

## Lectures on Ancient Philosophy

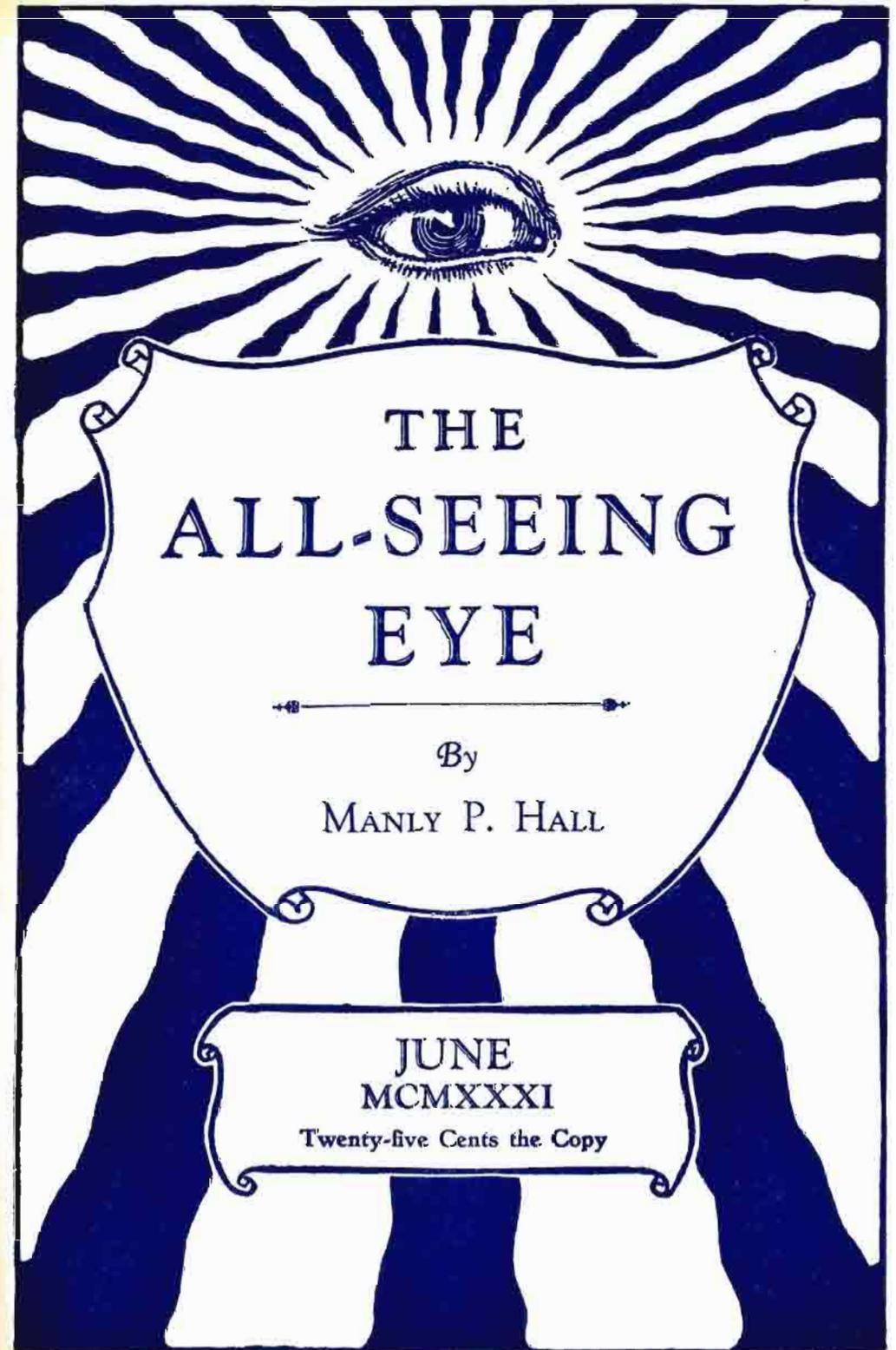
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# The EDITOR'S BRIEFS

Manly P. Hall returns to Los Angeles for a series of lectures to be held at Trinity Auditorium, Ninth Street at Grand Avenue, beginning June 3rd, at 8:00 p.m., and continuing thereafter each Wednesday, Friday and Sunday evening during the months of June and July. Programs giving the details of subjects will be mailed to the Los Angeles list. We will be glad to have the names and addresses of any friends whom you think will be interested.

Mr. Hall brings back with him from Yucatan and Mexico material for several new lectures on the Mayan and Aztec civilizations with their probable relationship to Atlantis, and the existence among them of esoteric traditions and philosophies. These lectures will be illustrated with stereopticon slides and the dates will appear on the program.

A list is now being prepared for the first fifty of the big books on symbolism which are being presented by a friend to the libraries and universities all over the world. A number of the books will go to Europe and Asia, and all of the larger educational institutions of the United States which have not already purchased a volume will be included.

Owing to the necessity of extensive research work and the preparation of drawings, diagrams and slides, the Secret Doctrine class which Mr. Hall plans will not be ready before late in the fall. The friends in New York and Chicago who have inquired concerning this class will receive notification in ample time. The additional time devoted to the preparation of the series will greatly increase the completeness of the course when it is given.

## A Little Astrological Controversy



AN article in last month's magazine concerning the mathematical aspects of astrology seem to have aroused some rather definite opinions on the subject. The mathematically inclined astrologers are outspoken in their objections to our viewpoint. They seem to fear the whole integrity of the science will be undermined by advocating a radical simplification of its technique. We still maintain, however, that astrology is primarily an intuitive science, and that mathematics is very apt to interfere with the very faculties which contribute most to the success of the astrologer.

To the ancients mathematics was a philosophy of life, but to the moderns it is simply a soulless technique of calculation, an effort to achieve a cold exactitude. This seems to result in the fact that an overwhelming proportion of mathematicians are critical and pessimistic in their outlook upon life.

The following objection is voiced as proof of the necessity of split-second calculation in matters of the nativity: "A few seconds difference in the planets' positions may completely change the life of the native." While this catch phrase is somewhat overdrawn, there is still unquestionably a considerable amount of truth in it. But we should like to ask how many astrologers are capable of estimating with any great degree of accuracy just what difference these few seconds make? We will suppose that on a certain day at noon Mars is in 24 degrees and 31 minutes of Taurus and on the following day at noon in 24 degrees and 36 minutes. The native is born with Mars between these two positions and by definite calculation it might be proved

that he was born with Mars in 24 degrees and 33 minutes of Taurus. Ask a good mathematical astrologer sometime to state clearly the difference in reading between 24 degrees and 33 minutes and 24 degrees and 36 minutes of Taurus.

