

The Sorcerer and His Apprentice

Unknown Hermetic Writings
of S.L. MacGregor Mathers and J.W. Brodie-Innes

Edited and Introduced by R.A. Gilbert



Roots of the Golden Dawn Series

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INTRODUCTION

When, in 1896, the Adepti Minores of the Golden Dawn's Inner Order began to rebel against the authority of their chief, he sent them a long, rambling manifesto to justify his autocratic rule. In the course of this document he claimed that, in order to establish the Vault of the Second Order, 'It was found absolutely and imperatively necessary that there should be some eminent Member especially chosen to act as the link between the Secret Chiefs and the more external forms of the Order. It was requisite that such Member should be me, who, while having the necessary and peculiar educational basis of critical and profound Occult Archaeological Knowledge should at the same time not only be ready and willing to devote himself in every sense to a blind and unreasoning obedience to those Secret Chiefs . . . I, MacGregor Mathers, 'S Rioghail Mo Dhream 5° = 6°, Deo Duce Comite Ferro 7° = 4°, was the Frater selected for this Work: whom you know as the Chief Adept of the Second Order under the title of Deo Duce Comite Ferro which I had taken upon me.¹ Clear evidence, apparently, that Mathers was mentally unbalanced, and yet underneath this paranoid exterior what manner of man *was* he?

Too little is known of his early life, and his biographers have been too partisan for anything but phantom flesh to be placed over the bare bones of his life. It is most unlikely that a final answer will ever be given.

He was born Samuel Liddell Mathers at Hackney, in East London, in 1854 and was educated at Bedford Grammar School.² During the 1870s he lived with his mother at Bournemouth, where his everyday life as a clerk was soon interspersed with dreams of military glory in the First Hampshire Infantry Volunteers (although he was never an officer, despite being photographed in a Lieutenant's uniform), and with the ceremonial glory of Freemasonry through his initiation in the Hengist Lodge in 1877. At this time he began to reveal his aristocratic origins (or, from another point of view, to display his delusions of grandeur); on his Master Mason's Certificate of 1878 he is styled Comte de Glenstrae, a title allegedly awarded to an ancestor by Louis XV, and by 1882, when he joined the Societas Rosicruciana in Anglia, he had added MacGregor to his name.

Mathers was led into the S.R.I.A. by Frederick Holland, who had already encouraged him to take up occult studies but who derided his pretensions to a highland ancestry, and was, no doubt, highly amused by Mathers' use of the motto of the Clan MacGregor, 'S Rioghail Mo Dhream (Royal is my Tribe), on his election to the Zelator grade.³ But for all the accompanying pretension, this was the most significant move of Mathers' life, for within the S.R.I.A. he met both Wynn Westcott and Dr Woodman, and slowly and carefully began to lay the foundations of the Hermetic Order of the Golden Dawn.

From 1888 the story of MacGregor Mathers is the story of the Golden Dawn, but before then, in 1885, he had moved to London, joined Anna Kingsford's Hermetic Society, in which he delivered his first major lecture,⁴ and published *The Kabbalah Unveiled*, his most successful and influential work.⁵ And before 1888 he had met Mina Bergson, the sister of the philosopher Henri Bergson, who was to become successively the first initiate of the Golden Dawn and Mathers' wife. After their marriage, in June 1890, they lived at Forest Hill close to the Horniman Museum, of which Mathers had been made curator; but by 1892 they had moved to Paris, where they remained — save for a prolonged visit to London for the *Equinox* and *Looking Glass* cases of 1910 and 1911 — until Mathers' death from influenza in 1918. His career in the Golden Dawn has been charted often enough⁶ not to need recounting here, but it is, perhaps, worth remarking that as

dissension grew within the Order, so Mathers' literary output declined. Whether his growing obsession with 'treachery' in the Order stifled his literary talents, or whether they had been burned out by ten years of feverish activity is impossible to tell, but after 1898 Mathers neither wrote nor published anything of significance.

But was he, as he claimed to be, the possessor of 'critical and profound Occult Archaeological Knowledge'? Certainly he filled his published works with erudite footnotes and long introductions, but his contemporaries were sceptical of his abilities. W.B. Yeats, who was not unsympathetic to him, said that 'Mathers had much learning, but little scholarship, much imagination and imperfect taste',⁷ while A.E. Waite, who was openly hostile to all that Mathers stood for, sneered at his "abysmal ignorance of the suppositious arcana which (he) claimed to guard".⁸ Yet Waite could also refer to Mathers' 'considerable fund of undigested learning', to his 'serious study of the arbitrary part of kabalism' and to the earnestness with which he applied himself to occult studies in the Reading Room of the British Museum.⁹

Others, more loyal to Mathers and to the magical tradition that he represented, painted a different picture. Mina Mathers' portrait of him, added as a Preface to the 1926 edition of *The Kabbalah Unveiled*, is uncritical, unreliable and little more than a hagiography, but the memoir of him written by J.W. Brodie-Innes for *The Occult Review* is an objective account, or at least as objective as can be expected from 'a true and loyal friend': 'Of his scholarship it is not for me to speak, so far was it beyond my own, yet I know it was as frankly acknowledged by some competent authorities, as it was bitterly denied and depreciated by his opponents. I once showed some of his letters to me on the Kabbalah to my own first teacher in Hebrew, a Rabbi and an advanced Kabbalist, and he said 'that man is a true Kabbalist. Very few Gentiles know as much, you may follow him safely'. When he arranged a Temple of Isis for the Paris Exhibition, an Egyptologist whose name is world-famous said 'MacGregor is a Pharaoh come back. All my life I have studied the dry bones; he has made them live.' These are but two examples out of many. Yet there have been those who have said that his Kabbalah and Egyptology were shallow and superficial, a rehash of other men's work. Who shall decide? Yet I do know that many

questions I asked him were answered at once, and satisfactorily, with abundant citation of authorities, showing intimate acquaintance with the subject, and never have I detected a mistake.¹⁰

Whatever one's opinion of Mathers, there is no question concerning Brodie-Innes: he *was* a scholar, with a far larger, if less inspired, literary output than his Chief. He was born in 1848 at Milton Brodie, near Forres in Morayshire, studied law at Cambridge and moved to Edinburgh, where he practised both law and occultism with equal enthusiasm helping to found the Scottish Lodge of the Theosophical Society in 1884, to maintain its independence from the London lodges and to preserve its emphasis on Esoteric Christianity. In 1890 he joined the Isis-Urania Temple of the Golden Dawn, progressing well enough to become Imperator of the Amen-Ra Temple when it was founded at Edinburgh in 1893. Nor had he neglected his more general hermetic studies, contributing regularly to the *Transactions* of the Scottish Lodge (of which he was now President) and issuing a strange book on *The True Church of Christ* (1893).

His path through the Golden Dawn was somewhat tortuous, involving quarrels with his fellows in Amen-Ra, an ambivalent attitude towards Mathers and a failed attempt to seize overall control of the Order in 1902. After the schism of 1903 he entered into a wary and ultimately inconclusive dialogue with A.E. Waite and finally returned to Berridge's Temple, under Mathers' obedience, after breaking with Dr Felkin and the Stella Matutina in circumstances that did him little credit.

In later years his somewhat tenuous loyalty to Mathers strengthened and he was genuinely grieved at Mathers' death, five years before his own in 1923. Unsure of his own occult connections, he was yet unwavering in his belief in the reality of an Occult World and was an enthusiastic proselytizer; issuing fictional and factual accounts of Scottish witchcraft, justifications for the magical aims of the Golden Dawn, and the introduction to Eckartshausen's *Cloud upon the Sanctuary* that set Aleister Crowley upon his magical career. But, as with Mathers, his contributions to the occult journals of his day remain virtually unknown.

It is both their fugitive nature and their inherent fascination that justifies this anthology of those writings. Mathers published comparatively little apart from his books, and much

of what did appear was ephemeral — occasional letters and brief pieces in *Light* and *Lucifer*, and an all too brief piece on the Rosicrucians for the S.R.I.A. His most important papers are those prepared for the Golden Dawn, many of which were published by Israel Regardie, while others appeared in Francis King's *Astral Projection, Magic and Alchemy*, and a few are printed in my own study of the Order.¹¹ The most significant of those remaining are given here, together with his Clavicule for the S.R.I.A. and a short paper on the Kabbalah written for Arthur Machen, who was then, in 1887, the editor of *Walford's Antiquarian Magazine*.

Mathers' papers were written principally for his fellow magicians and are restricted to a narrow part of the spectrum of occultism, whereas the papers by Brodie-Innes are more broadly based, providing a valuable insight into the theoretical background of the workings of the Golden Dawn, and indicating the breadth of their author's knowledge and interests. For both men, the Magus and his most eager follower, their writings are their monument, preserving and bringing alive for us the dreams and visions that held together their remarkable Order. Nothing of a like stature survives, and nothing is now written that can match the work of its members. The occult pygmies of today who squeak at the Order's ghost would do well to cease their clamour, to read and to wonder.

R.A. Gilbert
Bristol, April 1983

Notes

- 1 The text of the Manifesto is given in full in Ellic Howe's *The Magicians of the Golden Dawn* (1972), pp. 127-133.
- 2 The facts of his schooling are disputed in Ithell Colquhoun's *Sword of Wisdom* (1975). She gives reasonable grounds for supposing that it was another boy of the same name who was educated at Bedford.
- 3 See Holland's letter to Westcott of 1910, quoted in Howe, *op. cit.*, p.40.
- 4 Entitled *The Qabalah*; Mathers gave his lecture on 3 June 1886. A brief abstract was printed in *Light* on 19 June.
- 5 *Kabbala Demudata. The Kabbalah Unveiled* (George Redway, 1887).
- 6 e.g. by Ellic Howe, *op. cit.*, and by Ithell Colquhoun, *op. cit.*
- 7 W.B. Yeats, *Autobiographies* (1926), p. 232.

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- 8 A.E. Waite, *Shadows of Life and Thought* (1938), p. 99.
- 9 In his brief, unsigned memoir printed in *The Occult Review*, Vol. XXIX, No. 4, (April 1919), pp. 197-199.
- 10 J.W. Brodie-Innes, *MacGregor Mathers, some personal reminiscences*, in *The Occult Review*, Vol. XXIX, No. 5 (May 1919), pp. 284-286.
- 11 R.A. Gilbert, *The Golden Dawn: Twilight of the Magicians* (Aquarian Press, 1983).

**PART ONE:
PAPERS BY
S.L. MACGREGOR MATHERS**

1. The Kabbalah

What is the Jewish Kabbalah? To some persons the sound of the word will be familiar, though the ideas which it conveys will probably be vague in the extreme, while to many, indeed, the very name will be unknown. What is the Jewish Kabbalah? If we turn to those general storehouses of all kinds of knowledge, the encyclopaedias, we find but bald and unsatisfactory information. Thus Burrowes' *Modern Encyclopaedia* says: 'The Hebrew Cabbala signifies tradition; and the Rabbins who are called Cabbalists, study principally the combination of particular words, letters, and numbers, and by this means pretend to discover what is to come, and to see clearly into the sense of many difficult passages of Scripture. There are no sure principles of this knowledge, but it depends upon some particular traditions of the ancients, for which reason it is termed Cabbala. The secrets of the Cabbala are said to have been discovered to Moses on Mount Sinai; and to have been delivered from him down from father to son, without interruption, and without any use of letters; for to write them down is what they are by no means permitted to . . . There is another Cabbala, called artificial, which consists in searching for abstruse and mysterious significations of a word in Scripture, from whence they borrow certain explanations, by combining the letters which compose it; this Cabbala is divided into three kinds, the gematric, the notaricon, and the temura or themura. The first whereof consists in taking

the letters of a Hebrew word for cyphers or arithmetical numbers, and explaining every word by the arithmetical value of the letters whereof it is composed. The second sort of Cabbala, called notaricon, consists in taking every particular letter of a word for an entire diction; and the third, called themura, *i.e.*, change, consists in making different transpositions or changes of letters, placing one for the other, or one before the other. Among the Christians, likewise, a certain sort of magic is, by mistake, called Cabbala, which consists in using improperly certain passages of Scripture for magic operations, or in forming magic characters or figures with stars and talismans.'

The *Oxford Encyclopaedia* gives simply a condensation of the above.

The *Penny Cyclopaedia* gives a few lines from Dr Henry More's *Conjectura Cabbalistica*, and a short list of writers on the Cabbala.

The *Encyclopaedia Britannica* has an article identical with that quoted above, from Burrowes' *Modern Encyclopaedia*.

