And here mythology became theology. The Bible is mythologized cosmology; religion is theologized mythology; theology

is euhemerized genetics (planetary). Thus theology and religion are due to ignorance of fiction as well as of fact.

We often say that in religion we "go out the same door we came in." That is because we took no understanding with us. There is another door, but for five thousand years the key to it has been lost; the reason is that in all that time there has been no metaphysician capable of tearing away the religious obscurities surrounding Causation and Creation. These obstructions are the work of priests who, following and misinterpreting the ancient Initiates, substituted for their cosmology a supernatural theology. This became our science of Being, and now we have such statements as this: "For theology is a science—the Queen of Sciences; it is the science of objective revelation, which has come to the rescue of reason." Thus the Reverend M. O'Connor. What a perversion of the truth! Come to bedevil reason would be more correct. That we in this age of nuclear science can still believe in it is a sample of that perversion. Unfortunately it is not limited to myth and scripture; the same consciousness that misinterpreted these has misinterpreted life as well. In Chapter XIV we condemned the spiritual blindness of our industrial, social, and political leaders, and we still think that condemnation is justified. If they do not understand myth and scripture, it is because they do not understand Reality, and for this ignorance of Reality, this "Queen of Sciences" is to blame.

13. And when they [the wise men] departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Every Creation myth has its opposing force, matter, trying to destroy the spirit principle. In Judea it was Herod seeking to destroy Jesus, and in Egypt it was Herut seeking to destroy Horus, and the latter is the source of the former. And how absurd it all is, literally! If Jesus' omnipotent Father could save all Israel at the Red Sea, could he not have saved one little infant without sending him all the way to Egypt? And if this infant was destined and prophesied to come, could any human agent have prevented it? It sounds too much like mythic formula to be anything else. In the Old Testament, even God tried to kill Moses, in an inn, the same inn we now find Jesus in, namely Involution. Saul sought to kill David, and Pharaoh, the infant Moses. And like Pharaoh, Herod slew "the innocents" when he failed to find this Moses of the New Testament. He did not slay all the "innocents," however; he missed the Christians. In Revelation it is

the great Dragon, matter, that would destroy the child of the woman "clothed with the sun." In Greece it was Python, the serpent, who threatened Apollo, and in India, Kansa sought to destroy Krishna. In the latter country all savior destroyers are called "the devourer of the young in the egg"—"the mundane egg," or world seed. This is Eastern cosmology, veiled in symbols; in the West all evidence of natural generation was concealed and the supernatural put in its place.

14. When he arose, he took the young child and his mother by night, and departed into Egypt. [Matt. Chap. 2.]

Here again, would Mary be capable of such a journey so soon? And what of the purification period demanded by the Jews? Luke allows for this, and so it is forty days or so before they are brought to Jerusalem.

The Old Testament tells us that Jacob begat a Joseph who went down into Egypt, and the New Testament tells of another Jacob who begat another Joseph who along with his son Jesus also went down into Egypt. Curious, is it not, how so much Jewish history (?) is bound up with Egypt, also how analogous the various versions are: Joseph was born in Bethlehem, and so was Jesus; Joseph set out to find his brothers and arrived in Egypt; Jesus sets out to find safety and arrives there likewise; Joseph was sold for twenty pieces of silver, and Jesus for thirty; Joseph saved his people from starvation, and Jesus from damnation. Thus the one is but a "revolutio" of the other.

Throughout the entire Bible, Egypt is the dark land of matter, and like Joseph, Jehoahaz, Jacob, and Abraham, Jesus is led down into it—and there crucified according to John the Revelator. Mary, fleeing there with the infant Jesus, is the "woman clothed with the sun," fleeing from the Dragon into the wilderness. In Egypt it was Isis fleeing with the divine Horus, and in Greece, Dione; wife of the Pelasgian Zeus, fleeing from Python to the Euphrates.

After some time Herod dies, and Joseph is ordered back to Israel.

22. But when he heard that Archelaus did reign in Judea in the room of his father, Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. [Chap. 2.]

Here we have that absurdity regarding precedent referred to earlier. In spite of God's command to "go back where he came from," Joseph

disobeyed. Instead he went to Nazareth that Jesus might be called a Nazarene. Today, the existence of such a city is in doubt, but that is not important. A citizen of Nazareth would be a Nazarene, but Nazarene is not the name intended here at all. Jesus is, like Samson and Samuel, a sun god, and all of these were called Nazars or Nazarites. These must never cut their hair or drink strong drink. And such it was with Jesus. Carrying him to Nazareth then would not make of him a Nazarite. This is just one more clumsy effort to substantiate the New Testament by the Old, here by someone ignorant of the precedent. And to accomplish it Joseph is even made to violate a command of God. Would Matthew have written it thus? Would he not have known what the precedent meant? If so, who is responsible? More than one eminent scholar believe that this portion of Matthew's Gospel is a subsequent interpolation, thought up and inserted by some ardent but ignorant Christian of a later day. H. P. Blavatsky goes so far as to say that the entire first two chapters of Matthew are spurious additions. And Jerome asserted that other translations of Matthew were not from the original. According to him, the original was a secret possession of a sect in his day whose members called themselves "Nazarites," and from whom he admits he begged permission to translate. In Christian art Jesus is portrayed as wearing long hair after the manner of the Nazarites, yet if he had actually lived would Paul have criticized his custom so severely? "If a man have long hair, it is a shame unto him" [I Cor. 11:14]. It should be remembered that Paul never read the Gospels, but only their Gnostic source. To him Christ was a universality, not a personality; so was it with the two Johns.

The New Testament is as vague about the early years of Jesus as the Old Testament is about those of Abraham, Noah, and Samson, and for the same reason—its authors knew nothing about the early part of what he personifies, namely, the world. Apparently they did know, however, that it too was an infant once, and so we have the infant Jesus. Only Luke tells us anything about his childhood, and that rather absurdly—the story of his being lost for three days, part of which his absence was unnoticed by his parents. With this absurdity, Luke passes over the formative years with the statement that the child "increased in wisdom and stature, and in favor with God and man." And of Samuel it was said, "And the child Samuel grew on, and was in favor both with the Lord, and also with men." Elsewhere we learn that Jesus was a carpenter, which means a builder, in this case a world builder. The other authors go straight from infancy to maturity with a prelude about John. Here we have another barren woman promised

a son in her old age. This was John the Baptist. Nothing is given about his youth either, and for the same reason.

In the third chapter of Matthew, we have his baptism of Jesus in the River Jordan. Upon the literal interpretation of this the Baptist Church and the rite of baptism are founded. Little did those responsible realize the perverted nature of the foundation on which they built; if they had, neither Church nor rite would ever have existed.

The River Jordan is the river of Life—the free flowing elements between spirit and matter; in other words, the “deep” of Jonah and the “deluge” of Noah. Now Noah and Jonah were both Creators, and as Jesus was just another, he too was plunged into the primordial waters. And what does the word “baptism” mean? Originally it meant “to plunge under the waters of the world.” And so John said he baptized only with water [primordial] but Jesus would baptize with fire. What fire? Well, what follows the primordial waters but a fiery sun, Leo, “the lion of the tribe of Judah?” Were we to interpret occultly the words here attributed to God, they would read thus: “This is my beloved sun in whom I am well pleased.” John is the energy aspect of this sun, the baptizer at its zenith, and John of the Gospels makes Jesus speak of him thus: “He was a burning and a shining light: and ye [the elements] were willing for a season [the sun period] to rejoice in his light” [5:35]. As the sun eventually becomes a “dead matter” planet, the energy, John, is imprisoned, that is, robbed of his power, as was Samson. From here on [Evolution] that power decreases while consciousness increases. And this is the meaning of John’s statement that he will decrease but Christ will increase. His death is the release of this power, hence one with the killing of “the first born.”

Jesus represents creative consciousness, while John, the wild man, dressed in camel’s hair and living in the wilderness is that energy that dragged consciousness down from the third plane to the seventh. Elsewhere it is called Lucifer, and as the Latins said, “*Lucifer ante volat,*” leads on ahead, carrying consciousness with it—the basis of the legend of Saint Christopher, Christ bearer, but the “opher” part comes from *ophis*, the serpent, and according to the Ophites, the serpent was “the supreme emanation of the Godhead.” This is also the meaning of Ophiuchus, not “the serpent bearer,” but the life-bearing serpent. All of this, including the Gospel story, is but esoteric cosmology, therefore planetary, not human. Jesus’ baptism is but the baptism of spirit in matter, not matter, the mortal man, in spirit. It is therefore none other than the “original sin.” But who has ever connected the two? No one, and so we have such statements as this (Council of Trent): “From the fall of man until the hour of baptism the Devil has full

power over him and possesses him." The truth is that John and the Devil are one, and it is only after his baptism that the Devil, materiality, has power over consciousness. But such is Christian wisdom! It has turned everything upside down and called it truth, which bears out our former statement that what we hold as truth today is not the truth, only the truth inverted. Upon this the Baptist Church and the rite are founded. Out of the confusion, however, one clear point emerges—the manner of baptism. Jesus was not just dipped or sprinkled, but, like Jonah, completely and wholly immersed. This is the meaning of our chapter heading, page 619.

Like everything else in religion, baptism comes from mythology, which is cosmology allegorized. The gods of Greece, Egypt,¹ and India were all baptized, and in each case supernatural phenomena occurred. Even at the call of Mohammed, "Celestial regions were shaken by the tumult in the prophet's soul." Stars fell from heaven and the frightened jinns fled from the scene. "Finally the sense of a Divine Commission objectified itself in a vision of the angel Gabriel who brought him a direct command," according to Atkins. And was it not Gabriel who brought Joseph Smith his command? Such is the immortal nature of mythology.

Such also is the next event—the temptation in the wilderness, by this same devil—identical with the temptation of Adam and Eve. In the *Vendidad* it is Zarathustra who is tempted. And from Hindu literature we see the source of both stories. Buddha, as he set forth on his mission, was tempted by the demon Wasawrthi Mora, who said to him, "Be entreated to stay that you may possess the honors that are within your reach; go not, go not." Rejected, this Demon gnashed his teeth and threatened vengeance, but Buddha went on and finally triumphed over him. That Jesus did not succumb to his counterpart is a mythological falsehood and contrary to the Eden story, for if he had not "fallen" this world would not have been. This aspect could not be brought out in the New Testament; its Adam had to be a perfect being morally and also a perfect basis for a religion. And such is the diabolical cunning of the Bible. If we are wise we will learn to separate its sheep of truth from its goats of falsehood.

These religion-making mythologists were like detective-story writers; they too knew something the reader does not, namely, "who dunit," but like their modern counterparts they blind and confuse the reader by every trick of their trade. It is for us to see through this trick and thereby learn for ourselves "who dunit." Had Western man done this, he would have saved himself two thousand years of spiritual

¹ In Egypt the god Anup was called "the baptizer."

madness. It's rather late now, but suppose we apply it to the next subject—the twelve disciples. Who were they, and what were they? As presented, they were the few among millions spiritual enough to discern the nature and meaning of Christ, and this in spite of the fact that they were "unlearned and ignorant men" [Acts 4:13]. There's a lesson even here, but it is not the chief one.

Among occultists these twelve have ever been identified with the twelve signs of the zodiac, but only in its annual or solar sense. This is modern understanding and not enough. We must learn to see them in terms of the Greater Zodiac, which is cosmogonical, as outlined in Chapter XVI. As such they are more than just the twelve sequential stages; they are the planetary creators, all of which existed in Involution. Here they take their place with the Elohim, the Titans, Jacob's sons, and the rest. These creative twelve are by no means peculiar to Hebrew cosmology. The Greeks had their twelve Titans; the Chinese, their twelve Tien-Hoang, or "world creators." Both Osiris and Marduk had their twelve helpers. Among the Hindus they were the twelve Aditya, also the twelve Nidanas, or "causes of Being." The Scandinavians called them the twelve Aesirs of Asgard. The twelve disciples, later and for a very good reason called Apostles, are the New Testament's equivalent of these pagan deities, in other words, the *dramatis personæ* in the drama of Creation.

Now, in order of appearance, the first of these were fishermen or watermen, and the waters here are the same as in Genesis, the primordial sea. Chief of these was Peter, whom Jesus said was the son of Jonah and should be called Cephas, "which being interpreted is a stone." Such it may have been in ancient Aramaic, but, if not, where then did the authors, translators, or even Jesus get the idea that Cephas means a stone? Cephas is just another blind for Cetus, the whale that swallowed Jonah. Calling Peter "son of Jonah" is but an occult hint of Peter's original nature, the water element. And as these watery elements eventually became the solid earth, it is Peter not Cephas that means stone, *petra*, earth. Though never again called Cephas, the incident, treated more fully later, served a priestly purpose—a solid foundation for a future Church.

In like manner James and John were called Boanerges, which means "the sons of thunder." Now were they so called because as men they thundered the gospel message? No, this also is plagiarized cosmology. You will recall that at about this time in the Greek myth of Creation, the Cyclops, or fire gods, appeared. These forged the lightning and thunderbolts of Zeus, and two of them were called Brontes and Arges—thunder and lightning. Now Boanerges are but these two

names rearranged somewhat. The letters are all there, the arrangement but a blind. James and John are the cosmic fire elements in scriptural mythology, and Luke presents them as such: "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them..." [9:54]. The only thing that ever brought fire down from heaven was the Creative Principle itself, and all such miracle workers, including James and John, are but personifications of it. These and the fickle Peter are the fire and water elements in Creation. As fire, lightning, and so on, John also represents light, and this is why he is called the disciple whom Jesus loved most. Apparently he was the most loved, most needed, of the Genesis Creator also, since his first words were "Let there be light." Here then we have another John identical with Lucifer, the cosmic lighter.

Of like nature are the other nine, running down to Judas who is matter, and as such "betrayed" the spirit. This is the "evil" of mythology, and Judas portraying it is, like Magdalene, a substitute for *Deus inversus*. The simple soul looks upon Judas as the enemy of Christ, yet without Judas there would have been no Christ, but only Jesus. Out of evil comes good, and so we have another subtlety. You have heard of "the bowels of the earth," no doubt. Now Peter, in Acts, says of Judas, "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst and all his bowels gushed out" [1:18]. The bowels of Judas bursting and gushing out are the "bowels of the earth" bursting and gushing out the life force, as explained in other Chapters. But who would ever connect Judas's bowels with the expulsion from Eden, the exodus from Egypt, and even the "glad tidings" of the apostles, namely, evolutionary life? John tells us it was the priests who purchased the field, and elsewhere we are told that Judas hanged himself. Do these contradictions sound like veridical history? No, but they are excellent keys to the Bible's true nature—useless, of course, to those ignorant of cosmology. Yet on this ignorance was Christianity built, and by the ignorant of the last Chapter was it accepted.

In the genealogy given in Matthew we are told that "Jacob begat Judas and his brethren." Now nowhere else does the Bible use the name Judas for Judah, but now the truth is out—the Judas of the New Testament is but the Judas of the Old. His father, Jacob, represents the Creator on the third plane, and his sons, "Judas and his brethren," are the differentiated aspects of this Creator. Jesus is this same Creator on this same plane, as yet, and Judas and his brother disciples are the same as "Judas and his brethren." Thus the Jesus

and Judas of the New Testament are by no means separated from the Jacob and Judas of the Old Testament by some forty generations—the one is but a “*revolutio*” of the other.

These are the “whodunits” of the Gospel story—the creative forces in Involution, and just to show us the undefined and impersonal nature of these forces, we have the doubtful Thomas Didymus, superficially the Christ-doubting disciple. This is but another blind for the blind. The name Didymus comes from the Greek word *didymos*,¹ meaning double, or dual nature, here, the bisexual genetic. Thus Thomas was of doubtful sex, not doubtful mind. And such were they all, including Jesus, the female aspect of the Trinity. Not for nothing does Christian art portray him as an effeminate man; he is the androgenous Man, the Life Principle. As the Zohar says: “Man, as emanation, was both man and woman; as well on the side of the Father [ideation] as on the side of the Mother [substance]. And this is the two fold Man.” Didymus, Christ, Peter, John, and the rest. These are the mighty miracle workers, and so to the miracles.

¹ Didymos is the Greek equivalent of the Roman Gemini, the zodiacal twins.

THE MIRACLES

Those who wish to seek out the cause of miracles, and to understand the things of nature as philosophers, and not to stare at them in astonishment like fools, are soon considered heretical and impious, and proclaimed as such by those whom the mob adores as the interpreter of nature and the gods. For these men know that once ignorance is put aside that wonderment would be taken away which is the only means by which their authority is preserved.

SPINOZA

THE MIRACLES OF CHRIST SHOULD BE DIVIDED INTO TWO CATEGORIES, THE major and the minor. The first are entirely supernatural—immaculate conception, virgin birth, transfiguration, and so on; the second are more natural and even humanly possible, such as healing the sick and making the blind to see. The authors have so cunningly confused the two that the subtle difference is lost. The key to this, however, lies in the first, or major, miracles,* therefore we will touch upon the second only incidentally. Taken literally, the immaculate conception and virgin birth are not Christ's miracles but God's, yet in the occult sense they are, for he too is God. Yes, those who say that Christ is God speak the truth in spite of their ignorance; their error lies in the fact that they do not know what God is. Neither do they know what Christ is, for it was not Christ that performed these miracles; it was Jesus, which will be explained in a moment. The first two are but the immaculate conception of the world, and the virgin birth of the planetary Logos, or Creator. With these we have already dealt, and so we will begin here with the third miracle and its correlative plane. This is the starting point of all scriptural Creators, Noah, Jacob, David, and therefore Jesus.

Like all these Creators, reduced by personification to the material and human, Jesus is the Creative Principle in Involution; he it was, not Christ, that was immaculately conceived and virginally born; Christ is this Principle in Evolution, but applied humanly he is human

* See Diagram, page 668.

consciousness, someday divinified by divine human qualities. But this is not the scriptural miracle worker: it is Jesus, and the first miracle that he wrought in his own right was that of turning water into wine.

3. Turning the Water into Wine

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. [John 2:1.]

Now what third day is this, and from whence reckoned? No theologian can tell us, because no theologian knows what this story means. As we do, we can answer our own question. It is the third day of Creation, and here begins the Creative Principle's miraculous manipulation of planetary substance—the mother aspect that “was there.” The marriage is the union of this and ideation, from which comes all that is to be. It is here the Son fecundates the mother. The locale, Cana, is but the Old Testament Cana-an, where another personification, Abraham, married and begat a world.

2. And both Jesus was called, and his disciples to the marriage.

This is the Creator and the twelve creative forces, Elohim, Titans, Aesirs, and the rest.

3. And when they wanted wine, the mother of Jesus said unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. [About sixty gallons in all.]

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

The six waterpots are the six lower planes, which Jesus, like Aquarius, fills with his spirit substance. The water turned into wine is that same water the Genesis Creator by his spirit moving upon it turned into this same matter. The wine is that same wine that this Creator, alias Noah, made, drank, and was drunken on, namely, the wine of Life.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which

drew the water knew), the governor of the feast called the bridegroom,

10. And said unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This transmuted element was the best wine and kept till the last. There is a meaning here quite unknown to present humanity, namely, that the best part of Creation is the last part, and even the last part of this. This is, in fact, the difference between the substantial Jesus and the spiritual Christ. Therefore those who think of the first part, God and his hosts, as the best, and the last part, man and his world, as the worst, should ponder this statement deeply. We have challenged their concept from the beginning, and now the scriptures substantiate us. Nor is this the first place—consider the riddle Samson propounded. Out of the dead carcass of the lion, Leo the sun, comes the sweetness of life.

"Woman, what have I to do with thee?" Christ's treatment of his mother has ever been a difficulty to the Church, and so it would change such statements. In the latest Catholic revision this statement has been softened so as not to cause embarrassing questions. With a few more revisions the Bible will be "foolproof" and conformable to the faith. And thus does ignorance prevent its own enlightenment. We have here a good example of the consequences of blindly accepting a false hypothesis; in this case, a human mother and son. With this in mind, the revisionists try to make the Bible accord with human standards, whereas the author offered these inconsistencies as occult hints of the Bible's true nature. He is telling us, first, that no human mother is here implied; and, second, that mythological Saviors have no human relationships. Such passages are the precious keys to the Bible's cosmological nature, and they are being obliterated one by one. Until our eminent scholars know what they are dealing with, they should let such statements alone. Their scholarly revisions are but sophic tragedies; they are also a sickening waste of time. For years they labor over chapter and verse, then, like the mountain, bring forth a mouse, a changed word here, a comma there, but never a suspicion of the actual meaning. This is *ignorantio elenchi* at its worst.

To millions of Christians this purely mythical Christ is an actual, historical example of "the way" in which they should live; yet to what extent do they follow this example? "Woman, what have I to do with thee?" "Who is my mother and who are my brethren?" for instance. These are not just social questions; they are moral and philosophic

questions as well. Yet they have wholly escaped acquisitive Western man; indeed he thinks their presence in the Gospels regrettable. Yet is it? Not for those who have escaped from the "citadel of selfishness." In Chapter XIV we spoke of the selfish, narrowing influence of that "sacred institution," the home and family. No doubt the reader was shocked, yet here we find Christ rejecting both. Ah, but, you say, he was "the Son of God"; thus it was all right for him but not for us. No, it is not for us to carry to extremes the example set by world Saviors; we are neither living nor dying to exemplify "the way," but the very purpose of such martyrs, mythical though they be, is to show us how and when to do in moderation what they did in the extreme. But we prefer to worship them rather than follow them; it's easier on human nature, besides it only takes a few hours one day a week. We have also been subject to that process beyond which there is no response. By harping on the literal string so long, the Church has sickened us of it; as with an old song sung too long, we just don't want to listen. Thus have we lost that precious mental content that comes of knowing the cosmological and philosophical meaning. The result is that we have sunk to the very depth of materiality; money is now our Savior, and only knowledge that helps us make it is of any value. Thus, today, Christ would have to do more than turn water into wine to prove his divinity; he would have to turn the wine into cash as well. That done, he would be "very God of very God." Yea, though I speak with the tongue of men and of angels and have not money, I am as sounding brass and a tinkling cymbal. Faith, hope, and money, but the greatest of these is money. Then why don't we use it to rid the world of ignorance, instead of wasting it protecting ourselves from the ignorant? Today, we pour out billions for defense when just a few millions in the hands of the enlightened would change the entire setup.

The Old Testament precedent for this first, or, rather, third, miracle, is that of Elisha changing the pot of poisoned herbage into wholesome food (II Kings 4:38-41). Also his filling the woman's vessels with oil. "And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more . . ." [II Kings 4:6]. And this leads us to the next miracle.

4. Feeding the Multitude

The next outstanding miracle is that of feeding the multitude. This occurred in a desert place, "the wilderness," where thousands had followed Jesus. As night came on they were "ahungered," and

38. He saith unto them, **How many loaves have ye?** go and see. And when they knew, they say, **Five, and two fishes.**

39. And he commanded them to make all sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

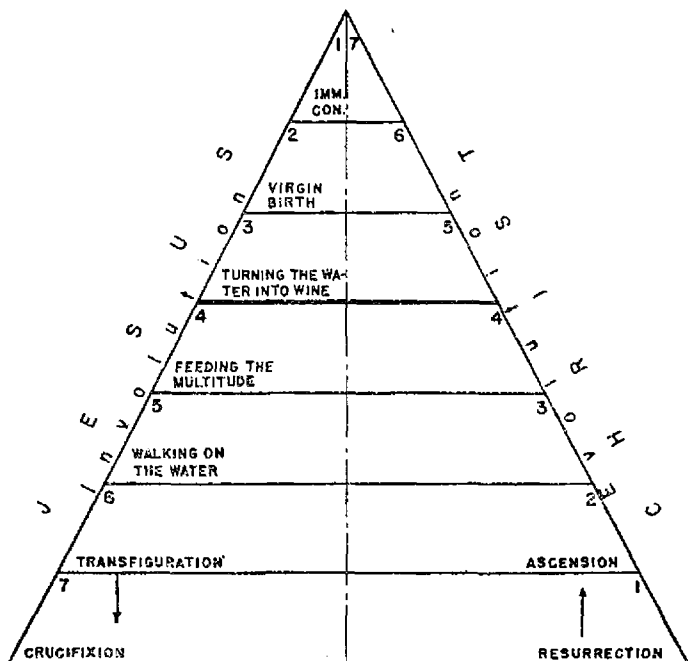
41. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve baskets full of the fragments, and of the fishes.

44. And they that did eat of the loaves were about five thousand men. [Mark, Chap. 6.]

It seems the author here was trying to shock credulity into doubting and reasoning, but he did not reckon with the spiritual obtuseness of Piscean man. This fellow can see nothing but the literal word, not because he lacks reason or intelligence, but because things metaphysical are so foreign to him that he cannot think in terms of them. Were he made aware of this fact he would not be so sure of his convictions



or hard on those who differ with him. As suggested elsewhere, he should read other races' literature. The Judean place where this miracle took place was called Bethany, and in an Egyptian similitude it is Bethanu. And they called it "the place of multiplying bread." If this miracle by Jesus was a one-and-only-time event, how did it get into the Egyptian scriptures thousands of years earlier? Even Bethany, the scene of this miracle and the raising of Lazarus, is mythical and copied. So near-contemporary a writer as Origen (second century) said he could find no trace of "Bethany beyond Jordan." What then of the miracle that happened there?