With the exception of the Moon's position, it is possible to tell at a glance from the place of the planet in the ephemeris its position in the horoscope within half a degree. With a little practice, the same can be accomplished with the Moon. With the planetary positions ascertained within half a degree, it can be said with reasonable certainty that the planet is figured more closely than the astrologer will be able to read it. Even in matters of cusps and aspects, half a degree will have very little effect, and when a planet is that close to any vital point the astrologer must on any account modify his reading.

"But," objects the mathematician, "if I haven't the planet exactly calculated, how am I going to know with certainty that the native is going to drop dead at half past four on Thursday afternoon? Only with great accuracy of calculation can I arrive at these exact figures!" In our opinion, this is one of the most crucial points of the whole controversy. It is one of the reasons why, for the good of all concerned, *the usefulness of astrology is measured by its generalities and the harmfulness of astrology by its particulars*. Astrology, if over done and approached without proper mental qualifications, produces an extremely dangerous type of fanatic. It is very easy to live in a miasma of fatalism so that the enthusiast quickly finds himself in a labyrinth of squares and oppositions from which it is often difficult to extricate himself. We have seen some very peculiar results which may be traced directly to the sincere but poorly controlled interest in astrology.

Astrology is particularly valuable in the analysis of character, the diagnosis of disease and what may be termed the field of human chemistry or relationships. In these three departments no further calculation of the planets' positions is necessary than that already

described. Beyond this point, the astrologer goes at his own hazard and must fully realize that he is entering a dangerous field in which, unless almost superhumanly wise, he is almost certain to do a great deal of harm.

It might be well to divide astrologers into two classes even as the Greeks divided their metaphysical schools into the lesser and greater Mysteries. The only difficulty with this idea is that everyone would, of course, immediately realize that, never mind how little he knows, he belonged to the higher grade. But, presuming that such a division could be made, the primary class would consist of those whose work in astrology was limited entirely to generalities. They should be forbidden and prohibited from indulging in prophecy and speculation concerning future events. From this group should be chosen from time to time, where the talent warranted it, those who would constitute the advanced class. They would not be chosen for their mathematical ability but for the exceptional depth of their integrity and the abundance of their common sense. They would all be persons who knew when to keep quiet and who also knew that frightening a person to death with direful predictions is equivalent to murder. In the hands of the experienced few, the advanced elements of astrology might be useful but there are scores of horoscopers in this country at the present time who are certainly complicating the ills the flesh is heir to.

Mathematics is a science and in its mathematical aspects astrology is unquestionably scientific. But while it is a science, it does not follow that scientists make good astrologers. Astrology is a science in which only philosophers are successful. Scientists are specialists, while philosophers are generalists. Everything that happens to us is the result of something that we ourselves are or do. A certain Sultan of Turkey did not lie down for half a lifetime, sleeping sitting up because his astrologer prophesied that he would die in bed. The sultan died anyway, but the prophecy spoiled his sleep for over thirty years. No man can

avoid his destiny by evading it. He can, however, rise above his destiny by intelligent and indefatigable effort. *As a guide to the directionalization of endeavor, astrology is invaluable. But as simply a revealer of impending fortune—good or ill—it is of very little importance.*

If the astrologer tells us that we are about to become rich, we are apt to sit down and wait for it and remain poor. If he tells us we are going to break our necks on the 6th of next July, we are apt to make our wills and walk off the end of a pier on that day from a sickening realization of the inevitability of catastrophe. There is even the record of an astrologer who killed himself when he discovered that a prediction concerning his own death was not going to be naturally fulfilled. Split seconds and dire predictions go hand in hand and few who calculate horoscopes right down to the minute can resist the element of fatalism which enables them to dogmatize concerning incidents, places and times. If, however, a small margin is left for the planets to remain a few seconds out of exact position, the broad generalities are sketched just as accurately, but when someone asks what is going to happen to him on next Tuesday afternoon, the astrologer will have to say, "Well, you know this is hardly calculated for such close work—the period in general is good or the period in general will require careful watching." These generalities will give the necessary warning, but they will not leave the person whose horoscope is read in a condition where fatality destroys the sharp edge of his will. The more accurately a chart is set, the more dangerous it is to all concerned. Therefore, we say again, for all practical purposes, a general calculation is more desirable as it will give the student of astrology all that he can possibly interpret with safety and at the same time it will blunt a little what would otherwise be a dangerous weapon in an unskilled hand.

What is true of astrology is also true of the sacred writings of the ancients. Within the body of the science is the soul; within the soul is the spirit. Astron-

omy with all its elaborate mathematics is the body of astrology. The mathematician will not find the soul of the stellar science any more easily than the anatomist will find the soul of man. Within this soul again is a spirit and astrology is essentially a spirit. It is man's yearning to know the destiny that enfolds him and precipitated this great body of learning into existence. Man's longings and yearnings have been exploited and abused since the beginning of time. Astrology is more than either a science or a philosophy of the stars; it is essentially the organization of the impulse towards helpfulness and knowledge. Astrology is the implement of the enlightened humanitarian; it is the tool, the instrument by means of which his impulse towards helpfulness can be directionalized. A good craftsman does not play with his tools; he builds with them. The great astrologer does not spend his life calculating this and subtracting that. He simplifies the whole problem as much as possible. Recognizing the law of natural economy, he realizes that every hour wasted in abstract theorizing over some far-fetched angle is an hour lost which might otherwise be used for the application of the ideals of astrology to world problems that need not theory but constructive and unselfish practice.



## Chi-Chen Itza and the Sacred Well

Every effort thus far made to trace the origin of the Mayas has failed. The wholesale destruction of their books and records by the conquistadores has left little but conjecture as a basis for investigation. Only four Mayan books escaped Bishop Landa's zeal. The rest were consigned to the consuming fires, because, as the Bishop said, none of the writings were free from idolatrous statements, sorcery and hideous blasphemies against the true church. The pious priest also noted that the Indians were more or less perturbed by the destruction of their libraries; in fact, he even recorded that they were offended by the obliterating process that first entirely exterminated their culture and later nearly exterminated themselves. The Bishop felt that their attitude in the matter was more or less unreasonable.