In the *Encyclopaedia Metropolitana* there is a longer article on the subject, which gives a fair definition of its various branches, but denounces the system on the ground that its adoption tends to represent the Scriptures as a collection of acrostics, anagrams, and riddles.

Rees' Cyclopaedia has also an article of fair length on the subject, but it is generally adverse to the claims advanced by the Cabbalists. Rees gives the following account of the origin of the Cabbala: 'The Jews derive the mysteries contained in the Cabbala from Adam; and assert that whilst the first man was in Paradise the angel Rasiel brought him a book from heaven, which contained the doctrines of heavenly wisdom; and that when Adam received this book, angels came down from heaven to learn its contents, but that he refused to admit them to the knowledge of sacred things entrusted to himself alone; that, after the Fall, this book was taken back into heaven; that after many prayers and tears God restored it to Adam; and that it passed from Adam to Seth. The book being lost, and the mysteries contained in it almost forgotten, in the degenerate age preceding the flood, they were restored by special revelation to Abraham who transmitted them to writing in the book 'Yetzirah'; and that the revelation was renewed to Moses, who received a traditionary and mystical as well as a

written and preceptive law from God. Accordingly the Jews believe, that God gave to Moses on Mount Sinai, not only the Law, but also the explication of that Law; and that Moses, after his coming down, retiring to his tent, rehearsed to Aaron both the one and the other. When he had done, Aaron standing on the right hand, his sons, Eleazar and Ithamar, were introduced to a second rehearsal; this being over, the seventy elders that composed the Sanhedrim were admitted; and lastly, the people, as many as pleased: to all of whom Moses again repeated both the Law and the Explanation as he received them from God. So that Aaron heard it four times, his sons thrice, the elders twice, and the people once. Now, of the two things which Moses taught them, the Law and the Explanation, only the first was committed to writing; which is what we have in Exodus, Leviticus, and Numbers; as to the second, or the explication of that Law, they were contented to impress it well in their memory, to teach it to their children, and they in turn to theirs, etc. Hence the first is the written Law, and the second the Cabbala.'

This word Cabbala is spelt in a great variety of ways by various writers: Cabala, Caballa, Kabbala, Kabala, Kabbalah, Gaballa, and Qabalah, which last I myself prefer, as being the truest rendering of the Hebrew word QBLH. It is derived from QBL, meaning 'to receive', and denotes 'received tradition'.

But, notwithstanding the fact that the writers of the encyclopaedias have decided somewhat rashly against its claims as being the true Esoteric interpretation of the mystical passages of Scripture, other men, of as deep minds firm and satisfactory scheme of religious philosophy; and one which, while satisfying the cravings of their minds for a transcendent system of religion, could disclose to them in language sublime and logical, the mystical abysses of the Mind Divine. A system which could captivate such men as Reuchlin, Athanasius Kircher, Knorr de Rosenroth (whose 'Kabbalah Denudata' is the leading work on the subject), Picus de Mirandola, Dr Henry More, Cornelius Agrippa, and Robert Fludd, is surely worthy of more than a passing and superficial examination, especially when it is considered that the Hebrew Scriptures require some key wherewith to unlock the mysteries of the Prophecies and the Apocalypse; and that key, I venture to assert, is to be found, and found only in the Kabbalah.

[Reprinted from *Walfords Antiquarian Magazine*, Vol. XI,
No. 65 (1887) pp. 305-8.]

2. The Symbolism of the 4 Ancients

In this CLAVICULA No. 2, is given a short explanation of the Symbolism of those Four important officers of a College, open in the Zelator grade, who are named *Ancients*.

They preside, in the first place, over the Elemental tests, by the symbolical passing through which alone, the candidate becomes entitled to kneel before the Altar of Light, and to join in the Mystic labours of the Order.

It is necessary to consider them, however, in other aspects than as simply preparers of the ordeal of the candidate; and, firstly, what does the Name 'Ancient' mean, and why is it applied to these officers?

In the Hebrew Kabbalah, the terms 'Ancient', 'Ancient of The Ancient Ones', 'Ancient of Days', etc., are titles applied to God in His innermost and most concealed forms; and the term 'Ancient of Days' is used in several passages in the Bible. This term 'Ancient of Days' is said, Kabbalistically, to refer to God *before* the creation, and its meaning is 'Ancient *before* (or anterior to) the Days of Creation'; which days of Creation, mentioned in Genesis, are of course not the simple day and night of this insignificant little solar system of ours, which is but a mere spot in the shoreless ocean of the Universe. The term 'elders' (or Ancient Ones) is also used in the fourth chapter of the Apocalypse of St John, describing the twenty-four thrones before the throne of the Majesty Divine. The word 'Ancient', as used in the time of Shakespeare, meant

a Banner-bearer, or Ensign, or he who is worthy to bear the symbol under which men go forth to war; and we shall see presently, of what and how important occult symbols our 'Ancients' or 'Antients' are the guardians. The Egyptian Royal Cartouche is, probably, the origin of the armorial bearings of heraldry, the hieroglyphics being the charges; and this cartouche borne upon a pole, formed a Banner or Symbol, whichever you like to call it.

Now the seats of the Ancients in each point of our Zelator Grade, are pregnant with meaning. In the one they are arranged in a column, *as in leading the Candidate from the West to the East*. In the second point, however, *as if they had then finished their office in this respect*, they are placed at the Cardinal points, apparently to mark still further, yet in a secret manner, some particular relations of the *arms of a cross* to the aspirant, who stands *in the centre of that cross*, with his arms extended in the form of the same mystic symbol, and is made to say at the same time that he is then standing in the 'centre of the Earth'; just as the Greeks were told that *for them* Delphi represented 'ὁ ὀμφαλὸς τῆς γῆς'. Also the 4 Ancients preside over the four elements of Air, Fire, Water and Earth; or as the teaching of Occultism would say, over Air, Fire, Water, and *their Synthesis*; and, therefore, are their robes of the 3 primary colours, one the flame red of fire, the second the blue of water, the third the luminous yellow of air, and that of the fourth is black, signifying the earth, and which colour is obtained by the mixture of the three others. But the Candidate is clad in the white robe, to point out to him that he should not be led aside by the attraction of the elements, but that he should steadfastly follow that path of spiritual purity which alone will lead him to the Divine light.

Now Astrology points out that the signs of the Zodiac partake of the nature of the elements, and that the four most important periods in the year are the respective entries of the Sun into the four signs of Taurus, Leo, Scorpio and Aquarius, which are represented in the Hebrew Cherubim with the heads of the Bull, the Lion, the Eagle (for the eagle replaces the scorpion, unless the symbolism is intended to be of destructive nature), and the Man. For when the Sun enters the sign of the Bull, in April, he stirs up the Earth to vegetation, and the Ancients said that this showed that the sign of the Bull especially had an Earthly operation. In the Lion, in July, the Fiery heat is most

SYMBOLISM OF THE COURSE OF THE
ZELATOR PAST THE 4 ANCIENTS

EAST

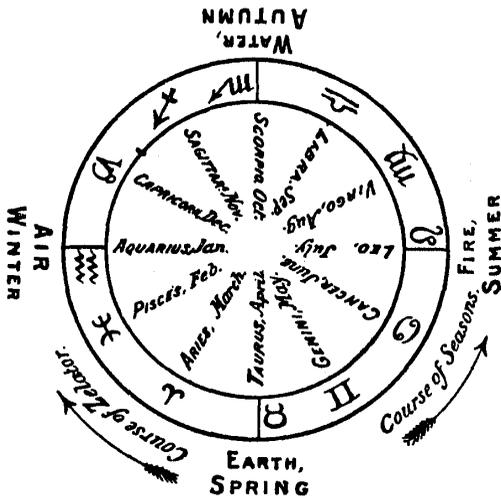
FIRE. ♀, 4th Ancient, July, 5, RED

WATER. ♀, 3rd Ancient, Oct. 17, BLUE

AIR. ☽, 2nd Ancient, Jan 7, YELLOW

EARTH, ♂, 1st Ancient, April, 17, BLACK

WEST.



evident. In the Scorpion, in October, come the Water floods, and in Aquarius, in January, come the keen and biting Winds, of which the element Air is the type. Note that the aspirant is led, as it were backwards, up the seasons in his course past the Ancients, from West to East.

But the Hebrew Rabbis said that the Divine name יהוה IHVH rushes through the universe, for each letter presides over an element—Yod over Fire, Hé over Water, Vau over Air, and Hé over Earth, and that therefore he who could pronounce it aright would make both heaven and earth totter and quake, seeing that he would have used the creative word which called each element into being. I will, therefore, in conclusion, ask those who wear those mystical robes of the Ancients to remember what they signify separately and collectively; for it is not a light thing to represent materially the forces of the INEFFABLE NAME!

[*Clavicula Rosicruciana No. 11. Issued by the S.R.I.A., 1888*]

3.

THE QLIPHOTH OF THE QABALAH

These be they who be unclean and evil, even the distortion and perversion of the Sephiroth: the fallen Restriction of the Universe, the Rays of the coils of the stooping Dragon. Eleven are their classes, yet Ten are they called. Seven are the Heads, yet an Eighth ariseth. Seven are the Infernal Palaces, yet do they include Ten.

In the Tree of Life, by the Waters of the River, in the Garden of Wisdom, is the Serpent of the Paths; it is the Serpent of the Celestial Eden. But the Serpent of the Temptation is that of the Tree of Knowledge of Good and Evil, the antithesis and opposer of the other: the Red coiled Stooping Dragon of the Apocalypse, the Serpent of the Terrestrial Eden. Regard thou therefore the Celestial Serpent, as of Brass, glistening with Green and Gold, the Colour of Vegetation and of growth: banish thou therefore the Evil and seek the Good, thou who wouldst follow in the footsteps of our Master, Brother of the Golden Dawn. For as Moses lifted up the Serpent in the Wilderness, even so must the Son of Adam be lifted up, raised through the balance of strife and of trial, through the Pathway of Eternal Life. And when, like our Master, thou art extended on that Tree, through suffering and through pain, let thy countenance be raised up towards the Light of the Holy One to invoke the Divine Brightness, not for thyself, but for those who have not yet attained unto the Pathways, even though they be thy tormentors.

Balanced between the Spiritual and the Material, the type of the Reconciler, remember the symbol of the Brazen Serpent. Mark thou well the difference between the two serpents, for before the Serpent of Brass of Numbers, the Serpent of Fire could not stand. But at the Fall, the Serpent of Evil arising in the Tree surrounded Malkuth, and linked her thus into the outer and the Qliphoth, for this is the Sin of the Fall, even the separation of the Material Plane from the Sephiroth through the interposition of the Coils of the Stooping Dragon. Thus, therefore, must Malkuth be cleansed, and this is the Redemption to come. For also Christ expiated not Sin till after he had overcome the Temptation. But surely all things in the Creation are necessary, seeing that one existeth not without the other, and the Evil also helpeth the Work, for thus the greater and more intense the Darkness, by so much the more doth the Light become bright by Contrast and draweth, as it were, increased force from the Blackness.

The Infernal Habitations

In the first Circle are the Waters of Tears, in the second Circle are the Waters of Creation, in the third Circle are the Waters of Ocean, in the fourth Circle is the False Sea. Upon the right hand in the lesser circles are names of the Seven Earths:

[*Hebrew letters omitted.*] RG

- (1) Aretz — dry, crumbling earth
- (2) Adamah — reddish mould
- (3) Gia — undulating ground, like the side of a valley
- (4) Neshiah — pasture, or meadow
- (5) Tziah — sandy, or desert land
- (6) Areqa — earth
- (7) Thebel or Cheled — mixed earth and water.

Upon the left hand are the Seven Infernal Habitations:

- (1) Sheol — the Depth of the Earth
- (2) Abaddon — Perdition
- (3) Titahion — The Clay of Death
- (4) Bar Shacheth — The Pit of Destruction
- (5) Tzelmoth — The Shadow of Death
- (6) Shaari Moth — The Gates of Death
- (7) Gehinnom — Hell

The Evil and Averse Powers beneath the Feet of the Four Cherubim

[*These, and all following proper names, are given in Hebrew with English transliterations and translations where appropriate. The Hebrew is here omitted. RG*]

Lilith	The Ass	Babel
Machaloth	The Ox	Jonia
Samael	Serpents	Media
Rahab	Strange Beasts	Edom

Splendour on every
side
Fire enfolding
Whirlwind

The Mercavah

In the Mercavah Vision of Ezekiel it is written: 'And I looked and behold a Whirlwind came out of the North, a great Cloud, and a Fire enfolding itself and a Splendour on every side, and Hashmal the Brilliance of the innermost flame in the midst of Fire.' These are from Cherubic expressions of Force and the Evil and Averse Powers broken beneath their feet are: *Rahab*, whose symbol is a terrible demon leaping upon an Ox; *Machaloth*, a form compounded of a serpent and a woman, and she rideth upon a serpent scorpion; and *Lilith*, a woman outwardly beautiful but inwardly corrupt and putrefying, riding upon a strange and terrible beast. To these four (Babel, Jonia, Media, Edom) are attributed four Kingdoms, and they are also classed under the Sephiroth as shewn.