The feeding of five thousand with enough for five was never done by God or man. This is but the law of increase in nature, and applies to Involution as well as Evolution. In our outline we said that on this fourth plane primordial substance greatly increased and became partite, that is, infinitely divided into the monadic host. The nature of this miracle then is the division of planetary substance. This is the bread of that "house of bread," Bethlehem; it is also the "bread which cometh down from heaven; not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever" [John 6:58]. Apparently John did not fully understand his subject either, for this bread and this manna are the same; the only difference is that the one is involutory, the other evolutionary. The involutory feeds the genetic, and this alone lives forever. It was of this John spoke thus: "Whosoever eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day" [John 6:54]. At the last day of Creation—and on such impersonal promises is our hope of immortality based. You see, the Bible is not speaking of us at all, but of the Life Principle. This is "the worm that never dies," not the human soul or spirit. In earlier Chapters we opposed the doctrine of immortality, and for two very good reasons: first, knowledge of Reality, and, second, foreknowledge of scripture.

The five loaves and two fishes, 5 plus 2, or 7, are the septenary elements: the twelve disciples are the twelve Elohim, or forces, that "serve" or control them. Here the reader should recall the twelve caterers that Solomon set over his multitude of workers, each responsible for his cosmic month. The twelve baskets of fragments is an occult allotment in keeping with this. Even the word "fragments" has an occult meaning. This small, dense globe is by no means the sum of energy the Creator set out with. For billions of years this earth, when in the sun stage, poured out its energy into space, the solid earth being but the fragment remaining.

Christ has ever been associated with fish—a universal Savior symbol.

The Hindus represented the first Avatar of Vishnu as half fish, half man—Pisces-Aquarius; and our Christ is called by them the Piscean Avatar. In the Talmud, the Messiah is called Dag, the fish. The Chaldean Oannes, the Phœnician and Philistian Dagon, and the Greek Phœibos were all fish men. The Greek word for fish *Ichthus* is made up of the initials of the five Greek words *Iesous (Ch)ristos (Th)euou Uios Soter*—Jesus Christ the Son of God, Savior. The Greeks had seals and talismans with this word engraved upon them, and the early Christians' signet, the Ichthus, had the same significance; so likewise the Fisherman's Ring, still worn by the Pope. Thus Jesus, like Peter, is a fish man, symbol of the Life Principle within the primordial ocean.

The eating of fish on Friday is now a rule among Catholics, and these credulous souls believe it is strictly a Christian custom. It is, however, as pagan as all the rest. In the remotest times the Norsemen ate fish on Friday, not because of Christ or Peter, but because of Frigga, their goddess to whom fish was sacred. Of course, Frigga didn't know that; fish was sacred to the Norsemen because it was their mainstay in winter. From this Frigga comes our word Friday and also the custom. But today it is more than a custom; it is a religious duty and its violation a sin—but against whom or what? The God of Creation? A lot he cares whether you eat at all or not; if he does he should begin with those things that rob millions of their food—flood and drought, blight and frost, hurricane and tornado, not fish. But such is the pettiness of the religious mind, also its absurdity. You mustn't eat pork, but you can be a pig every other way; you mustn't eat meat on Friday, yet you can cause the slaughter of millions of animals the other six days. Lest the reader conclude from this and other remarks that the writer is some sort of food crank, vegetarian esthete, or the like, let us say that such remarks spring from no such source. Meat eating is no crime morally or biologically. No psychic animal influence results from it, because, as was pointed out previously, the animal passions reside in the astral element, and this leaves the body at death. Thus, psychically, a dead animal is purer than a live one. As for the flesh: this is taken into the blood stream molecularly intact, but once in the cells, the molecules are literally torn to pieces and robbed of their energy, and energy is energy and nothing more. Out of this the cells rebuild themselves because, as we said, consciousness cannot build with dense matter. No, you have to think of slaughterhouses along with battlefields to understand our objections. These are primitive concomitants, coeval and coevil—and the evil is in us, not in the meat.

The Old Testament precedent for this fourth miracle is Elisha feeding a company of a hundred from a few loaves with like fragments

left over. (II Kings 4:44.) Also Elijah increasing the widow's barrel of meal and cruse of oil. Today, we look back upon these wonders and say, "That was the age of miracles." We also wonder why we, with all our science and technology, have no such power. This too is a result of spiritual ignorance. There never was an age of miracles; miracles, like Saviors, belong to mythology. Because of that, the spiritual nature we attribute to these ancients was as nonexistent as their power. Once this is understood their power over us will end also.

5. *Walking on the Water*

The fifth major miracle is that in which Jesus walks on the water, calms the sea, and so on. The latter is related in Matthew, eighth chapter.

23. And when he was entered into a ship, his disciples followed him.

24. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25. And his disciples came to him, and awoke him, saying, Lord save us: we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

The rest is found in the fourteenth chapter, probably the same story by a different author.

25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

It takes a lot of ignorance to believe this literally, yet, literally, millions do. And now perhaps you can see what we meant by "primitive concomitants." Such ignorance, along with battlefields and slaughterhouses, is cognate and coevil.

We will not say that man cannot and never will walk on water; he

has powers and possibilities as yet undreamed of, but if this feat is ever accomplished it will be by powers he himself develops in evolution, and not by powers handed down from heaven. We will say, however, that this case of Jesus walking on the water is not fact but personification—a factor that has done more harm to truth than all the sinners in history. It is but Noah and the ark, Jonah and the whale all over again. “But as the days of Noe were, so shall also the coming of the Son of man be” [Matt. 24:37]. “For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation” [Luke 11:30]. Which is to say that Jesus is the Noah and Jonah of this myth. The tempest is the Deluge, and the ship, the ark; the water-walking Jesus and Peter, creative consciousness and energy. What an outrage then to hold up to us the idea that with faith enough we too can walk on water, remove mountains, and so on. The faith implied here is not human faith at all; it is the Cosmocrator’s. Yet because of these scriptural deceptions fools refuse medical aid and even let serpents sting them.

Jesus walking on the water is but “the spirit of God” moving “upon the face of the waters,” the Old Testament precedent. You will recall our reference to another Creator who tried to make a world out of the *turbulentos*, or turbulent elements. Here in this “fourth watch” of the involutory “night” they are indeed turbulent, and only the Creator can control them. If you would know how turbulent they eventually become, you have only to look at the sun, a subsequent stage. Our religion-perverted mystics tell us the sun is the abode of “divine beings,” and therefore a “holy place” indeed. Literally and actually the sun is hell in heaven, spatially speaking, a cosmic inferno, created by violent forces. This is the hell of whose Creator we spoke so blasphemously of late, but you can’t blaspheme El Shaddai this way—“the half has never been told.” Telescopic observations of his violence are but facts “seen through a glass darkly.” This is the original Hades of the Greeks, and the hell of religion is but this misunderstood. Hell is for gods, not men, a thing of the past, not the future. And yet what hell it has caused the human mind. Millions have lived and died in the fear of it, and all for want of knowledge of Reality.

In this solar violence we have the solution to another scriptural absurdity. Immediately following the above miracle, we read about Jesus’ encounter with the wild men, whose name is Legion, and out of whom Jesus cast a host of devils. These devils are the terrible forces of the sun period, legions surely, which must be cast out ere a violent sun becomes a peaceful planet. At this same point, in the Old Testament parallel, Saul was also wild and David pretended to be. He “scrabbled

on the door of the gate and let his spittle fall down upon his beard" [I Samuel 21:13]. The gate on which David "scrabbled" is that "gateway of the gods," the sun, and when the god Jesus said of his word that "the gates of hell shall not prevail against it," he was speaking of this cosmic Hades. His "word" is the genetic ideation, and neither the fiery sun nor the frozen earth can prevail against it, for it will come forth in Evolution.

It is rather strange that these devils all knew Jesus but his human companions did not. At his approach they cried out, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" (Matt. 8:29.) What time? The time for these violent forces to be cast out of the sun, that it might become a peaceful planet. And what were the swine that received these mad forces, and "ran violently down a steep place"? Well, what receives the sun's "cast off" forces? The planets, of course. These are the "swine" of Jewish mythology, and this is not the only place it speaks of them as such; later we will point it out again. These swine are matter, dirt to the mythologist. The Jewish mythologists had no respect for matter; their popular name for it was *nechoshet*. *Necho* means dragon, the rest is obvious. And so our world is but cosmic dragon dirt, yet why did the Creator labor so long to create it if it be so despicable? Medieval Christians, dominated by Jewish thought, considered matter so vile that they were ashamed of their own material bodies; to them only the original spirit was holy, and so these foolish ones lived and died in their own peculiar paradise.

Vile or not, God made the world, and now we find his son predicting the end of it. As this did not happen, agnostics point to it as proof that Jesus was not infallible. But it was not of our world he was speaking; it was of the prephysical world. Here again the translators interpreted in keeping with their own delusions. The original Greek, *teleuten aion*, did not mean the end of the world, but rather the end of an eon, in this case, the presolar period. This was *Götterdämmerung*, the end of the spirit-forces, mythologically called gods. In other words, it was the end of the Edenic world, not ours, of which Jesus spoke. To the Creator standing here, there was only violence and a tomb before him—the sun and earth.

This likewise is the meaning of his predictions concerning the last days. "For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and there shall be famine and troubles: these are the beginnings of sorrows" [Mark 13:8]. Yes, for the planetary entity—"The Sorrows of Satan" and the troubles of Pharaoh, materiality.

These dire predictions offered here relate to conditions trillions of years ago, yet whenever this old earth trembles, or wars arise, our literalists turn to them and cry "the end is near" and "the second coming of Christ is at hand." To have a "second coming" you must have a first, and the Christ of religion has not come yet, nor has the end of the world. Yet for two thousand years this Bible-garble has produced periodic waves of hysteria. So here again we see the tragedy of ignorance.

While on the subject of violence we might see also the meaning of that statement, "The kingdom of heaven must be taken by violence." This too is a grievance to our "students of divinity"—so contrary are they to the teaching of the Christian Jesus, and of common sense. Not so, however, when seen in this cosmic context. "The kingdom of heaven" is the postsolid, evolutionary planes, and from the presolid planes can be reached only by and through the violent sun period. This is also the meaning of that statement, "The kingdom of heaven is at hand," not an immanent moral millennium, but the time for involutory life to become evolutionary. You will notice it does not say "the kingdom of God"—this *is* violence. Whenever this phrase is used it is of this violent period the mythologist is speaking, as for instance, "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" [Mark 9:1]. "The kingdom of God come with power" is the sun stage and those that would not taste of death until they saw it were the planetary elements. The death implied here is the death of the Life Principle in dense matter, and the bright sun stage comes first. This the elements would see, and this, strange to say, constitutes the sixth major miracle.

6. *The Transfiguration*

2. And after six days Jesus taketh with him Peter, and James and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them. [Mark, Chap. 9.]

Here again we are not told what "six days," or from whence reckoned. They are, however, the six previsible days of Involution. If it be not so, why do these time periods accord so accurately with the creative sequence? And if this be the basis, why this cunning deception? It is but added proof of our contention—the Bible is not "the word of

God" but the work of priests, laying the foundation for a supernaturalistic religion. Were this not so, there would be no motive for this perversion of Creation's story. It was for this reason the priests substituted their own account in Genesis for the Jhwist's less pious story.

4. And there appeared unto them Elias with Moses: and a voice came out of the cloud, saying, This is my beloved Son [Sun]: hear him.

The Gospels are cosmology, and so after the sixth plane and period comes the first part of the seventh, and here, we said, the invisible etheric element is suddenly transfigured into a visible, shining sun, whose "garments" are white as snow—white light. This is the "Transfiguration"—an event in the life of the Creator only, and therefore to Jesus only as this personified. It's nothing new in occult cosmology: Buddha was transfigured on a mountain in Ceylon; Noah and Moses were also transfigured, at birth, and their light filled the whole house—not man's, but God's, the solar temple. Concerning Noah, the book of Enoch says, "A body white as snow, hair white as wool and eyes that are like the rays of the sun." Naturally, since he was the sun. And again our great "Bible students" conclude that Noah was an albino—innocents abroad in an occult world.

In this mythologized account a new personage now appears—Elias. And who was he? Since the New Testament was written subsequent to the Old, we naturally assume that Jesus lived long after Elias. This is true only in the same way that Solomon lived after David, and Abraham after Noah—which Joshua refutes. These are not chronological characters, but mythological Creators, hence parallels. The Gospels refer to this mysterious personage many times, yet there is no book or clear-cut account of him anywhere; that is, exoterically, but esoterically there is, for Elias is none other than Elijah and Elisha. In the Apocrypha, Elijah is called Elias (Ecclesiasticus, Chap. 48). And even Luke says likewise, though indirectly. When speaking of James and John bringing down fire from heaven, he concludes with "even as Elias did" [9:54]. This was Elijah, and the change in the suffix, Eli-as, represents that isomeric change that we said takes place in matter, also symbolized by a miracle, and dealt with next. The long-expected Elias is one with Moses, the evolutionary aspect of the involutory Elijah, and Jesus. The meaning of the meeting of these in the mountain then is this: the mountain is Mount Horeb, the sun-earth entity, and here Involution meets Evolution. This is identical with Moses meeting God in Mount Sinai, so quite naturally he appears at this point also.

These things understood, many others are also—the cry on the cross, its misinterpretation, and so on. “*Eli, Eli, lama sabachthani.*” “My God, my God, why hast thou forsaken me”—plucked bodily from the Twenty-second Psalm. The involutory power had forsaken the Creator Jesus in dense matter, as it does in a dying sun; and we have seen that it forsook Solomon, Saul, and even David. And “some of them that stood there when they heard that, said, This man calleth for Elias” [Matt. 27:47]. This was not a confusion of the word Eli with Elias, but an identification of the one with the other. Eli means God, the involutory power; this had forsaken the planetary Jesus on the cross (of matter), but he was calling upon its future equivalent, Elias, “who was for to come”—forth.

Our pseudo-occultists seize on this story as proof that the Bible teaches reincarnation, but the Bible teaches many things exoterically that it denies esoterically, and reincarnation is one of them. Lifted from the human to the planetary, its proof fails, as does that for all the myth-based things we assume are spiritual verities. Stated plainly, it is God who reincarnates, world after world, not man.

And now we find this planetary Creator preparing for the “Passover”—not a mere observance of that Passover we read about in Exodus, but the same Passover in relation to this myth, namely, the passing over of the Life Principle from Involution to Evolution.

12. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

Here again the time sequence accords with the creative process, for the “first day of unleavened bread” is the first day, or beginning, of dense matter. This is the “unleavened” (lifeless) bread of the scriptures. The next verse points to its zodiacal position—Libra, as of our correction. The statement would mean little if the earth sign was Virgo. We also said it was the opposite or nether hand that indicated conditions.

13. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. [Mark Chap. 14.]

This is a reference to the zodiacal water carrier, Aquarius, whose thirtieth degree stands directly opposite to the first of Libra—as we have made it. The nether hand is thus pointing to the earth. This applies to all the cycles, creative, precessional, and annual. When, in the latter, the earth leaves Aquarius, the Sun of God is weighed in

the Balance, Libra. In the creative cycle, Belshazzar was "weighed in the balance" at this point, and now Jesus is likewise—in the Roman court.

This Passover was observed in an "upper room," the still pre-physical part of the new world; and here this Sun of God and his twelve creative aspects ate their "last supper" in Involution, a supper of bread and wine—the nectar and ambrosia of the gods. Now compare this with Christian art—Da Vinci's masterpiece, and also the Christian sacrament. Here Jesus declares that one of these aspects will betray him, as later another denied him—Judas, matter, and Peter, rock. These congealing forces destroy the free spirit, drag it down and entomb it; thus Judas and Peter are the Delilah and Medusa of this myth.

As they partook of this meal, Jesus instituted a new ritual. As he ate and drank the bread and wine, he said, "Do this in remembrance of me," and ever since deluded people have been doing it, not because they understand it, but because they don't. They also think that somehow the bread and wine they use are transubstantiated by priestly jargon—and we say the age of miracles is past. The wine and bread are symbols of the two aspects, consciousness and energy, changed or transubstantiated in the creative process. And this is the "transubstantiation" of the "holy eucharist." In an early Chapter we said that the involutionary elements were different on the evolutionary side; we called them isomeric elements, that is, same in substance but different in quality. Indeed they undergo two changes: first, in the sun-earth organism, second, in the plant-animal organism. Thus transubstantiation is an important factor in Creation, hence also in mythology. You see, the ancients knew, as we said, much more about these things than we do; they evidently studied nature, not divinity, and left their knowledge in esoteric allegory. This we have interpreted literally, and so become the victims of one of the most baseless and superstitious forms of religion in all the annals of theomania. The Aztecs may have been crueller but not more credulous.

Anyone who thinks that ordinary bread and wine are actually "transubstantiated" into the flesh and blood of Christ by the mumbled words of a benighted priest should put a little arsenic in them first. He will find then that the flesh and blood of Christ are deadly poison.

This ignorant Christian custom of eating and drinking commonplace bread and wine in the hope of gaining some Christlike virtue is but a relic of the savage rite of omophagia—the eating and drinking of another person's or animal's flesh and blood to acquire his or its qualities, strength, courage, and so on. But we have gone the savage

one better; we eat a god instead of a man, and so the savage's anthropophagy is now theanthropophagy.

It is on this and the crucifixion that the Catholics base their Mass—a pious mumbo-jumbo to which savage nature answers, "Me no understand." Every word and gesture is supposed to have profound significance, yet what significance can they have when the whole process is based on something that never happened? How educated and supposedly intelligent men can believe such antics important can be explained only by the spiritual ignorance of Western man. When "Ite, missa est" (the Mass is over) is said for the last time, not in, but for, the Mass, there'll be some hope of enlightenment. Even in the darkness of the Middle Ages there were a few who knew this rite for what it is. The officiating priests of Rome would change the words "Hoc est meum corpus" (This is my body) to "Panis es, at panis manebis" (And bread thou shalt remain). And the poor, benighted people would bow their heads before the elevated Host, beat their breasts and profess their unworthiness, just as today. Such abject abasement is but a priestly mess of pottage paid for with the birthright of human dignity.

If we must play hocus-pocus, let us know what we are doing. The "transubstantiation" of mythology is cosmogonical in nature. The wine and bread are symbols of the pure, virgin elements that on the lower planes become that Demon that is *Deus inversus*. It is *Deus* then that should remember his source—and the Revelator says so. Yet we too are these elements, and when we eat and drink their earthly symbols we should *remember* our own cosmic source and nature. This realized, the humblest laborer eating his simple noonday meal can take his sacrament alone and without benefit of clergy. This is its only purpose, an aid in sublimating our materialistic consciousness; apart from this there is no efficacy in it whatever. To lift us up, to spiritualize our selfish, egoic souls is the purpose of all religious rites, and every race of antiquity had their equivalents. In the Bacchic Mysteries a consecrated cup called the Agathodæmon was passed among the communicants, and bread and wine were served as symbols of our source. The Manichæans partook of the "consecrated host," while the Mithraists had their "sacramental meal." In Egypt the communicants partook of a cake composed of flour, milk, and honey on which the symbol of matter, the cross, was impressed. This is the origin of our "hot cross buns." The Jews also have their sacramental bread and wine, but their communion is not "in remembrance" of Jesus Christ. Our communion is but a relic of the ancient Agapé, or Love Feast, in which rich and poor alike participated. For the first fifty years of the Christian era this and communion were jointly observed; thereafter, according to

Pliny the Younger, the communion was celebrated in the morning, the Agapé in the evening.

In nonreligious mythology, "transubstantiation" means a change in the creative elements, but in scriptural mythology it has still other meanings; in fact, it is the key to much of the New Testament. By it the involutory Jesus becomes the evolutionary Christ—Prometheus and Hercules, Elijah and Elias; by it "the Son of God" becomes "the Son of man"; and "the kingdom of God," "the kingdom of heaven"—a distinction the writers did not fully understand. By it Jesus takes his place "on the right hand of God," Evolution, the left being Involution; by it the involutory disciples become the evolutionary apostles, with their "glad tidings" of a new life, biologic—we said this change was for a very good reason; this is it. By it the gospel (of life) is transferred from the Jews, Old Testament symbol of the involutory spirit, to the Gentiles, New Testament symbol of the evolutionary. In this change or planetary isomerism lies also the meaning of the two ways Jesus, thereafter the Christ, delivered his message: the proverbs explained secretly to the disciples and the promise of open demonstration. The one is planetary ideation impressed upon the involutory forces, the other, their evolutionary expression. John puts it thus (16:25): "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." Potency and epiphany—and Epiphany, or Twelfth Night, is this literalized and, as with everything, its cosmic meaning obscured.

We would like to follow this inexorable transubstantiation to its inevitable conclusion, but there is another subject here we would like to deal with, namely, the raising of Lazarus. This too is a miracle, but it is only a preview of Jesus' own miraculous resurrection; therefore the two are one. However, since there is much to learn from it we will devote a little time to it.

1. Now a certain man was sick, named Lazarus, of Bethany. . . .

4. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God. . . . [Only the genetic's sleep in matter.]

6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

11. These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep [Evolution].

14. Then said Jesus unto them plainly, Lazarus is dead [the body, matter].

17. Then when Jesus came, he found that he had lain in the grave four days already [middle point in Devolution].

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore again groaning in himself cometh to the grave. *It was a cave*, and a stone lay upon it.

39. Jesus said, Take ye away the stone. . . .

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. [John Chap. 11.]

Lazarus was the brother of Mary and Martha, "whom Jesus loved." Why then did he not go to them at once, not wait until he knew Lazarus was dead? Because Lazarus, like Jesus, represents Involution, and this must "die" that Evolution may be. This sick man is the New Testament's Job and Jonah, a personification of the Life Principle afflicted with matter and mortality. Later, this is raised up as biologic life, which is "the glory of God." The reason Jesus waited four days—to make sure that Lazarus was dead—is that this represents the point, just beyond the middle of the septenary earth-period, when the Life Principle is ready and waiting to be resurrected. In the case of Christ himself it was three days. John the Revelator is more precise; he makes it exactly three and a half days.

8. And their bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

11. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet. [Chap. 11.]

And this in turn was taken from Ezekiel, in whose story of "the valley of the dry bones" the same thing happens. And you will recall that Elijah raised "the widow woman's" son, and Elisha, the Shunamite's. Raising "dead matter" to life then is an old story in mythology. From Egypt and India come tales almost identical. The story of

Lazarus was taken from the former, that of Jairus's daughter from the latter. Just as Jesus, the Judean Savior, went to Bethany to raise his friend, so Horus, the Egyptian Savior, went to Bethanu to raise his father. The word "Bethanu" means "the house of God," in this case the Egyptian God Anu. The "house of God" is the earth, and so is the Egypt of verse eight. From this we can see where the Jews got their word "Beth" and also the story. But this is not all. Mary, Martha, and Lazarus all come from the Egyptian account. In this, the two sisters are Meri and Merti, and their brother is El-Asar-Ut.

In the *Puranas* we find a story about Krishna (Christna) raising a young girl from the dead exactly as Christ raised Jairus's daughter. According to the Hindu story, Kalavatti, daughter of Angashuna, died, and as the people were mourning over her, "suddenly, a great rumor spread throughout the palace and the following cries were heard, a thousand times repeated: 'Pacya pitaram; pacya gurum!' 'The Father, the Master!' Then Christna approached, smiling, leaning on the arm of Arjuna. 'Master!' cried Angashuna, casting himself at his feet, and sprinkling them with his tears. 'See my poor daughter!' and he showed him the body of Kalavatti, stretched upon a mat. . . . 'Why do you weep?' replied Christna, in a gentle voice. 'Do you not see that she is sleeping? See she moves. Kalavatti! Rise and walk!' Hardly had Christna spoken when the breathing, warmth, movement and life returned, little by little, into the corpse, and the young girl, obeying the injunction of the demi-god, rose from her couch and rejoined her companions. But the crowd marveled and cried out, 'This is a god, since death is no more for him than sleep.'¹ The raising of the dead then is just some more Christology.

No less a person than Saint Augustine said that he would not believe in Christianity were it not for the miracles its founder wrought. Now we see what those miracles consist of—the miracles of Creation written up in allegory and personification.

It was at this point that Jesus, looking out from the hills of Bethany, wept over Jerusalem—not for the immoral nature of men, but for the nonmoral nature of Causation. In Chapter V we dealt with this and concluded that nothing conscious of what it is doing could create a thing so horrible as a primeval world—billions of years of violence, warfare, and death. Little wonder the Creator wept! Not tears of grief but the *lacrimae rerum*—the tears of things, the struggle to live, the loneliness of souls, and, over all, the shadow of death. The poet Vergil sensed this, and so did the Greek dramatists, hence the sense of impending doom in their tragedies. The Jews could not face these

¹ From the *Hari-Purana*, translated by Jacolliot.

facts, and so they put a *persona* on the face of Reality. Now instead of the stoic fortitude that comes of knowledge, we have a loving God, a gentle Jesus, and little Pollyanna.

Yet, in spite of this, the truth comes out at times—the story of the fig tree. Jesus, finding no fruit upon it, blasts it and it dies. The figs of Palestine ripen late in May, and this event took place in March or early April, Easter week, which is to say that Jesus cursed a fig tree out of season because it did not serve him. If there is a moral here it is this: what does not serve the Creator shall be destroyed. And now the time has come to destroy the false persona the priests put on his face.