The four Codices or Mayan books which have been preserved were probably carried back to Spain as relics of the conquest by the victorious Spaniards. The most important of these Codices is now preserved in the library of Dresden and is known as the Dresden Codex. There is a rumor in Mexico, which we have not been able to confirm, however, that the Dresden Codex has recently been offered for sale at the almost unbelievable price of one million dollars. There is also a Mayan Codex in Paris which is usually designated the Parisian Codex, and the remaining two are in Madrid. It has been pretty thoroughly proved that the two books in the library at Madrid are actually parts of a single volume which was probably torn in half by some Spanish soldier in order to give part of it to a friend. The larger part of the Spanish Codex is called the Troano and is an extraordinary document combining hieroglyphical figures with curious representations of gods and monsters. The lesser part has been named the Cortesian in honor of the great Cortez

and contains similar figures and drawings. The two books together are officially referred to as the Tro-Cortesian Codex.

It is important to note that none of these books has ever been translated; at least, such is the contention of modern archeologists and other experts in things Mayan. The illustrious French mystic and savant, Auguste LePlongeon, declared that he had translated portions of the Troano Codex, finding therein the details of the destruction of Atlantis. So successfully did he maintain his contention that he had deciphered the hieroglyphics that he was awarded the prize of twenty-five thousand francs offered by the French Government for the key to the Mayan alphabet. Le Plongeon's findings are now discounted about one hundred per cent by the present "experts in the field," who only stop contradicting each other long enough to unite in an effort to discredit the great pioneer who gave the best part of his life to interest the world in the priceless treasures of the Mayan civilization. Le Plongeon died of a broken heart and now indignities are heaped upon his memory because he was a mystic, one of a class that scientists can neither understand nor appreciate.

Whereas Uxmal gives one the feeling of magic and mystery, Chi-Chen Itza, for many centuries the capital of Mayanpan and of the whole empire of the Itzas, conveys even in its ruin the impression of a great metropolis. We are told that in the height of its glory Chi-Chen Itza had a population of a million and a half. Uxmal is purely Mayan but Chi-Chen Itza shows several civilizations superimposed over a very primitive order. Nearly all the larger buildings contain smaller ones within them, some showing as many as six or seven different periods of reconstruction. Several groups are now in the field in different parts of Yucatan, some financed by American institutions and others by the Mexican Government, excavating and rebuilding the ruined cities which dot the whole peninsula. More work has been done at Chi-Chen Itza than in any other place and the skeleton of a great

empire is rising, ghostlike, from the mounds of ages, to stand again in something like its pristine grandeur amidst the faded and tangled jungle growth.

The trip to Chi-Chen Itza is considerably longer from Merida than that of Uxmal, being tedious rather than arduous. The train stops at innumerable stations, revealing villages of thatched huts where the remnants of a once proud race eke out a humble and uneventful existence. There is always a little plaza or square and an overshadowing cathedral where the conquered worship the gods of the conquerors. Everywhere the tropical indolence is apparent, yet with it all a certain integrity of motive and principle. The Indians are of a higher stock that their present estate would justify.

Chi-Chen Itza is a clearing in the midst of a wilderness. The excavated parts of the city may be roughly divided into three groups of buildings. The first group is dominated by the great Pyramid of Kukul-Can or the Feathered Serpent, now called the Castillo. The second group, about a mile and a half distant, is called the old Chi-Chen Itza; some reconstruction has been done here and many phallic symbols have been discovered. The third group which contains the famous observatory is dominated by a great mass called the Nunnery, which is the only three story building as yet found. Using as a central point, the great Pyramid of Kukul-Can, which stands at the entrance to the city by the present road, the city spreads out like a fan around it and presents an amazing picture. This pyramid has been reconstructed by the Mexican Government. Work is still being carried on. The structure is about one hundred and ten feet high and surmounted by a small temple approximately square. The main entrance, adorned by two great plumed serpent columns, faces towards a winding road which leads through dismal jungle land to the edge of the Sacred Well from which the city secured its name—Chi-Chen Itza, the people at the mouth of the well.

The Mayans themselves were a peaceful people and their gods were strangers to cruelty and deceit,

but the nations who later invaded the city, superimposed upon it the culture of the warlike Aztecs, and apparently introduced the practice of human sacrifice. The Sacred Well was supposed to lead downward under the earth to the home of the Rain-God whose benevolence was necessary to the survival of the nation. In times of drought virgins were sacrificed to this deity by being cast into the well. The ceremony was a very solemn one. A procession of priests and nobles carrying in their midst the Bride of the Rain-God traversed the road of death that led from the pyramid to the great cenote or water-hole, where with elaborate ceremonials the maiden was cast from the brink into the dark waters beneath. After her rained the offerings of the people—beads of jade, bells of copper, images of gold, beautiful utensils and incense burners, obsidian knives, talismans and fetishes—all thrown in to propitiate the deity of storms. The well is over one hundred feet in diameter, the walls to the level of the water are about seventy feet, and there is approximately sixty-five feet of water in the well at all times. Some years ago Eduard Thompson, equipped with diving apparatus, descended into the well bringing to the surface everything that had accumulated on the rocky bottom. Mixed with a wide assortment of ornaments were the bones of victims and even a few pieces of partly destroyed fabric, from which it was learned that these Indians possessed an elaborate knowledge of weaving even of complicated patterns and fabrics. Nearly all the instruments and implements found in the well were broken, the pots had holes knocked in them, the tongues had been removed from the bells and the talismans had been chipped and marred. This was presumably in order to destroy the life of the object for the Indians believed that to break a thing was to permit its soul to escape.

Returning from the Sacred Well and climbing to the top of the Castillo, a splendid view may be had of the House of the Warriors upon one side and the great Ball Court and Tiger Temple upon the other. The House of Warriors is roughly pyramidal in shape

but with a large level platform upon the top where once stood quite an elaborate structure of which only the pillars remain. The building is rich in sculpturing and relief and is now the scene of the activities of the Carnegie Institute, which has spent over one hundred thousand dollars in its reconstruction. Like most of the other buildings, it reveals several periods of architecture and excavations and at the base shows that a small pyramid originally occupied the site. Several of the columns still bear the original coloring, showing that the Mayans pictured the color of their own bodies as a sort of yellow ochre. In front of the House of Warriors and to the right are great rows of columns over one thousand in number. They formed part of a much larger number which surrounded a hollow square presumably used as a sort of forum by the people.