The Twelve Princes of the Qliphoth who are the Heads of the Months of the Year

These are the names of the twelve Princes and Tribes of the Qliphoth who are the heads of the Months of the Year:

- (1) Bairiron — so called because they are derived from the Fourth Evil, namely Samael, the Black. Their colours are dull red and black, and their form is that of a Dragon-Lion.

- (2) Adimiron — whose colours are like blood mixed with water, a dull yellow and gray. Their form is that of a Lion-lizard.
- (3) Tzelladimiron — whose colours are like limpid blood, bronze and crimson. They are like savage triangular-headed dogs.
- (4) Schechiriron — whose colours are black, and their form blended of Reptile, Insect and Shell-fish, such as the crab and the lobster, yet demon-faced withal.
- (5) Shelhabiron — whose colours are fiery and yellow, and their form like merciless wolves and jackals.
- (6) Tzephairon — whose colours are like those of Earth, and their form like partially living yet decaying corpses.
- (7) Obiriron — whose colours are like clouds, and their form like grey, bloated goblins.
- (8) Necheshethiron — whose colour is like copper, and their form like that of a most devilish and almost human-headed insect.
- (9) Nachashiron — whose colours are like serpents, and their form like dog-headed serpents.
- (10) Dagdagiron — whose colours are reddish and gleaming, and their form like vast and devouring flat-headed fishes.
- (11) Behemiron — whose name is derived from Behemoth, and their colours are black and brown, and their forms those of awful beasts like a Hippopotamus, and an elephant, but crushed flat, or as if their skin was spread out flat over the body of a gigantic beetle or cockroach, crawling yet having vast strength.
- (12) Neshimiron — whose colours are of a stagnant gleaming, watery hue, and their forms like hideous women, almost skeletons, united to the bodies of serpents and fishes.

In the midst of the circle are placed Samael and Asmodai. The symbolic form of the former is somewhat like that of the Devil of the Tarot, but colossal and attenuated; that of Asmodai is a bloated, bestial man, but in a crouching position. At the South-East Angle are placed the Evil Adam, a goat-headed skeleton-like giant; and a thousand-headed Hydra Serpent; and the Elder Lilith, the wife of Samael, a woman with an ever-changing and distorted countenance. At the North-East Angle is Aggerath, the daughter of Machalath, a fiendish witch with serpent hair enthroned in a chariot drawn by an Ox and an Ass. At the North-West Angle is a gigantic Scorpion with a fearful countenance, but standing upright as it were, and formed of putrefying water. After him cometh the Un-nameable One (Abaddon) and his appearance and symbol is that of a closely-veiled Black gigantic figure, covered with whirling wheels and in his hand is a vast wheel whence issue as it whirls, multitudes of cat-like demons. Behind cometh Maamah like a crouching woman with an animal's body, crawling along the ground and eating the earth. And at the South-west Angle are a winged lion and a winged horse drawing in a chariot the younger Lilith, the wife of Asmodai. She is dark, a woman to the waist and a man below it, and she appears as dragging down with her hands small figures of men into Hell.

Of the Three Evil Forces before Samael

The first is Qematriel whose form is that of a vast black, man-headed Dragon-serpent, and he uniteth under him the force of Kether of the Infernal and Averse Sephiroth. The second, a black, bloated Man-dragon, Belial, he who denieth a God; and he uniteth the force of the averse Chokmah. The third is Othiel or Gothiel, a black, bloated Man-insect, horrible of aspect, his breadth greater than his length: and he uniteth the force of averse Binah. The fourth form is Samael the Black. All these are of gigantic nature and terrible aspect.

The Evil and Averse Sephiroth

These be the Evil and Averse Sephiroth contained in the Seven Evil Palaces, and these Sephiroth have their place from behind the holiness of the World of Assiah. And Samael the Evil surroundeth the whole Evil Sephiroth who are thus eleven instead of ten. There are eleven letters in the word

'Lieutenant Governors': Esther IX.3; eleven days from Horeb, Deut. I.2; the word 'where' in Deut.XXXII.37 is in value eleven; eleven were the curses of Ebal; eleven were the Dukes of Edom etc. In the Evil Palaces, the first containeth Kether, Chokmah and Binah. Unto Kether is attributed Kerethial, which meaneth 'Cut off from God' (Psalm XXXVII, v.34 'When the wicked are cut off (from God)' and the symbolic form is that of black, evil Giants.

Also to Kether belong the Thaumiel or Thamiel, the Bicephalous ones; and their forms are those of dual, giant heads, with bat-like wings; they have not bodies for they are those that seek continually to unite themselves unto the bodies of other beings and forces.

Unto Chokmah are referred the Dukes of Esau and the Ghogiel (from Og, King of Bashan), or, as it is sometimes written, Oghiel, and they attach themselves unto living and material appearances, and their form is like that of the black, evil Giants with loathsome serpents twined around them. Unto Binah are referred the Satariel or Harasiel, the Concealers and Destroyers whose forms and appearances are a gigantic, veiled Head with horns and hideous eyes seen through the veil, and they are followed by evil centaurs. These are also called Seriel from Esau, because of their hairiness.

The Second Palace containeth Chesed, unto which are attributed the Gagh Shekelah, the Disturbing Ones, and their symbolic forms are those of black, cat-headed Giants. They are also called Aziel, Chazariel and Agniel. The Third Palace containeth Geburah whereunto are attributed Golaheb, or Burners with Fire, otherwise called Zaphiel, and their forms are those of enormous black heads like a volcano in eruption.

The Fourth Palace containeth Tiphereth whereunto are attributed Zamiel, and they are great black giants, ever working against each other. The Fifth Palace containeth Netzach, whereunto are attributed the Ghoreb Zereq, or Dispersing Ravens. Their form is that of hideous Demon-headed Ravens issuing from a Volcano, also called Getzphiel. The Sixth Palace containeth Hod, whereunto are referred the Samael or Deceivers (Jugglers), whose form is that of dull, demon-headed, dog-like monsters.

The Seventh Palace containeth Yesod and Malkuth. Unto Yesod are referred the Gamaliel, or Obscene Ones, whose forms are those of corrupting, loathsome bull-men, linked

together. Thereunto are also referred Nachashiel, evil serpents, and Obriel. Thereunto belongeth the Blind Dragon-force. Unto Malkuth is attributed Lilith, the Evil Woman, and the appearance is that of a woman, at first beautiful but afterwards changing to a black, monkey-like demon. The name of the serpent, Nachash, hath the same number as that of Messiah, who will root out the Qliphoth from the world. These are the Evil Chiefs:

1. Kether — Satan or Moloch
2. Chokmah — Beelzebub
3. Binah — Lucifuge
4. Chesed — Ashtaroth
5. Geburah — Asmodeus
6. Tiphereth — Belphegor
7. Netzach — Baaal
8. Hod — Adramalech
9. Yesod — Liliith
10. Malkuth — Nahemah

—according to the opinion of some, but these names can hardly be referred to any one Sephira, seeing their power extendeth over many and numberless orders.

Behemoth and Leviathan are two evil forms, of which the first is the synthesis of the Qliphoth already described under the head of Behemiron in the Qliphoth of the Months of the Year (No. 11) The Leviathan are, as it were, numberless Dragon forms united together, so that each of his scales is, as it were, a separate evil serpent.

[An instructional paper for students of the Golden Dawn Isis-Urania Temple. Transcribed by W.E.H. Humphreys, 2 July 1900.]

4. THE AZOTH LECTURE

1. AZOTH is a word formed from the initials and the final letters of the Latin, Greek and Hebrew Alphabets, A; z; α and ω (ō long) and ℵ and ℶ: thus Azωℶ. It is used with various meanings by different writers; but it generally signifies Beginning and End, the Astral Light wherein are the elements and the philosophic mercury extracted from Sol; or it may mean Essence.

2. The Cross with equal arms + represents the equation of the elements and hence is derived its meaning of corrosion and corruption or resolution of anything into its component parts.

3. The terms Raven or Crow, Lion and Eagle, have various alchemical significations. Generally:

Raven or Crow	=	Inhibition through blackness
Lion	=	Heat and Sulphurous action
Eagle	=	Sublimation

4. One great distinction between Alchemic and chemical processes is that Alchemy employs a gradual heat continually and carefully increased. Chemistry uses a more violent heat and quick process.

5. From a Qabalistic point of view, the whole Alchemic process may be said to consist in the purging and purifying of Malkuth.

6. In the formation of planetary talismans the Astrologic position and power of the planets signifying the matter should be considered, well-dignified and aspected for good; ill-

dignified and aspected for evil.

7. **אין** AIN, The Negative, **אין סוף** AIN SOPH, the limitless, **אור אין סוף** AIN SOPH AUR, the limitless light are the three veils of the Negative Existence depending back from Kether **כתר** .

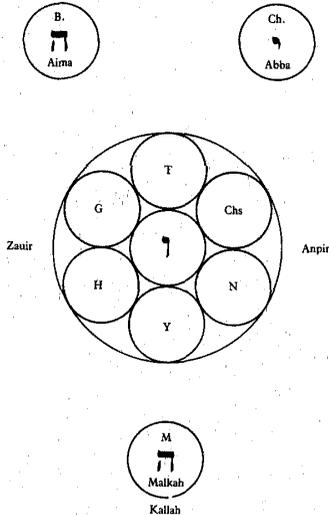
8. **אריך אנפין** ARIKH ANPIN, that is Macroprosopus, or the Vast Face or Countenance is a title of Kether. It is connected with the Negative through **עתיק יומין** ANTIQ YOMIN, the Ancient of Days, and the Vast Countenance is conformed into Abba the Supernal Father and Aima, the Supernal Mother.

9. **אבא** Abba, the Supernal Father, is referred to Chokmah; and **אמא** Ama or **אימא** Aima the Supernal Mother is referred to Binah. These two persons united become the parents of ZAUIR ANPIN, the Lesser Countenance.

10. **זעיר אנפין** Zaur Anpin, Microprosopus, or the Lesser Countenance is the SON. To him are attributed the six sephiroth from Chesed to Yesod. But of these his especial sephira is Tiphereth.

11. **מלכה** MALKAH, the Queen, and **כלה** KALLAH, the Bride are titles of Malkuth, considered as the spouse of Microprosopus or Zaur Anpin.

12. The four letters of **יהוה** are thus referred: **י** to Abba, **ה** to Aima, **ו** to Zaur Anpin **ה** to Malkah.



13. The Secret Names of the 4 worlds are:

ATZILOTH = **עב** Aub 72

BRIAH = **בג** Seg 63

YETZIRAH = **מה** Mah 45

ASSIAH = **בן** Ben 52

They are the totals of the numbers of the letters of the Tetragrammaton when spelt at length in the four worlds. Thus:

in ATZILOTH $\text{יוד הי ויו הוי} = 72$ (sic)
 $10.10.5 + 6.10.6 + 10.5 + 4.6.10$

in BRIAH $\text{יוד הי ואו הי} = 63$
 $15 + 13 + 15 + 20$

in YETZIRAH $\text{יוד הוה ואו הוה} = 45$
 $6 + 13 + 6 + 20$

in ASSIAH $\text{יוד הוה וו הוה} = 52$
 $10 + 12 + 10 + 20$

14. As in the Holy Place the symbolism of the 22 letters was given, so in the Holy of Holies the symbolism of the 10 Sephiroth or numbers was displayed by means of the ARK and the Kerubim. The Ark was Malkuth. The Mercy seat Yesod. The Kerubim were Netzach and Hod. Metatron and Sandalphon were the two pillars betwixt which was the Glory of Tiphereth, revealing the Supernal Triad.

15. In the Kabbalah of the Nine Chambers the letters are classed together according to the similarity of their numbers. Thus in one chamber are placed Gimel, Lamed and Shin, whose numbers are similar, 3, 30, 300 and so on.

The first form is the more usual. In the second form the chambers are arranged according to the Sephiroth.