We have now reached the zodiacal point Leo, chronologically near the time when the Sun of God himself is to die and become a dense-matter earth. And so Jesus tells his disciples to procure for him an ass (with colt) to carry him to Jerusalem, which is the earth. This, we are told, is to fulfill the Old Testament prophecy in Zechariah 9:9: "Behold thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass." Jesus riding into Jerusalem upon an ass is not the fulfillment of this Old Testament prophecy but the New Testament parallel of Old Testament mythology. These asses are cosmic asses, the Ascelli in the constellation Leo, on which numerous solar heroes rode to their death against the warlike material elements. Bacchus, or Dionysius, the savior of his people, came riding on an ass; so did Vulcan, Saul, and even Moses. "And Moses took his wife and his sons and set them upon an ass, and he returned to the land of Egypt [earth]" [Exod. 4:20]. Jesus entering Jerusalem upon an ass is but the Hebrew equivalent of "the Wooden Horse of Troy"—the material vehicle in which the Creator enters the sacred city, earth. The scriptural cities "great and fenced up to heaven" are identical with "the topless towers of Ilium."

In this contest with matter, the Life Principle is defeated, bound, crucified, and buried, that it may rise again in Evolution; with this in mind the authors have Jesus tell his disciples, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The fruit implied here is biologic life. In this lies also the meaning of the statement, "And I, if I be lifted up from the earth, will draw all men unto me." Those who interpret this as meaning the lifting up of the man Jesus upon a wooden cross, that all men may be drawn up also, are those to whom Jesus referred when he said, "To them it is not given to know the mysteries of the kingdom." And this includes the entire clergy. This lifting up of Jesus is identical with the lifting up of the serpent in the wilderness.

The Bible furnishes no better proof of the purely genetic nature of Jesus than this statement, for this is the genetic process: when the genetic is lifted up in Evolution it draws all the elements with it, likewise the epigenetic. Personifying them, the Bible calls them "men," and ever since men have taken it literally. But they are not consistent in their literalism; if they were they would insist that this excludes women. But sane men no longer want war and so . . .

This genetic must have a garden to grow in, and now we find Jesus in the Garden of Gethsemane—the word means "the wine press." This is the scene of life's aforesaid agony, and here the Life Principle is squeezed and strained through that cosmic ethmos, matter, that from it may come forth that "good wine" kept till the last—qualitative life. And here the Creator prays to his Father, whoever that might be, that this cup may pass from him—but there was no answer. He is doomed as in the Greek tragedy. And here we see the error of Hebrew theology. That a God of love should demand such a sacrifice from his "only begotten son" is credible only to the credulous, but that the inexorable law of creation should demand it is inevitable. And let us remember here that the source of this "only begotten son" was the Greek word *monogene*—one gene.

Here in this New Testament Garden of Eden, the Creator becomes "heavy" and his disciples fall asleep. This is the same sleep that overcame Adam, Noah, Abraham, and the others; and the "rest" they took is that "rest" God took at this same point.

Now come the priestly hirelings, symbols of material power,

47. And one of them that stood by drew a sword and smote a servant of the high priest, and cut off his ear. [Mark Chap. 14.]

And to this day no priest or servant thereof can hear the truth. Judas, their servant, seals its doom with the kiss of death and they do the rest.

3. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

The word "Caiaphas" means rock, or stone, and also the oppressor; and in mythology the oppressor is matter. Thus, as with Peter, what he stands for is not "the rock of salvation" but the rock of oppression. Caiaphas, Judas, Peter, and Medusa are all one—the concretizing Force. Here we have a subtle confirmation of our own indictment of the priests, the oppressors of all progress. These got together

4. And consulted that they might take Jesus by subtilty, and kill him.

14. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Here again we have a New Testament effort to make its story seem fulfillment of Old Testament prophecy. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued . . ." [Matt. 27:9.] Had Jeremy said fifty pieces, then the authors here would have made it fifty also.

59. Now the chief priests, and elders, and all the council, sought false witness against Jesus to put him to death. [Matt. Chap. 26.]

57. And there arose certain, and bare false witness against him, . . .

60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63. Then the high priest rent his clothes, and saith, What need we any further witnesses? [Mark Chap. 14.]

1. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

3. And the chief priests accused him of many things; but he answered nothing.

9. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10. For he knew that the chief priests had delivered him for envy.

11. But the chief priests moved the people, that he should rather release Barabbas unto them.

14. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. [Mark Chap. 15.]

24. When Pilate saw that he could prevail nothing, but that

rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. [Matt. 27:24.] [And if we were as wise as Pilate we, too, would wash our hands of it.]

So much argument over the question, Who killed Jesus? yet does not the scriptures make it clear? Not the Romans, whose Governor sought to save him; not the whole Jewish people, for "many heard him gladly"; but the priests, the crucifiers then as now of truth and progress. And what hate and bigotry, war and conflict, superstition and persecution they have caused! Brother against brother and nation against nation—and all for what? Roman and Jew, priest and apostle are but characters in the drama of Creation. Jesus is the Life Principle, his stoic courage but its unflinching purpose; the Jews, the materializing forces that would drag it down. Throughout the Old Testament the Jews represent the Life Principle and the Gentiles its opponents; in the Gospels this is reversed, then John of Revelation reverts to the Old Testament symbolism—a hint that he is not the John of the Gospels. Pilate, a historical figure, is here made to represent the law of the sixth plane that would stay the crucifixion of life in matter. As such he is like unto the God of Genesis who warned Adam not to eat of the fruit of materiality. Because of Pilate's effort, as given literally, the Coptic Church made him a saint and celebrates his day in May. In both the Coptic and the Greek Orthodox Church, his wife Claudia Procla is also a saint, October 27 being Saint Procla's Day.

We have in the Barabbas incident an occult touch that is indeed revealing. In his effort to save Jesus, Pilate offered them a murderer, Barabbas, but him they rejected. What an indictment of the Jews, we say, demanding that the Son of God be crucified instead of a criminal. The real indictment, however, is of ourselves, for it means that we are spiritually unenlightened. This Son of God and the murderous Barabbas are one. The full name of the latter was Jesus Barabbas, the first name being dropped only after the name Jesus became sacred. Now *Bar-abbas* means "son of the fathers"; therefore Jesus Barabbas, son of the Father(s), and Jesus Christ, Son of God, are one and the same. The only possible difference is that between God and Satan, Joseph and Pharaoh, namely, that Jesus represents creative consciousness and Barabbas its violent energy, the Cain of this story. In other myths it is the murderous Set of Egypt and the ruthless Romulus of Rome. And all are but an occult way of saying that in Creation naught exists on the lowest plane but energy, force, and violence. Those still influenced by religion say that this can be nothing

but an illusion of the limited human mind, that behind it all lies the divine and spiritual. We would like to ask such people: What's divine about an earthquake? What's spiritual about the law of the jungle? No, we repeat, God is not a divine prefix to savage nature: he is savage nature, and this alone explains the next miracle.

7. *The Crucifixion*

(More correctly, the Crucifixion)

A literal crucifixion is not a miracle, but in the planetary sense it is as much a miracle as any of the others; therefore we will consider it as such.

1. Now before the feast of the passover, when Jesus knew that his hour had come . . . [John Chap. 13.]

14. And it was the preparation of the passover, and about the sixth hour [cycle], and he [Pilate] saith unto the Jews, Behold your King. [Chap. 19.]

Now is it not strange that the crucifixion should take place during the passover? Among the Jews this passover was a most sacred occasion. For them to crucify anyone at this time, they would have to break at least seven of their religious laws. Why then did they profane it with murder? The answer is that they did not. No matter what the priests and masses considered the passover to mean, the Gnostic initiates knew its occult meaning—the passing over of the life force from Involution to Evolution, and so they made the crucifixion and resurrection coincident with the Jewish observance thereof. Nor is it strange that all three of these should coincide with the spring equinox, for this was the event celebrated after the deeper meaning was lost. At this time the sun hangs for three days upon the celestial cross formed by the ecliptic and the equator.

It was "the sixth hour." Here again the time corresponds with the creative process; the sixth hour being the sixth planetary cycle, after which comes the seventh, dense matter. Here the Creative Principle knew the time had come to drink the bitter cup of material existence. Again Pilate tries to save it.

15. But they [the materializing forces] cried out, Away with him, away with him, crucify him. Pilate said unto them, Shall I crucify your King? The chief priest answered, We have no king but Caesar [materiality].

16. Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away.

17. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

Unless the hill said to be Golgotha has greatly changed in the last two thousand years, it had no more resemblance to a skull than any other hill. Nor did it need to, for this is pure symbolism. You will recall the epithet thrown at Elisha by the jeering children—"old bald head," skull. Elisha was the bare "bald" earth itself, as was "naked" Adam, Noah, and so on. And such was Golgotha. The other name, Calvary, is but the Latin equivalent from *calvaria*, a skull, and *calvus*, bald. The Aramean Gulgalta, source of the Hebrew Golgotha, means "like a skull." As these countries are not remotely separated, it might be argued that these similarities all derive from a local event, but this can hardly be the case with Mexico, some five thousand miles away. Yet the place where its great god Quetzalcoatl was crucified means "place of the skull." These similarities come not from an event but from a common mythoplasm. Certain legends also sprang from this, and one pertinent to our subject is an Islamic tale about a "treasure cave" under Golgotha in which lie buried the bones of Adam and the treasures of Paradise. The early Church must have heard about it for eventually it turned Golgotha into Golconda.

This "cave" is the earth itself,

18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

Now what is on either side of this cave but Involution and Evolution? These are the two thieves: the one steals from the Absolute, the cosmic source; the other from the earth, the biologic source. The one is Rachel stealing her father's images; the other, her descendants stealing the jewels of Egypt. While hanging on the cross Jesus said to one, and only one, "This day shalt thou be with me in Paradise." This thief is the evolutionary energy that rises with consciousness; the other ceases to be, which is in accordance with our theory. Here we see why we put Paradise on the evolutionary side as well as the involutary.* To the Life Principle, Paradise is anywhere outside of dense matter. In Evolution, this Paradise is the scriptural heaven. The scriptural saints are all mythological beings and here we can add another; this "good thief" is now St. Dismas—the earth divided, as in Peleg's day.

* See Diagram of Eden, page 432.

23. Then the soldiers [symbols of material power], when they had crucified Jesus took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

And so was the world. Creation began at the top (spirit) and was woven downward to dense matter. And the Egyptians declared that its symbol, the Great Pyramid, was built in like manner. Joseph, another Creator, also had a remarkable coat, and that coat and Jesus' are one. The garments, divided into four parts, are the quaternary, the four lower elements. In Evolution these are divided into four kingdoms. The stripping of Jesus is one with that of Ishtar and Innana; and let us not forget naked Adam and Noah. Today, we grant Jesus a loin cloth, a concession to our sensitized but nonintelligized souls.

25. Now there stood by the cross of Jesus his mother [Mary], and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

But why so many Marys? Because, as we said, *Mary* is the name of the Earth Mother, from *Mare*, the cosmic sea or source. In mythology woman represents matter, and this it is that brings about the spirit's death. It would be shocking indeed to say it was this saintly mother of Jesus who crucified him, yet from the occult standpoint this is the truth. This is clearly stated in the Babylonian parallel—Ishtar has her divine son, Tammuz, crucified, buried, and then resurrected. And at the crucifixion Ishtar "stood the cross beside." And in Egypt it was Meri and Merti who mourned the death of Osiris. This might be the mythic implication in Jesus' attitude toward his mother. At the first miracle she was there helping to turn the cosmic water into the bitter wine of life. This the Creator must now drink, and so Jesus is given a sponge full of vinegar.

30. When Jesus therefore had received the vinegar, he said, It is finished . . . [John Chap. 19.]

"And on the seventh day God ended his work which he had made" [Gen. 2:2]. And this is the seventh day in this story, hence the same day, and what was finished was the same work, namely, Creation. Thus Jesus died on the seventh day, religions to the contrary.

50. Jesus, when he had cried again with a loud voice, yielded up the ghost. [Matt. Chap. 27.]

The "evil spirit from God" that came upon Saul had come upon Jesus also, namely, materiality. But what was the "ghost?" It was the

earth's meta-physical robes in Involution, which the earth-entity had to give up when it became solid matter; in a more concrete sense, the solar atmosphere. In Evolution this "ghost" appears again, the planetary aura, which remains with the earth till disintegration. ("Comets are the ghosts of dead worlds.")

44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. [Luke, Chap. 23.]

Here we have a good example of the credulity of the Christian mind. For two thousand years it has been reading about this "darkness over all the earth" without ever questioning it or looking for some proof of it. Yet, had it actually happened, would not the records of other races contain it? Would not some of those able historians have recorded it? Why then did they not? Because this is just some more "star of Bethlehem" history, a thing of the incalculable past. The sixth to the ninth hour represents the vast period between Leo and Scorpio inclusive; the "darkness over all the earth" is that night for creative consciousness when blind energy alone ruled all. Beyond this there is light again: the unconscious genetic has the conscious epigenetic to aid it, a sort of planetary paraclete.

51. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent . . .

The temple here as elsewhere is the earth itself, whose "veil" (a figure of speech) was rent into two parts, Involution and Evolution, which till now was but one, the former. In the days of Peleg "was the earth divided" [Gen. 10:25].

52. And the graves were opened; and many bodies of the saints which slept arose,

53. And came out of the graves *after the resurrection*, and went into the holy city, and appeared unto many. [Matt. Chap. 27.]

This is indeed more applicable to the resurrection, but our playwright had a keen sense of the dramatic. He was not, however, unaware of its proper place, since he adds that the saints came forth *after the resurrection*. Here we can see who "the saints" of the Gospels are—not men but elements, energies, and forces. Were they men, long dead before this time, we should also see that Christ is not necessary to saintliness. The "holy city" these saints entered was the earth itself, and "after the resurrection," the biologic organism. These are the holies of the scriptures, and in the eyes of nature holy only as planetary

means and purpose. Christians, having taken literally these fantastic events, call Jerusalem the "Holy City" and Palestine the "Holy Land," yet aside from their purely symbolic meaning there is nothing holy about them: they are, on the contrary, a pestilential spot from which have come false theologies, racial prejudice, and religious bigotry—and now political war and conflict. Such it always was and will remain as long as Judaism, Christianity, and Israel exist.

After this came Joseph of Arimathea, "secretly for fear of the Jews," and took the body of Jesus away, and buried it. This Joseph is but the first Joseph burying the body of the first Jesus, namely, Jacob.

39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight.

This is very clever, for Nico-demus is but Neco-demon—matter and the devil. This it was that came to Jesus, the Creator, in the planetary night, and now assists in his entombment.

41. Now in the place where he was crucified there was a garden [Eden]; and in the garden a new sepulchre, wherein was never man yet laid. [John Chap. 19.]

This is the same garden Adam died in, and in this garden was a new cosmic sepulchre, the earth itself, "wherein was never man yet laid," because never man was yet born, nor even an amoeba. This is cosmology, not history; this is the earth, not Judea. Yet what havoc it has wrought. Consider, for instance, the Crusades, those hellish wars for a "holy sepulchre" that never existed. In them three million persons were needlessly butchered, among whom were some sixty thousand children. And yet there are those who say it does not matter what men believe. If you think so, look around you. Our human world is the visible expression of our beliefs; were they all enlightened, right, and proper, this would be Utopia, but since it is Pandemonia, it's time we examined them.

According to the Gospels, the Jews did not mind committing murder during the Passover, but they were greatly worried about profaning their Sabbath, and so they requested Pilate to have the legs of the three broken that they might die the sooner. But when the soldiers came to Jesus they found him already dead, so they broke not his legs but only pierced his side. And "these things were done, that the Scriptures should be fulfilled, A bone of him shall not be broken." "And again another Scripture saith, They shall look on him whom they pierced." This, we repeat, is not Old Testament foreknowledge of the

death of the New Testament Christ, but personified aspects of the creative process. It represents the stricken earth releasing the life force; the piercing of Jesus' side has the same meaning as Judas's bowels gushing out, and the Jews fleeing from tortured Egypt. This wounding of the Creator is as old as mythology itself. Among the Telingonese, Witoba is pictured with nail holes in his feet; in the Elder Edda, Odin is "wounded with a spear." While hanging in self-sacrifice on Yggdrasil, the World Tree, he addresses himself thus:

*I knew that I hung
In the wind swept tree,
Nine whole nights,
Wounded with a spear,
And to Odin offered
Myself to myself,
On that tree
Of which no man knows
From what root it springs.*

That tree is "the tree of life" and its root springs from the Absolute.

There is in this little verse another mighty fact obscured by priestly cunning, namely, that crucifixion is a voluntary act of the Creator. He, or, rather, it, lets itself be "crucified" upon that cross called matter. As this took place trillions of years ago, man had no part in it, and therefore no responsibility for it. Jesus is this Creator, not a son of the God of the Old Testament, but the Old Testament God now in the New. This it was that was crucified, and every race of antiquity had its version of it.

Uninformed Christians, and that means most of them, believe that only their Savior suffered death upon a cross, whereas sixteen of them died in just this way. A list may help the credulous to escape from their crucifixion upon the cross of superstition.

Jesus	of	Nazareth
Krishna	"	India
Sakia	"	India
Iva	"	Nepal
Indra	"	Tibet
Mithra	"	Persia
Tammuz	"	Babylonia
Criti	"	Chaldea
Attis	"	Phrygia
Baili	"	Orissa
Thules	"	Egypt

Orontes	of	Egypt
Odin	"	Scandinavia
Quetzalcoatl	"	Mexico
Witoba	"	the Telingonese
Hesus	"	the Druids

Please note the similarity of the Druidic and Christian Saviors. Occultly, they are all similar, for all are the Creative Principle crucified upon the "tree of life," and both John and Acts speak of the cross as a tree. Our literal-minded preachers paint a tragic picture of their Savior hanging upon this tree, for our sins, then in the next breath tell us he was "the Word," "the Logos," the Creator of the world. Very well, if he created a world such as this, he deserved to be crucified—for the suffering he has caused us. In the literal sense he suffered but a few hours; we, his creation, for millions of years. Let's keep our pity then for those who still suffer, not waste it on fictional pain. Such pain is easy to bear, as stage and movies prove.

That man should suffer as he does and his Creator remain blameless is a priestly lie that must be refuted. The cross itself is that refutation, but because of the lie we cannot see it. Indeed the Christian mind has been so perverted by priestly teachings that it cannot see the truth in anything scriptural or mythical. In their own interests its teachers inverted the cosmic facts of life, and on them founded a religion with its monstrous idea of an omnipotent but loving God sacrificing his Son upon a cross—to fix the unholy mess that he himself created. This they call "vicarious atonement," but whose atonement is it? Not man's, but God's—he it is who caused another, ourselves, to suffer for his own mistake, his "fall" into matter. This was God's "sin" and we are atoning for it.

I think it was Saint Anselm who sensed this fact: a metaphysician as well as a bishop, his words imply a suspicion that Christ came not to save man from the condemnation of God, but to save God from the condemnation of man. Having made a world of pain and misery, God felt he needed exoneration, and so sent a representative to plead his cause before mankind. This is the love-and-mercy teaching of his dutiful Son, who died to save his Father from the growing suspicions of pagan enlightenment. And he did it so well that he fooled all Christendumb. Taken either way, it's still mythology, and the fact that Christendumb believes it is the measure of its spiritual ignorance.

If this be merely irreverence we are sorry; it should be scorn and ridicule. Such a story as the Gospels tell is unworthy of man's respect; it is, we repeat, the greatest fraud and humbug ever perpetrated upon

mankind. But do not conclude that its crucifixion is bad theology; it is the truest part of it. Whatever God creates he also crucifies. Had the Gospel writers said so—and they knew it well—we would know the true nature of Being and our place and purpose in it. And why did they not? Because, like their prototypes, they were religion makers and by their diabolical art procured for themselves and their kind a soft spot on the real cross. With Satanic ingenuity they took the natural facts of Creation and wrote them up in such a way as to deceive the entire world; they inverted fact and called it truth; they diverted the race from the natural to the supernatural. Of man, the only moral part of God, they made an immoral ingrate grieving the heart of his morally perfect Creator; he must be saved from "sin" instead of his God-ordained ignorance, and this by way of a priesthood that holds up the cross as an expression of God's love instead of a symbol of his monstrous cruelty.

The cross is not Christian in its origin; it is a universal symbol found on temples, tablets, and artifacts throughout the entire ancient world. Centuries (B)efore the (C)onfusion, the city of Nicæa was laid out in the form of a cross; and centuries after, the cross was used by the Aztecs, who never heard of Christ—until his followers came to kill and rob them. In man himself, standing erect with arms outstretched, we see the living symbol of this cross and the original pattern on which the mythical cross was made. The latter is cosmic, not human, and represents the planetary spirit crucified upon dense, physical matter. The significance of the cross is therefore not due to the fact that a Savior was crucified upon it, but, on the contrary, all Saviors were said to have been crucified upon it because of its significance. John, more occult than the rest, has Christ carry his own cross, and thus does he imply that each of us must do likewise. Why then expect even a Son of God to carry it for us? Whether we know it or not, we are carrying it alone, and all we need to carry it triumphantly is super-religious enlightenment.

The cross, like all Christian paraphernalia, is but an appropriation of pagan symbology. What is more, this appropriation did not occur until about three hundred years after the alleged crucifixion. Until then the Christian symbol was the swastika, originally a symbol of creative motion. The word is Sanskrit and derived thus: *su* (good), *asti* (being), and with the suffix *ka* becomes "It is well." As such it was worn as a talisman and token of good cheer. But as time went on and the natural and creative significance of the crucifixion was lost, and the tortured Savior from sin began to dominate the Christian mind, the crucifix was substituted. Now every Catholic home has one or more,

and pictures of the tortured Christ hang in every room. Yet such things do not bring peace to such homes; only enlightenment can do that.

"The fourteen stations of the cross," as used by the Catholic Church, is but an ignorant adaptation of the steps the cosmic Jesus takes in the creative process. If we think of these steps as seven down and seven up, as in our diagram, then there are fourteen. The Church calls them "stations of the cross" but makes them *to* the cross; thus it has kept the mystic seven, doubled, but lost its occult meaning. These fourteen steps are planetary and identical with the "twelve labors of Hercules," or works of the planetary Creator, identified with the zodiac instead of the cross. We find them also in ancient Egypt—"the twelve tortures" the neophyte had to suffer before he was given the sacred Tau, the cross of the hierophant.

The seven major miracles are identical with the seven days in Genesis, the seven stages in Involution, and the first seven signs of the zodiac. Even the medieval Albertus Magnus knew this fact. To quote him verbatim: "The Mysteries of the Incarnation, from the Conception on to the Ascension into heaven, are shown us on the face of the sky and are signified by the stars." And Massey makes this statement: "The Gnostics asserted truly that celestial persons and scenes had been transferred to earth in the gospels and that it is only within the pleroma or zodiac that we can identify the originals of both." And almost contemporary with the priestly perversion of this, Irenaeus said: "The Gnostics truly declared that all the supernatural transactions asserted in the Gospels 'were counterparts of what took place above.'" And "what took place above" was what took place in Involution. The locale of these miracles then is not geographical but uranographical.

Indeed there is not an incident in the whole Christ story that is not written in the stars (heavens, not Heaven) and by pagan Initiates. As it was written there thousands of years before the Christ of religion, it cannot refer to him. On the contrary, the gospel story follows minutely the pagan sequence. To mention only those pertinent to this point, the first decanate of Leo is the Crater, or Cup, the solar crucible; the second is Centaurus, the soldier on horseback. It was of this Cup the Sun of God drank, and it was this soldier that bound him and led him away to be crucified on Golgotha, Egypt, earth. The color symbol of the Centaurus decanate is purple, a sign of royalty. This was the seamless garment in which Jesus was hailed "king of the Jews," the material elements. The third decanate is the raven (cock), at whose crowing Peter, the stony earth, denied the spirit principle. The first

decanate of Virgo is Boötes, the bear driver, who scourges the Creator, and the second is Hercules, the Hellenic Christ, who died at this same point from wearing the purple robe of the Centaur Nessus. The last decanate of Virgo is a crown of spikes (thorns), Corona Borealis. The cross is the entire sign of Libra (as we have made it)—the dense, material earth, otherwise known as Egypt, "where our Lord was crucified," and buried. Here in this "bottomless pit" he is bound for a season, then released, and so we come to the next miracle.

The Resurrection

The Resurrection is the supreme miracle but it is Evolution, not Involution, therefore number 8, or 1 in the evolutionary sense. This represents the dawn or first day of the new planetary dispensation, and such the author makes it.

1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. [John Chap. 20.]

Just as the crucifixion and resurrection are identical with the pass-over of Exodus, so is this first day of the week with its first month. "And the Lord spoke unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you" [Chap. 12]. And so we're not reading anything new here but only a rehash of Exodus.

Mary Magdalene is the repentant earth after its solar debauch, and still in the darkness of the primeval dawn. The stone she found rolled away from Jesus' tomb is the same stone that he rolled away from Lazarus's, namely, dense matter that had held the life force entombed. Here, as in Egypt, this obstruction was rolled away by radiation, and the life force escaped. Is it any wonder then that no one saw Jesus rise from the grave, or that the means of his escape is still a mystery?

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved [namely, light], and saith unto them, They have taken away the Lord [life] out of the sepulchre [earth], and we know not where they have laid him.

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

Yes, light would outrun stiff old Petra, but he got there eventually. And there they saw the linen clothes but no body—another great

mystery, two thousand years old. This body, Corpus Christi, is but Corpus Mundi, and the "risen" part of the Life Principle has now lost it. Now, and only now, does the involutory Jesus become the evolutionary Christ. The disciples did not know this, "for as yet they knew not the Scriptures, that he must rise again from the dead" [20:9]. Why did they not know the Scriptures? They were pious Jews. Since Jesus declared this repeatedly, human disciples would know, but light and stone would not.