Directly opposite but at some distance from the House of the Warriors, is the great Ball Court over a thousand feet in length which was used for the national game of the Mayans. The game was played by two teams each composed of fifteen men, whose aim was to knock a vulcanized rubber ball through a stone ring high in the wall of the court by a blow with the hip. The players carried heavy leather pads on their hips with which to strike the ball. The game required unusual skill and after it was over there was a great melee caused by the code of the game which permitted the winners to strip the clothes off the losers as the spoils of combat. The losing team always broke and ran for shelter followed by their adversaries and half the population of the city. Near one end of the Ball Court stands the Temple of the Tigers, so named because of a frieze of great cats which adorns the upper part of its outer wall. The Temple of the Tigers bears upon its outer face some of the finest carvings in Chi-Chen Itza and on one of its inner walls is a mural—fast disappearing unfortunately—of a great battle between Indian tribes. The leaders of the armies are each overshadowed by their patron geniuses, the feathered snakes. Near the House of the Warriors is a small mound partly excavated, called the sacrificial al-

tar, which together with the other buildings previously described, completes the first group.

Behind the great pyramid is a winding road which after passing by several native dwellings and a large windmill leads up to the hacienda or rest house built to accommodate visitors to the ruins. Beyond the hacienda, the road forks. The left branch leads to old Chi-Chen Itza with its phallic monuments, and the other, turning to the right and passing through a little gully, suddenly opens on to the third and somewhat larger group of buildings. On the right, half obscured by the jungle growth, is the low rambling form of what is called the House of the Dark Writings. The reason for the name is obscure, for there are practically no hieroglyphics upon the building except for a small frieze work carved into the wooden door lintel. These lintels are worthy of special description. The wood is so hard that it sinks when put in water.

From the House of Dark Writings the road leads directly to the largest building in the Chi-Chen Itza group—the Nunnery, as it is called for no particular reason. The central building of the Nunnery rises in three platforms, each of which was originally a building but later filled to form a foundation for the one above. At the left end of the Nunnery is an annex important for the fact that over the door is a splendid relief showing the father god of the Itzas—Itzamna—seated in his radiant egg as creator of the world. When the first Spanish expedition under Montejo was trying to subdue the Indians of Yucatan, he met with several military reverses and finally took refuge in the upper part of the Nunnery with his remaining soldiers. The Indians camped about the foot of the building perfectly certain that they could starve out the conquistadores. Montejo, realizing that an extreme action was necessary, erected a scaffolding upon which he hung a large bell. To the tongue of this bell he tied a rope, the other end of which was fastened to the tail of a hungry dog, and just out of reach of the dog he placed several pieces of meat. After nightfall Montejo and his soldiers climbed down the back wall of the Nun-

nery and escaped into the jungle, heading for their ships. The hungry dog, jumping for the meat, rang the bell all night, which deceived the Indians who believed that Montejo was saying his prayers while expecting annihilation the next morning.

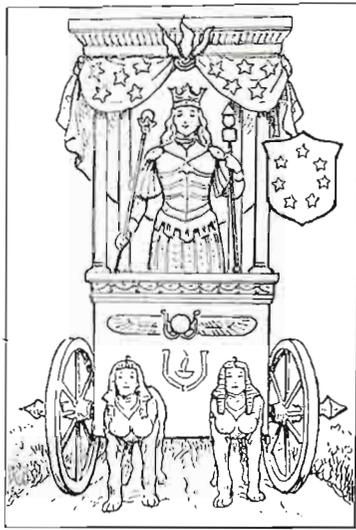
From the steps of the Nunnery it is possible to see the whole panorama of Chi-Chen Itza but from this vantage point El Caracol, the Snail-Shell, is particularly prominent. Carnegie Institute is reconstructing this building and is very secretive concerning its discoveries and forbids any photographing of the details of the interior. El Caracol, which is thought to be the astronomical observatory, has a tower standing upon a flat pyramid and also reveals several periods of architecture. A spiral staircase inside of the tower leads upward to the summit, but there is very little proof that the building was actually an observatory. It may have been a watch-tower or even a high altar for the burning of sacrificial fire. There are no evidences of astronomical instruments unless the Carnegie Institute has removed these or concealed them until such time as its own publications are issued. Across from the front of the observatory are two small buildings, one of which is called Chichanchob, or Strong Clean House, so named by the Spaniards because of its excellent state of preservation. Behind it is a smaller building called the Antelope House. These have not yet been fully excavated but stand upon mounds which are also probably pyramids covered with rubble.

The road continues through this group of buildings past a number of mounds to a little glade in which rises the unreconstructed pyramid now called the Tomb of the High Priest. In the very top of this pyramid, which is reached by a dilapidated flight of steps with feathered serpent balustrades, is a partly ruined temple. In the midst of this ruin is a square hole leading downward into a chamber of considerable size inside the pyramid. While human remains have been discovered within this extraordinary pyramid, with its bell-like chamber, there is an ever growing suspicion

that the so-called Tomb of the High Priest was in reality a temple of initiation into the Indian mysteries. Eduard Thompson, who found the vault, believed he had discovered the tomb of Kukul-Can. Such a tradition would emphasize the probability that the building was a house of initiation as in the case of the great Pyramid of Gizeh which some traditions affirm was the tomb of Osiris, the god of the underworld.

In considering the civilization of the Mayans, the archeologist is confronted with the same problems as the Egyptologist. The Mayans were a highly developed people when they first appeared upon the peninsula of Yucatan. They must have existed, according to their time system, for at least three thousand years before they established any of the cities now known. It is believed that they migrated from either Guatemala or Honduras and they are one of the few primitive Indian peoples who did not know the use of the bow and arrow. None of their early codices show this instrument at all, although it was common among the Indians of Mexico in general. Their main weapon was the spear which was launched by means of the hul-che or throwing stick. They had the most highly evolved language of any aboriginal people, being nearly as complicated as the Chinese. It is believed that their alphabet contains ten thousand arbitrary characters with great emphasis upon minor inflections.

The cities built by the Mayans in Yucatan rival their builders in mystery. Many of these had been deserted centuries before the coming of the Spaniards. Where the hosts of their inhabitants vanished remains unknown. Their culture was limited entirely to southern Mexico; for the culture of the other Americas, with the exception of Guatemala and Honduras, is of an entirely different order. They were originally monotheistic, worshipping Itzamna as the supreme deity who created the universe through cabalistic emanations. They were not warlike but so highly developed in the arts and sciences that it has been said of them that they were the most civilized of the barbarians.