3	3	3	2	2	2	1	1	1
ש	ל	ג	נ	כ	ק	י	א	ה
6	6	6	5	5	5	4	4	4
ם	ס	ו	ד	ה	ה	ה	ה	ה
9	9	9	8	8	8	7	7	7
ץ	צ	פ	ח	פ	ח	ז	ז	ז

First form

3	3	3	1	1	1	2	2	2
BINAH			KETHER			CHOKMAH		
ש	ל	ג	ק	י	א	ה	ה	ה
5	5	5	6	6	6	4	4	4
GEBURAH			TIPHERETH			CHESED		
ה	ה	ה	ה	ה	ה	ה	ה	ה
8	8	8	9	9	9	7	7	7
HOD			YESOD			NETZACH		
ה	ה	ה	ז	ז	ז	ז	ז	ז

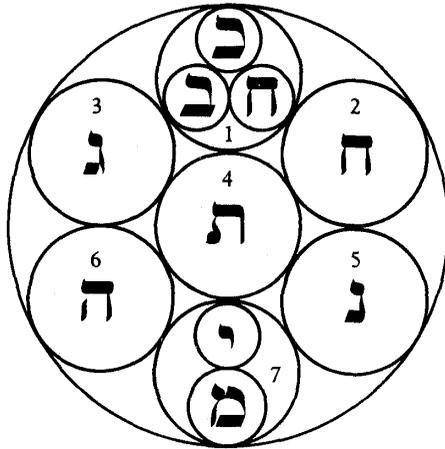
Second form

16. Each of the 22 paths represents the equilibrium of the Sephiroth it connects.

17. The Yetziratic arrangement and attribution of the Sephiroth is as follows:

- | | | |
|--|---|------------------------------------|
| 1. KETHER — The Spirit of Elohim Chiim | } | TETRAD
OF THE
ELEMENTS |
| 2. CHOKMAH — Air | | |
| 3. BINAH — Water and Earth | | |
| 4. CHESED — Fire | | |
| 5. GEBURAH — Height | } | HEXAD OF
DIMENSIONS
OF SPACE |
| 6. TIPHERETH — Depth | | |
| 7. NETZACH — East | | |
| 8. HOD — West | | |
| 9. YESOD — North | | |
| 10. MALKUTH — South | | |

18. The ten Sephiroth are thus united in seven palaces.



19. In each of the 4 worlds are the ten Sephiroth of that world, and each Sephira has its own ten Sephiroth; thus there are 400 Sephiroth in total number, the number of the letter ת, Tau, the Cross, the Universe, the completion of all things. And 400 is the square of the number 10 multiplied by 4, the number of the letters of Tetragrammaton.

20. These are the seven angels ruling the seven planets under the seven archangels thereof: ח Cassiel, ז Sachiël, ס Zamael, ק Michael, פ Anael, צ Raphael, ד Gabriel.

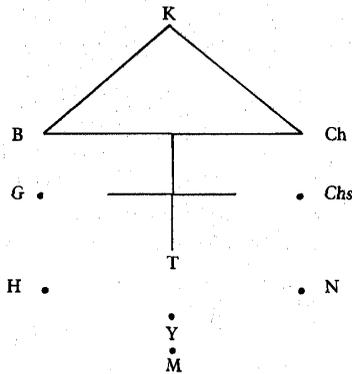
21. The seven heavens of the planets are: ♃ Ghareboth, ♃ Zebol, ♂ Makon, ☉ Maon, ♀ Sagun, ♀ Raquie, ♃ Shamain
22. The intelligences of the seven planets are: ♃ Agiel, ♃ Yophiel, ♂ Graphiel, ☉ Nakhiel, ♀ Hagieli, Beni Seraphim, and Ki-Ha-Seraphim, ♀ Tirieli, ♃ Malkah-Be-Tharsisim, Ve-od Ruachoth, Schechalim.
23. The Spirits of the Seven Planets are: ♃ Zazel ☉, ♃ Hismael ☉, ♂ Bartzabel ☉, ☉ Sorath ☉, ♀ Kedemel ☉, ♀ Taphtharthareth ☉, ♃ Chasmodai ☉ and Shedbarshe-moth Shartathan.
24. The seals and names of the Intelligences should be used on all Talismans for a good effect. Those of the Spirits of the Planets serve for evil, and should not be employed in any operation for a beneficent end. These latter are subject to the former, and when it is absolutely necessary to employ them, the seals and names of the intelligences should be inscribed as well.
25. The Hebrew names of the four elements.
 △ Asch or Esch אש ; △ Ruach רוח ;
 ▽ Ophir or Aretz עפר ארץ or Maim or Mim מים .
26. The Hebrew names of the four Cardinal points.
 East — Mezrach מזרח , West — Meoreb מערב
 South — Darōm דרום , North — Tzaphon צפון
27. The Archangels of the four elements.
 △ Michael מידאל △ Raphael רפאל
 ▽ Auriel or Uriel אוראל ▽ Gabriel גבריאל
28. The Angels of the four elements.
 △ Arel אראל △ Chassan חסן
 ▽ Phorlakh פורלאך ▽ Taliyahad מליהד
29. The Rulers of the four elements.
 △ Seraph שרף △ Ariel אריאל
 ▽ Kerub כרוב ▽ Tharsis תרשים
30. The Kings of the four orders of Elementals.
 Salamanders △ Djinn. Sylphs △ Paralda.
 Gnomes ▽ Ghōb or Gōb. Undines ▽ Nicksa.
31. In the formation of a magical pentacle or talisman consider first under what planet or element etc., it falls. Then collect all the names of the Sephira to which it belongs as well as those of its angels, intelligences, etc., also the sigils numbers, geomantic characters, lineal figures, thereunto belonging, then classify and arrange.
32. The method of forming the Tree of Life with the cards of the Tarot Pack is as follows. The four aces are placed on the

throne of Kether, the remaining small cards of each number on the successive Sephiroth down to the four tens on Malkuth, the twos on Chokmah, threes on Binah, etc. The 22 trumps are then arranged upon the 22 Paths according to the letters with which they correspond. The King and Queen are placed beside Chokmah and Binah and then the Knight and Knave beside Tiphereth and Malkuth respectively.

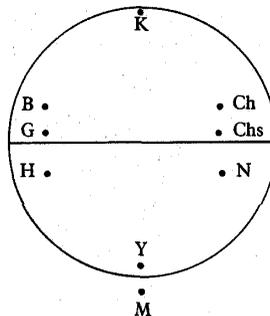
33. Thus the Tarot Trumps receive the meaning of the equilibrium of the Sephiroth which they connect.

34. There is a hieroglyphic form of writing Hebrew words by using the symbols to which the letters correspond in the Yetziratic attribution.

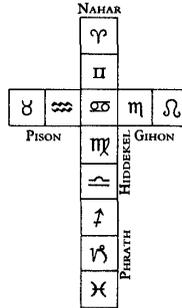
35. This is the symbol of Sulphur on the Tree of Life.



36. This is the symbol of Salt on the Tree of Life.



37. The Calvary Cross of 12 squares refers to the Zodiac and to the Eternal Rivers of Eden divided into four heads.



38. The four Rivers of Paradise issuing from the One River are:

The Spirit NAHAR the One River נהר .

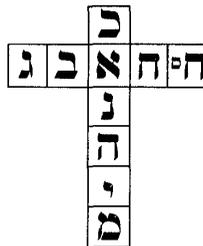
△ PISON פישון △ HIDDEKEL הדיקל

▽ PHRATH פרת ▽ GIHON גיחון

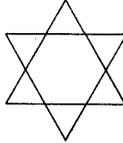
39. The square pyramid is attributed to the four elements: on the apex is the word Eth את meaning Essence: on the base is Olamh עולם, meaning World.



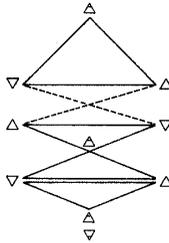
40. The Calvary Cross of Ten Squares refers to the ten Sephiroth in balanced disposition. It is also the opened out form of the double cube and the Altar of Incense.



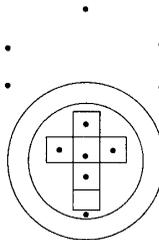
41. The Hexagram of Tiphereth is formed from the pillars on each side. In Chesed is the Water, in Geburah is the Fire and Tiphereth unites and reconciles them just as \aleph forms the reconciliation between \beth and \daleth .



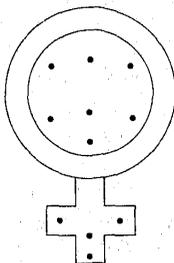
42. This diagram (see below) represents the Trinity operating through the Sephiroth and reflected downwards in the four triangles of the elements. Air is reflected from Kether through Tiphereth unto Yesod, Water is reflected from Binah through Chesed to Hod, Fire is reflected from Chokmah through Geburah into Netzach. While Malkuth is Earth, the receptacle of the other three.



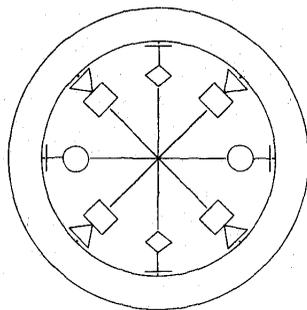
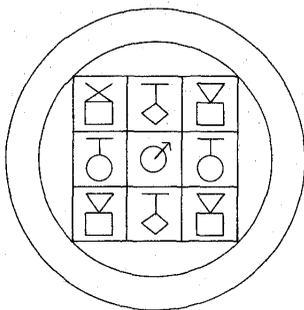
43. In the Hegemon's Badge on the Tree of Life, the Cross embraces Tiphereth, Netzach, Hod and Yesod, and rests on Malkuth. Also the Calvary Cross of six squares refers to the six Sephiroth of Microprosopus, the sun and forms the cube opened out.



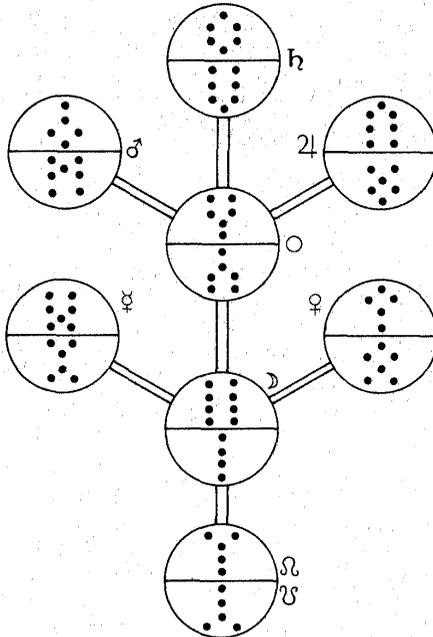
44. The symbol of Venus on the Tree of Life embraces the whole of the Sephiroth and is therefore the fitting symbol of the Isis of Nature. Hence, also, its circle is always to be represented larger than that of Mercury. ♀♀



45. The mode of using the talismanic forms drawn from the Geomantic figures is to take those yielded by the figures under the planet required, and to place them at the opposite ends of the 8 radii of a wheel as shewn. Occasionally also a square of any convenient number of apartments may be substituted for the wheel.



46. These are the Geomantic Figures arranged in planetary attribution in the Tree of Life. h represents the three supernal sephiroth summed up in Binah, while Caput and Cauda Draconis are referred to Malkuth.



[Official publication of the A . . . O . . . Copied from Mathers' MS by J. W. Brodie-Innes, c. 1910.]

5. TWELVE SIGNS AND TWELVE TRIBES

The Twelve Tribes are thus attributed to the twelve Zodiacal Signs:

[Aries] ♈ Gad *[Taurus]* ♉ Ephraim *[Gemini]* ♊ Manasseh
[Cancer] ♋ Issachar *[Leo]* ♌ Judah *[Virgo]* ♍ Naphtali
[Libra] ♎ Asher *[Scorpio]* ♏ Dan *[Sagittarius]* ♐ Benjamin
[Capricorn] ♑ Zebulon *[Aquarius]* ♒ Reuben *[Pisces]* ♓ Simeon

Of these especially (♉) the Bull, (♌) the Lion, (♏) the Scorpion (but in good symbolism the Eagle) and (♍) the Man are to be noted as forming the Kerubic figures of Ezekiel and John. To these signs are allotted the tribes of Ephraim, Judah, Dan and Reuben, who, as we shall presently see, encamped towards the Cardinal Points around the Tabernacle of the Congregation, and as leaders of the others. The Signs of (♊) the Twins, (♐) the Fishes, and in a certain sense as a compounded figure, (♐) the Centaur armed with the bow, are called bi-corporate, or double — bodied Signs. To these refer Manasseh (♊), Simeon (♐), and Benjamin (♐). Manasseh was divided into two half-tribes with separate possessions, (being the only tribe thus divided), and thus answers to the equal division of the sign of the Twins, Castor and Pollux, the Great Twin Brethren. Simeon and Levi are

classed together, like the two Fishes in the Sign (♋), but Levi is withdrawn later, to form as it were the binding and connecting link of the Tribes, as the priestly caste. Benjamin is the younger brother of Joseph, for Rachel had only these *two* sons, and is the only one of the sons of Jacob who at his birth was called by two names, for Rachel called him 'Ben-oni', but his father Benjamin, and in the Sign of (♎) the two natures of Man and Horse are bound together in one symbol.