11. But Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre.

12. And seeth two angels in white sitting the one at the head, and the other at the feet, where the body of Jesus had lain.

The two angels are identical with the two thieves, the invo-evolutionary powers, one on either side of the earth, and both are of the nature of light.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

No, Mary knowing only the involutory Jesus, would not know the evolutionary Christ—we said they were different, isomeric. However, when he spoke to her she did recognize "the creative word."

And now the risen Christ appears unto the elements in Evolution, and "breathed on them and said unto them, Receive ye the Holy Ghost." Here we see that the Holy Ghost of the New Testament is but the Life Principle, now garbed in its evolutionary robes. This we said was the "holy" and the "sacred" of the Bible. In the twenty-first chapter, it appears to the elements again, this time by the seashore, where Peter, who when convenient should be called Cephas, was fishing. And Peter, like Adam and Noah and David, was naked. And this Christ asked him if he had caught anything, and he answered no. Then Christ said to him:

6. Cast the net on the right side of the ship [earth], and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

The ship is the earth, and its right side is the evolutionary side, the right hand of God and of power. But the earth elements were not yet aware of its riches, and so still toiled vainly on the left or involu-

tionary side—as our preachers are still doing. This was contrary to the onward process, and so the Creative Principle corrected them, after which they reaped an abundance—more scriptural proof that this is the best side. And now Christ dines with them and they greatly wonder that a spiritual being lately risen from the dead should eat as physical men. And so do we, yet occultly this is the first time Christ did eat as other men, organically.

On still another occasion Christ came to the disciples straight through the walls, as he did through the walls of the sepulchre—and these two walls are one, the cosmic ethmos, earth, through which the Life Principle passes. And here our “doubting Thomas” questioned his reality. This doubting Didymus is one with the doubting parents of the Old Testament, that is, he was as doubtful of the virgin earth producing sons as his primordial counterpart was of virgin space producing suns.

14. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead. [John Chap. 21.]

From this verse it is evident that the Gospel writers themselves did not realize the distinction between Jesus and Christ, for it was not Jesus who showed himself here but the evolutionary Christ. Apparently they had not read Revelation, which makes this distinction very clear.*

These three showings are the three organic kingdoms. And here Christ tells Peter three times to feed his sheep—the life of the three kingdoms—for without Peter, earth and water, they die.

Elsewhere we are told that Christ remained on earth for forty days. The same old scriptural forty, and here identical with the forty years Moses wandered in the wilderness. They represent the four material planes thus far developed; beyond these life will eventually rise or make its ascension to the fifth, sixth, and seventh, and so to complete the picture, Christ, goes up out of the disciples' sight—as did Elijah, Hercules, Romulus and Mithra.

But this is not enough; we are now asked to believe that Mary did likewise. This is the Assumption, Mary ascending and assuming her place as “Queen of Heaven.” This we dealt with in Chapter VII—devolution and radiation. Mary is matter, and in Evolution it rises and assumes its auric position in that heaven we said is the seven planes; in fact, someday all matter will arise and return to its heavenly source. This too is written in the stars. In the Zodiac of Constellations it begins with Virgo, and in the lesser zodiac it is recapitulated. As the sun passes through the various signs it enters Virgo. Here its

* See Chapter XXIX.

brilliant rays obscure the sign and Virgo disappears. In the Christian myth this is considered Mary's reunion with her son, actually sun, August 15th. In about three weeks the sun passes on and Virgo reappears, about September 8th. And this is said to be Mary's birthday. This Assumption is in no sense peculiar to Christian mythology. All the earth mothers were taken up by their divine sons to reign in heaven. Alceme, the mother of Hercules, ascended and became the Queen of Heaven. Semele was taken up by her son Bacchus called "the Son of God" to reign as Queen of the Universe, and at her name "trembled all the demons." Pallas Athena was called "the one mother of God," and also Queen of Heaven. A prayer to Ishtar reads as follows:

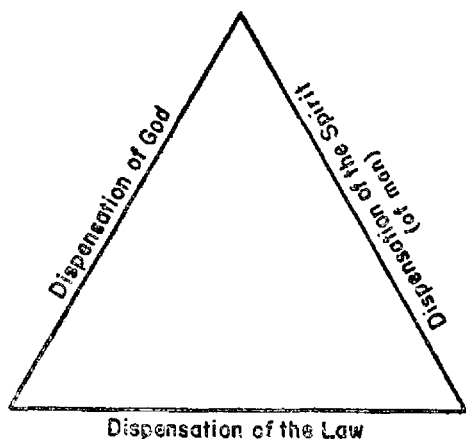
To the Lady of Heaven and Earth, who receives prayers, who
 harkens to the petitions, who accepts beseechings;
 To the merciful goddess who loves righteousness;
 Look upon me O Lady, so that through thy turning toward
 me the heart of thy servant may become strong.

And how does this differ from the prayers of the Catholics to their "Lady of Heaven"?

Prior to his ascension Christ commanded his disciples to "tarry in the city of Jerusalem [earth] until ye be endued with power from on high." This they did, and on the fiftieth day (Pentecost) the power came upon them and they spoke with divers tongues, as at Babel. And why not, since this is the same Babel, namely earth? The disciples are the elements still within it. Here entombed in matter they must tarry awhile until they receive power from on high, namely, the sun, after which they will differentiate into many forms and speak diversely. This help from on high is the Comforter, and the Paraclete—*para*, besides or additional, and *kaleo*, call. In Chapters VI and VIII we covered this point in the creative process. In the former we said that when a sun "died" and became a planet, it wandered alone in frigid space until called by another sun to enter a solar system; here it is comforted with light and heat from an extra source, a solar paraclete.

In reading the New Testament you must cease to think of the *man* Jesus and even of "the Son of God," and think rather of the sun of God, for this is a solar myth, and its dying hero a dying sun. The story is personified cosmology and therefore meaningless as religion. In its tragic ignorance of this fact, the Church tells us that from this day of Pentecost on is the "dispensation of the spirit," and under it we live by "grace" rather than by law. Here again we have words without understanding. So what do they really mean? As this is a creation

myth, the word "grace" had no meaning whatever. We live by the laws of nature and "grace" is unknown to them. With the aid of a diagram, however, we can make the rest intelligible. In Involution, or the world's creation, there was only the creative law. This might well be called "the dispensation of God," as Creator. (In the New Testament it is called Jesus and Logos.) Here there was no "grace" or love or mercy, only inexorable law and violence.



After the world's formation, the creative force lay "inactive and asleep" within it. Not even the creative law ruled here; the laws of matter completely dominated. This we might call "the dispensation of the Law," only. No grace or love or mercy existed here either.

In Evolution the creative force is again awake and active, but not even here has it any moral qualification. That this may be developed, it creates biologic forms. In due time the human ones develop, a morally and spiritually qualified consciousness. And while they still do not live by grace, they do eventually become gracious; they develop love and mercy, in other words, they become spiritual as well as physical. And this might be called "the dispensation of the Spirit," if you add, man's. Here we would remind the reader of our original distinction—quantitation and qualification. The latter is the purpose for which the former was made, and man is the creator of it.

As Evolution proceeds and life rises to the fifth, sixth, and seventh planes, those on earth will, in still another sense, be "endued with power from on high," namely, the spiritually qualified group-soul consciousness plus psychic forces. This ensouls and makes divine the planetary aura, and here and here only have we what may be called

a Holy Ghost—man-made divinity, using power for holy purpose. The former Holy Ghost was but morally unqualified power used for the creation of matter only. These are things our allegedly God-inspired religion makers did not know, and so they inverted and perverted the whole majestic process.

From this indictment the two Johns should be exempted. It was with these we began, and when the confusion wrought by the synoptic literalizers is cleared away we see that the two Johns were not dealing with a human Christ at all; they were dealing with the planetary Logos, and their story is that of the life, death, and resurrection of this Creative Principle. This was the Gnostic gospel, and the subject of all the Mystery schools. It was also the teaching of Mani and Marcion, founders of Manichæanism and Marcionism, so completely destroyed by the early Christians that the modern masses do not even know of their existence. Yet, here again, these men were right and the literalists wrong. There was no personal Christ, no historical crucifixion and resurrection. This whole story on which our religion is based is but a drama of Creation, Jesus but the star thereof in more ways than one, and the disciples but the supporting cast. Thus those who make a drama of it, "The Passion Play," "The Nativity," and the like, are but dramatizing a drama. As practically all of it is involuntarily and its action that of gods, not men, the dogmas based upon it are humanly ridiculous.

So now we must face Paul's conclusion: "If Christ be not risen, then is our preaching vain, and our faith is vain also." Well, literally, such it is, but instead of realizing it our teachers but repeat Paul, after nearly two thousand years: "Deny or doubt the Divinity of Christ and the whole structure of the Christian plan comes tumbling down as a shattered jig-saw puzzle."¹ Actually it was never anything else. That it has endured so long is no proof of its validity, but only of Western man's metaphysical incompetency. He lacks the metaphysical knowledge and perception to see its cosmological basis. That is why those who have used doubt and denial only have failed; it takes knowledge to shatter this jigsaw puzzle. We have not denied or doubted but merely explained it away. And that is the end of all religions; as John Morley put it: "All religions die of one disease, that of being found out." Yes, but "when in the course of human events" one is found out, a crafty priesthood resurrects this ancient Creation myth and builds another upon it. Sixteen times this Savior myth has risen to deceive the race; let us now, henceforth and forever, recognize it for what it is—a Creation myth and nothing more. As this itself is

² Reverend M. O'Connor, in *Modern Indifference and Theological Science*.

no part of Reality, what is based upon it has no reason for being. Therefore instead of assuming the religion-inspired attitude that we should be tolerant of all religions, we should become intolerant of religion itself. It is not truth but falsehood; it is not for our salvation but for our stupefaction; it is not for the toiling masses but for the lecherous few. Only when we realize this will we turn to worthy purpose the time, money, and labor wasted upon it. Our need is enlightenment, social betterment, world amity, etc., but religion deals not with these. As someone has aptly put it, "As soon as religion turns to social problems, it is no longer religion." No, religion is but the worship of gods that do not exist and the salvation of souls that were never lost—what then is its justification for being? A necessity to ignorance, you say. True, but had we spent on enlightenment one-tenth the time we've wasted on religion, this religion-needing ignorance would not now exist.

THE SEQUEL

*Behold, I show you a mystery; We shall not all sleep,
but we shall all be changed.*

PAUL, I CORINTHIANS 15:51

NOW THUS FAR THE STORY IS THAT OF INVOLUTION, BUT WHERE IS ITS sequel, Evolution? Does the New Testament leave this wondrous tale half told? No, it too has its Exodus, its onward, upward process; in words that are occult, cryptic, and terse it gives us the real "plan of salvation," but where, you might never guess.

4. John to the seven churches which are in Asia: Grace be unto you and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before the throne. [Rev. Chap. I.]

Here begins Exodus and Evolution according to the New Testament, but let us present the whole preamble.

10. I was in the spirit on the Lord's day [the planetary sabbath], and heard behind me [as did Moses] a great voice, as of a trumpet [Chap. 1.],

11. Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his

mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last;

18. I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Now who is this Alpha and Omega, "girt about the paps with a golden girdle?" Certainly not the man Jesus Christ. Men do not wear girdles, nor are their breasts referred to as paps. Paps are the female nipples and the symbol of fecundity, sustenance, and so on. The figure here is the androgenous Life Principle, as much female as male. It is also the evolutionary antiscian (shadowy opposite) of Nebuchadnezzar's *image* of Involution. Together they are the Alpha and Omega of Being, the first and the last; in other words, the Creative Principle. This it is that was alive in Involution, dead in dense matter, and now alive again in Evolution. In Revelation 11:17, the same words are used in reference to God: "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come." Now this, you say, is quite all right since Christ is God, but the seventeenth chapter makes use of practically the same words and here the subject is "the great beast," Satan, earth. "And the beast that was, and is not, even he is the eighth"—yet to come. Thus again we see that esoterically the scriptures make God, Christ, Satan, and the beast all one—the earth and its Creative Principle. This is the beginning and the end of all things in this world, and from the 7th plane "*was, is, and is to come.*" The idea is by no means peculiar to Hebrew scripture. In the *Bhagavad-Gita*, Vishnu says of himself, "I am the beginning and the middle and also the end of existing things." And Horus of Egypt said, "I am yesterday, today, and tomorrow."

Our metaphysicians respectfully consider Christ as the highest aspect of evolutionary consciousness, the moral and spiritual epigene. but John pays him no such tribute; and the reason is, that John knew no such being as the Christ of Christianity—that is a product of two thousand years of religious idealism. John makes him a symbol of the

entire evolutionary side of Being, as shown in our diagram. His feet were like brass, symbol of the lowest, densest plane; his body was clothed in a garment, the planetary aura; while his hair was as white as wool, this part alone signifying the higher, diviner planes. Thus he represents the Creative Principle throughout Evolution. And this it is that said, "For Io, I am with you all days, even unto the end of the world." Upon this and similar statements the Church bases its claim to "indefectibility," or security from destruction by its foes, but here we see this claim is as spurious as all the rest. We are not dealing with a personal Christ or a man-made church, but with an impersonal principle and the planetary entity.

And as with the Christ, so with the churches; they are not man-made edifices but planetary planes, thus, naturally, seven. When this alleged revelation was written, supposedly near the close of the first century, there may or may not have been seven churches in Asia Minor, but the number of these is not important; seven was chosen regardless of fact, because of its symbolic significance. Indeed we have some evidence on this point. The Alogi, who opposed the Montanists, contended there was no church in Thyatira at that time, and since then the only proof of this church's existence is this revelation itself. Now that we understand its true nature, we see the Alogi may have been right.

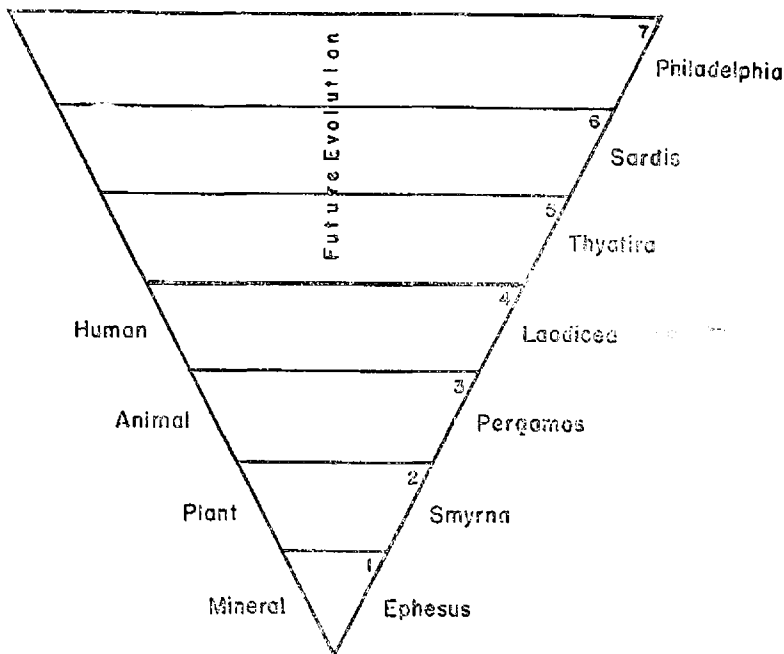
The seven letters to these churches, or planes, are but descriptions of and admonitions to the life thereof. As anything else, they aren't even good sense. So many practical things to be said, and this mentor deals only in fantastic imagery that Western man has not been able to comprehend in two thousand years. The seven spirits are the seven divisions of planetary life, and, as such, stand figuratively before the throne of the planetary Logos. This latter, actually the genetic principle, warns, threatens and admonishes the lazy, lagging epigenetic, exactly as in Exodus, Joshua, Judges, and other books. The seven churches are identical with the seven zodiacal stages from Libra to Aquarius. And this is the mystery of Revelation, chapters 1-3.

Ephesus

1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. [Chap. 2.]

2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.

3. And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.



This diagram represents the New Testament's "way of life"; that on page 504, the Old Testament's. Put them together and you have the scriptural counterpart of our diagram of Being.

4. Nevertheless I have somewhat against thee, because thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

This is the language of Genesis, and its meaning is identical. What has borne with patience is the earth itself, or rather the Life Principle within it. Here in matter it has labored long and suffered much; in fact, it is in bondage in Egypt. If it will not awaken and remember its source and purpose, it will remain there. And as there is no biologic life at this point, it is it that should remember from whence it had

fallen, from the spirit planes. Therefore "do this in remembrance of me" applies more to it than to us. Its first love was spirit, but now that it has fallen it is enamored of matter, a sufficient reason for punishment in Jewish philosophy. Nevertheless, this is where it was meant to be at this time, for here it has a job to do. If it will hasten and overcome matter, the first work, it will become organic and "eat of the tree of life which is in the midst of the paradise of God." This should read "the tree of knowledge" for it is "the tree of life." Elsewhere we said the Jews did not clearly understand this distinction.

Here in Revelation we see what the apostles really were, not men but aspects of the Creative Principle, some of which meet evolutionary requirements and some of which do not—not all matter will become free (auric) in Evolution. Those that the spirit hates are the latter, the slagpile, and so it sends them to perdition. Collectively they are called Nicolaitans. Is this but Nechodemon again? Historically, there was a sect at this time called Nicolaitans, much given to material pleasure; they thus symbolized laziness, gluttony, and complacency, which in dealing with Judges we said nature cannot tolerate.

"Do the first works." More than once we have suggested the same thing: no doubt it fell on deaf ears then, but those ears should heed "the word of God." But what are these "first works"? According to the Church, they are worshipping God and saving our souls, but as neither of these are based on Reality, they should be the last works. God is not something to be worshiped but to be used, and in this the "first works" for us are those elemental things of life and human society that must be done before a peaceful, civilized world is possible. Utopia here and heaven hereafter are but states in which these elemental problems have been solved. Yet we have not solved that most elemental of all problems—human sustenance; half the race is still half fed. We talk of honesty, justice, brotherly love, yet our economics is still a matter of jungle tactics; to survive, every animal instinct is daily aroused and augmented. We talk of peace, yet we haven't even learned how to stop one man bent on war and world domination. Our helplessness and credulity in the last opportunity proves this fact. We have developed a kind of emotional sensitivity that objects to cruelty to animals, children, and such, yet our consciousness is so limited we are solicitous only of what we see. Beyond this is measureless cruelty throughout the world, and we do nothing whatever about it—"out of sight, out of mind." We have a social culture so delicate that we must not say "damn" over the radio, yet literally we damn millions to a life of poverty, slavery, and misery—there are still twelve million slaves in this world. We cannot write the plain, blunt truth

about these things lest we offend the sensitive public, yet underneath its delicate skin lies such cruelty, savagery, stupidity, and ignorance as keeps the whole world in blood and tears. How then can we have the last things, utopia, peace, brotherly love, and so on? Do "the first works" first and the last will follow. Rid God's world of savagery, cruelty and war, and our own of poverty, disease and ignorance.

Smyrna

8. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead and is alive [this is the only "salvation," and it is planetary];

9. I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Is it blasphemy (defamation of God) for a Gentile to say he is a Jew? Certainly not, literally, but this is not meant literally; this is precisely what it is said to be, apocalyptic, which means truth hidden or concealed. But what is apocalyptic about it if the literal meaning is the correct one? And where is the wisdom in these admonitions if this Alpha and Omega is speaking only of a primitive church and a few dozen Jews? This John is using the Jews, as did the Old Testament, to symbolize the life force, and this and God are one. He is also using the Gentiles to symbolize the opposer. Therefore it is blasphemy against the Creator for the opposer to claim to be a helper.

This second church is the second plane and kingdom, and life here is poor indeed compared to that above, but rich compared to that below, "dead matter." "Consider the lilies how they grow". . . Not even "Solomon in all his glory is arrayed like one of these." True, since Solomon is the non-biologic sun. This second "church" is the etheric plane and plant kingdom—the first part of the evolutionary "paradise."

10. Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

That life that overcomes the first death—in matter—will not be hurt of the second—that of the organism. This sounds like proof of

immortality, but it isn't. The immortality here is that of the Life Principle; if for ten days (a certain period), it is faithful to the cosmic plan, it shall possess the crown of still higher life.

Pergamos

12. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges [life and death];

13. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Anti-pas was my faithful martyr, who was slain among you, where Satan dwelleth.

Now from all the churches why should John pick this third one as the seat and dwelling place of Satan? And if it was the seat and dwelling place of Satan, what kind of a church would it be? Just typical? We could say this is just an apocalyptic truism, but we're not even trying to be sarcastic. This church represents the third, or astral, plane, Scorpio, and the astral element is Satan's seat and kingdom. This is the source of desire, passion, and so on, and it was in this third plane, or animal kingdom, they were aroused and developed. But if life will just hold fast it will overcome even this. Antipas is a contraction of Antipater, which has no historical meaning here. It would have some evolutionary meaning were it Antepas, meaning the innocent life of the preceding plant kingdom, figuratively martyred by the animal.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

Sloth and gluttony developed here to be a stumbling block to man. Balak is similar to Amalck; the word means devastator, in other words, the opposer. But as for Balaam teaching Balak to corrupt the Israelites, this is contrary to the story as given in Numbers. But perhaps John had seen variant material no longer known.

16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

And what has the animal kingdom to repent for? And why, if this be Christ, should he threaten with a sword? No doubt the reader has seen paintings of this monstrosity, an awesome figure with flaming sword proceeding from his mouth—fear engendering priestcraft taken literally. The statement has no literal meaning whatever, but is, as in the Eden story, symbolic only of the cyclic laws of nature.

17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

As life transcends the purely animal condition it partakes of the food of the spiritual, human qualities. This is the hidden manna that life shall eat after the days of unleavened bread, i.e., purely material existence. It also receives a new name—Humanity, which only a human being knows. The symbolism of the white stone may have been suggested by the Roman *tessera*, a white stone given to the victors of the arena. These *tessera* had written on them the letters SP, *spectatus*, and were a badge of honor and passport to social functions. The white stone and the new name therefore symbolize the reward and status of life when it reaches the human plane, as yet but a promise.

And now we must do violence to the text, for the proper sequence is broken here, perhaps intentionally, to conceal the occult meaning. The fourth church is number seven, set away off by itself in the text. For these liberties we take with the Bible, we repeat, we offer no apologies, for the compilers themselves have done likewise. The whole Book is a hodge-podge of mythic excerpts, an occult *analecta* whose correlation is the work either of men less enlightened than the authors, trying hard but failing to achieve the proper sequence, or that of deliberate mischief-makers, confusing the sequence to hide its natural meaning. You may choose for yourself which you believe.

Laodicea

14. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God. [Chap. 3.]

Yes, "the creation of God"; this is precisely what John is writing about, this time the evolutionary side of it.

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

Is not this clearly our present worldly humanity? Neither wholly material nor wholly spiritual, believing itself rich because of its money and material gadgets, when all the while it is mentally, morally, and spiritually "wretched, and miserable, and poor, and blind, and naked." Here is our attack on our materialism and commercialism approved and justified. We might also apply it to the nations. All of them wrapped up in their national pride and self-sufficiency, seeing not the needs of others but only their own, when all the while not one of them has done the "first work." Not one of them can properly feed, clothe, and educate its people; not one of them can settle its foreign problems without recourse to war and conflict. And now we are given the solution.

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be [truly] rich; and white raiment [spirituality], that thou mayest be clothed, and that the shame of thy [material] nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Now what is this eyesalve we are counseled to use but enlightenment, a "new dimension of consciousness" by which we may see the falseness of our present faiths, beliefs, and ideas. With this we will know that truth that will set us free. Had the Christian Church, at any time, known and used this eyesalve, we would not now be poor, and blind, and wretched; the literal four horsemen of this apocalypse would not now be scourging the earth. John prescribes this eye-opener, but because he did not use the language of the kindergarten our spiritually benighted teachers cannot see it. The only use they make of his esoteric words is to terrify the ignorant into belief in their own false doctrines. And what time they have wasted! What vast futility their effort! Let me give you an example from our present subject. There is in the library a ponderous volume about these seven churches and letters. The author is a man of vast erudition, and many degrees adorn his name, but, alas, he had no eyesalve, and so to write his book he read the entire history of these cities, then went to Asia Minor to

study the land and its people. There he made photographs, maps, and sketches to illustrate his thesis; all told, the work of a dozen years perhaps, yet what is the result? One of the most pitiful examples of Christian literalism and spiritual blindness in all literature. What a waste of human effort, and all for the want of a little eyesalve. Had he possessed but one grain of this, he need not have left his own comfortable study. But this is only one man's waste, what of the Church as a whole? A billion wasted years is not too high an estimate—millions of individuals multiplied by two thousand years.

One of the highest hopes of the Christian Church derives its name from this apocalypse—apocatastasis, "the final restoration of the lapsed race to holiness and the favor of God." How is it going to achieve this apocatastasis with its present understanding of the apocalyptic plan? Another word dear to its heart is acatalepsy, the unknowableness of things. All is mystery known only to God, and it is but presumption for man to pry and to enquire. What it needs is a little eucatalepsy, actual understanding of things. But this would liquidate the Church, and, so, is anathema.

All is not mystery; in fact, the truth about life is astonishingly obvious, but for thousands of years something has been blinding us so that we cannot see it. That something is religion, the spiritual "opiate of the people." The remedy would be an euphrasia—"that which opens our eyes and clears our spiritual vision." This would be a cosmo-metaphysic—"the cosmic facts of life"—uncontaminated by religious thought. This is the "eyesalve" John counsels us to use. It is good advice, for, we repeat, our greatest need today is a clarification of the mystery of life, and a proper orientation of the mind with Reality. And this, a supernaturalistic religion is keeping from us.