7 LE CHARIOT

## Tarot Symbolism

THE SEVENTH  
NUMBERED  
CARD

THE  
CHARIOT

The various decks of Tarot cards now in existence agree admirably as to the form and design of the seventh card. In each case a chariot drawn by sphinxes is depicted in which rides a kingly figure crowned and bearing sceptres and other insignia of his rank. The chariot is canopied and hung with a starry curtain, and often a triform symbol resembling a flame appears above the head of the king. The front of the chariot is adorned with solar emblems and its wheels are armed with points of spears. The whole design shows a prince or king in his chariot of war.

Some Tarot writers feel that this card is a conventionalization of Ezekiel's vision; others that the symbolism is derived from Enoch. It is generally admitted, however, that the whole figure reveals the Logos or Creator of the universe in his aspect as being chief of or the sum of the seven formative agencies. The seven gods are here one in the form of their first or supreme aspect. It is written in the ancient Qabbalistic books that "the Lord, blessed be His name, was seated in the midst of the directions and the dimen-

sions" and that the palace of the everlasting One was ever in the midst of the world.

It is not difficult to realize that the chariot itself is the symbol of the world (more exactly of the mundane sphere), that is, the universe in its seven manifesting aspects. The four pillars supporting the canopy are the corners of the earth and also arcanelly the equinoxes and solstices, yes, even the fixed signs of the zodiac also. The blue canopy is the Empyrean or heavenly world and being star-flecked also represents the Auric Egg—the circumference of creation, the wall which constitutes the Ring Pass Not. Upon the front of the canopy are prominently displayed ten golden stars. These signify the ten Sephira or emanations upon the Qabbalistic Tree of Life, for upon the surface of the Empyrean are the thrones of the ten hierarchies and beyond these are the ten aspects of divinity and still higher and more remote the ten sacred Names of the eternal God. The cube-shaped body of the chariot is the alchemical salt or earth which is the establishment or foundation from which rises the body of the great king. The yellow robes of the princely ruler reveal him to be Mahat the Yellow Emperor; he also signifies Buddhi which is again Mercury or the mind.

The human form rising from the cube, therefore, signifies mind rising out of matter and establishing rulership over it, whereas the flame or sulphur above represents spirit in its three hypostases of spirit, mind and body. The three flames of the spiritual fire perfect the seven by causing it to become ten, which is the total sum of the concealed and manifested creation, revealed in its seven parts and concealed in its three parts.

The wheels upon the chariot indicate that the creator is ever in motion but that his motion is beyond the estimation of mortals. While the profane declare God to be in his world, the wise know that his world is in God. The chariot, therefore, intimates the continual distribution of the Logos throughout the area of Himself.

The sphinxes are not actually attached to the chariot, for the vehicle is in reality self-moving, though to the profane it is propelled by the positive and negative aspects of natural law—the sphinxes. From a phenomenal viewpoint, it seems that all things must be moved by external force; but from the noumenal viewpoint, it becomes apparent that the universe is a self-moving mechanism, the power of which is an indwelling activity whose several aspects are summed up in the nature of mind which communicates purpose and direction to all the activities of Nature. Here, then, is the Mercavah, the ever-moving throne of the unmoved God, the universe which, phenomenally speaking, is being hurled endlessly through the immensities of space but which, noumenally speaking, is immovable upon the foundation of mind.

We also learn from the symbols upon the card that the whole figure reveals the nature of the sun whose chariot, according to the Greeks, is ever rumbling down the starry waste. The sun unites within itself the six emanations which have issued from it and which together with their parent constitute the seven Elohim or Builders of the solar world. To the Chinese, the sun was the symbol of mind and was seated in the midst of the four Emperors of the Corners of the World. These guardians are often referred to as the kings of the corners of the earth. The Gnostic solar god, Abraxas, is depicted as drawn through the heavens in his chariot by four white horses, but in the Tarot the king is attended by sphinxes which may or may not be regarded as drawing his throne car. The sphinxes are evidently symbols of polarity and it is apparent that polarity is essential to the manifestations of the kingly powers of the Logos. Polarity marching before the chariot makes way for the equilibrium which can only be manifested through contrasts of polarity.

Here also is revealed the sevenfold constitution of man, with the ego or mental individuality manifesting through the bodies or inferior principles symbolized by the chariot. Here is what Hermes calls the man

composed of seven men. The seven does not signify seven ones but a pattern in which the separate units are mingled into a composite unity. Here indeed is light carrying in suspension the spectrum which can only be released when the single ray is broken up on the prism of creation.

Seven is a most sacred number, for it reveals the dynamics of activity. In the Mysteries three numbers are sacrosanct: the *three*, which is the symbol of consciousness; the *five*, which is the symbol of intelligence; and the *seven*, which is the symbol of force. In order to reveal that the seven is synonymous with force, the king and the chariot bear symbols of warfare. We have added to the older cards a small shield containing a circle consisting of seven stars. The jewel of seven stars is the occult symbol of creative authority. It may even be interpreted to signify the seven Rishis of the Great Bear, who are the watchful guardians of the world. From the great king issue forth worlds, races, continents, and an inconceivable concatenation of septenaries, all suspended from a common unity and enclosed within it.

In Masonic symbolism, the letter G signifies God as being the first letter of the name of deity and also geometry because, as Plato says, God geometrizes. The letter G is the seventh of the English alphabet and should reveal to the well informed Mason that of all numbers seven shows most completely the constitution of the creating Logos who impresses his signature in the form of a septenary upon the whole face of Nature, revealing his own peculiar constitution through an endless repetition of sevens. In all these groups of sevens there is one which is the chief and six which are suspended therefrom. Hence, the seven perpetually reveals kingship or authority, and the creator by imprinting as Boehme might have said, the seal of himself upon the world always causes the seven to consist of six directions or dimensions like the points of the six-pointed star in the midst of which, in his chariot, rides the One who through the six manifests his septenary in every department of existence.

## The Economic Depression

The present financial crisis is the favorite topic of conversation. Persons in every walk of life gather in solemn conclave to explain and predict. Experts in matters monetary mumble their findings as they attempt to determine from the terrifying statistical comparisons how much worse any given condition can become before it must either improve or utterly destroy itself. Class-bound proletarians, judging the whole by their own particular part, and weighed down by the sense of their own responsibility in the matter, have a hopeless feeling of impotence in the face of facts. While there is scarcely a person who is not certain that he knows what should be done, there is not one who can really suggest a feasible way to end it.