We shall find much light upon the connection between the Signs and the Tribes shown by the blessings of Jacob, and of Moses, from the former of which the Armorial bearings of the twelve Tribes are derived.

Let us note also that as in the Tribes Levi was withdrawn, and the two Tribes of Ephraim and Manasseh substituted for the simple one of Joseph, so in the New Testament, Judas is withdrawn from the number of the twelve Apostles and his place filled by another, Matthias, who is chosen by lot to fill his place.

The following is the order by birth of the children of Jacob: Leah bore Reuben = (♁); Simeon = (♋); Levi, afterwards withdrawn, and Judah = (♌). Bilhah (Rachel's maid) bore Dan = (♍) and Naphtali = (♎). Zilpah (Leah's maid) bore Gad = (♏), and Asher = (♐). Leah again bore Issachar = (♑); Zebulon = (♒) and Dinah (a daughter). Rachel bore Joseph, whose sons were Manasseh = (♓) and Ephraim = (♉), but died at the birth of Benjamin = (♊), whom she wished to call Ben-oni.

In the Wilderness the Tabernacle was pitched in the midst, and immediately surrounding it are the tents of Levi. At a distance towards the four cardinal points are the Standards of the Twelve Tribes erected there. On the East, Judah = the Kerubic Sign of the Lion, with Issachar = (♑) and Zebulon = (♒). On the South, Reuben = the Kerubic Sign of the Man, Aquarius, with Simeon = (♋), and Gad = (♏). On the West, Ephraim = the Kerubic Sign of the Bull, with Manasseh (♓) and Benjamin (♊); and on the North, Dan = the Kerubic Sign of the Eagle (♎), with Asher = (♐) and Naphtali (♎). Save the Kerubic emblems the arrangement seems at first very confused, but when we notice the Maternal Ancestors of the Tribes, this confusion disperses, and we notice that at the East are three tribes descended from Leah,

viz. Judah, Issachar and Zebulon. Opposite to them, towards the West, three tribes descended from Rachel, viz. Ephraim, Manasseh and Benjamin. At the South are two descended from Leah, and one descended from Zilpah, viz. Reuben, Simeon and Gad, and at the North, two descended from Bilhah and one descended from Zilpah, viz. Dan, Naphtali and Asher. Here two Tribes descended from Zilpah, Gad = (♃) and Asher = (♁), are the only ones separated, and placed in opposition to each other, for these are the two signs of the Equinoxes.

The substitution of the two tribes of Ephraim and Manasseh for the single one of Joseph is given in Genesis XLVIII, where Jacob blessed them prior to the general blessing of the Tribes, stating at the same time that Ephraim, though the younger, should take precedence over Manasseh: 'And Jacob said unto Joseph . . . And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, are mine; as Reuben and Simeon they shall be mine. And thy issue which thou begetteth after them shall be thine and shall be called after the name of their brethren in their inheritance . . . Moreover I have given unto thee one portion above thy brethren.' (That is, by making him the ancestor of two tribes instead of one.)

Let us now notice the blessings of Jacob and Moses, and compare them with the Signs of the Zodiac attributed to each Tribe. We will take them in the Zodiacal order. Of Gad, (♃) Jacob says, 'Gad, a troop shall overcome him, but he shall overcome at the last.' Moses says, 'Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head, and he provideth the first part for himself because there, in a portion of the law-giver, was he sealed; and he came with the heads of the people, he executed the justice of the *Lord*, and his judgements with Israel.' The armorial bearings of Gad are, white, a troop of cavalry. All this coincides well with the martial and dominant nature of Aries, the only one of the twelve signs in which the superior planets alone bear sway, for it is the House of Mars, exaltation of (☉) and Triplicity of (☉) and (♃). The symbolism of the Lion is also proper to (♃) on account of its solar, fiery and martial nature.

Of Ephraim (♁) and (♀) Manasseh, classed together under their father's name, Jacob says, 'Joseph is a fruitful

bough, even a fruitful bough by a well, whose branches run over the wall; the archers have sorely grieved him and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee, and by the Almighty who shall bless thee with blessings of Heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him who was separate from his brethren.' Moses says, 'Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the Sun, and for the precious things put forth by the moon, and for the chief things of [the ancient mountains, and for the precious things of*] the lasting hills. And for the precious things of the earth, and the fullness thereof, and for the good will of him that dwells in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separate from his brethren. His glory is like the firstling of a bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth, and they are the ten thousands] of Ephraim, and they are the thousands*] of Manasseh.'

The Armorial Bearings of Ephraim are: Green, an Ox. Those of Manasseh are flesh-colour, a Vine by a Wall. All this refers also to the natures of (8) and (π), the firstling of the bullock and the earthy nature of the sign, shown by the hills, to (8) while the archers over Manasseh, as (†), the sign of the Archer, is in opposition to (π).

Of Issachar (𐤇𐤏) Jacob says — 'Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant, and he bowed his shoulder to bear, and became a servant under tribute.' Moses says — 'Rejoice Issachar, in thy tents . . . and they shall suck of the abundance of the seas.' The armorial bearings of Issachar are — Blue, and an ass crouching beneath its burden. This coincides with the peaceful nature of the quiet and watery sign of (𐤇𐤏).

Of Judah (𐤍) Jacob says, 'Judah, thou art he whom thy

brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 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. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.' Moses says, 'This is the blessing of Judah, and he said, Hear, *Lord*, the voice of Judah, and bring him unto his people, let his hands be sufficient for him and be thou an help to him from his enemies.' The armorial bearings of Judah are — Scarlet, a lion rampant. All this well agrees with the regal and leonine nature of the Sign. 'Binding the ass's colt unto the choice vine' may allude to the ass of Issachar = (♁) lying between Judah = (♌) and the vine of Manasseh = (♄).

Of Naphtali = (♁) Jacob says, 'Naphtali is a hind let loose, he giveth goodly words.' Moses says, 'O Naphtali satisfied with favour, and full with the blessing of the *Lord*, possess thou the West and the South.' The armorial bearings of Naphtali are — Blue, a hind.

Of Asher = (♁) Jacob says, 'Out of Asher his bread shall be fat, and he shall yield royal dainties.' Moses says, 'Let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass, and as thy days, so shall thy strength be.' The armorial bearings of Asher are Purple, a Cup. All this coincides with the nature of Venus and Libra, while the feet refer to the sign Pisces, which rule the feet, and in which (♆) is exalted. Iron and Brass are the metals of the friendly planets (♂) and (♀).

Of Dan, (♁) Jacob says — 'Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward. I have waited for thy salvation, O *Lord*.' Moses says, 'Dan is a lion's whelp, he shall leap from Bashan.' The armorial bearings of Dan are Green, an Eagle. These things fit with the martial and fierce nature of this sign, in which (♂) principally bears sway. To the sign (♁) the

Egyptians attributed the Serpent, and also Typhon, the slayer of Osiris, and on this account they called it the 'Accursed Sign'. In good symbolism it is generally represented by the Eagle. The horse's heels which the Serpent bites are found in the Centaur figure of (♄) which follows (♃) in the Zodiac.

Of Benjamin = (♁) Jacob says, 'Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.' Moses says — 'The beloved of the *Lord* shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.' The armorial bearings of Benjamin are — Green, a Wolf. These suit the character of (♁) partly keen, partly of the nature of Jupiter, and partly brutal.

Of Zebulon = (♆) Jacob says — 'Zebulon shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Sidon.' Moses says, 'Rejoice Zebulon in thy going out, and Issachar in thy tents, they shall call the people unto the mountain, there they shall offer sacrifices of righteousness, for they shall suck of the abundance of the sea, of the treasures hid in the sands.' This suits well the tropical, earthy and watery signs of (♆) and (♁). The armorial bearings of Zebulon are — Purple, a Ship.

Of Reuben = (♂) Jacob says — 'Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity and the excellency of power. Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed, then defiledst thou it; he went up to my couch.' Moses says — 'Let Reuben live and not die, and let not his men be few.' The armorial bearings of Reuben are — Red, a Man. 'Unstable as water' is still shown in the undulating hieroglyphic which marks this aerial and brilliant, but often superficial sign of the Water-Bearer.

Of Simeon and Levi = (♃) Jacob says — 'Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.' This alludes to their smiting Shalem, the city of Hamor and Shechem, and slaying the latter because they had carried off Dinah, the daughter of Leah. Moses says of them

— 'Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the works of his hands; smite through the loins of them that rise against him, and of them that* hate him, that they rise not again.' The armorial bearings of Simeon are — Yellow, a Sword.

These are the blessings of the twelve tribes of Israel, whose names were engraven upon the twelve stones of the High Priest's breastplate, upon which, according to some traditions, certain flashes of light appeared playing over certain of the letters, and thus returning the answer of the Deity to the consulter of the Oracle by Urim.

By comparing these blessings with that nature of the Signs attributed to the particular tribes, we have been thus enabled to trace more or less clearly the connection between them, and also the derivation of the armorial bearings ascribed to them in Royal Arch Freemasonry.

[A 'Lecture for Members of the G.D.' preserved among the papers of the Revd W.A. Ayton. It also has a longer title: On the Connection between the Twelve Tribes of Israel and the Twelve Zodiacal Signs.]

**Note: Elisions in Mathers' text have been restored between brackets. Numerous other individual words are at variance from the Authorized Version of the Old Testament, which he used for this lecture.*

6.

ADDRESS ON THE PILLARS

To explain their symbolism briefly and concisely is the object of the present address. In the explanation of the symbols of the 0 = 0 degree of Neophyte, your attention has been directed to the general mystical meaning of the juxtaposition of the two Pillars, and therefore I will only beg of you to notice that the Hieroglyphics of one are painted in black upon a white ground, and those of the other in the same colours but reversed, the better to express the interchange and reconciliation of opposing forces in the Eternal Balance of Light and Darkness, which gives form to the visible universe.

The black square bases represent Darkness and Matter wherein the Spirit, the Ruach Elohim, formulate the eternal pronunciation of the Ineffable name: that name which the Rabbins of old have said rusheth through the Universe; that name before which rolled back the darkness at the birth of the Morning of Time.

The flame-red triangular capitals which crown the summits of the Pillars represent the Triune Manifestation of the Spirit of Life, the 'three Mothers' of the Sepher Yetzirah, the three alchemical principles of Nature, the Sulphur, the Mercury and the Salt, and each Pillar is surmounted by its own Light-bearer, though veiled from the material world.

The Hieroglyphical figures upon the Pillars are taken from the vignettes of the 17th and 125th Chapters of the 'Ritual of the Dead' the Egyptian 'Per-M-Hru'. This celebrated and

most ancient work is a collection of mystical hymns and addresses in the form of a species of ceremonial ritual for the use of the Soul after Death, to enable him to unite himself to the Body of Osiris the Redeemer, thenceforth in the Ritual is he no longer called the Soul but he is called the 'Osiris' of whom he is a member. 'I am the Vine, ye are the branches' said the Christ of the New Testament. 'I am a member of the Body of Osiris' said the purified and justified Soul. The Soul luminous and washed from sin in the uncreated and immortal light, united to Osiris and justified Son of God, such is the subject of the great Egyptian Ritual, purified by suffering, strengthened by opposition, Nor is the 'Ritual of the Dead' a work of comparatively recent times, for the great Egyptologists Birch and Bunsen, assert that its origin is anterior to Menes, and belongs probably to the Pre-Menite Dynasty of Abydos, between 3100 and 4500 BC and it implies that at that period the system of Osirian worship and mythology was already in actual existence.

Of all the Chapters in the Per-M-Hru, the 17th is one of the oldest as shown by its gloss and scholia; and it is the symbols of this chapter and the 125th which form the designs of the Pillars before you. At the base of each rises the lotus symbolic of new life, regeneration and metempsychosis. In the papyri which have the hieroglyphical text of this chapter a group of red hieroglyphs occurs at intervals, the literal translation of which is the 'explanation'. After these groups comes a short Commentary or gloss on the preceding and more ancient text.