Thyatira

18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; . . . [Chap. 2.]

We said John of the Gospels knew not the Christ of religion, and neither did the Revelator. Here we see how different the latter's concept is. To him the Son of God is a power, not a person.

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

The church of Thyatira, number five, represents life and consciousness on the fifth major plane. Here the "eyesalve" has been found and

used, and so the greed and selfishness, blindness and ignorance of the fourth-plane consciousness becomes charity, service, faith, and patience, and altruistic works more than all. These are some of those *last things*, now attained. They are also things the Church would have us practice but does not know how to condition us so that we want to do them. This is a matter of consciousness, a factor the Church does not know how to develop. Yet we are what our consciousness is; therefore if we are "wretched, and miserable, and poor, and blind, and naked," it is because our consciousness is likewise, and the Church is responsible. Elsewhere we said that this low level of consciousness was what is wrong with our businessmen, and the Bible now confirms it.

20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols.

These are the same words that were used against Balak and "the whore of Babylon," and have the same meaning. On this plane they imply unwise adherence of spiritual consciousness to material things. In the modern book just referred to, this Jezebel is spoken of as a woman contemporary with this church and the suggestion is made that she may have been the bishop's wife. Not even the Old Testament Jezebel is referred to, yet anyone who knows his Bible knows that this Jezebel stands for all that undeveloped human nature consists of. She is therefore used here to symbolize the desires and passions of the lower planes. Now even fifth-plane consciousness is by no means perfect, and so it lets in these fourth-plane forces to make a brothel, fornix, out of it—and this is the fornication of Thyatira.

21. And I gave her space to repent of her fornication; and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

The space or time to repent, change, is the period allotted life on the higher fourth plane; that is, before we reach the fifth major plane. We are in this higher fourth today, yet still clinging to the faiths, systems, and institutions of the lower part, hence our "tribulations," war among them. Our religion-stunted consciousness is just not equal

to the problems of our present place in Evolution, and so our children are killed with death, war, as of the text. You will recall our former statement about this matter. If the human will lags behind the planetary will, disaster follows. This planetary will has a goal to reach and we must realize that we are the medium through which it is reached. To our ignorance of and indifference to this fact is due our present Aquarius-forced "tribulation." We just don't realize that we are scheduled to go on and leave the dead Piscean past to bury itself. Until we learn, nature must bury it for us, and one of her means is war. War is nature's ruthless way of blasting us out of the stupid *status quo*. The symbolic name of this *status quo* is Jezebel, and we are still "fornicatin'" with her.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25. But that which ye have already, hold fast till I come.

No other burden save to keep up with the planetary will; and that means we do not have to worship God, or save our souls from some hell hereafter. The hell we have to save them from is here and now, a world in which the "first works" have not yet been done. The religious see in the last verse a promise of Christ's second coming; there is no such thing, however. The Christ comes but once, and it is not a man nor yet a divine being; it is Evolution. There is, however, a planetary counterpart of this personal second coming—the coming down into manifestation in us of the higher group-soul qualities. Those who aspire for the best, literally bring these down into themselves and in so doing predispose their children for fuller expression of them. But before they can come down as something divine, they must be made divine and placed up there by us. Here they become a collective, directing beneficence, the "World Soul" divinified.

The Christian Church should not preach or pray for the second coming of the Christ of the Gospels, for, should such a being come even once, his first act would be to destroy the Christian Church. Even as literally portrayed, he labored to destroy its priest-ridden prototype, the Jewish Synagogue.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

The "nations" here are the planes, but the lesser significance is no less pertinent. Only the power and wisdom of this fifth-plane consciousness can break "to shivers" the rule of the fourth-plane tyrants. These, our dictators, military and industrial, are but avenues through which the *savage* "World Soul" operates. Feeling this impelling power within them, yet lacking fifth-plane discernment of right and wrong, they fancy themselves instruments of destiny. Thus they gain malevolent "power over the nations." He who shall have beneficent power over them is he who becomes the avenue of fifth-plane forces. But where is he? Where is the "morning star"? The objective "morning star" is Venus, and Venus represents love. This is the "angel" of the seventh plane.

Sardis

1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. [Chap. 3.]

This is sixth-plane consciousness alive yet dead to all material desires. But even this is not the end.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Not even sixth-plane consciousness is perfect, yet, as we said, it becomes a beneficent influence, and its work is to watch and strengthen life on the planes below. The latter is spoken of as "ready to die." This is not human death, it is planetary death. Just as the involutory forces become violent after the fourth plane, then die in dense matter, so the evolutionary forces become violent up to the fourth plane, then die out thereafter. These, on the higher planes, are what we called noncreative energy—earth's potential almost spent.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee

The life that reaches this exalted plane and violates its law, its condition "shall be seven times worse than before." As the scriptures

were written by religionists, great emphasis is put on repentance and punishment, but here in Revelation we can see how little they apply to us religiously; they are not even personal, but planetary.

4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Without some consciousness of this whole, vast, cosmic process, it is difficult to understand our present condition, personal and social. We think that we represent life and that life will never be any different. We just can't realize that we are not at all what nature intends life to be, but only the preparation for this. We are still but tentative humanity, the real thing lies ahead. The next verse suggests its nature.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

The white raiment is merely symbolic of perfection. In our previous treatment of Revelation we said this raiment was the auric elements, and on these high planes the one and only Holy Ghost. They are no longer material but finer even than mental matter; therefore *scripturally* pure. So is consciousness; here then life will be different. Confessing its name before the Father is all very well figuratively and Hebraically, but not otherwise. The implication that the Creative Principle was morally perfect, apriori, is the great delusion of the Hebrew people. Here the reader should recall our distinction—quantitative and qualitative. Only evolutionary life is morally, mentally, and spiritually qualitative, and man makes it so. All unwittingly the Hebrews revealed this fact in their own scriptures—the vast difference between the God of Joshua and the God of Jesus. This was but man's moral progression misunderstood. But considering the results of the Hebrews' false God concept *in toto*, it is time we ourselves did a little blotting out. Instead of *their* God blotting *us* out of his book of life, we should blot him out of ours.

Philadelphia

7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Philadelphia—"the city of brotherly love." Not without reason did John choose this name for the last church, or plane, for only on this last and highest plane is that divine quality, love, completed. In this lies the meaning of that statement, "Love is the fulfilling of the law." This law is the law of life, of Evolution, and love, spiritual, is its end, not its beginning. Here we see the magnitude of the aforesaid Hebrew error—attributing to the involutory Creator this strictly human and evolutionary quality. In this difference lies the whole span of involutionary being and the purpose of Creation itself. Can anything then be further from the truth than Hebrew theology?

David is the involutory king of the sun-earth, whose throne is symbolized by Jerusalem. His keys are the same as Peter's; he who holds them opens and shuts the seven doors of evolutionary life. In Revelation this is Christ, but it seems that Isaiah thought of it first. In chapter 22, verse 22, similar words are spoken of Eliakim: "And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut and none shall open." Was Eliakim then one with Christ? Yes, cosmologically; the word means simply a plurality of gods, like Elohim. In Egypt the same thing was said of another God, namely, Ra, and this God was the sun.

He that openeth and he that closeth the door;
He who said "I am but one,"
Ra who was produced by himself.

In this last line lies a greater truth than anything in Hebrew theology—a sun is its own creator. This we asserted from the beginning; the Hebrews said an extrasolar deity created it by word of mouth. The Egyptians knew better.

8. I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.

The "open door" here is the exist of the planetary consciousness when Evolution is over. And who can shut that? Not even the Creator himself. The "little strength" at this point is the little earth-energy left at this last moment.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before my feet, and to know that I have loved thee.

Every race writes its mythology in terms of its own people, and so in Jewish mythology the Jews are "the people"; all who are not are of Satan's kingdom, including the Christians. But even these pariahs must eventually join the Jews and all in the end will be saved—an idea as old as the first mythologist. The Persians stated it thus: "Then comes the general resurrection when the good will immediately enter into this happy abode [the regenerated earth]; and Ahriman and his angels and the wicked, be purified by immersion in a lake of molten metal. . . . Henceforward all will enjoy unchangeable happiness, and headed by Sosiosh, ever sing the praises of the Eternal One," according to Nork. And older even than this is the Hindu story of Vishnu purifying humanity and pardoning the devils thrown into the bottomless pit by Siva, after which all will dwell with the gods again on Mount Meru. Actually these stories refer to the resurrection of the Life Principle from the "bottomless pit" called earth, yet they all imply the forgiveness and salvation of all beings, including Satan. The Jews have never given "the devil his due"; to them he was, is, and ever shall be the enemy of God. Yet His Satanic Majesty is the energy aspect of God and therefore the creative power. As long as that power is on a low material plane, it is, of course, Satanic and evil, but that power when raised up is also the power of the spiritual planes. A long time ago we said that "*Demon est Deus inversus*," and now we say that, in respect to energy, *Christus est Demon inversus*. And so, "none shall be lost, no, not one." What then of the doctrine of eternal punishment? It is, like everything else in the scriptures, mythology. Even the great Origen pronounced it erroneous.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

Having struggled long and risen high above the evil material forces, life now receives that crown that is given "to him that overcometh." But what is that crown? Something a divine, prehuman deity bestows upon it? No, that crown is its own creation—the only divinity there is. Upon a perfected planet this sits like a crown of glory, and this it is the world is warned to hold fast, lest cosmic forces take it away—this is the temptation that "shall come upon all the world," and every world. Today, Venus is holding fast that crown lest savage earth and solar fire take it away. But it's only a matter of time, not sin. Mercury has lost it.

Here we would remind the reader of a previous statement we made, namely, that the planetary law would force man eventually to create in actuality his now imagined ideality—a God of moral and spiritual perfection, his present concept being but nature's "primitive substitute for future reality."

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

The "World Soul," now perfected, becomes a pillar in the temple of God, the universe, and goes no more out into objective manifestation. All has been learned that can be learned and so there is no more need of experience. This is the new Jerusalem, the old, as we asserted, was the spiritually unqualified involutory world.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. [Chap. 21.]

True, only John saw nothing of the kind, but only the Gnostics' lore of Creation.

Our poor, deluded priesthood believes this "bride adorned for her husband" is the Church, but no such inconsequent thing is meant here—this is Cosmology. The God referred to is the creative consciousness and its bride is creative energy. This the former wed in the creative process, and at the end of Evolution stands in the white robes of perfection.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

On this plane life no longer functions in physical bodies, therefore there will be no more death; neither will there be tears, because the God-made things that caused them no longer exist. The author of Job knew this fact too and stated it thus: "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee."

We see then that this "Revelation" is no revelation at all, but only ancient, esoteric cosmology. As such its ominous threats and glorious promises have no meaning for the individual either here or hereafter.

What then of the soul-saving Church that is based upon it? It is a house built on less than sand—mythologized cosmology. How tragic that Piscean man should be so ignorant of these things that a little knowledge of them mystically written should seem to him a “divine revelation,” nay, “the word of God” himself! How tragic that he should have wasted two thousand years saving his soul instead of perfecting it! Up till now there have been two views concerning this matter: the religious that sees Christ and the supernatural as the way; and the scientific that sees natural evolution as such. Now that we know that Christ and Evolution are synonymous, there is but one.

We think that the question, “Does the Bible teach Evolution?” is also resolved. From Genesis to Revelation it is nothing else, for even Involution is a form of Evolution, growth. These are the Bible’s theme, its endless variations but mythic fugue and counterpoint.

CHRISTIANITY—ITS FALSE DOCTRINES

*Salvation is not begged or bought;
Too long this selfish hope sufficed;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.*

ELLA WHEELER WILCOX

TO US THE SUPERIORITY OF CHRISTIANITY LIES IN ITS FOUNDER'S REVELATION of God's love for us, and yet I say that this is its greatest error, and proof of priestly origin, for no genuine Christ would offer a suffering humanity so false a security. A genuine Christ would know the nature of Causation and base his teachings on it; he would know also the origin and genesis of qualities and therefore the source of love. And yet we have such proof of Christ's ignorance of these fundamentals as the following: "God is love"; "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life."¹

No greater number of didactic fallacies were ever strung together in one short sentence. God does not *love* the world; God does not *give* the world anything; he has no "only begotten son"; belief will not save anyone; we are not lost; and there is no such thing as "everlasting life."

God is not even the source of love, but only of life; love is not a *gift* from God, but a slow and painful product of Evolution, very recent at that. Nowhere in all Creation is there any evidence of it save in man. True, we find it dawning in the animal mother, but that only proves its biologic and evolutionary origin. A Christ would know these things, but as his creators did not they made him as ignorant as themselves. Thus no further proof of Christ's human and syncretic nature is needed than this statement, for it is not that of a divinely wise being, but only the later expression of an ancient Hebrew fallacy—moral perfection on the wrong end of Being. The gospelists put their concept into the mouth of their creation, and for two thousand years Western man has not had sufficient knowledge of Reality to know that it is wrong. He still accepts it; his moral guides still cite it as the

¹ These words are, of course, from the gospelists, but since these created this Christ their words are cognate and of equal authority.

Christ criterion. "Upon his lips *Abba* meant more than any name for God ever meant before. So purely and ardently did it issue from the depth of his own experience as to communicate itself to his disciples and through them to others in such a vivid reality as to make a new and transforming epoch in the life of the human spirit. This is originality. By this token Divine Fatherhood may be rightly regarded as a discovery, and Jesus as the discoverer," said Dr. Buckham. In other words, Jesus was the discoverer of the greatest error in all human thought; by implanting it firmly in the racial mind he was guilty of the greatest deception in all human history. Such teaching has completely blinded man to the nature of Causation, the source of truth, the origin of qualities, and the purpose of his own being. If this be originality, it consists of the complete destruction of the ancient wisdom-knowledge of Reality. Had Christ lived a few years longer, how would he have accounted for the destruction of Pompeii? Was this too a "token" of "Divine Fatherhood"? For millions of years these violent forces have destroyed both life and property, but instead of drawing the logical deduction our teachers but repeat the words of this ignorant Christ after him. Elsewhere we said that poets know more than priests, and now it seems they know more than Christs also—a logical deduction, since Christs are priest-creations. Poets make no claim to omniscience, yet having looked on nature they know their "Father's" nature:

*Cry against your day as men have forever done,
believing it the worst—believing themselves to inherit
the age of darkness after the age of the sun.
I say all days are evil, since first the spirit moved
on the waters. The bomb, the gun were fashioned in chaos;
so indeed were the breasts of desire,
and the beauty of beasts that, born to terror run
like music round creation's wheel of fire.*

DILYS BENNET LAING

Why did Christ not know this also? Because his creators did not want the truth revealed—truth and priests are not compatible. They therefore put false words into his mouth: "He that loveth me shall be loved of my Father." "Father forgive them for they know not what they do," and so on. The only father of Christ or man is the genetic principle, and this is not conscious of what it creates. How then can it forgive man for his sins? Having made man ignorant, how can it hold him guilty? Had this cosmologically ignorant Christ possessed any knowledge of Causation, his prayer would read in reverse—Man forgive God for he knows not what he does. All life attests this tragic

fact, and so the question is not, Will God forgive man for his sins, but Can man forgive God for his cruelty? That the cause of man's suffering was his own "original sin" is a priestly perversion of the truth. That "sin" was God's—the sin of Creation. But God does not suffer for his sins; he lets man do it. Man is God's moral "scapegoat" let loose in a cosmic wilderness to atone for theistic crime. But where does Christ show his awareness of this fact? Where a word of pity for man's martyrdom? There is none—yet this is the basis of his wish, the brotherhood of man. Only when the individual sees blind, suffering humanity as the victim of a Cause that knows not love and mercy will sympathy awaken. Only when all see this cosmic plight of man will they do unto others as they would be done by. This is the source of *divine* compassion and it is human, not theistic. This "the Son of God" did not know, and so he taught the opposite.

No other teacher was guilty of such misguidance. Confucius taught man how to live, not how to worship. Buddha, or his creators, saw quite clearly the true nature of God and stood aghast at his cruelty. "If God," said he, "permits such misery to exist he cannot be good, and if he is powerless to prevent it, he cannot be God." Nowhere in Christ's words do we find such recognition of fact or accusation of Cause. Like Michael in Jude, he "durst not bring against him a railing accusation."

There is a story told of a heavenly messenger sent by God to bring report of man. Filled with zeal and prejudice against this mortal rebel, he came to earth, but there he learned a shocking truth—that man is God's moral superior, and filled with zeal for man and prejudice against God, he too became a rebel—and "I do well to be angry," said another of his kind. Now if the Gospels are literally true, Christ was also a messenger from God to man, but instead of recognizing the suffering of man and the cruel indifference of God, he widened the gulf between them: "None is good save one, that is God," while we are a "generation of vipers"; the things of man are as nothing compared to the things of God, and so we must "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The implication is, of course, that the things of Cæsar (man) are vile and evil, whereas the things of God are divine and holy. Had this Christ known the ABC's of Reality he would have realized that, morally at least, the things of Cæsar are incalculably superior to the things of God. But no, having learned of God from Hebrew priests, man was to him a helpless creature wholly dependent upon a God of love for everything—with prayer as the logistic key. He has but to ask this loving God for peace, justice, wealth, and prosperity and they will be

given him. If these things come from God, and prayer be the modest price thereof, why is the world so devoid of them? Because we do not pray enough? No, but because in that vast preponderance of life not spent in prayer, we let their vicious opposites grow up in our hearts, and there they become the disposing factors in our lives, and neither prayers below or God above can overrule them. It is for us to create these things, not beg them from alleged divinity. For thousands of years we have been begging this divinity for peace, and only now are we realizing that we ourselves must establish it, hence the United Nations.

And now what has this "Son of God" to say about these things? The very oppositē. Instead of revealing to us our purpose in Creation and impressing us with the responsibility for our world conditions, he tells us to "take no thought" for anything, "for your heavenly father knoweth your need before ye ask him"—a perfect example of that "false security" under which we have lived because of our ignorance of both scripture and Reality. The statement has no literal significance whatever. Refuse to take thought for your own welfare and this "heavenly father" will let you starve. Take no thought for health and hygiene and you die of this "heavenly father's" murderous parasites. Take no thought for economic welfare and you become an industrial slave. Take no thought for political justice and you have a world at war. Taking thought for these things is precisely our business, and in the present state of the world we see the result of leaving them to God—prayers for peace and incessant wars: wrong on the throne and right on the cross; the virtuous impoverished, the vicious enriched; our human benefactors toiling alone, while the wealthy parasites loaf and play—this is "divine providence." What we need is a little human providence: intelligence to right these God-made wrongs, and a sense of values that will help the benefactors help us. In these things God is helpless, and God's extremity is man's opportunity.

Whatever God does for any individual is done between conception and maturity—body building; thereafter he *rests*, just as he did after he created his own body, the earth. Anything subsequent that seems divine activity lies in the category of psychic phenomena. What then does the above statement mean?

It does not take great wisdom to understand this statement; therefore our misunderstanding of it is the measure of our wisdom. Here, as elsewhere, it is the Creator speaking, and in a very early Chapter we said the Creative Principle brought with it all things whatever this world would need. In this story Jesus is that Principle, and he is assuring the world that its needs are known; therefore about the world

and its needs we do not have to worry—"que plantavit curabit"¹—but think not this applies to man. He has made his own world, human society, with new and specific needs the Creative Principle knows nothing about; therefore man and man alone can supply them. This is the vital truth the New Testament has obscured; the truth its authors meant to be obscured; their need was a weak, subservient humanity dependent on them for "all this and heaven too."

Had Christ known the nature of Reality he would not have taught the love of God for man or its reverse. Yet the Gospels have him say: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" [Mark 12:30]. It is not the first of an enlightened Christ but only of a priesthood that needed it professionally. God being but the ruthless creative power, man has no right to love it, since from it spring all his pain and suffering, his savagery, cruelty and war. If he would escape from these, he must not only cease pretending to love it but openly defy it. Mythologically man rebelled against this once—to become human; he must now rebel against it intellectually to become divine. And this he is doing, all unknowingly because of religion. His search for truth, his hope for peace, his efforts toward law and order, what are they but human efforts to overcome this primal savagery within him? This being the case, why should he love it? The truth is he doesn't but only pretends to. This results in hypocrisy, and then our teachers wonder why we are hypocrites one toward the other.

Were honest expression allowed for just one day, they would learn a most shocking truth—there's not a man among us that would not, if he dared, denounce this God, day and night, for the suffering he has caused him. Whether the Church knows this or not, it is the truth; I do but make articulate the latent thought of millions. No man loves God, and any man who says he does is "a liar and the truth is not in him." You cannot love what you do not know, and no man knows the God of religion. Why then poison your soul, and the group-soul also, with words you know are lies? The least you might do for the human cause is to be honest with yourself; that done, "thou canst not then be false to any man."

In Chapter X we said that love is not the solvent for man's sins—and savagery; if this be so, then not even on the human plane are Christ's precepts those of wisdom—"Love thy neighbor as thyself." You cannot love your neighbor as yourself nor should you try. The error here lies in the word—not love but good will, and unemotional

¹ He who planted it will take care of it.

good will, comes not from love but from enlightenment. This is the solvent of our social ills and Christ ignored it. He gave us the goal, peace and brotherhood, but he did not tell us how to solve the moral, social, and economic problems that prevent its attainment; he did not tell us that we are primitives and therefore ignorant, and that only time and human effort can surmount this. He made no mention of the savage God-forces with which man has to contend or the time factor involved; on the contrary, he offered only the faith of childlike innocence and trust in the supernatural. He was guilty therefore of misdirection of human energies.

In his ignorance of what animated him, primitive man turned these savage God-forces upon his fellow man—the result: fraternal war and conquest. A genuine Savior would have enlightened the primitive; he would have taught him that his enemy was not his equally needy brother, but his ruthless, warlike Father—nature, if you prefer it. This Savior, on the contrary, taught that this Father alone was good and therefore should be worshiped. And now, considering the time we've wasted on war and worship, it's little wonder we're still savage. It's time man learned he has no time to waste on God, or energies to waste on war. He needs them all in the all-important project Civilization.

This Christ's false concept of God is aptly epitomized in that perversive parable "the prodigal son." Here he likens man to a rebel, a sinner and a fool who separates himself from his righteous father, only to repent, return and be forgiven—the clearest proof in all scripture of his priestly origin, for no real Christ would draw such a parallel for none exists. You cannot compare things unlike in nature. The human father and son are comparable, both being moral and conscious beings; the cosmic Father and Son are comparable, both being nonmoral, unconscious principles, but the human and cosmic pairs are wholly dissimilar. A Christ would know this also; he would know too that the cosmic Father and Son ran away together and that both fell into materiality. He would know that this was "the original sin" and that all others are but the result thereof. Had Christ known and taught these things, Christianity would never have got started, for the most ignorant would have seen that the sins of man are but the sins of God in man, and that man, instead of a thing apart and despised of God, is the best part of God, the only part that knows what love or mercy is. As it is through man this fallen God regains his kingdom, then instead of God being man's redeemer, man is actually God's redeemer. This is the "atonement" and man is the atoner; in other words, Evolution alone can atone for the "sin" of

Involution. Where then is the worth of this perverted parable? The occult key to this parable lies in the word "sun," not son. When Apollo, the sun, was banished, he fed the flocks of King Admetus. This is the real prodigal, wasting its substance and reducing itself to the swine of scripture—the planets. This eventually returns to its father, the Absolute. But where is the preacher who knows such things?

In their literal interpretation, our preachers tell us we are the prodigal while they are the virtuous son at home. The fact is, they are the prodigal, the renegade from Reality, living on the husks of truth—literal mythology. It is for them to return to the source of Truth and be forgiven, not by God but by humanity.

But if no such being exists as the God of these false Gospels, to whom did Jesus pray—in the garden of Gethsemane, for instance? No one; the prayer is a pure invention, the work of priestly-minded mythologists who wrote the rough, hard facts of Esau with the smooth, sly hand of Jacob. The garden of Gethsemane is the garden of Eden of this myth, and Jesus another Adam. As both are the Creative Principle, what need is there of another? And what greater prayer-answering power is there than Christ himself, if he be the "Word" and world Creator? If greater power exists why did it not answer then? Why does it not answer now? The whole world is praying that the blood-filled cup of war may pass, but now as then there is no answer. A Christ would know the reason why and so not waste his words on mindless space. If this Christ did not, he was again less wise than poets.

*And that inverted bowl we call the sky,
Whereunder crawling cooped we live and die,
Lift not thy hand to it for help—for it
Rolls impotently on as thou or I.*

In Omar, our theologians see only irreverence, impiety and impertinence, yet Omar had a wisdom beyond their ken. He never did make two devilttries one divinity, or teach the love of God as man's salvation. This is priestly doctrine born of ignorance of Reality. And this is the substance of the New Testament—a fallacious product of the Planetary Night, and the very nadir at that; its creators, the scriptural epigoni of a previous age of enlightenment.

What the Gospels present us with is a Son of God who believed in all the human fallacies of the preceding five thousand years. And this is the key to his origin and genesis—an ignorant priesthood laying the foundations of another religion. This is why he did not and could not give us any knowledge other than that of his day and generation.