The explanations offered for the cause of the present condition are as diversified as the walks of life from which they come. To some the corrupt condition of the political machine is held to be mainly responsible. A somewhat similar state of affairs must have existed in Greece over two thousand years ago, for it inspired an ancient philosopher to declare that laws are like spider webs: they catch the small malefactor but the greater thief breaks through and escapes.

A second group points to the prohibition question, declaring that the illicit sale and consumption of liquor in which some forty million persons are concerned has unbalanced the whole economic mechanism.

A third part insists that the racketeering and gang hoodlumism that the prohibitionists unwittingly precipitated upon the country, by deflecting huge fortunes from their legitimate ends, has thrown a great balance of economic power into the hands of the openly defiant anti-social forces.

The tariffs are held by quite a number to be at least indirectly responsible for the invalid state of the dollar, while the machinations of our banking system have been loudly sung by a large chorus.

There is an ever-increasing realization in all quarters that machinery is not only jeopardizing but in many cases has practically destroyed the economic integrity of the individual. Labor is menaced by an age of steel. Every day manual labor in some line of industrialism gives way to mechanical contrivances. It is the laboring class that represents the national strength and many feel that most of the present difficulties are due to the exploitation of these millions of wage earners. It is facetiously remarked in the "big city" that the Woolworth building was built with dimes, and while the purchasing power of the proletarian is not great per capita, its aggregate assures national prosperity.

The Great War is still regarded in many quarters as a relevant factor in the present dilemma not only because of the vast amount of international debt, collectible and uncollectible but because of the peculiar psychological effect upon the nations involved. The world is shell-shocked. Proportions and values have been lost or perverted and the precedent established for all forms of lawlessness and destruction.

America is not only speculation-conscious but speculation-crazy. The "big crash" about a year ago created a panic such as could only exist where gold held chief place in men's hearts. The pulse of the Stock Exchange still flutters badly; in fact, if the truth were known, the whole institution suffers from an incurable disease and relapse will follow relapse until the system of fictitious values is overthrown.

The women also come in for their share of the blame, it being affirmed that their entrance into the economic field has disturbed a precedent of centuries and nearly doubled the number of those desiring employment. With such logic it is reasoned that when there is more than one bread-winner to a family, there must almost inevitably be a family without a bread-winner. Thus, while machinery is cutting down the possibility of employment, there is an enormous increase in the number seeking remunerative work.

Acts of Providence are also included among the causes of the present situation. Droughts throughout the Middle West, with their attendant privation and the collapse of banking institutions (and, if you wish to include absconding bank presidents among acts of Providence), have added to the general perplexity.

Of course, some are bound to observe the unhappy spectacle of capitalistic Neros strumming their harps while Rome burns. Even now when the fate of the whole system is at stake, the process of squeezing out competition still continues and almost hourly small organizations are crashing, adding their investors and stockholders to the body of the indigent. In New York they tell the story that when it was discovered that the unemployed were making a living by selling apples on the street the powers that be immediately raised the price of apples. The whole matter is rendered more discouraging by the fact that every effort to improve conditions is exploited by someone who cannot get his mind off dollars long enough to share a crust of bread with a starving fellow creature. *The milk of human kindness is pretty thoroughly skimmed.*

In passing, the problem of the credit system must also be touched upon. This country has taken to buying its luxuries and even its necessities at so much down and so much for the rest of life. The optimistic "white collar" buys a home, automobile, radio, piano, furniture in general, jewelry and clothes all at the same time on a small down payment and mortgages his future for ninety-nine years. Even in the best of times such a procedure is disastrous, but in this century of kaleidoscopic changes it is utterly fatal, for what he doesn't actually wear out he loses. Certain fields of advertising contribute to this delinquency; for the average citizen believes what he reads and, being luxury-loving by nature, is easily tempted into extravagance.

Of course, capitalism in general receives its share of criticism, but most of this unfortunately comes from people who themselves tried to be capitalists but did not make the grade. Every proletarian is a potential capitalist without money. The fact that labor makes

no provision for itself in times of plenty cannot be ignored as a factor in hard times. The Soviet and the Communists are also pointed at as insidious disseminators of catastrophe and each diagnostician of the present crisis points at the graft and abuses existing within his own field of vision as illustrative of the general demoralization.

This list of causes could be continued indefinitely, but the above is sufficient to reveal the general scope of the grievances. Having thus diagnosed the cause, which is a sort of complex compound fracture of integrity, we can pass over the effects lightly, for any remarks on the subject would be classified as pessimistic and even fatalistic. When it comes to the subject of cure, the dilemma is apparent. The disease is so widely distributed and the whole body social so completely infected that a panacea is almost inconceivable. That which would cure one phase of the trouble would complicate another. A vicious circle exists. Civilization at this time may be likened to a drug addict with gold as a sort of economic morphine. It is a well-known fact that many drug addicts die of the cure and drastic methods applied to the present situation would probably bring the whole structure of civilization tumbling upon our heads. We might ultimately be better for the fall, but the reconstruction period would be one of the most difficult adjustments.

Buddha declared ignorance to be the common disease of mankind, but it would seem that we should go still further and declare selfishness to be the most dangerous and most universal form of ignorance. The world in general and America in particular is suffering from the fact that very few people can forget themselves long enough to think of anybody else at all.

The philosopher knows that the seat of all injustice is within man himself. The finer faculties are easily obscured by passions and desires. A very small minority of this race really knows how to live. The rest exist by circumstance alone in utter servitude to uncontrolled emotions and excesses. There seems to

be but one way by which man can learn to live and that is by dying. Each age is swept away in a holocaust of its own intemperances. A civilization, planned by men and built by men according to the laws of men, must vanish because of the weaknesses inherent in man himself. There may rise up some with broader vision who can lead the children of this race a little way through the Red Sea of their desires. The cataclysm may be averted for ten years, a hundred years, or a thousand years; but unless integrity takes the place of selfishness, the end is inevitable and over such ends the philosopher does not grieve.

The only release from the present circumstances comes in release from possession, from attachment and those factors which are the fundamental elements of the dilemma. A philosopher was once asked what wise men did when they could no longer eat. His answer was: "They starve." The disasters which are occurring around us are really not as important as they seem. It is a terrible thing to have all that we have and love swept away, yet we seldom realize that it occurs to all of us at death, regardless of how successful our living seems to have been. There is no beggar on the street who has less than the greatest financier after death has separated him from possessions.