According to the pre-cited authorities this gloss was mixed up with the text as early as 2250 BC at a period long anterior to the era of Joseph and to that of the Trojan War, and the circumstances of its possessing a written Commentary, even at this early date shows that much greater antiquity of the actual text. The especial title of the 17th chapter is 'The Book of the Egyptian Faith' and its subject is a sort of hymn of the Osirified Soul, which may be partially and succinctly reproduced as follows:

The Words of the Departed Spirit, Osiris — Son of God
 I am Temu, the Setting Sun — I am the only Being in the Firmament.
 I am Ra, the Rising Sun, I have passed from the Gate of Death unto life.

The Sun's power beginneth again, after he hath set he riseth again. (So doth the justified Spirit of Man)

I am the Great God, begotten of himself. I can never be turned back by the Elementary Powers: I am the Morning, I know the Gate: (I ever rise again into Existence; I know the Pathway through Death unto Life.)

The Father of the Spirit, the Eternal Soul of the Sun, he hath examined and he hath proved me; he hath found that I fought on Earth the battle of the Good Gods — as he, my Father, Lord of the Invisible World, hath ordered me to do. I know the Great God who existeth in the Invisible. I am the Great Phoenix which is in Annu, the Former of my Life and my Being am I.

The symbols on the columns, beginning at the top of the one with black figures on a white ground, are mystical representations of the various paragraphs of the 17th chapter. They show: The symbols of Temu, the Setting Sun, the Past and the Future. The Adoration of Temu in the West. The Abode of the West shown by the Jackal of Anubis in a shrine with Isis and Nephthys adoring. The Adoration of Osiris. The Phoenix or Bennu. The reformation of the departed spirit shown by the soul descending to the body on the bier, in the form of a human headed bird, Khem of dual manifestation, shown by the birds on either side of the prostrate mummy. So the purified soul passes ever onward and upward, and still uses its mystical hymn. It reaches the pools of the two Truths, shown by the two quadrangular figures; it passes through Anrutf, the Gate of the North, and through the Gate of Tajaser, and it saith to the mystical Guardians 'Give me your strength, for I am made even as ye'. Then comes the Mystical Eye of Osiris representing the orb of the Sun, and the Cow, symbolic of the Great Water, the Blue Firmament of Heaven. Next the adoration of the Lords of Truth behind the Northern Heaven. 'Hail unto ye, ye Lords of Truth, ye Chiefs behind Osiris! ye followers of her whose peace is sure.' Then the soul arises at the mystic pool of Persea Trees, wherein is Horus, symbolised by the great Cat, who slays the evil serpent, Apophis. Last of the symbols of the 17th chapter is the adoration of the Creator in his Bark, and the uniting of the purified Soul with its maker.

The 125th chapter is called 'The Hall of the Two Truths,

and of separating a person from his sins when he has been made to see the faces of the Gods' It opens with a solemn adoration of the Lords of Truth and the Ceremony of passing by the forty-two Assessors of the Dead, represented by seated figures. Then comes the Weighing of the Soul, and the mystical naming of various parts of the Hall, the naming of which is insisted on by the various guardians, and is similar to the mystic circumambulation of the Neophyte in the Path of Darkness in the 0 = 0 when he has to name the Guardians of the Gates of the East and West. The figures on the Pillar represent the Soul introduced by the jackal-headed Anubis, the guide of the Dead, into the Hall of Truth. The Soul then watches the weighing of its actions in Earth life against a figure of Truth in the mystical scales of Ma by Anubis. Thoth, ibis-headed, records the judgement and the Devourer stands ready to seize if the soul has led an evil life.

Passing through this ordeal, the soul is then introduced into the presence of Osiris by Horus. Osiris sits in his shrine upon a throne, with the Crook and Scourge, symbols of mercy and severity, in his hands; behind him are Isis and Nephthys, the Goddesses of Nature and Perfection, and before him are the four Genii of the Dead, upon the Lotus Flower, the emblem of the metempsychosis. Thus the whole of the symbols upon the Pillars represent the advance and purification of the Soul, and its uniting with Osiris the Redeemer in that Golden Dawn of an infinite Light, wherein the Soul is transfigured, knows all and can do all, for it has become joined unto Eternal God in the veritable:

'Khabs-am Pekht
Konx om Pax
Light in Extension'

[From a manuscript transcript by W.E.H. Humphreys (Gnothi Seauton) dated March 1900.]

7. THE TAROT

To enter, within the limits of this short treatise, upon any long inquiry into the History of Cards is utterly out of the question; and I shall therefore confine myself to examining briefly into what relates to their most ancient form, the Tarot, or Tarocchi Cards, and to giving, as clearly and concisely as possible, instructions which will enable my readers to utilise them for fortune-telling, to which they are far better adapted, from the greater number and variety of their combinations, than the ordinary cards. I shall also enter somewhat into their occult and Qabalistical significations.

The term 'Tarot', or 'Tarocchi', is applied to a pack of 78 cards, consisting of four suits of 14 cards each (there being one more court card than in the ordinary packs — the Cavalier, Knight, or Horseman), and 22 symbolical picture-cards answering for trumps. These latter are numbered from 1 to 21 inclusive, the 22nd card being marked Zero, 0. The designs of these trumps are extremely singular, among them being such representations as Death, the Devil, the Last Judgment, etc.

The idea that cards were first 'invented' to amuse Charles VI of France is now exploded; and it is worthy of note in this connection that their supposititious 'inventor' was Jacques Gringonneur, an Astrologer and Qabalist. Furthermore, cards were known prior to this period among the Indians and the Chinese. Etteilla, indeed, gives in one of his tracts on the Tarot a representation of the mystical arrangement of these

cards in the Temple of Ptah at Memphis, and he further says: 'Upon a table or altar, at the height of the breast of the Egyptian Magus (or Hierophant), were on one side a book or assemblage of cards or plates of gold (the Tarot), and on the other a vase, etc.' This idea is further dilated upon by P. Christian (the disciple of Eliphas Lévi), in his '*Histoire de la Magie*,' to which I shall have occasion to refer later. The great exponents of the Tarot, Court de Gèbelin, Lévi, and Etteilla, have always assigned to the Tarot a Qabalistico-Egyptian origin, and this I have found confirmed in my own researches into this subject, which have extended over several years.

W. Hughes Willshire, in his remarks on the General History of Playing-Cards, says: 'The most ancient cards which have come down to us are of the Tarot's character. These are the four cards of the Musée Correr at Venice; the seventeen pieces of the Paris Cabinet (erroneously often called the *Gringonneur*, or Charles VI cards of 1392), five Venetian Tarots of the fifteenth century, in the opinion of some not of an earlier date than 1425; and the series of cards belonging to a *Minchiate* set, in the possession of the Countess Aurelia Visconti Gonzaga at Milan, when Cicognara wrote.'

W.A. Chatto, in his History of Playing-Cards, says that cards were invented in China as early as A.D. 1120, in the reign of Seun-Ho, for the amusement of his numerous concubines.

J.F. Vaillant, in *Les Romes, histoire vraie des vraies Bohémiens*, Paris, 1857, says that the Chinese have a drawing divided into compartments or series, based on combinations of the number 7*. 'It so closely resembles the Tarot, that the four suits of the latter occupy its first four columns; of the twenty-one *atouts* fourteen occupy the fifth column, and the seven other *atouts* the sixth column. This sixth column of seven *atouts* is that of the six days of the week of creation. Now, according to the Chinese, this representation belongs to the first ages of their empire, to the drying up of the waters of the deluge by IAO; it may be concluded, therefore, that it is an original, or a copy of the Tarot, and, under any circumstances, that the latter is of an origin anterior to Moses, that it belongs to the beginning of our time, to the epoch of the preparation of the Zodiac, and consequently that it must own 6600 years of existence.'

*This is partly taken by Vaillant from Court de Gèbelin's *Monde Primitif*, vol. 8, p. 387.

But, notwithstanding the apparent audacity of this latter statement, it must be evident on reflection that the Tarot, consisting, as it does, of the ten numbers of the decimal scale counter-changed with the tetrad, and of a hieroglyphical alphabet of twenty-two mystic symbols, must be relegated to a far earlier period in the history of the world than that usually assigned to the introduction of cards into Europe; and we may take the fact of the Tarot being the origin of the modern cards as being now pretty well established by general consensus of opinion.

It was Court de Gèbelin who, in his *Monde Primitif* (Paris, 1781), wrote: 'Were we to hear that there exists in our day a Work of the Ancient Egyptians, one of their books which had escaped the flames which devoured their superb libraries, and which contains their purest doctrine on most interesting subjects, every one would doubtless be anxious to acquire the knowledge of so valuable and extraordinary a work. Were we to add that this book is widely spread through a large part of Europe, and that for several centuries it has been accessible to every one, would not it be still more surprising? And would not that surprise be at its height were it asserted that people have never suspected that it was Egyptian, that they possess it in such a manner that they can hardly be said to possess it at all, that no one has ever attempted to decipher a single leaf, and that the outcome of a recondite wisdom is regarded as a mass of extravagant designs which mean nothing in themselves? Would not people think that one was trying to amuse oneself with, and to play upon the credulity of one's hearers?

'Yet this is a true fact. This Egyptian book, the sole remains of their superb libraries, exists to our day; it is even so common that no *savant* has designed to trouble himself about it, no one before myself having suspected its illustrious origin. This book is composed of seventy-seven leaves or illustrations, or rather of seventy-eight, divided into five classes, which each present objects as various as they are amusing and instructive. In one word, this book is the **PACK OF TAROT CARDS.**'

Let us now examine the word **TAROT**, or **TARO**, and discover, if we can, its true derivation and meaning. Court de Gèbelin states that there are three words of Oriental origin preserved in the nomenclature of the Pack. These are **TARO**, **MAT**, and **PAGAD**. **Taro**, he says, is pure Egyptian; from **TAR**, Path, and **RO**, **ROS**, or **ROG**, Royal the Royal Path of Life.

MAT is Oriental, and means overpowered, murdered, crack-brained; while PAGAD, he adds, is also Oriental, for PAG, chief, or master, and GAD, Fortune. Vaillant says: 'The great divinity Ashtaroth, As-taroth, is no other than the Indo-Tartar *Tan-tara*, the *Tarot*, the *Zodiac*.' My derivation of the word, which I have never found given by any author, is from the ancient hieroglyphical Egyptian word 'târu', to require an answer, or to consult; *ergo*, that which is consulted, or from which an answer is required. This appears to me to be the correct origin of the word, while the second *t* is an Egyptian hieroglyphic final, which is added to denote the feminine gender. The following are interesting metatheses of the letters of TARO: TORA (*Hebrew*) = Law; TROA (*Hebrew*) = Gate; ROTA (*Latin*) = wheel; ORAT (*Latin*) = it speaks, argues, or entreats; TAOR (*Egyptian*) = Tâur, the Goddess of Darkness; ATOR (*Egyptian*) = Athor, the Egyptian Venus. A Mr Lumley tells me that there is a Zend word 'tarisk', meaning 'to require an answer'.

There are Italian, Spanish, and German Tarot packs, and since the time of Etteilla French also, but these latter are not so well adapted for occult study owing to Etteilla's attempted 'corrections' of the symbolism. The Italian are decidedly the best for divination and practical occult purposes, and I shall, therefore, use them as the basis of the present treatise. Unfortunately the old-fashioned single-headed cards are obsolete now, and the only ones made are double-headed, which circumstance alters the symbolism in a few instances. I shall, therefore, wherever necessary, describe the omitted portion of the design, enclosing it within brackets to mark the same.

As I before observed, the Tarot pack consists of seventy-eight cards — namely, four suits of fourteen cards each, and twenty-two symbolic numbered trumps. The four suits are—

<i>Italian</i>	<i>French</i>	<i>English</i>	<i>Answering to</i>
Bastoni	Bâtons	{ Wands, Sceptres, or Clubs }	Diamonds
Coppé	Coupes	{ Cups, Chalice, or Goblets }	Hearts
Spadé	Épées	Swords	Spades
Denari	Deniers	{ Money, Circles, or Pentacles }	Clubs

Each suit consists of Ace, Deuce, Three, Four, Five, Six, Seven, Eight, Nine, Ten; Fanti or Valet=Knave; Cavallo=Knight or Horseman; Dama or Reine=Queen; Re=King.