And yet consider the questions such a being would be asked today. Were his contemporaries so dumb and incurious that they did not ask at all? Not entirely; one did ask but got no answer. "What is truth?" asked Pilate. But the Christ-makers, themselves not knowing, hustled Pilate off before Omniscience could answer. Very clever, but not knowledgeable. He might at least have told them where to look for truth—in the book of life, not a book of lies; he might have said it lies in Reality, not ignorance thereof. Instead of miraculously healing a few to prove his *divinity*, he might have shown his *humanity* by teaching the ignorant the cause and cure of disease. Had he done so, a hundred million of his deluded followers would not have died of plague and pestilence. Miraculous powers are not transmissible, nor are they possible to natural man, but knowledge of germs and therapeutic drugs is. But what did the Christ-makers know about these? Nothing, hence the miraculous and the supernatural to confound reason. Luke, we are told, was a physician, but were he called to treat the sick he would have said, "He hath a devil." Well, there's more in that than our physicians perceive, but "the great physician" did not explain it. He did not, in fact, explain anything, yet who was more qualified to explain that still perplexing mystery—"the riddle of the universe"? Did no one ask about this?

Apparently this Son of God knew nothing about this, or his Father either. Had he possessed the slightest knowledge of Causation he would not have attributed moral qualities to the cause of nonmoral nature. From the same evidence we must conclude that this alleged Creator knew nothing about Creation either; he did not even question the absurd account of it in the first chapter of Genesis. He did not understand the third chapter or he would have known it was not man who committed the "original sin"; and that therefore his own salvation mission was quite unnecessary. This was post-exilic ignorance of pre-exilic mythology. As for Evolution, apparently Christ never heard of it. Certain it is he did not know what was accomplished in it—the development of moral qualities, for these he attributed to God. He did not know where we stand in Evolution and so he sought to establish his "kingdom of heaven" upon a still savage world.

Occultly, the teachings of Christ are deep and meaningful, but faith in him is not based on occult meanings but on strictly literal meanings; therefore it is only by literal meanings we can measure the worth and influence of his teachings. Philosophically and theologically, they plunged the world into a thousand years of darkness, disease, and misery.* And in spite of our modern science, these teachings are still

* See Chapter XXXI.

with us. To illustrate this we quote from a religious notice in one of our metropolitan papers. Speaking of Christ and his salvation, it says: "It means simply that God comes down and does everything that needs to be done. He has to, because we are helpless—because the very effort to save ourselves by our own 'good works' is blasphemy, idolatry, arrogance, presumption, the very essence of sin." If Christ taught such things, then he was a saboteur of his Father's actual plan—Evolution, and human effort. And there's no "if" about it; he did teach it; we, the creators of reason, morality, and someday divinity, can do nothing, and nothing is needed save "faith" and "divine grace." Thus he led the race from nature's order to human chaos, diverted the mind from Reality, and wasted two thousand years on a false salvation. If such a teacher actually lived and led the race so far astray, then Mani was right—"he was a demon"; he was, in fact, the Antichrist. To spare him this, we say, instead, he was the instrument of ecclesiasticism. It was this, and this alone, that needed the false philosophy and theology.

But we said religion is a duality—philosophy to enlighten the mind, and morality to civilize the soul. In this distinction lies the weakness of all religions—and the reason for our criticism of them. The Christian philosophy particularly is so false and unenlightening that it renders us incapable of practicing its morality. To practice it actually, that is, without the pressure of fear, requires a certain wisdom-consciousness, and this the Christian philosophy cannot produce. Thus we are not criticizing the moral teachings of any religion. As we see it, morality is the second pillar in the temple of civilized man, but we see also that today it is being torn down by that ignorance a wisdom-lacking philosophy has produced. The purpose of the ancient Schools of the Mysteries was to develop that wisdom, and no one ignorant of what was taught therein can know what a blight Christianity was, and is.

Christianity supplies only the moral teachings, and while they are all to the good, they are no more Christ's than his philosophy. They came not from him nor from his God; they are from man, and from man came Christ's. They antedate him by unknown millennia, and even in his time Hillel taught the same fine precepts: "My humility is my exaltation, and my exaltation is my humility." "Judge not thy neighbor until thou hast been in his place." "Do not do unto others what thou wouldst not they should do unto thee; this is the whole of the law—the rest is only commentary." And so taught Socrates and Plato, Buddha and Confucius. "The doctrine of our master [Confucius] consists in having an invariable correctness of heart, and

in doing towards others as we would that they should do to us." "Socrates and Plato are far superior to the Jewish moralist." And "let us add that no modern theology has taught higher and purer moral notions than those of Aeschylus and his school," said Professor Mahaffy, D.D. "In reading Epictetus, Marcus Aurelius or Seneca, I often believe myself hearing the sage of Nazareth. The dignity of man, the all surpassing value of virtue, the independence and fortitude of the righteous man, the superior value of spiritual qualities as compared to all worldly goods, the sacrifice of selfish enjoyments and of life for the sake of virtue and truth—all these ideals, so worthy of reverence, we find in the one as well as in the other. The striking resemblance between the Christian and the Stoic doctrine . . . cannot escape being noticed by all," wrote Staudlin, in his *History of Moral Philosophy*.

Believers in the Christian origin of morals might also read Josephus's account of the Essenes, whom he calls "the most virtuous men on earth," and whose cult, according to Pliny, existed for ages before the time of Christ. To quote Josephus in part: "They are eminent for fidelity, and are ministers of peace; whatsoever they say is firmer than an oath, but swearing is avoided by them, and they esteem it worse than perjury." Speaking of the vows that each must take, he says: "And before he is allowed to touch their common food he is obliged to take tremendous oaths; that in the first place, he will exercise piety towards God; and then that he will observe justice towards men; and that he will do no harm to anyone, either of his own accord or by the command of others . . . that he will keep his hands clear from theft and his soul from unlawful gains . . ." And what more did Jesus teach? Nothing, save false doctrines about God and man. The result is hypocrites and corruptionists instead of Essenes.

No, morality and wisdom came not from Christ; on the contrary, this Christ came from the morality and wisdom of his day. Thus we may say that man himself is the moral Christ. Love and mercy, justice, truth are his creations; why then divide them into warring faiths in racial Saviors—Christianity, Jewry, Buddhism, Mohammedism. Call them human virtues and let it go at that. The sectarian divisions are the great divisive forces in our world; the cause of most of our hatred, bigotry, and prejudice. Ethnic divisions can live together until the sectarian enters in; the "melting pot" can fuse all isms except the fanaticism of religion. This endures and perpetuates the divisions. Today, great effort is being made to combat "religious prejudice," but we simply do not know how to go about it; we cannot see that the only way to rid the world of "religious prejudice" is to rid it of

religion, its cause and source. The substitute? That truth that would set us free—from the errors of religion. This was the goal of all world teachers; it was only the fools who came after them that founded religions on them. These were not based on fact but fiction, the miraculous and supernatural, hence their failure to enlighten and civilize.

The ineffectuality of Christianity is due to nothing else than its God and Christ. It is the injection of these that negates its moral teaching for those who need it most, the amoral and irresponsible. These want no part of them, and neither will a civilized world. If then we would make religion a moral force and civilization our goal, we must get rid of our mythical Gods and Saviors. They have brought us nothing but stupefaction, chaos, and war. If it ends in total extinction it will not be because we have found a power that would destroy us, but because we have not found the truth that would save us.

During the Piscean Age we had our political, social, and industrial revolutions, but they did not change us inwardly; they only made us the more materialistic and egocentric. Something is needed to change the internal content. This will be, not a religious revolution, but a metaphysical revelation—the return of the cosmo-wisdom-knowledge. During the first six thousand years of the Planctary Night the trend was from cosmology to religion; in the last six thousand the trend will be the reverse—back to the cosmic, and hence cosmic consciousness. This will bring us that “new dimension of consciousness and right orientation with Reality.” It will also bring enlightenment and responsibility, without which there can be no peace or genuine civilization.

Paul

But there was that man Paul; surely he was real; surely his words are those of a convert fired with faith in a living Christ. There is no proof that Paul believed in a personal Christ; to him Christ was a principle, “dwelling in the light unapproachable, whom no man hath seen or can see.” (Epistle to Timothy.) Chronologically he could not have read the canonical Gospels but only their Gnostic and Essene source. Even his period and that of his writings is now in doubt. Justin Martyr, who wrote so voluminously about the early Christians, never mentions Paul or his Epistles. Thus they were either not written in the first century or they were withheld for a hundred years. All things considered, we might even wonder if such a man existed, Acts being all a part of the priestly myth. And if this be so of Acts, it is so also of the Epistles. Those attributed to Paul are not letters written

by a certain man to certain groups but merely preachments of the doctrine. Again if this be not so, what is the meaning of the footnotes to these letters, as in the King James Version? This for instance: "The first epistle to the Corinthians was written from Phillipi by Stephanus, and Fortunatus, and Achaicus, and Timotheus." And under the second: "The second epistle to the Corinthians was written from Phillipi a city of Macedonia, by Titus and Lucus." Who then wrote these Epistles? It seems the compilers had their doubts. So likewise Tertullian; according to him The Epistle to the Hebrews was written by one Barnabas. And Marcion, a second-century writer, said that The Epistle to the Ephesians was formerly called The Epistle to the Laodiceans.

Paul is but the Moses of the New Testament, carrying on where its Joseph left off. Just as Moses was reared an Egyptian but became the leader of the Jews, so Paul was reared a Jew but became the leader of the Gentiles. Just as Moses became the law-giver of the Jews, so Paul became the law-giver of the Christians. As God spoke to Moses from a burning bush, so Christ spoke to Paul from a blinding light. As Moses was told to go to Sinai to receive power and do great works, so Paul was told to go to Damascus for like reasons. Moses built a tabernacle, Paul, a church. Moses preached biologic rightness, Paul, moral righteousness. Moses fought against Pharaoh for the release of the Life Principle, and Paul fought against Peter, the rock, for the same purpose. As the Israelites were imprisoned, so were the apostles, and both were released by miraculous powers. The cue to this parallel is given in Acts, which gives Paul's history. The seventh chapter recounts the whole story of Moses that we may see the connection.

The account of Paul is very convincing, but so is that of Moses, and in both cases the conviction lies not in historical fact but in the art of literature. Instead of divinifying man, the Jewish literati so divinified falsehood that it looks like truth. As the founding of a new priesthood was the sole purpose of the New Testament, they falsified and obscured even the Pauline doctrine. The crux of this lies in a fact wholly unknown to the Christian masses—the distinction between the words Christ and Chrest. After the tampering done in the third century, the title given to Jesus was everywhere spelled Christ, but prior to this it was Chrest, probably from the Greek word *chre*, which meant kind, gracious, etc., or the Egyptian *karast*, meaning fleshed—the word made flesh. In his *Apology*, Justin Martyr calls his co-religionists Chrestians. And so it was for three centuries. "In Bockh's *Christian Inscriptions*, numbering 1,287, there is not a single instance of an earlier date than the third century wherein the name is not written

Chrest or Chreist," said Massey. This was changed by those "who added or removed what seemed good to them in the work of correction," Origen tells us. It was this pre-Christian gnostic symbol of spiritual being that Paul preached, and so came in conflict with the priests and their prerequisite.

This conflict between Paul and Peter is not understood today, even by the most learned theologians. They assume it was some internal dispute about the teachings of the gospel Christ. It was, on the contrary, the conflict between this gospel Christ and the pregospel Greek Chrestos, the universal Logos, as of John. The adherents of this more esoteric doctrine called themselves Chrestianoï; their headquarters was in Antioch in Asia Minor, and it was there that the sect first became known as Chrestians, as set forth in Acts, now written Christians. The Judean sect was not even known as Christians, save derisively, later; they called themselves Nazarenes, Galileans, and Brethren. These were priestly minded and bent on founding a religion on a personal Christ; naturally then they were shocked and annoyed to learn of an antecedent and rival sect appropriating the name Chrestians without reference to their Christ. This they called "the heresy of Antioch,"* and after the Gentiles took over and the Jews withdrew, it might well be called the heresy to Rome—no papacy, Vatican, or empire could be founded on it. That is why the Petrine doctrine prevailed, and the Pauline doctrine was made to agree. Thus the *Chrestos Logia*, "which certain imposters in the Church of Rome propagated concerning Christ," became the Christine doctrine. The quote is from Higgins.

This Gnostic and pagan doctrine was the source of Pauline Christianity. In it lies the true, esoteric basis, a universal principle available to all, and such also is that of the two Johns. This the Jewish priests rejected for the narrow, literalized, and personalized Christ of the synoptic Gospels. This, of, for and by the Jews, required a miraculous dream to convince them (Peter) of its error. Prior to that, Peter or the sect would have killed Paul had he not fled. This may be history and it may be not, but in it the conflict between the two systems is personified.

At any rate Christianity began not in Rome nor yet in Jerusalem, but in Antioch in Syria—and it was operative before the time of Christ. It took three hundred years to blend its two components, and now we live by a synthetic faith whose name and purpose derive from the Greeks and whose theology and psychology derive from the Hebrews. Its morality derives from neither exclusively but from

* See Acts.

humanity in general, and this is the one good apple in the whole rotten barrel.

Paul preached neither Jesus nor Christ but Christhood, that divinified consciousness developed within by the individual rather than from a Christ without. This was the work of the schools of the Mysteries, their long, arduous and dedicated work of initiation resulted in a spirituality that can never be achieved vicariously. Rightly understood, this is the heart of all religions but the literalists destroyed it. Elsewhere we said that the Church during two thousand years had failed to spiritualize the race. Here we see the reason. We said also that the purpose of Creation was the development of qualities, and Christianity side-tracked it.

It has been said that Paul was the real founder of Christianity, but not the Christianity that came down to us. This is but a relic of the Gnosis perverted by priests. But Paul was a combination of both: priestly zeal, and knowledge he could not absorb because of his racial background. He was thus a man torn between two philosophies. While he spoke as a Gnostic there is much that is deep and profound in his words, but alas, he could not escape his racial heritage. He too was a victim of Jewry, and therefore burdened with its false theology and conviction of sin. His preachments, like those of his forebears, are all of the goodness of God and the unworthiness of man, the sins of the flesh and salvation by faith. Indeed faith was his watchword and by faith he endures. Faith has its place, but what good is it if what you have faith in doesn't exist—a loving God and a saving Christ? Were two such wondrous beings running the world, how could it be as it is? And why should we worry about it? The fact is we don't, and because of our faith in these false doctrines. Such faith is well expressed in this little offering of pious ignorance:

*A year untried before me lies;
What it shall bring of strange surprise,
Of joy, or grief, I cannot tell,
But God, my Father, knoweth well;
I make it no concern of mine,
But leave it all with love divine.*

ANON (and it is well)

For two thousand years we have left it all with "love divine," and what a mess it has made of it. In peace and plenty we live by "faith in Christ" and the "grace of God," and when war comes they fail us miserably. Fair-weather allies, these! If we must have faith in something, let us first determine whether that something exists, or at least

has some substantive in Reality. But this, we are told, is not faith at all; faith is belief in the unknown. But since the unknown is likely the unreal also, what good is faith in it? Faith in the unknown is foolishness; it should have no place in human thought whatever, and especially in religion. When you come to the unknown, let suspended judgment take over. Beyond this lies only ignorant belief in others' ignorant assumptions. Intelligent faith is faith in the known and its, as yet, unrevealed powers and possibilities. As for instance: the world is known and it has limitless powers and potencies still unmanifested; man is known and he too has limitless possibilities, still to manifest. Here then are objects of intelligent faith, yet these are the very things those who advocate faith refuse to believe in.

As an example of intelligent faith we might quote the following from Condorcet. "No bounds have been fixed to the improvement of the human faculties; the perfectibility of man is absolutely indefinite; the progress of this perfection, henceforth, above the control of every power that would impede it, has no other limit than the duration of the globe upon which nature has placed us." And this magnificent faith was written while Condorcet was in prison and facing the guillotine. We should pause long enough to compare it with the ranting of priests.

It is intelligent faith—belief in the, as yet, unseen possibilities of the known. There is plenty in this still unknown to satisfy any worshiper thereof; yet its substantive is known, and that is what makes faith in it intelligent. Once this is realized, what time and argument it will save. We do not argue about the known, but only about the unknown—and what a waste of time it is! All talking about something they know nothing about and all convinced that they are right. When nations take it up they go to war to prove that "my God is better than your God." Let's stick to the known and the real, make that the object of our faith, and knowledge of it the object of our search. This is that planetary parallel—Reality and Truth. To put this in terms of our own theory: causatively and substantially the genetic and its planetary and biologic creations are all that is; the task of the epigenetic is to learn its nature, the result of which is knowledge. In this Project Evolution, we have no time to waste on the unknown and the unknowable.

Apparently Paul, like Christ, never heard of this Project; being of our own late Piscean cycle he was too much like us to know such things—egoistic, self-bound, and blind. Had he seen the human problem from the cosmic standpoint, he would have known the cause and nature of the evils he saw in man; he would have known likewise that

his God of righteousness was but man-evolved rightness, and that the real enemy this rightness has to fight is God himself, or itself—the nonmoral genetic force and its unmoral construct. Of these things he knew nothing, and so confused and troubled, he writes thus:

23. But I see another law in my members [the genetic], warring against the law of my mind [the epigenetic], and bringing me into captivity to the law of sin which is in my members. [Rom. Chap. 7.]

The perplexed saint did not realize that this law in his members was the very God that he thought so good—the Creative Principle with its constructs—desire, lust, passion, greed—at war with his own human morality.

18. For I know that in me (that is, my flesh), dwelleth no good thing; for to will is present in me; but how to perform that which is good I find not.

19. For the good that I would, I do not; but the evil which I would not, that I do. [And so said Ovid before him.³]

The trouble with Paul was that he had within him too much God, the genetic, and not enough man, the epigenetic. Apparently he was not one of those "lukewarm" fellows of Laodicea; he belonged to Pergamos—or is it Pergonos?—the *per* being short for perversion, the "thorn" in his flesh.

20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Very well, if it was not he, why not learn who it really was and stop agonizing about it? Since it was not the epigenetic Paul, it was the genetic God. As Whitman said:

*It was not I that sinned the sin;
The wretched body dragged me in.*

And so say the Hindu seers: "Desire does it. I do not do it. Desire is the doer. I am not the doer. Desire is the agent. I am not the agent." (From the *Taittiriya Aranyaka*.) The body is God made manifest, and in it he placed desire—one with the stars.

Here would be an appropriate place to slay another fallacy. We have been told that there is a divine spark within us and that this is the God part, figuratively located in the heart. This is more religious teaching and as usual it is false. The distinctly God part within us is in our generative organs, the creative genetic; the so-called divine

³ "I see and approve the better things of life, the worse things I follow."

part is our own moral nature, epigenetic and man-made. What we call the spiritual mind is the higher mental part of this, and what we call the carnal mind is the lower part, the body mind, a wholly pre-human and wholly unaided construct of God. This body-mind with its desire element is the source of our so-called evil, but no saint has ever yet seen that the way of the body is the will of God. To Saint Paul its vice is vice versa:

7. . . . the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be.

8. So then they that are in the flesh cannot please God. [Chap. 8.]

This is a sample of the confusion wrought by the false God concept of religion. The carnal mind is not in enmity against God for it is God, and wholly subject to his law—procreation and alimentation. Therefore it is only those who are in the flesh that do please God. If this be not so, why did he make a world in which being spiritual is so difficult, and foreign? The Old Testament confirms this fact. As long as the Israelites remained in the flesh and followed the law of the body, and the jungle, they pleased God immensely; as soon as they turned to pacific ways his wrath was kindled against them. So, today, the war lords and dictators are pleasing God, and the more they kill the better he likes it; it saves him the trouble. It is man's own moral conscience that condemns them, and only when this legally or psychologically catches up with them are they punished. But listen to Paul.

19. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. [Cor. Chap. 3.]

The wise here are not wise or they would not set in motion the punitive laws in nature. This subtle law (cause and effect), operating on the psychic and mental planes, was just too much for Paul. As the ignorant saints have always done, he interpreted it as detection and punishment by divine Omniscience.

Paul understood Greek but apparently he did not understand Latin—*Demon est Deus inversus*. If he had he would have known that a fallen God becomes a devil, and that it was this that was bedeviling him.

21. I find then a law, that, when I would do good, evil is present with me.

24. O wretched man that I am! who shall deliver me from the body of this death? [Rom. Chap. 7.]

Like all his kind, Paul's wretchedness was due to his own ignorance. He understood neither the law nor the Law-Giver. If he had, there would have been no wretched Christendom, for he is mainly responsible for it. It wasn't enough that he should suffer; during the Dark and Middle Ages he made millions suffer like him. You should read their lives; you should know about their self-inflicted tortures, their lice, their scabs, their starvation and flagellation to realize the havoc this man, or his creators, wrought. "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." And so, taking his advice about the body and sex, the benighted saints castrated themselves, the illustrious Origen among them.

There is none of this self-inflicted martyrdom in the truth; it springs only from error, and the extent of it in Christianity is the measure of its error. It is from these very things that the truth sets us free; then let us get it and be free. For two thousand years *free-thinkers* have tried to destroy the source of these errors—Jesus Christ; they failed, not because of his reality, but because of their ignorance of the great Reality. Lacking knowledge of this they could not see that he too lacked this knowledge also. Only when the race acquires knowledge superior to its Christ's knowledge will it be free from this ancient Savior complex.

But it needs courage too, for weakness does not want to be free; freedom in a hostile universe is terrifying to it. Therefore these good but fear-haunted weaklings cling to their comforting illusions. They are an ancient breed and their fears and false ideas have poisoned the soul of man. Such specialists should be recognized; they should have a unique and definitive name. Well, the Christian brand were called "fools in Christ," but perhaps we can find a more delicate name. Why not revive the one applied to the first Christians—Thartac, from Thartac,⁴ the Egyptian god of credulity and the vulgar faith. He was portrayed as a man with a book, a cloak, and the head of an ass. The Samaritan Doctors (enlightened Jews) called the early Christian period "The Reign of Thartac"—and the Samaritan Doctors were right. The first Christians were spiritual vulgarians, wholly ignorant of the truths and training of the pagan Schools of the Mysteries. And the last Christians are little better; after two thousand years they show no appreciable evidence of spiritual maturation, and the reason is, they have no source of spiritual enlightenment. Occult metaphysics is an ultraviolet light beyond the ken of ecclesiastics.

⁴He appears in the Bible as Tartak, one of the foreign gods that Solomon worshiped.

THE CHURCH—ITS FALSE FOUNDATION

False shoves and false securities ye were taught by the good. In the lies of the good ye were born and hidden; through the good everything has become crooked and deceitful from the bottom.

ZARATHUSTRA

THE CATHOLIC CHURCH ASSERTS IT WAS FOUNDED BY CHRIST AND UPON THE apostle Peter. Let us see just what this claim amounts to.

In one of those little pamphlets from the Poison Press, we find this claim set forth. Under the heading "St. Peter's Supremacy—Can It Be Proven from the Bible?" it begins thus: "There are three texts in the Bible for which Anglicans seem unable to assign satisfactory place in their system, viz., St. Matt. XVI, 13-20, St. Luke XXII, 31, 32, St. John XXI, 15, 17." After a lengthy exposition of these texts, in true Catholic fashion, the writer concludes with the assertion that there is no escape from the Catholic position.

There is no escape for those who know only the literal word, but let us see what lies beyond this priestly *persona*. Reversing these excerpts that we may deal with the most important last, they read as follows:

15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. [John Chap. 21.]

As already explained, Peter is the earth, and this it is that must feed its lambs, the life upon it. As the statement is repeated three times it implies the three biologic kingdoms. This text then has nothing to do with the Catholic Church—save to refute it. As Jonah is purely mythological, calling Peter his son makes Peter also mythological. Today, intelligent people do not swallow Jonah, yet they do swallow this similitude, thrown in by the author to make them think.

31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. [Luke Chap. 22.]

Now this text has something to do with the Catholic Church; its close identification of Peter with Satan is very revealing to those who understand occult literature, but of this more in a moment. Of the last text, verses 18 and 19 will suffice.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. [Matt. Chap. 16.]

Thus the Catholic Church is founded on Peter whom, four verses later, Jesus openly calls Satan.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me.

Thus if the Catholic Church is founded on Peter, it is founded on Satan—a fact we have long suspected. Satan means matter and so does Peter, the rock; therefore the two are one. Peter is but the New Testament Esau who founded, or rather, was, the city called Petra, also Edom, atom, earth. This it is that binds and looses according to its laws—Saint Peter's Keys—and what it binds and looses is the Life Principle. Thus this binding and loosing Peter is also the New Testament Pharaoh: he too, you remember, bound and loosed the life force. Moses' warfare with him represents this, and Paul's quarrel with Peter has the same meaning, cosmologically. As this binding and loosing is of nature, that of the Church is as false and pretentious as that of the mythological Pharaoh. And this includes Excommunication. This interdict, so dreaded by Catholics, has no moral or spiritual effect whatever; its results are political and social only and therefore but another means to power. And such also is Peter.

Aside from its cosmological meaning, Peter's story is the veriest nonsense—one mortal man endowed with the power over humanity for all eternity; we thought that only God had this authority. In things religious, Catholics are indeed credulous, but can they be so credulous as to believe that pre-Christian sages like Pythagoras, Plato, Socrates, Confucius, and even Buddha need this ignorant Jewish fisherman to bind and loose their souls? And what of those prereligious

Initiates who gave us the cosmic knowledge these ignorant religionists perverted?