A wise man once said that the quickest way to get a thing is to stop wanting it. To fortify oneself for trying periods, the realization of true values is essential. If each individual will live as well as he knows, if he will perform conscientiously that which is his appointed task and divorce from heart and mind all thoughts of profits and reward, he may gain in poverty and distress a peace which he never discovered in success and power. To paraphrase a famous Teuton: "If we must starve, let us starve philosophically." A path will probably be found which will carry us temporarily through the crisis. Realizing that this trying condition will arise again, the wise, however, will equip themselves and leave to their heirs a legacy of knowledge that will enable them to meet such future recurrences in a more rational manner.

## A Retrospect on Races

The ancient doctrines teach that during the present life wave seven races (or, more correctly, species and races) will be developed. The first races were the Will-Born, sometimes called the Sons of Yoga, for they precipitated their Chhayas or shadows through intense meditation. These shadows—the prototypes of bodies—were not as dense as our present physical forms but correspond in state to a dense mist. The shape of these Chhayas was very different from that of our present physical bodies—they were roughly globular and semi-transparent with more opaque or dense areas distributed through them. These areas were later to become vital centers. The most highly evolved of these sensitized fields, which occupied approximately the upper pole of the spherical body, was the third eye which, as the forms crystallized, retired from objective manifestation until it completely closed or ceased to function as an organ of spiritual perception during the Lemurian period.

Though the Sons of Will or Yoga precipitated these shapes, they did not actually enter into them but remained suspended over them connected by etheric threads through which magnetic forces were transmitted. A somewhat similar condition still exists in the case of the animal for the monads of animal life are still partly outside of the physical bodies. When seen clairvoyantly, the animal presents somewhat the same appearance as occasionally occurs optically in the case of double vision—two images not quite together—whereas in man the registration of the two is perfect. Having established their shadows, the Sons of Will began to "spin a web," uniting the shadows to themselves or, if viewed physically, united themselves to the shadows.

Milleniums of time passed during which the Sweat-Born and the Egg-Born appeared, being various stages in the development of the mechanism of generation. During this whole period the creatures

were androgynous. The first races did not propagate at all, the Chhayas remaining until the Pralaya destroyed them all. Nor was the element of growth present. Later the shadows multiplied by fission, that is, in the way that cells multiply at the present time, the main difference being that the parts did not increase in size. The bodies, continually decreasing in magnitude, were finally destroyed because they were incapable of growth and were soon reduced to a state where they could not serve as vehicles for organized life. In later species growth was added and what is now commonly called the "pudding bag" men appeared. The sack-like form was apparently tied at the neck at which point the pineal gland extended as an organ of both sense perception and the rudiments of motion. It gradually developed into a pseudopode, somewhat resembling the fingerlike protuberance of the clam. These bodies, while far more dense than those of the Will-Born, were still entirely too attenuated to leave fossil remains and anthropology will never be able to establish their existence save through analogy or by studying the recapitulations of previous cycles of existence which appear in the developing embryo.

Still later we have the gill-cleft man. The atmosphere of the earth had not yet cleared and the entire sphere was surrounded by a thick wall of humid semi-liquid vapors. It was not until the clearing of the earth's atmosphere in the Lemurian period that lungs began to appear. By the fifth subrace of the Lemurian period physical bodies had taken on approximately their present appearance save that they were extremely low in organic quality, the flesh resembling wood pulp in the very early Lemurians and having a coarseness resembling beef in the later subdivisions. Giantism had then appeared for form always runs riot until mind, demanding the greater part of the vital forces for its functioning, pulls down body to the degree that intellectual functioning increases. There were also monstrosities upon the earth due to the interbreeding of human and animal strains. This occurred at the

psychological moment when the developing human cycle was recapitulating its animal development. At no other time could they have been generated and live.

In the fifth subrace of Lemuria, approximately nineteen million years ago, the actual division of the sexes took place. This involved a cataclysmic change in the psychological organism of the evolving type, the complications being revealed symbolically in the allegory of the Fall of Man.

It is necessary at this time to pause for a moment and call attention to a special point which might otherwise definitely confuse the issues involved. Up to the time when the gods, i.e. the egos, took upon themselves the daughters of men (the bodies) and entered into them, two complete evolutions were moving side by side. Man was evolving in the spiritual worlds—that is, upon the higher planes of the earth—at the same time that he was building bodies upon the lower. In fact, in some of the traditions it is described how races were divided among the continents before the races had developed any temporal bodies whatever. When the Vehans or vehicles had gradually emerged from Chaos into an organized state, two orders of evolution—the one spiritual and the other physical—were actually united. Previous to that time the bodies had no consciousness other than that which man experiences during dreamless sleep now.

The later subraces of Lemuria spread through the Australasian Archipelago, increasing in number and power and developing the rudiments of several new sense-perceptions. They even built cities and developed languages by imitating the sounds of Nature in her various moods.

The fourth, or Atlantean, race resembled our own in nearly all of its biological attributes. The Atlanteans were the first to engage in warfare with its resultant disturbance in the life cycles. The birth rate therefore rapidly decreased, whereas previously the Lemurians, some of them living for centuries, did not require as many vehicles for incarnation. It was also the Atlanteans who first began to dabble in magic

even to the point of breeding monsters by thought power. These creatures were incapable of reproduction, however, and like Frankenstein's turned upon their own creators. All of these practices disturbed the astral light which, finally permeated with noxious physical forces bred by the Atlantean sorcerers, brought about the cataclysms which ultimately destroyed that continent.

The fourth subrace of the Atlanteans marked the real turning point of human evolution. During this fourth subrace bodies reached their greatest degree of crystallization. From that time on life, which had been exuding forms, began the process of reabsorbing them into itself again. The process by which this is accomplished is called by the profane "refinement," being simply the breaking up of the form patterns which by their density create the condition of materiality.

The fifth root race, of which we are a part, is well on its way along the ascending path which leads to liberation from the consciousness of form. For as the wise fully realize, form is actually a condition of mind; in fact, it is part of the work of the Will-Born who meditated matter into being that they might organize it into form. By the end of the fifth root race, the physical body of man will be far more attenuated than it is now, and the sixth root race will bring with it "the blue men from whom nothing can be concealed." The blue signifies ether which is still somewhat visible to the physical perceptions of man as the haze which hangs at the base of mountains, this haze being part of the etheric double of the earth. In India the god Vishnu is shown with a blue face to signify the highly etherealized substances from which his bodies are formed.