The Kings, in each instance, wear a cap-of-maintenance beneath the crown; the Queens wear the crown only. The Queen of Pentacles and the Knave of Sceptres are the only ones represented in profile. In the suit of Sceptres the King bears a wand akin to that represented on the small cards of the suit, while the other three honours bear a bludgeon similar to that which is shown for the ace. In the suit of cups, that only which is held by the Queen is covered, thus showing the essentially *feminine* properties of this suit, while the sceptre held by the King of the preceding suit shows its more *masculine* character.

If we examine the small cards carefully we shall be struck at once by the comparative similarities of pattern of the Sceptres and the Swords, which are only distinguished from each other by the former being *straight* and the latter being *curved*. We shall also notice that the Deuces have peculiarities of their own, which distinguish them from the rest of the suit. The Deuce of Sceptres forms a cross with two roses and two lilies in the opposite angles; the Cross between the Rose of Sharon and the Lily of the Valley. The Deuce of Cups shows a tessellated pavement or cloth whereon the cups stand; between them is a species of Caduceus, whose serpents are replaced by Lion-headed foliations, which recall the Chnuphis Serpent of the Gnostics, and certain familiar forms of the Elemental Spirits; *practical* occultists will know to what I allude. The Deuce of Swords forms a species of *Vesica piscis* enclosing a mystic rose of the primary colours. The Deuce of Pentacles is bound together by a continuous band in such a manner as to form a figure 8, and represents the one as being the reflection of the other, as the Universe is that of the Divine Idea.

The four Aces stand out by themselves from the rest of the pack, each forming, as it were, the Key of its respective suit. The Ace of Sceptres recalls the Club of Hercules; it is surrounded by eight detached leaves, whose shape recalls that of the Hebrew Letter Yod, or I, and is crowned with the Symbol of the Triad represented by the three lopped branches; it is the Symbol of Almighty Strength within the cube of the Universe, which latter is shown by the eight

<i>No.</i>	<i>Italian</i>	<i>French</i>	<i>English</i>	<i>Hebrew letter</i>	
1.	Il Bagatto (PAGAD)	Le Bateleur	The Juggler or Magician	Aleph	A
2.	La Papessa	La Papesse	The High Priestess, or Female Pope	Beth	B
3.	L'Imperatrice	L'Impératrice	The Empress	Gimel	G
4.	L'Imperatore	L'Empereur	The Emperor	Daleth	D
5.	Il Papa	Le Pape	The Hierophant or Pope	He	H
6.	Gli Amanti	L'Amoureux	The Lovers	Vau	V
7.	Il Carro	Le Chariot	The Chariot	Zain	Z
8.	La Giustizia	La Justice	Justice	Cheth	CH
9.	L'Eremita	L'Ermite	The Hermit	Teth	T
10.	Rota Di Fortuna	La Roue de Fortune	The Wheel of Fortune	Yod	I
11.	La Forza	La Force	Strength, Fortitude	Kaph	K
12.	Il Penduto	Le Pendu	The Hanged Man	Lamed	L
13.	Il Morte	La Mort	Death	Mem	M
14.	La Temperanza	La Tempérance	Temperance	Nun	N
15.	Il Diavolo	Le Diable	The Devil	Samech	S
16.	La Torre	Le Maison-Dieu	The Lightning-struck Tower	Ayin	O
17.	Le Stelle	L'Etoile	The Star	Pe	P
18.	La Luna	La Lune	The Moon	Tzaddi	TZ
19.	Il Sole	Le Soleil	The Sun	Qoph	Q
20.	L'Angelo	Le Jugement	The Last Judgment	Resh	R
0.	Il Matto (MAT)	Le Fou	The Foolish man	Shin	SH
21.	Il Mondo	Le Monde	The Universe	Tau	TH

leaves, for eight is the first cubical number. The Ace of Cups is of Egyptian origin, which can be more easily seen in the Spanish Tarot. The figure, like an inverted M on its front, is all that remains of the Egyptian twin Serpents which originally decorated it. It represents the Waters of Creation in the first chapter of Genesis. It is the Symbol of the Power which receives and modifies. The Ace of Swords is a Sword surmounted by a Crown, from which depend on either side an olive and a palm branch, symbolic of mercy and severity; around it are Six Hebrew Yods, recalling the Six days of the Mosaic Creation. It is the Symbol of that Justice which maintains the World in order, the equilibrium of Mercy and Severity. The Ace of Pentacles represents Eternal Synthesis, the great whole of the visible Universe, the Realisation of counterbalanced power.

The 22 trumps are the hieroglyphic symbols of the occult meanings of the 22 letters of the Hebrew alphabet. They are numbered from 0 to 21 inclusive. (See Table opposite).

I will now describe carefully the symbolism of each of these hieroglyphical keys.

1. *The Juggler or Magician.* Before a table covered with the appliances of his art stands the figure of a juggler, one hand upraised holding a wand (in some packs, a cup), the other pointing downwards. He wears a cap of maintenance like that of the kings, whose wide brim forms a sort of aureole round his head. His body and arms form the shape of the Hebrew letter Aleph, to which this card corresponds. He symbolises *Will*.

2. *The High Priestess, or Female Pope.* A woman crowned with a high mitre or tiara (her head encircled by a veil), a stole (or a solar cross) upon her breast, and the Book of Science open in her hand. She represents *Science, Wisdom, or Knowledge*.

3. *The Empress.* A winged and crowned woman seated upon a throne, having in one hand a sceptre bearing a globe surmounted by a cross, while she rests the other upon a shield with an eagle blazoned therein on whose breast is the cross. She is the Symbol of *Action*, the result of the union of Science and Will.

4. *The Emperor*. He is crowned (and leaning against a throne, his legs form a cross, and beside him, beneath his left hand, is a shield blazoned with an eagle). In his right hand he bears a sceptre similar to that of the Empress. His body and arms form a triangle, of which his head is the apex, so that the whole figure represents a triangle above a cross. He represents *Realisation*.

5. *The Hierophant or Pope*. He is crowned with the papal tiara, and seated between the two pillars of Hermes and of Solomon, with his right hand he makes the sign of esotericism, and with his left he leans upon a staff surmounted by a triple cross. (Before him kneel two ministers.) He is the symbol of *Mercy* and *Beneficence*.

6. *The Lovers*. This is usually described as representing Man between Vice and Virtue, while a winged genius threatens Vice with his dart. But I am rather inclined to the opinion that it represents the Qabalistical Microprosopus between Binah and Malkuth (see my *Kabbalah Unveiled*), while the figure above shows the Influence descending from Kether. It is usually considered to mean *Proof* or *Trial*; but I am inclined to suggest *Wise Disposition* as its signification.

7. *The Chariot*. This is a most complicated and important symbol, which has been restored by Eliphas Lévi. It represents a Conqueror crowned and bearing a sceptre, riding in a cubical chariot, surmounted by four columns and a canopy, and drawn by two horses, one of which looks straight forward, while the other turns his head towards him. (Two wheels are shown in the complete single-headed figure.) It represents *Triumph*, and *Victory* of Justice and Judgment.

8. *Justice*. A woman crowned and seated on a throne (between two columns), holding in her right hand an upright sword, and in her left the scales. She symbolises *Equilibrium* and *Justice*.

9. *The Hermit*. An old and bearded man wrapped in a mantle, and with his head covered with a cowl, bearing in his right hand the lantern of occult science, while in his left he holds his magic wand half hidden beneath his cloak. He is *Prudence*.

10. *The Wheel of Fortune.* A wheel of *seven* spokes (the two halves of the double-headed cards make it *eight* spokes, which is incorrect) revolving (between two uprights). On the ascending side is an animal ascending, and on the descending side is a sort of monkey descending; both forms are bound to the wheel. Above it is the form of an angel (or a sphinx in some) holding a sword in one hand and a crown in the other. This very complicated symbol is much disfigured, and has been well restored by Lévi. It symbolises *Fortune*, good or bad.

11. *Strength or Fortitude.* A woman crowned with crown and cap of maintenance, who calmly, and without effort, closes the jaws of a furious lion. She represents *Strength*.

12. *The Hanged Man.* This extraordinary symbol is almost unintelligible in the double-headed cards. Properly, it represents a man hung head downwards from a sort of gibbet by one foot (his hands are bound behind his back in such a manner that his body forms a triangle with the point downwards), and his legs a cross above it. (Two sacks or weights are attached to his armpits.) He symbolises *Sacrifice*.

13. *Death.* A skeleton armed with a scythe (wherewith he mows down heads in a meadow like grass). He signifies *Transformation*, or *Change*.

14. *Temperance.* An angel with the sign of the Sun on her brow pouring liquid from one vessel into another. She represents *Combination*.

15. *The Devil.* A horned and winged demon with eagle's claws (standing on an altar to which two smaller devils are bound by a collar and cord). In his left hand he bears a flame-headed sceptre. He is the image of *Fate* or *Fatality*, good or evil.

16. *The Lightning-struck Tower.* A Tower whose upper part is like a crown, struck by a lightning-flash. (Two men fall headlong from it, one of whom is in such an attitude as to form a Hebrew letter *Ayin*.) Sparks and debris are falling. It shows *Ruin*, *Disruption*.

17. *The Star*. A nude female figure pours water upon the earth from two vases. In the heavens above her shines the Blazing Star of the Magi (surrounded by seven others), trees and plants grow beneath her magic influence (and on one the butterfly of Psyche alights). She is the star of *Hope*.

18. *The Moon*. The moon shining in the heavens, drops of dew falling, a wolf and a dog howling at the Moon, and halted at the foot of two towers, a path which loses itself in the horizon (and is sprinkled with drops of blood, a crayfish emblematic of the sign Cancer, ruled over by the Moon, crawls through water in the foreground towards the land). It symbolises *Twilight, Deception, and Error*.

19. *The Sun*. The Sun sending down his rays upon two children, who suggest the sign Gemini. (Behind them is a low wall.) It signifies *Earthly Happiness*.

20. *The Last Judgment*. An Angel in the heavens blowing a trumpet, to which a standard with a cross thereon is attached. The Dead rise from their tombs. It signifies *Renewal, Result*.

0. *The Foolish Man*. A man with a fool's cap, dressed like a jester, with a stick and bundle over his shoulder. Before him is the butterfly of pleasure luring him on (while in some packs a tiger, in others a dog, attacks him from behind). It signifies *Folly, Expiation*.

21. *The Universe*. Within a flowery wreath is a female figure nude save for a light scarf. She represents Nature and the Divine Presence therein. In each hand she should bear a wand. At the four angles of the card are the four cherubic animals of the Apocalypse. Above, the Eagle and the Man; below, the Lion and the Bull. It represents *Completion, Reward*.

Thus the whole series of the twenty-two trumps will give a connected sentence which is capable of being read thus: The Human Will (1) enlightened by Science (2) and manifested by Action (3) should find its Realisation (4) in deeds of Mercy and Beneficence (5). The Wise Disposition (6) of this will give him Victory (7) through Equilibrium (8) and Prudence (9), over the

fluctuations of *Fortune* (10). *Fortitude* (11), sanctified by *Sacrifice of Self* (12), will triumph over *Death* itself (13), and thus a wise *Combination* (14) will enable him to defy *Fate* (15). In each *Misfortune* (16) he will see the Star of *Hope* (17) shine through the twilight of *Deception* (18); and ultimate *Happiness* (19) will be the *Result* (20). *Folly* (0), on the other hand, will bring about an evil *Reward* (21).

To prepare the pack for Fortune-telling, write at the top of each card its number and signification when in its proper position, and at the bottom its meaning when reversed. To facilitate this, and to assist in reading them I here append a list of the cards with the meanings, which, I think, will be found to answer all practical purposes. R. means Reversed.

MEANINGS OF THE CARDS

1. *The Juggler*. Will, Will-Power, Dexterity; R. Will applied to evil ends, Weakness of Will, Cunning, Knavishness.
2. *The High Priestess*. Science, Wisdom, Knowledge, Education; R. Conceit, Ignorance, Unskilfulness, Superficial Knowledge.
3. *The Empress*. Action, Plan, Undertaking, Movement in a matter, Initiative; R. Inaction, Frittering away of power, Want of Concentration, Vacillation.
4. *The Emperor*. Realisation, Effect, Development; R. Stoppage, Check, Immature, Unripe.
5. *The Hierophant, or Pope*. Mercy, Beneficence, Kindness, Goodness; R. Over-kindness, Weakness, Foolish exercise of generosity.
6. *The Lovers*. Wise Dispositions, Proof, Trials Surmounted; R. Unwise Plans, Failure when put to the test.
7. *The Chariot*. Triumph, Victory, Overcoming obstacles; R. Overthrown, Conquered by Obstacles at the last moment.
8. *Themis, or Justice*. Equilibrium, Balance, Justice; R.