Now what applies to Peter applies to the whole mythic *personae*. The twelve disciples were but the 12 planetary forces in Involution, later appearing as the twelve apostles with their "glad tidings" of life's evolutionary resurrection. As such they are but the twelve sons of Jacob and the twelve tribes of Israel now appearing in the New Testament. What part then did they play in the founding of Christianity? None whatever. What they founded was the world and the life upon it. What then of their martyrdom? Why, this was it—the martyrdom of Life, spirit's fall into matter, and so on. Peter was hung head downward, we are told, but so was the involutory tree of Life and the pyramid "built from the top downward." James was thrown from the top of the temple. But what temple? The planetary temple, and his fall made the tree and the pyramid. Thomas, like Jesus, was a *tekton* (builder), and, like Jesus, a builder of this temple. James and John were *thunderers*—violent forces in its creation. Stephen, the cosmic caterer, was stoned to death, but, according to apocryphal accounts, so was Jesus. As one version states it, he was "lapidated at the junction of two streams." The meaning behind both stories is that the planetary elements became stone at the junction between Involution and Evolution, namely, earth. And we have just seen that Peter did likewise: from Cephas, water, he became *petra*, stone. This is the New Testament version of *Demon est Deus inversus*. Such is the painless record of apostolic martyrdom; such also is some of that attributed to the first Christians. They were imprisoned, but so was Life; they were put in the arena with lions, the Christian parallel of Daniel in the lion's den. Actual martyrdom there was, and secular persecutions too, but they began not with the symbolic characters of this Creation myth, but with the actual characters who later, believing blindly in this myth, sought to impose it upon others. This they did, and because of it no one in two thousand years has had the intelligence to see the deception. What is needed here is "eyesalve."

We need this also to understand the Church. Jesus was not speaking of that institution we call the Church, Catholic or otherwise; in fact, there was no such word as "church" in his time. The original word was the Greek *ecclesie*, and it meant only a gathering, an assembly—no pope, no priest, no hierarchy. Now to understand this gathering, or assembly, we must again remember the position of the Creator when these alleged words were spoken. It was immediately before the Transfiguration—the invisible elements made visible. The *ecclesie* was therefore the gathering, or assembling, from space of the

planetary elements, in the sun. The choosing of its personnel is therefore but the New Testament parallel to the Old Testament's "chosen people." So likewise is the rock on which it is to be founded. The precedent here is the rock, or stone, that grew in Nebuchadnezzar's dream until it filled the whole entity. This is the earth itself. Here we can see why "the gates of hell shall not prevail against it." Why should they, since this hell or Hades created it? After its creation, the elements were again gathered and assembled in Evolution, and the *ecclesie* here is the organic forms—and the Life force will be with them "even unto the end of the world." Thus the "church" founded on Peter, the rock, is but the earth and its biologic life. This is the only *catholic*, universal church there is. If the human institution was meant, why did it become divided into some seventy-odd sects? If Christ chose Peter to head this institution, why did the apostles ignore his wish and elect "James the Just" instead?

Such a man as Peter never existed; what then of the Catholic claim that he founded the Papacy of Rome? It is one with Peter himself, yet the *Catholic Encyclopedia* says his founding of the Roman bishopric is "among the best ascertained facts of history," and "no scholar now dares contradict it." This is offered as authority, but it is only a sample of Catholic scholarship. With its capacity for intellectual dishonesty, anything can be proved. And if no scholar dares contradict it, it is only because no scholar has sufficient knowledge to do so, thanks to two thousand years of Catholic scholarship.

Had Rome been the divinely appointed seat of the Papacy, why was it removed? For more than sixty years the Papal court was at Avignon, and, incidentally, Petrarch called it "a sink of iniquity," and so did Salvianus of the one in Rome. If it were founded by a divine being and for a divine purpose, why did it become such? The significance of Rome is as mythological as that of Peter, this time Roman. Among the Latin mythmakers, Rome was the symbol of the earth, as was Jerusalem among the Hebrews, and this it was that Peter founded—not, of course, the Peter of religion but the Peter of mythology. As such he is like Romulus, but an eponym—an alleged or mythical founder; and such is Christ also. Here then we have that long-awaited answer to the question, "*Quid hæc ad Romanum?*" (What has this to do with Rome, the city, the Church?) It has nothing to do with Rome, the Church, its dogmas, or its Pope. These things were not founded by the Prince of Peace, or the saintly Peter, but by centuries of religious warfare, and on Satanic Peter—materiality, greed, and ignorance. The proof of this lies in their history.

The gullible laity assumes that all the rites and rituals, creeds and

dogmas of the Church derive somehow from God or Christ, the apostles and the scriptures, yet where do any of these mention them? Did they tell us we must be baptized by the Church, married by the Church, and buried by the Church? Did they say we must get up at dawn and go to mass, or confess our sins to a hidden priest? Where is their authority for a million dollar church or a billion dollar Vatican? Nowhere, neither is there any for the trinity of God, the divinity of Christ, the infallibility of the Pope, or the deification of Mary. These are the stealthy growth of nineteen hundred years of cunning priestcraft.

As stated elsewhere, divinity was not ascribed to Christ until the second century. The cross was not used until the third. The doctrine of the trinity appeared in the fourth. Marriage became a religious rite in the eleventh. Confession became a law in the thirteenth, likewise the Inquisition. Virgin birth was a doctrine in the Dark Ages, but not an article of faith till as late as 1854. The infallibility of the Pope was also a nineteenth-century invention. As for the deification of Mary, that is pure paganism.

Those who believe these things divinely inspired have not read their own Bishop Hilary. He told us where they came from. "It is a thing equally deplorable and dangerous that there are as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us, because we make creeds arbitrarily and explain them as arbitrarily. Every year, nay every moon, we make new creeds to describe invisible mysteries; we repent of what we have done; we defend those who repent; we anathematize those whom we defend; we condemn either the doctrines of others in ourselves, or our own in that of others; and reciprocally tearing each other to pieces, we have been the cause of each other's ruin." Here we have the source of our sacred doctrines. Where they are not the work of ignorance trying to explain what it does not understand, they are the result of priestly endeavor to control the human mind. And such is the whole Christian philosophy. The Catholic philosophy particularly is the greatest structure of dovetailed lies ever reared by the mind of man—and please remember it is only the philosophy we criticize. This is the fly in the moral ointment, yet every pope of Rome upheld and defended it; and not by logic only but by the whip, the rack, the dungeon, and the stake. For two thousand years anything was permissible so long as you "kept the faith."

Oh, yes, there is a way out of the Catholic position, and that way is knowledge and understanding. With this we not only can prove it false, but also that its defenders are dishonest. They presume, for instance, to examine Peter's position fairly and honestly, then present

us with statements now known to be forgeries; they offer us documents dating back to the Dark Ages and ask us to accept the words of its benighted people. Then, to cap it all, quote from the source that deceived them. Of course, the Bible proves "Peter's Supremacy"—but the Bible is a book of mythology. That it does not provide a successor to Peter is a difficult point for the priestly sophists, yet they argue, and ably, that a successor is implied. When once they realize that Peter is the earth, they will see why no successor was provided. We trust they will also see the dishonesty of their arguments. They are not sincere examinations of the evidence, but only the efforts of frightened souls to defend a refuge and a job.

The Confounding Fathers

Anyone dominated by religious thought is under the influence of a reason-pervverting power. And we could add, no one so influenced will ever solve "the riddle of the universe." This was the mental state of those who founded Christianity. Today, we honor these misbegotten for their courage without realizing the crime they committed—the complete destruction of ancient science and philosophy. This resulted in fifteen hundred years of darkness, in which the Christian people did not even know the earth is round. And yet as early as the sixth century (*B*)efore the (*C*)onfusion, Pythagoras taught that the earth was not only round but going 'round the sun. In the fourth century, Aristarchus outlined the true heliocentric theory developed as a great discovery nineteen centuries later by Copernicus. In the third century, Eratosthenes measured the circumference of the earth, and in the second, Hipparchus invented longitude and latitude, determined the obliquity of the ecliptic, and discovered the precession of the equinoxes. In the fifth century, Democritus and Leucippus taught the atomic theory of matter and the evolutionary theory of life. These men were doing what man is supposed to do—turn Reality into Truth—but "the game was called on account of darkness," the night of Christianity. In the Dark Ages the "blackout" was complete—a curious effect for "the light of the world."

Obliquity, precession, longitude and latitude are complex subjects requiring much scientific knowledge about the earth, its shape, its size, and its motions. Now let us compare Greek scientists with Christian saints. Against some scientist still surviving they offered these words of wisdom: "This fool wishes to reverse the entire system of astronomy; but sacred scripture tells us that Joshua commanded the sun to stand still and not the earth"—and some thirteen hundred years later a pope

issued a bull to the same effect. Another famous argument was that "in the day of Judgment men on the other side of a globe could not see the Lord descending through the air." Concerning the earth's motion, Saint Augustine had this to say: "It is impossible there should be inhabitants on the opposite side of the earth, since no such race is recorded by Scripture among the descendants of Adam." And Father Inchofer: "The opinion of the earth's motion is of all heresies the most abominable, the most pernicious, the most scandalous; the immobility of the earth is thrice sacred." And before him, Lactantius had said: "It is impossible that men can be so absurd as to believe that the crops and trees on the other side of the earth hang downward and that men have their feet higher than their heads. . . . Now I am really at a loss what to say of those who, when they have once gone wrong, steadily persevere in their folly and defend one absurd opinion with another." How peculiarly applicable are these words to those who uttered them. We know now these men were wrong scientifically, but we still do not know that they were wrong theologically.

These early founders of our faith are the ones we referred to in Chapter XII. After Democritus and Leucippus, we said, a trainload of devils passed our sleeping philosophers and founded the kingdom of error upon earth. These were the credulous "Thartacs," the ignorant exponents of "the vulgar faith," namely, literal mythology. In the Gospels these credulous ones had found a new and wondrous treasure—the ancient Gnosis, or wisdom-knowledge of Creation—but having neither wisdom nor knowledge they accepted this garbled account literally and founded a religion upon it. But for this great error the light of Greece might have burned on, from Aristarchus to Copernicus, from Aristotle to Bacon, and from Democritus to Darwin. Hero's steam engine might have been perfected and used for transportation; America might have been discovered in 492. Why, we might now be civilized. But no, that guiding light went out, and darkness was again upon the deep.

Among those most active in shaping the diversion was the great Augustine—not an ignorant man scholastically but certainly ignorant metaphysically. The proof of this lies in his own words, his *Confessions*. Though he did not know the world is round, he presumes in these to explain its creation, as given in Genesis. This is how it reads:

This then is what I conceive O my God when I hear they Scriptures saying, In the beginning God made heaven and earth: and the earth was invisible and without form, and darkness was upon the deep, and not mentioning what day thou createst them; this is

what I conceive, that because of the heavens—that intellectual heaven, whose intelligences know all at once, not in part, not darkly, not through a glass, but as a whole, in manifestation face to face; not this thing now, that thing anon; but (as I said) know all at once, without any succession of times; and because of the earth invisible and without form, without any succession of times, which succession presents 'this thing now, that thing anon'; because where there is no form, there is no distinction of things; it is then, on account of these two, a primitive formed and a primitive formless; this one, heaven, but the heaven of heavens; the other earth but the earth movable and without form; because of these two do I conceive did thy Scriptures say without mention of days, In the beginning God created heaven and earth. For, forthwith it subjoined what earth it spoke of; and also in that the firmament is recorded to be created the second day, and called heaven, it conveys to us of which heaven he before spoke, without mention of days.

Lo now the Trinity appears unto me in a glass darkly, which is thou my God, because thou O Father, in him who is the beginning of our wisdom, which is thy wisdom, born of thyself, equal unto thee and coeternal, that is, in thy Son, created heaven and earth. Much now have we said of the heaven of heavens, and of the earth invisible and without form, and of the darksome deep, in reference to the wandering instability of its spiritual deformity, unless it had been converted unto him, from whom it had its then degree of life, and by his enlightening became a beauteous life, and the heaven of that heaven, which was afterward set between water and water. And under the name of God, I now held the Father, who made these things; and under the name of the beginning, the Son, in whom he made these things; and believing as I did, my God as the Trinity, I searched further in his holy word, and lo! thy Spirit moved upon the waters. Behold the Trinity, my God—Father, and Son and Holy Ghost, Creator of all creation.

Wondrous depth of thy words! whose surface behold! is before us; inviting to little ones; yet are they a wondrous depth, O my God, a wondrous depth! It is awful to look therein; an awfulness of horror, and a trembling of love. . . . (To be concluded.)

And for this rhapsodical raving the Christian world renounced Greek science and philosophy; for this, all ancient learning was burned in the market place. If ever Disraeli's words were applicable it is here: "It is worse than a crime; it is a mistake." A crime may affect only a few, and for a brief period, whereas a mistake of this proportion

affects the destiny of the race; it can even subvert Evolution—and did. Thus are the sins of the Christian Fathers visited upon their sons, and not just to the fourth generation but to the present one. These Christian Fathers were the ones who in their ignorance created the Christian Creeds, still with us and still blinding us.

In dealing with the Trinity (Chapter III) we spoke of the Athanasian Creed. There our subject was cosmology and so we deferred it. But since it plays so vital a part in Christian thought, particularly Catholic, perhaps this is the proper place for it. This Creed consists of thirty-seven items, much too long to quote in full, yet here is the wisdom of the Christian Fathers, here is Western man proclaiming his spiritual knowledge and metaphysical competency. We think he should be heard.

1. Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.
2. Which Faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.
3. And the Catholic Faith is this: That we worship one God in Trinity and Trinity in Unity.
4. Neither confounding the Persons nor dividing the substance.
5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.
6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal. [They are not even coexistent.]
7. Such as the Father is, such is the Son, and such is the Holy Ghost.
8. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.
9. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

And, we might add, under such a creed everything else is incomprehensible. As everyone knows today, the word "person" as used in this Creed comes from the Latin *persona*, and in that language did not mean a person, an individual, as we use it. It meant a mask. In the Roman theater the actors wore *personae* to hide their real identities. The Greek equivalent was *hypocrites*, from which we get hypocrite. Thus the word implies something false and deceptive. Esoterically it meant matter, the mask behind which the ever unknowable Creativity conceals itself. Today, however, it is but a mask behind which a cunning priesthood hides from us the true nature of our source. Tear off

that mask and the mystery disappears, likewise the paradox and the "incomprehensible."

In his metaphysical incompetency Western man turns to his semi-oriental Bible for his spiritual knowledge, but if this be the source of it, there should be no doctrine of the Trinity or belief in it, for this does not come from the Bible; indeed the word "Trinity" does not appear in the Bible, at least in the original. The nearest approach to it is the reference in John's Gospel to "three witnesses in heaven," and all authorities today pronounce this a subsequent interpolation as late as the ninth century.

The doctrine of the Trinity is a wholly pagan concept, taken over by triumphant Christianity without its authors' understanding of it. One of the chief contenders with early Christianity was Mithraism, the religion of the Persians. This had a Trinity, and in their efforts to win the Mithraists over to Christianity the Founding Fathers incorporated this pagan Trinity in their faith. Thus the Athanasian Creed is but an ecclesiastical attempt to harmonize Jewish monotheism with pagan polytheism. All ancient races had their Trinity but only as a part of their cosmology. It was only in the Planetary Night that it became religionized. The Christian Fathers took the pagans' personified cosmology literally, and on it founded the most spiritually illiterate Faith in all the annals of theomania.

This Christian creed is but an exposé of Christian ignorance, yet it has stood for fifteen centuries, and all because no one in all that time had sufficient knowledge of Reality to refute it. Not only is its religionized form a product of the Planetary Night, but of the historical night as well, the Dark Ages. Here all knowledge of Causation and Creation was lost, and so the Christian Fathers knew no more about cosmogenesis than little children know about biogenesis. Over the one little word *filiogue*, Son, they fought so bitterly that the Pope of Rome and the Archbishop of Constantinople excommunicated each other. And what did either know of the subject? Nothing, and so they "cribbed," reduced, a third of a cosmic principle to an infant in a cradle. This was the "second Person in the Trinity," sent by the First to fix the mess he made in Mesopotamia.

To this end, the First crucified the Second, and now we are told that one drop of his blood "washed away the sins of the world," still with us. According to the record, it was not the sins of the world it washed away, but its sanity. In due time the doctrine so bedeviled the Western mind that Agobard of Lyons wrote thus: "The wretched world lies now under the tyranny of foolishness; things are believed by Christians of such absurdity as no one ever could aforesaid induce

the heathen to believe." Should the reader wish a sample, we offer another tale of Christian martyrdom, this time about the precursor of the curse, John of the Gospels. According to the saints, John, when very old, aroused the anger of the Emperor Domitian. To punish him, the latter had this holy one thrown into a caldron of oil and resin. A fire was lit, and when the liquid began to boil the jeering crowd heard a voice singing in the flames—the Christian Shadrach, and so on. When the caldron boiled dry, there was John still sitting there alive and quite unharmed. Jerome, Eusebius, Tertullian all relate this miracle and practically all collections of lives of the saints contain it. And now, if these eminent Christians could believe this absurdity, they could believe anything, including the Gospels. And do you realize that what they believed was that "faith once delivered to the saints"? It was, and for fifteen hundred years their word was law, and men were burned at the stake for doubting it. It would seem that these saints were the most ignorant lot of men who ever left their mark on human thought.

The young Emperor Julian tried to restore some sanity and sense to his day by replacing Christian absurdity with pagan philosophy, but, as with Amenhotep of Egypt, the fanatics were too much for him. To this day he is known as Julian the Apostate, yet which was right, the apostate or the apostle? "The glory that was Greece and the grandeur that was Rome" compared to Christian Greece and Rome answers that question.

The Christian Fathers were ignorant men, and therefore unfit to mold the human mind. Still we are told that, ignorant or not, they were good men, filled with the Holy Spirit, and therefore above the crime and cruelty of common clay. Such is the teaching, yet their own words refute these priestly lies. Consider this from Jerome, for instance: "If thy father lies down across thy threshold, if thy mother uncovers to thine eyes the bosom which suckled thee, trample on thy father's lifeless body, trample on thy mother's bosom and with eyes unmoistened and dry, fly to the Lord who calleth thee." This is Christian zeal and the opposite of religion, the evil extreme to which believers in lost souls are driven. And Tertullian, gloating on the prospects of seeing the philosophers in hell, exclaimed: "How shall I laugh! How shall I rejoice! How shall I triumph when I see so many illustrious kings who were said to have mounted into heaven groaning with Jupiter their God in the lowest depths of hell." And here we will conclude Augustine's rhapsody. Speaking of his religion, he says: "The enemies thereof, I hate vehemently; O that thou wouldst slay them with thy two edged sword."

And who were these "enemies"? Atheists, infidels, enemies of the truth? No indeed, the keepers of the truth, those abhorrent Gnostics. Here we should recall the words of Frances Swiney: "It may truly be said that the blackest and bloodiest records that history can show us are the attacks of the Orthodox Church upon the Gnostic mystics."

The Church does not fear atheism or agnosticism; what it does fear is gnosticism—metaphysical knowledge of Truth and Reality. This it realized from the beginning, hence its ruthless extermination of it. This in itself is proof of our contention that Christianity was not the result of a divine epiphany but the prerequisite of a power-hungry priesthood. Had it been otherwise, the new doctrine would have won or lost on its own merits. But to regain its place and power, a defeated priesthood had to have a supernatural basis, hence its war on this natural philosophy, gnosticism. So was it then and so is it now. Even today the Church's watchdogs scan our library shelves for signs of this dangerous foe and, when found, bring pressure to bear on the librarians to remove it. They are wasting their time, however, for the return of this ancient truth is due and inevitable.

The early Christians, we repeat, were ignorant men, but it takes more than ignorance to found a religion; it takes cunning, cruelty, and war as well. And here the saints were eminently qualified. To substantiate their absurdities they altered words and inserted verses that did not exist in the original texts. Celsus, a witness of the falsification, said of the revisionists, "Some of them, as it were in a drunken state producing self-induced visions, remodel their Gospel from its first written form, and reform it so they may be able to refute the objections brought against it." On this same subject Massey has this to say: "They made dumb all Pagan voices that would have cried aloud their testimony against the unparalleled imposture then being perfected in Rome. They had almost reduced the first four centuries to silence on all matters of the most vital importance for any proper understanding of the true origins of the Christian superstition. The mythos having been at last published as a human history, everything else was suppressed or forced to support the fraud." As time went on the Christian Fathers became notorious forgers of false documents. Even the *Catholic Encyclopedia* admits this fact: "In all these departments forgery and interpolation as well as ignorance had wrought mischief on a grand scale." Indeed Pope Steven II went so far as to write a letter and sign Peter's name to it. When we know that Peter never existed these deceptions take on new meaning; they give the key to the Church's entire history, motive, and purpose—dominion, wealth,

and power. To this end all else was done, including the fakeries, forgeries, and the burning of books.

The destruction of all evidence of Christianity's pagan source was "the first work." It was the evangelists themselves who started it, in Antioch, as stated in Acts. Speaking of just such things the Emperor Julian said he would deal with them more at length, "when we begin to explore the monstrous deeds and fraudulent machinations of the evangelists." And said Edward Carpenter of their followers, ". . . they took special pains to destroy the pagan records and so obliterate the evidence of their own dishonesty." Saint Gregory burned the library of the Apollo. By order of the Church all the books of the gnostic Basilides were burned, likewise Porphyry's thirty-six volumes. Indeed the early Christians heated their baths with the Ancient Wisdom. Nor did the destruction end with them; the Crusaders burned all the books they could find, including original Hebrew scrolls. In 1233 the works of Maimonides were burned along with twelve thousand volumes of the Talmud; in 1244 eighteen thousand books of various kinds were destroyed. According to Draper, Cardinal Ximenes "delivered to the flames in the squares of Grenada eighty thousand Arabic manuscripts." On finding the cross and the Christ story in the New World, the Spanish Christians burned its books and destroyed its temples. These had, they said, been planted there by the devil to confound their priests. They were mistaken; it was Christianity that was planted by the devil—and confirmed by an assassin, a murderer who used it to gain a throne, and then renounced it—King Constantine.

If we can believe history, he killed with his own hands two of his brothers-in-law, had his son Crispus, his wife, and his nephew murdered, bled to death his aspiring rivals, threw the unbelieving into a well, and caused the death of uncounted thousands on the field of battle. Constantine was "a man of God," and so he too was favored with a vision, the cross, and under its banner "*In hoc signo vinces*," he conquered Europe for Christianity. And we're told it was the teachings of the gentle Christ did that. Here we'll let the historian Gibbon answer that: "The Church of Rome defended by violence the empire which she had acquired by fraud." Why do the Christian people allow their lying priests to deceive them? Why do they not listen to their historians as well?

We have, even here, a second case of this deception. After this glorious and holy triumph, Christianity, we are told, uplifted the race, rid the world of pagan debauchery, and paved the way for true civilization. Well, now that it is firmly established, what do we find? "The kingdom of heaven upon earth"? On the contrary, a moral and

intellectual degradation unparalleled in human history. According to Lecky, "The two centuries after Constantine are uniformly represented by the Fathers as periods of general and scandalous vice." And the following two were no better. Bishop Gregory of Tours wrote an account of this period and it is one of the darkest pictures in all history. On reading it, Gibbon remarked: "It would be difficult to find anywhere more vice or less virtue." And Salvianus, a priestly historian of the fifth century, had this to say: "Besides a very few who avoid evil, what is almost the whole body of Christians but a sink of iniquity? How many in the church will you find that are not drunkards, or adulterers, or fornicators, or gamblers, or robbers, or murderers—or all together."

Christian apologists will say the Christian people were not responsible for these conditions; they were the result of the invasion of the barbarians and their destruction of the Roman Empire. Only after this, they say, did morality and learning sink to abysmal depths. Yet how many who speak thus know that these *dreadful barbarians* were also Christians? This was the fifth century, and long prior to this the barbarians had embraced the new faith. A hundred years before Bishop Ulfilas had given them a Gothic Bible. It was not then a case of barbarous pagans against civilized Christians, but barbarous Christians against semicivilized Christians. And of the two, the former were the more morally decent. Immorality is a civilized vice, and the higher the civilization, the more depraved its viciousness. The truth is, these clean-living Vandals from the northern wilds were shocked at the vices of Rome and tried to cleanse it. Hodgkin, in his history *Italy and Her Invaders*, called these Vandals "an army of Puritans"; and so did Salvianus. The latter also said that the invaders were scandalized by the moral indecencies of Christian Carthage.⁵ Tacitus, in his book *The Morals of the Germans*, shamed the Romans by holding up to them the superior morals of their invaders. Dean Milman, a Protestant historian, admits that "Christianity has given to barbarism hardly more than its superstition and its hatred of heretics and unbelievers. Throughout assassinations, parricides and fratricides intermingle with adultery and rape." After examining the morals of Italy under the Ostrogoths, he implies that those of pagan Rome were better than those of Christian Rome. To quote him exactly: "Under the Ostrogothic kingdom the manners in Italy might seem to revert to the dignified austerity of the old Roman Republic." But the captors were soon led captive, for after two centuries of Christian civilization they

⁵ "Crimes of all kinds made Africa one of the most wretched provinces in the world." (*Catholic Encyclopedia*)

were as bad as the Christians. These Vandals were ignorant and hence destructive, but the Catholic Church has put upon them far too much blame for the havoc she herself had wrought. As Draper said of Rome: "It was not the Goth, nor the Vandal, nor the Norman, nor the Saracen, but the popes and their nephews who produced the dilapidation of Rome." This was the Christian Rome we compared with its predecessor.

It was not *pagan sin* then that destroyed the Roman Empire; since it was thoroughly Christianized by the fifth century, the claim that its fall was due to the enervating influence of Christianity would be just as logical; in fact, it was the natural result of Augustine's *City of God*—this world is nothing, prepare for heaven. Such was the Christian teaching. When Celsus reproved the Christians for not helping the pagans defend the Empire, Origen replied, "We defend it with our prayers." And so it fell, and with its fall came a thousand years of darkness.