During the blue race form will still exist, but will resemble somewhat the matter composing the planet Jupiter, which while a solid, would be incapable of supporting physical man upon its surface. He would fall through it as he falls through water. As the etheric body asserts itself more definitely, both the

arterial and venous functions will decrease while the nervous activity will be greatly stimulated.

The sixth root race (not to be confused with the sixth subrace of our present fifth root race, which subrace however will be the progenitors of the new cycle) will develop two spinal columns representing an equilibrium of the sympathetic and cerebro-spinal nervous systems. The skin will undergo a definite metamorphosis and all the sense-perceptions will be highly sensitized. During this period the androgynous man will reappear and it is affirmed by several occultists of note that at this time the larynx will be the organ of generation. In other words, creation will be through the spoken word.

At last, with the coming of the seventh race, the two spinal columns will be reunited into one, and the general appearance of the whole body will undergo great change and modification. The attenuating processes will have been carried so far that all the grosser elements will have been reabsorbed through transmutation into the spiritual nature. At such time it is declared that generation will cease, and, like the first race, (which never actually died at all but lives on in all the races which come after it even though its outer semblance was lost) the adepts of the seventh round, as Sons of Will and Yoga, will awaken from the meditation which precipitated them into generation and may find the whole of this thing which we call life to have been but a figment of consciousness. Thus it is written that when the Kumaras, or the virgin souls, awake from the seven dreams, they will discover that they were never actually in evolution at all but that what we term evolution was actually taking place within them—a mystery of Yoga.



# Zodiakos

## The Circle of Holy Animals

(Continued)

### SAGITTARIUS

In the Pythagorean system, the number 9 is definitely related to man and in astrology the hieroglyph of the ninth sign, or Sagittarius, is a most appropriate symbol of evolving humanity. The Centaurs were a mythological race of remarkable erudition if we are to accept the story that Chiron, one of their number, was the mentor of Achilles. In the Mysteries, there were two orders who assisted in the evolution of humanity, one called the supermen and the other the demigods. The Centaurs were evidently an order of supermen, possibly a secret society of adepts and initiates. They were not actually part equine and part human, this symbolic allusion merely signifying that they were men who had partially lifted the human nature out of the animal constitution. Astrologically it is not surprising, therefore, to find that the sign of Sagittarius is the symbol of the human or physically intellectual mind. In Platonism, this has sometimes been referred to as the irrational nature, whereas the higher mind, or Capricorn, is the rational nature. The Centaur is generally depicted with a bow and arrow, aiming his shaft at the stars, and hence is the significator of aspiration. One of the earliest forms of the Centaur is to be found on the circular zodiac of Dendera, thereby establishing the antiquity of the symbol.

In the triad of fire signs, Sagittarius signifies the fire of intellect, that quality of rational enterprise which lures the mind from the commonplace into the realm of abstraction and, consequently, often into hazardous speculation. In his article on the Circular Zodiac of Tentyra, John Cole gives the following detailed description of the figure of Sagittarius found on the ancient Egyptian zodiac, which should mean much to the astrologer: "This figure of Sagittarius appears

to have a crown on his head, and two faces, one looking earnestly forward, apparently female, the other looking behind, having a hawk's head similar to the men's faces who, in the middle of the sides of the square, support the circumference of the Planisphere, representing by all probabilities the faces of slaves. He has a bow and arrow in his hand, and his body is united to the neck of the horse, which is galloping full speed, with wings on his back. He has also two tails, one exultingly elevated, and the other hanging submissively down." Mr. Cole notes the correspondence between the symbol of this ancient zodiac and the description contained in Revelation 6, 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."

The winged white horse may also refer to the famous Kalki Avatar of Vishnu, or the White Horse incarnation, which is yet to come and which will usher in with it the redemption of mankind. The combination of man and horse, rather than simply placing the man upon the steed indicates that in essence both horse and rider are identical. The beast is not extraneous to the rider but is a part of himself. Here again we sense the ancient philosophical allegory: mind, the flying horse, is a vehicle of that inner consciousness which should directionalize its activities toward rational lines of accomplishment. Is not the Centaur, furthermore, another form of the winged Egyptian globe, a symbol of the self and its bodies? Three creatures are involved in the construction of the Centaur. Only two of these are popularly considered: the horse and the man. The third is the bird. The horse is the proper symbol of the physical body, the bird of the soul, and the man of the spirit.

Sagittarius governs the religious impulses of humanity. It voices the instinctive yearning of man to escape from the limitations of flesh and ignorance and lift his rational nature through all those heavens that intervene between Nature below and the Empyrean above. In philosophy, one of the greatest problems

confronting the student is to divorce the mind from ambition. It may be difficult to sense the vast interval which exists between ambition and aspiration. Ambition is concerned wholly with material things: either the desire to possess them or to possess power over them. Few ambitious people ever achieve even a relatively permanent degree of happiness. The ambitious are slaves to their ambitions, spending their life in servitude to ephemeral things.

To the Orient we must turn for an understanding of aspiration as differentiated from ambition. While ambition seeks to possess the imminent, aspiration desires the impossible. While ambition seeks the greatest power, aspiration seeks the greatest good. We are ambitious to possess, we aspire to become. Aspiration depends for its existence upon an ever-broadening vista of consciousness, whereas ambition is thwarted by reason and must find gratification in blind impulse. Sagittarius is the divine fool, the dreamer who reaches for the stars. Aspiration dies in poverty while ambition lies murdered in its bed. In the twentieth century it is dangerous to aspire; it is fatal to dream and visions must be their own reward. While these temporary conditions for a moment turn away the force of consciousness, man is innately the Centaur, whose aspiration will not rest despite every effort to cultivate a materialistic mien. Through uncounted ages he must gaze upward at the stars and dream of that vaster sphere which lies above him. He must inevitably realize how little he can achieve by the mastery of temporal circumstances. Though a citizen of every land and master of uncounted men, he will never be satisfied until he is a citizen of that vast space compared with which his efforts and accomplishments are utterly negligible. Man can never be wholly satisfied with the earth while uncounted suns traverse the firmament above him. Like Alexander, satiated with pomp and power, he cries for more worlds to conquer; for, mounted upon the winged horse of Mind, he would soar to the end of time, yes even to the metes and bounds of eternity.

(To be continued)

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