The Dark and Middle Ages

The nadir of this Christian night was around the seventh and the eighth centuries, practically a blank page in European history. Nothing was done of any consequence, and if there had been there were few sufficiently educated to record it. Yet this period was most prolific in the production of saints; indeed the first fifty popes were all saints, and some of them could not write their own names. From this we can see where the saints come from—out of the night of ignorance, fear, and superstition, the three gray hags with the single eye, the eye of faith. With this all Christendom saw Reality inverted; truth was error, right was wrong, and science, of the devil.

During this reign of Thartac, education was frowned upon. As Compayre said, "Once the pagan schools were closed Christianity did not open others, and after the fourth century a profound night enveloped humanity. The labor of the Greeks and Romans was as though it had never been." The only effort to restore education was made by those barbarians the Church claims to have civilized. Theodoric the Goth brought to his court all the artists and scholars of his day, and his daughter Amalasintha carried on the work after his death. Charlemagne tried to re-establish general education, because, as he said, "the study of letters is well-nigh extinguished through the neglect of our ancestors." But "the monks and bishops resisted the pressure of Charlemagne and closed nearly the whole of the schools as soon as he was dead," wrote Bishop Brown. It is the proud boast of the Catholic Church that its "monks and bishops" kept alive the

light of learning through this night. The claim is not disputed, but it kept it to itself, and for the very good reason that this light is also a means to power. For the same reason it kept it from the masses; these could neither read nor write. This was Christendumb.

Yet there was knowledge, learning everywhere except in Catholic Europe. At a time when even kings could not read or write, a Moorish king had a private library of six hundred thousand books. At a time when ninety-nine per cent of the Christian people were wholly illiterate, the Moorish city of Cordova had eight hundred public schools and "there was not a village within the limits of the empire where the blessings of education could not be enjoyed by the children of the most indigent peasant," and "it was difficult to encounter even a Moorish peasant who could not read and write," said S. P. Scott in his *History of the Moorish Empire*. In Christian Europe scholars were burned at the stake; in Moorish Europe they were the highest-paid men in the realm. One Moorish king gave his leading scholar forty thousand pieces of gold each year, while in Christendom, Roger Bacon, credited with inventing the camera, clock, telescope and lens, gunpowder, and steam power, was imprisoned fourteen years as a sorcerer and heretic. Pope Sylvester II was an educated man, but he had to go to these Moorish universities to get his education. On his return and elevation, he manifested some interest in medicine, and so fell under the suspicion of sorcery. He escaped the witch-burners only because of his high office. The Church's opposition to science, and particularly medicine, is too well known to recount here. We might, however, offer its keynote by way of illustration. This too comes from the saints.

For a thousand years benighted Christians took their cue from Saint Augustine: "All diseases of Christians are to be ascribed to demons; chiefly do they torment first-baptized Christians, yea, even the guileless new born infant." The remedy was also of the saints, their bones, the most efficacious of which were those of Saint Rosalie of Palermo, which Professor Buckland found later to be those of a goat. The real "goat," however, was the Christian people—some fifty million of them died of plague and pestilence. The saints were responsible for this also, for they had taught that filthiness was akin to holiness, and cleanliness unbecoming pride in that body reviled by Saint Paul. Little wonder plague followed plague and the life span was twenty-one years. Under such conditions Europe did not double its population in a thousand years. What these people needed was simply knowledge, scientific knowledge and the power over nature that it gives. Yet this was precisely what Christian Europe lacked, and its hierarchy wanted, for, as it was said, "Ignorance is the mother of

devotion"—and the supporter of the Church. Concomitant conditions must therefore be endured. Yes, there is a way out of the Catholic position, but not the Catholic condition.

There were exceptions, however, and they should be recognized, also deeper causes than priestly attitudes.

Most writers on this subject attribute the decline of learning wholly to ecclesiastical opposition to it; they refer to bulls and decretals (which they never read) as prohibiting chemistry, anatomy, and so on. Not satisfied with this second-hand knowledge, this writer looked deeper and knows better. He knows there were scientific minds in the Middle Ages, and that some of the most eminent were ecclesiastics; he knows that Albertus Magnus, Saint Thomas Aquinas, Roger Bacon, and others were churchmen and that men like Copernicus, Galileo, and Vesalius were all devout Catholics. The decline of science and learning, therefore, goes deeper than ecclesiastical opposition; it goes even beyond the Church, to religion itself. Christianity diverted the human mind from the natural to the supernatural, from the inductive method of science to the deductive method of religion. This resulted in a loss of interest in the natural and the scientific; it molded the Christian mind for a thousand years, and it was this that made whatever opposition to science there was. Under it, the ecclesiastics themselves were victims, for it was this that made their scientific efforts so ineffectual—they had no accumulated knowledge to work from. Thus we lay the blame for both the decline of science and the opposition to it on religion, not just men. During the Renaissance conditions improved considerably, but what was the Renaissance but the return of pre-Christian enlightenment? It was this that raised the standards of Christendom, not Christianity. "Far from being a Christian concept, the value and dignity of the individual is a Renaissance notion which infiltrated Christianity in opposition to the Christian doctrine of providence and sin," says Reinhold Niebuhr.

Yet in spite of this the claim is made that Christianity put an end to pagan slavery and thereby dignified the common man. It did not; it only changed the name to serfdom. And what was a medieval serf if not a slave? The Greek and Roman slave had definite rights,⁶ the medieval serf had none—not even the right to his bride the first night; this was "*le droit de Seigneur*." The Church not only condoned its brand of slavery but also practiced it. During the feudal period some of the Catholic hierarchy had as many as forty thousand serfs, and

⁶ Can Christian slavery show anything comparable to this: Antonius Felix (spoken of in Acts) was a slave, yet became Procurator of Judea under Claudius, married the daughter of Marc Antony, and also Drusilla, daughter of Herod Agrippa I.

their condition was unspeakable. They were unlettered, lived in poverty and died of plague and pestilence. As a reason for being, the Church has always done charity work for the poor, but never has it done anything to rid the world of poverty. At that time it was too busy burning heretics to bother with such matters. Its sins were not all of omission, however; it opposed the efforts of others to improve the serfs' conditions. Montesquieu, a humanitarian and agnostic, was assailed because he opposed slavery and the use of torture. His book, *The Spirit of Laws*, was condemned and put on the Index. And what about the revival of actual slavery? It was not only unopposed by the Church but carried on in the name of all that was high and holy. The Spanish Government signed its slave charters "in the name of the Most Holy Trinity." The notorious slave trader, Captain Hawkins, named his slave ship *Jesus*. In those days slavery, like smallpox, was "the will of God," and the Bible sanctioned it. Did not Noah say, Cursed be Ham and all his eggs (seed); "a servant of servants shall he be unto his brethren." "So we see that God not only instituted slavery but he also made it to forever be a part of the moral probation of the human race, and to be a great lesson to the end of time of his abhorrence of sin." (From *Slavery, Its Institution and Origin*, written by a minister, 1860.) His Reverence not only split the infinitive but the Infinite as well; he put the blame for slavery where it belongs. This well illustrates that reason-perverting influence of scripture and religion. Slavery is not a sin; it's God's punishment for sin. Their God cannot see sin in his unjust punishment but only in the punished. All right for the benighted past, you say, but not for the enlightened present. "I would accept every statement in the Bible literally, no matter how it contravened my reason," said W. J. Bryan. And this man aspired to be President, and others like him succeeded, hence Palestine for the Jews, the Bible says God promised it. So here again we see the unholy influence of this "holy" book; whatever it says or sanctions is "the will of God," including slavery, cruelty, theft and murder.

And here we come to another claim for Christianity—it softened the pagan heart, made us less brutal, cruel and warlike, yet where do we find more cruelty and brutality than that of the Christian Crusaders in the Near East and the Christian conquistadores in the far West? For their God and gold they plundered and destroyed. To such heights of bigotry did religion inspire ignorance that wholesale massacres were resorted to—Saint Bartholomew's Day, for instance, which "for perfidity and atrocity . . . has no equal in the annals of the world," wrote Draper. Here ten thousand Protestants were slaugh-

tered, after which Gregory XIII had a medal struck to commemorate some more "Christian martyrs." Nor was this all; in a letter to Charles IX of France, 1572, he expressed his Christian kindness thus: "We rejoice with you that with the help of God you have relieved the world of these wretched heretics." Such also was the fate of the Albigenses and the Knights Templars. Add to these the ten million the Inquisition destroyed, of which "nearly thirty-two thousand had been burnt." Again Draper. In the city of Verona alone sixty men were burned alive in thirty days, and let's not forget the five hundred witches in two years. So frightful became conditions that Pagliarici exclaimed, "It is hardly possible for a man to be a Christian and die in his bed." Every morning corpses of murdered men were gathered up in carts. Christ's "kingdom of heaven" was now Dante's *Inferno* on earth.

It is difficult for modern man to realize the cruelty of medieval man; it seems he did not have our capacity to feel. One of the emperors, becoming interested in the mystery of metabolism, had two live men dissected in his presence; the great artist, da Vinci, could and did watch the contortions of tortured heretics that he might put agony on canvas. Add to this natural cruelty the fervor of religious fanaticism and you have those saintly sadists of the "Holy Inquisition." Yet these were the days of courtly manners and fine speech. In Chapter X we said there were two kinds of culture—soul and social, and that the latter was often but a deceptive substitute for the former. The history of the Middle Ages bears out that statement—fine manners and foul murders, chivalry and slavery, powdered wigs and plundered nations.

Such were the Bible-inspired Crusades, those "holy wars" for a wholly mythical tomb. Under the cross and the cry "God wills it," millions of those "fools in Christ" went forth to die, including sixty thousand children. And in the name of a kindly Christ they committed crimes unspeakable. "If you would know how we treated our enemies at Jerusalem know that in the portico of Solomon and in the Temple our men rode through the unclean blood of the Saracens which came up to the knees of our horses."⁷ "See thou then to what damned deeds religion urges men."⁸ If religion no longer urges us to kill, it is not because of religion but because of what religion opposed—science and enlightenment.

After five bloody attempts, these "fools in Christ" wrested the Unholy Land from its rightful owners—and to what end? Eight hundred years of Arab-Christian enmity. Here we'll let the *Encyclopaedia*

⁷ Letter from the leader of the Crusade to Pope Urban II, on receipt of which all Christendom held a jubilee.

⁸ Lucretius.

Britannica complete the tale. "So was founded the Latin kingdom of Jerusalem whose history is one of the most painful ever penned. It is a record of almost unredeemed envy, hatred, and malice, and of vice with its consequent disease, all rendered the more repulsive in that its transactions were carried on in the name of religion. For 88 turbulent years this feudal kingdom was imposed on the country, and then it disappeared as suddenly as it came, leaving no trace but the ruins of castles and churches, a few place-names, and an undying hereditary hatred of Christianity among the native population." A hatred so undying that we are confronted with it now—the Middle East problem. And here again Christian ignorance set the stage—Palestine for the Jews. And here again the Bible is the inspiration. What have we learned in two thousand years? "Three million lost their lives in a futile attempt to rescue a tomb from the Mussulmans. Ten million were slain during the Inquisition. Fourteen million were slain in Christian wars of the Nineteenth Century. Thirty million lost their lives in wars between Christian nations during the first two decades of the Twentieth Century. Wars, tyranny and oppression of Christian nations since the days of Constantine have caused the death of more than 200,000,000 people."⁹ And to these must now be added some thirty million more, and all to make the world safe for Christinsanity. Such is the legacy left by "the Prince of Peace." "Put not your faith in princes," particularly those of the Church.

No account of this period would be complete without a word about these men, likewise their claim to divine authorization, selection, and protection. What we offer here is admittedly and intentionally a one-sided picture, the dark and shameful side. Our reason for so presenting it is that millions of misguided souls are painting the other side and holding it up to a credulous world as the only side. We think both sides should be known, not only in the interest of truth but also of those who are living in spiritual bondage to ecclesiastical tyranny. For these, a thousand years of cruelty, crime, and corruption are glossed over with the statement, "There were a few bad popes." Were their guides sincere and honest, they would admit that there were a few good ones.

They would also admit that throughout the Middle Ages the College of Cardinals was as corrupt a body as could be found in all Europe. Securing a cardinalate was merely a matter of money or favoritism. Neither character, learning, nor aptitude played any part in it whatever. Indeed at one time boys of fourteen and fifteen were invested

⁹ Colonel Emery Scott West.

with the office. Paul III appointed two of his teen-age grandchildren to this high office, and when criticized for such absurdity declared he would follow the custom until "examples might be cited of infants in the cradle becoming cardinals," Von Ranke asserts. Paul IV made his nephew a cardinal, though, as he said, "his arm was dyed in blood to the elbow." By bribing fifteen cardinals with three million dollars Rodrigo Borgia secured the election of one of the worst men in history—himself, Alexander VI. His son, the notorious Cesare, was made a cardinal, though this rake had murdered his brother John, his sister's husband, and two rival cardinals. Such was a "prince of the Church" in those days; indeed this Cesare was the inspiration for Machiavelli's book *The Prince*—an honest account of dishonest Christians.

And these were the men who, with the help of the Holy Ghost, selected the popes. On this matter King Ferdinand had his doubts. At the Council of Trent he wondered out loud: "How is it possible that the cardinals should choose a good pope, seeing that they are not good themselves?" Some of these elections were so violent that the Holy Ghost had no more chance than it has in an American nomination for President. So with the investitures—that of Alexander III, for instance. As the cope was placed upon him, Cardinal Octavian tore it from his shoulders and, putting it on backward, we are told, proclaimed himself pope. The cope was then torn from him by a supporter of Alexander, but here, by prearrangement, a group of soldiers burst in and proclaimed Octavian "the winnah." And that is how Victor IV was selected.

And yet the Church has the audacity to tell its people the Papacy is divinely controlled and guided. Once more the record refutes the claim, and that record was not written by the Church's enemies but by its own historians. If the people would but read this record, they would learn that some of these Holy Fathers were among the worst men in recorded history. In the early days, these Holy Fathers murdered one another at such a rate that there were ten in eight years, and forty in one hundred and fifty years. Sergius III was a wholesaler; he murdered his two predecessors. As wealth and power was the incentive, sometimes there were two popes, and at one time, three—Gregory XII, Alexander V, and John XXIII.* So corrupt was the latter, Sigmund of Hungary called a council to investigate him. This resulted in fifty-four articles describing him as "wicked, irreverent, unchaste, a liar, disobedient and infected with many vices." As a cardinal he had been "inhuman, unjust and cruel." As Pope he was "an oppressor of the poor, persecutor of

* Later repudiated, the title was annulled and given to the successor of Pius XII.

justice, pillar of the wicked, statue of the simoniacs, addicted to magic, the dregs of vice . . . wholly given to sleep and carnal desires, a mirror of infamy, a profound inventor of wickedness." He secured the Papacy by "violence and fraud and sold indulgences, benefices, sacraments and bulls." He practiced "sacrilege, adultery, murder, rape and theft." And now we can understand Petrarch's remark—"a sink of iniquity."

According to the record, Cardinal Francone had Benedict VI strangled, after which he became Boniface VII, "a horrid monster surpassing all other mortals in wickedness," according to Gerbert. He was no worse, however, than a successor, Boniface VIII. To gain his tiara he had the half-wit Pope Celestine V disposed of. He did not long enjoy his victory, for he was driven out by the Romans, and under his successor, Clement V, was tried posthumously and found guilty of every crime, including pederasty and murder. And when Clement died, his successor, John XXII, revealed that Clement had been so very clement he had given his nephew five million dollars of papal money. It was at this time the papal court was moved to Avignon, and now Saint Peter had two successors at one time, one at Rome and one at Avignon.

But the worst was yet to come—the Borgias. Of all the wicked popes, perhaps Alexander VI deserves the crown. Guicciardini, the historian, describes him thus: "... private habits of the utmost obscenity, no shame or sense of truth, no fidelity to his engagements, no religious sentiments, insatiable avarice, unbridled ambition, cruelty beyond the cruelty of barbarous races, burning desire to elevate his sons by any means: of whom there were many, and among them one—not any less detestable than his father." This was the aforesaid Cesare Borgia, who, after murdering his way to a cardinalate, indulged in nightly revels in his rooms above the Pope's. According to Burchard, the papal historian of the time, courtesans "danced naked before the servants of the Lord and the Vicar of Christ," and his daughter Lucrezia distributed prizes to those who "had had carnal intercourse with courtesans the largest number of times."

Now why isn't this record known as well as that of the "good popes"? Why aren't Catholics told that this was the sort of thing that caused the Reformation, and not that "devil," Luther? Protestantism sprang not from Luther but from centuries of protestation against the crime and corruption of the Catholic Church. Satan Peter had outraged all Europe. "Erasmus and Luther heard with amazement the blasphemies and witnessed with a shudder the atheism of the city." "Things steadily went on from bad to worse, until at the epoch of the Reformation no pious stranger could visit it without being shocked," states Draper.

Neither mental, moral nor social welfare played any part in the Catholic Church of the Dark and Middle Ages. As it was written, "The Hebrews seek after a sign and the Greeks seek wisdom," but the Catholics seek only wealth and power. As this was our contention from the beginning, we should not fail to offer some proof of it now.

Ever and always a Catholic empire was the objective of the Catholic Church, an empire with all Europe and northern Africa for its domain. It began under Constantine, but the Church then lacked the ecclesiastical power to dominate the political power. It therefore began to build by piecemeal accretion. By the time of Gregory the Great, in the sixth century, it was doing fine. Though eminently qualified for the ecclesiastical "Great," this man was not mentally great enough to allay the prevailing fear of his time—"the end of the world"; nor was he morally great enough to refrain from using this Bible-inspired fear for the benefit of the Church. On the contrary, he used it to great advantage, hence "the Great." By convincing the wealthy landowners that their heirs would never live to enjoy their property, he secured it for the Church. That he believed the Church would survive and enjoy it, suggests that his belief was based on financial policy rather than scriptural eschatology.

It was in the interest of this temporal power that the famous forgeries were committed. Desiring more and still more land, Stephen II (752-7) forged the letter bearing Saint Peter's name. This was done to force the superstitious Pippin, father of Charlemagne, to drive the Lombards out of Italy and turn over their holdings to the Church. As this was not sufficient, the forged "Acts of St. Silvester" were produced, through which claim was laid to practically all Italy. Another of the "great" popes, Hadrian I, was also guilty of forgery, or the use of it. Under him appeared the infamous document known as "The Donation of Constantine," in which this first Christian Emperor was alleged to have given most of Italy to the Papacy. Even Avignon was secured by dishonesty, moral and spiritual as well as economic. The Church acquired it by absolving the Italian Queen Joanna of the murder of her husband. Such were the means employed to gain material wealth and power, and so successful were they that at one time one-third of all arable land in Europe belonged to the Church, while its power lay over all. Indeed it could give away whole kingdoms. Having taken France from Philippe le Bel, Boniface VIII wrote this to Albert of Austria: "We donate to you, in the plenitude of our power, the kingdom of France, which belongs of right to the Emperors of the West." So was it with Aragon, Sicily, Hungary, Denmark, Portugal,

and Ireland. Here the Church achieved its original objective—wealth, power and authority.

And now a word to the Irish Catholics. For centuries they have reviled England for her control over them. We wonder how many of them know that one of their revered popes gave England this control? To Henry II of England, Adrian IV wrote this: "It is not doubted, and you know it, that Ireland and all those islands which have received the faith, belong to the Church of Rome; if you wish to enter that island, to drive vice out of it, to cause law to be obeyed and St. Peter's Pence to be paid by every house, it will please us to assign it to you." And so for the sake of Peter's Pence the Irish lost their freedom.

As money was the all-essential to the plan, the best financial minds were employed to devise ways and means of raising it—the sale of offices, pardons, indulgences, relics, and so on. Among these was John XXII, who out of the peoples' money built the magnificent court of Avignon, and palaces for his cardinals. Being a lawyer also, he had ways and ways of making money, among which was robbing the rich Knights Templars. With the aid of King Phillip he despoiled and dispersed them. Another means was the confiscation of the revenues of ecclesiastical offices. In the Jubilee year of 1300, pardons and indulgences were sold, not given, to pilgrims to Rome. So many came bringing their wealth to Saint Peter's that the officials used rakes and shovels to gather up the money. Here we should recall the remark of one of the popes: "What profits have we not derived from this fable of Christ." Many, however, were too poor to make the long and expensive trip, which was a grief to the holy financiers; they therefore discovered that the fee, when paid at home, carried the same blessing and absolution.

In this holy enterprise not even prostitution was overlooked. During "the brilliant 13th century," the clergy operated brothels, and so numerous and prosperous were they that the financiers decided to tax them. Though church-maintained, no doubt the people were told this taxing was done to curb a "pagan sin."

The treasury was also enhanced by the sale of spurious relics. These were manufactured by the thousands, and included everything the mythological Christ, his family, and his followers were imagined to have had. There was Christ's milk teeth, navel, and even foreskin, two or three of them in fact; there was Mary's hair, and vials of her milk. Enough nails and wood from the cross were discovered to build a score of them, though Constantine's mother in her day could not find the original. Every church in Europe had these "holy relics"; indeed

three of them had the one spear with which Longinus pierced Jesus' side. This relic, by the way, caused a serious internal strife. A Sultan presented the supposedly real one to the city of Rome. The French cardinals were horrified; the original was in Paris, they said. The German cardinals ridiculed both, claiming the original was in Nuremberg. Such antics seemed bad enough while we believed in the historicity of the Christ story, but when we know its purely mythical nature they take on a double significance—dishonesty as well as credulity.

And speaking of credulity, another "money-making scheme" was, and still is, the "holy places" of Palestine. Concerning these and the gullibility of pilgrims thereto, the *Encyclopaedia Britannica* has this to say: "It is a pathetic record. No site, no legend is too impossible for the unquestioning faith of these simple-minded men and women. And by comparing one record with another, we can follow the multiplication of 'holy places' and sometimes can even see them being shifted from one spot to another as the centuries pass. Not one of these devout souls has any shadow of suspicion that, except natural features (such as the Mount of Olives, the Jordan, Ebal, Gerazim, etc.) and possibly a very few individual sites (such as Jacob's well at Shechem) there was not a single spot in the whole elaborate system that could show even the flimsiest evidence of authenticity." Thus does modern scholarship bear out our contention. Not one of these places or relics is genuine, not even Jacob's well. They are all mythic material, now commercial material of a money-hungry Church. This is the meaning of our statement—the Church turned Golgotha into Golconda.

This Golconda was the battleground of the Crusades. We touched upon their crimes but not their motive. Ostensibly this was the desire to wrest the tomb of Christ from the "unclean" hands of the Saracens, but the real motive was hungry Europe's envy of the comparative wealth and splendor of Araby. This has long been overlaid with Christian sanctity, but the contemporary pope, Urban II, made no bones about it; in fact, it was his inducement for enlistment. In an address at Clermont he said: "The wealth of our enemies will be yours, and you will despoil them of their treasures." This was also the motive for the spoliation and exile of the wealthy Jews and Mohammedans in Spain. Several hundred thousand were killed or banished and their property confiscated by the Church. And "the Pope granted indulgences to all who carried on this pious work," wrote Vacandard, a Catholic historian. "Pious work!" This is some more of their intellectual dishonesty.

In this same framework lies another "pious work" of the Middle Ages—the great cathedrals and the "religious art" that adorned them. These noble edifices were not built for the glory of God but for the glory of the Church, and no matter how beautiful they may be, they are but monuments to human ignorance. So with their art, pure literalism proving, as we said, Western man's inability to think in the abstract. As art, it is a worthy expression of man's esthetic sense, but like its saints and lilies, it sprang from an environment as foul and putrid as any in human history. It sprang, in fact, from the moral nadir—the period of Alexander VI and his two successors, Julian II and Leo X. Its purpose then was not moral uplift but papal upkeep. Great art made error attractive; it brought millions of pilgrims and hence millions of *live*. The artists themselves painted, not from religious inspiration, but from papal command, and on pain of severe punishment.

It took great courage to defy the all powerful "Mother Church" in those days. Many tried but they paid for it with their lives. The reformers of that day did not have the knowledge to defy, much less destroy it. After fifteen centuries of Christianity, the racial mind was naïve and immature. Thus the Reformation was but an adolescent rebellion against maternal prostitution. It was left for futurity to turn this semirebellion into triumphant revolution. And this is not so distant as some of us suppose. The list of future popes is not a long one. As the present cycle closes, another historian will write another book and he will call it *The Decline and Fall of the Roman Church*.

To some the very thought is shocking, to say nothing of the event. But the shocked should realize that no human institution lasts forever—and the Church is strictly human, its basis but mythology. They should also realize that no error, wrong, or evil is seen as such in its own blind cycle; it is only as its cycle passes that it is seen as such. Who saw the evil of colonialism in the eighteenth century? Who saw the wrong of segregation in the nineteenth? Why, even crucifixion was accepted in its day. As stated elsewhere, it is only as our consciousness and sentiency develop that we see these things for what they are. So with Christianity and Churchianity. They are of, for, and by the benighted Piscean Age and will disappear with it.

What we call the Dark Ages was but the dawn of the Christian religion, the Middle Ages was its day; our present enlightenment, its twilight, true civilization will be its midnight. We know what its dawn and day produced—a thousand years of darkness. See to it then that never again shall religion dominate the mind of man.



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