Bigotry, Want of Balance, Abuse of Justice, Over-severity, Inequality, Bias.

9. *The Hermit*. Prudence, Caution, Deliberation; R. Over-prudence, Timorousness, Fear.

10. *The Wheel of Fortune*. Good Fortune, Success, Unexpected Luck; R. Ill-Fortune, Failure, Unexpected Ill-Luck.

11. *Strength, or Fortitude*. Power, Might, Force, Strength, Fortitude; R. Abuse of Power, Overbearingness, Want of Fortitude.

12. *The Hanged Man*. Self-sacrifice, Sacrifice, Devotion, Bound; R. Selfishness, Unbound, Partial sacrifice.

13. *Death*. Death, Change, Transformation, Alteration for the worse; R. Death just escaped, Partial change, Alteration for the better.

14. *Temperance*. Combination, Conformation, Uniting; R. Ill-advised combinations, Disunion, Clashing interests, etc.

15. *The Devil*. Fatality for Good; R. Fatality for Evil.

16. *The Lightning-struck Tower*. Ruin, Disruption, Overthrow, Loss, Bankruptcy; R. These in a more or less partial degree.

17. *The Star*. Hope, Expectation, Bright promises; R. Hopes not fulfilled, Expectations disappointed or fulfilled in a minor degree.

18. *The Moon*. Twilight, Deception, Error; R. Fluctuation, slight Deceptions, Trifling Mistakes.

19. *The Sun*. Happiness, Content, Joy; R. These in a minor degree.

20. *The Last Judgment*. Renewal, Result, Determination of a Matter; R. Postponement of Result, Delay, Matter re-opened later.

0. *The Foolish Man*. Folly, Expiation, Wavering; R. Hesitation, Instability, Trouble arising herefrom.
21. *The Universe*. Completion, Good Reward; R. Evil Reward, or Recompense.
22. *King of Sceptres*. Man living in the country, Country Gentleman, Knowledge, Education; R. A naturally good but severe man, Counsel, Advice, Deliberation.
23. *Queen of Sceptres*. Woman living in the country, Lady of the Manor, Love of Money, Avarice, Usury; R. A good a virtuous Woman, but strict and economical, Obstacles, Resistance, Opposition.
24. *Knight of Sceptres*. Departure, Separation, Disunion; R. Rupture, Discord, Quarrel.
25. *Knave of Sceptres*. A Good Stranger, Good News, Pleasure, Satisfaction; R. Ill News, Displeasure, Chagrin, Worry.
26. *Ten of Sceptres*. Confidence, Security, Honour, Good Faith; R. Treachery, Subterfuge, Duplicity, Bar.
27. *Nine of Sceptres*. Order, Discipline, Good Arrangement, Disposition; R. Obstacles, Crosses, Delay, Displeasure.
28. *Eight of Sceptres*. Understanding, Observation, Direction; R. Quarrels, Intestine disputes, Discord.
29. *Seven of Sceptres*. Success, Gain, Advantage, Profit, Victory; R. Indecision, Doubt, Hesitation, Embarrassment, Anxiety.
30. *Six of Sceptres*. Attempt, Hope, Desire, Wish, Expectation; R. Infidelity, Treachery, Disloyalty, Perfidy.
31. *Five of Sceptres*. Gold, Opulence, Gain, Heritage, Riches, Fortune, Money; R. Legal proceedings, Judgment, Law, Lawyer, Tribunal.

32. *Four of Sceptres.* Society, Union, Association, Concord, Harmony; R. Prosperity, Success, Happiness, Advantage.
33. *Three of Sceptres.* Enterprise, Undertaking, Commerce, Trade, Negotiation; R. Hope, Desire, Attempt, Wish.
34. *Deuce of Sceptres.* Riches, Fortune, Opulence, Magnificence, Grandeur; R. Surprise, Astonishment, Event, Extraordinary Occurrence.
35. *Ace of Sceptres.* Birth, Commencement, Beginning, Origin, Source; R. Persecution, Pursuit, Violence, Vexation, Cruelty, Tyranny.
36. *King of Cups.* A fair Man, Goodness, Kindness, Liberality, Generosity; R. A Man of good position, but shifty in his Dealings, Distrust, Doubt, Suspicion.
37. *Queen of Cups.* A fair Woman, Success, Happiness, Advantage, Pleasure; R. A Woman in good position, but intermeddling, and to be distrusted; Success, but with some attendant trouble.
38. *Knight of Cups.* Arrival, Approach, Advance; R. Duplicity, Abuse of Confidence, Fraud, Cunning.
39. *Knave of Cups.* A fair Youth, Confidence, Probity, Discretion, Integrity; R. A Flatterer, Deception, Artifice.
40. *Ten of Cups.* The Town wherein one resides, Honour, Consideration, Esteem, Virtue, Glory, Reputation; R. Combat, Strife, Opposition, Differences, Dispute.
41. *Nine of Cups.* Victory, Advantage, Success, Triumph, Difficulties surmounted; R. Faults, Errors, Mistakes, Imperfections.
42. *Eight of Cups.* A fair Girl, Friendship, Attachment, Tenderness; R. Gaiety, Feasting, Joy, Pleasure.
43. *Seven of Cups.* Idea, Sentiment, Reflection, Project; R. Plan, Design, Resolution, Decision.

44. *Six of Cups*. The Past, passed by, Faded, Vanished, Disappeared; R. The Future, that which is to come, Shortly, Soon.
45. *Five of Cups*. Union, Junction, Marriage, Inheritance; R. Arrival, Return, News, Surprise, False projects.
46. *Four of Cups*. Ennui, Displeasure, Discontent, Dissatisfaction; R. New Acquaintance, Conjecture, Sign, Presentiment.
47. *Three of Cups*. Success, Triumph, Victory, Favourable issue; R. Expedition of business, Quickness, Celerity, Vigilance.
48. *Deuce of Cups*. Love, Attachment, Friendship, Sincerity, Affection; R. Crossed desires, Obstacles, Opposition, Hindrance.
49. *Ace of Cups*. Feasting, Banquet, Good Cheer; R. Change, Novelty, Metamorphosis, Inconstancy.
50. *King of Swords*. A Lawyer, a Man of Law, Power, Command, Superiority, Authority; R. A Wicked Man, Chagrin, Worry, Grief, Fear, Disturbance.
51. *Queen of Swords*. Widowhood, Loss, Privation, Absence, Separation; R. A Bad Woman, ill-tempered and bigoted, Riches and Discord, Abundance together with Worry, Joy with Grief.
52. *Knight of Swords*. A Soldier, a man whose profession is arms, Skilfulness, Capacity, Address, Promptitude; R. A conceited fool, Ingenuousness, Simplicity.
53. *Knave of Swords*. A Spy, Overlooking, Authority; R. That which is unforeseen, Vigilance, Support.
54. *Ten of Swords*. Tears, Affliction, Grief, Sorrow; R. Passing Success, Momentary Advantage.
55. *Nine of Swords*. An Ecclesiastic, a Priest, Conscience,

Probity, Good Faith, Integrity; R. Wise distrust, Suspicion, Fear, Doubt, Shady character.

56. *Eight of Swords*. Sickness, Calumny, Criticism, Blame; R. Treachery in the Past, Event, Accident, Remarkable Incident.

57. *Seven of Swords*. Hope, Confidence, Desire, Attempt, Wish; R. Wise Advice, Good Counsel, Wisdom, Prudence, Circumspection.

58. *Six of Swords*. Envoy, Messenger, Voyage, Travel; R. Declaration, Love proposed, Revelation, Surprise.

59. *Five of Swords*. Mourning, Sadness, Affliction; R. Losses Trouble (same signification, whether reversed or not.

60. *Four of Swords*. Solitude, Retreat, Abandonment, Solitary, Hermit; R. Economy, Precaution, Regulation of Expenditure.

61. *Three of Swords*. A Nun, Separation, Removal, Rupture, Quarrel; R. Error, Confusion, Misrule, Disorder.

62. *Deuce of Swords*. Friendship, Valour, Firmness, Courage; R. False Friends, Treachery, Lies.

63. *Ace of Swords*. Triumph, Fecundity, Fertility, Prosperity; R. Embarrassment, Foolish and Hopeless Love, Obstacle, Hindrance.

64. *King of Pentacles*. A dark Man, Victory, Bravery, Courage, Success; R. An old and vicious Man, a Dangerous Man, Doubt, Fear, Peril, Danger.

65. *Queen of Pentacles*. A dark Woman, a generous Woman, Liberality, Greatness of Soul, Generosity; R. Certain Evil, a suspicious Woman, a Woman justly regarded with Suspicion, Doubt, Mistrust.

66. *Knight of Pentacles*. A useful Man, Trustworthy, Wisdom, Economy, Order, Regulation; R. A brave Man, but out

of Employment, Idle, Unemployed, Negligent.

67. *Knave of Pentacles*. A dark Youth, Economy, Order, Rule, Management; R. Prodigality, Profusion, Waste, Dissipation.

68. *Ten of Pentacles*. House, Dwelling, Habitation, Family; R. Gambling, Dissipation, Robbery, Loss.

69. *Nine of Pentacles*. Discretion, Circumspection, Prudence, Discernment; R. Deceit, Bad faith, Artifices, Deception.

70. *Eight of Pentacles*. A dark Girl, Beauty, Candour, Chastity, Innocence, Modesty; R. Flattery, Usury, Hypocrisy, Shifty.

71. *Seven of Pentacles*. Money, Finance, Treasure, Gain, Profit; R. Disturbance, Worry, Anxiety, Melancholy.

72. *Six of Pentacles*. Presents, Gifts, Gratification; R. Ambition, Desire, Passion, Aim, Longing.

73. *Five of Pentacles*. Lover or Mistress, Love, Sweetness, Affection, Pure and Chaste Love; R. Disgraceful Love, Imprudence, License, Profligacy.

74. *Four of Pentacles*. Pleasure, Gaiety, Enjoyment, Satisfaction; R. Obstacles, Hindrances.

75. *Three of Pentacles*. Nobility, Elevation, Dignity, Rank, Power; R. Children, Sons, Daughters, Youths, Commencement.

76. *Deuce of Pentacles*. Embarrassment, Worry, Difficulties; R. Letter, Missive, Epistle, Message.

77. *Ace of Pentacles*. Perfect Contentment, Felicity, Prosperity, Triumph; R. Purse of Gold, Money, Gain, Help, Profit, Riches.

The following additional remarks may be serviceable to the

inexperienced Cartomancer. They are chiefly taken from Etteilla.

24. *Knight of Sceptres*. This card is not to be read singly; it means the Departure of the card which follows it. R. Again, notice the card which follows it; if a Woman, Quarrel with a Woman; if Money, then Loss of Money, etc.

25. *Knave of Sceptres*. R. Notice between what cards the News falls, which will show whence it comes, and of what nature it is.

34. *Deuce of Sceptres*. R. If the cards fall 49 R., 34 R., you will be surprised by a change. If 47, 49 R., 34 R., it will be happy; but the reverse if they fall 54, 49 R., 34 R.

38. *The Knight of Cups*. This shows the arrival of the card which follows it, as 38, 54, the arrival of affliction or grief; 38, 39, the visit of a fair young man, etc.

43. *Seven of Cups*. Explains the card which follows; thus, 43, 30, 33, The idea of attempting some undertaking. This will again be modified by the following cards.

44. *Six of Cups*. Shows either that what precedes it is past, has occurred already; or if R., what is going to happen.

46. *Four of Cups*. The following cards might show what the displeasure or anxiety was about; the preceding cards, whence it originated.

51. *Queen of Swords*. This is not necessarily to be taken by itself; it may signify that the person symbolised by the cards near it has just lost, or is likely soon to lose, wife or husband. In some instances it may merely signify that if two people are married, the one will die some time before the other, but not necessarily that the event will occur immediately.

53. *Knave of Swords*. R. If 72, 53 R. An unexpected present. If 53 R., 54, unexpected grief, etc.

55. *Nine of Swords*. R. The card following will show whom or what to distrust, etc.

56. *Eight of Swords*. R. Shows Treachery or Deceit in the past, and will be explained by the neighbouring cards.

57. *Seven of Swords*. R. The cards which come next will show whether it will be good to follow the advice given or not. Also, the preceding cards will show from whom, and why, the advice comes.

60. *Four of Swords*. R. The cards near will show whether it is health or money that requires care.

61. *Three of Swords*. R. May show simply that something is lost, or mislaid for a time.

62. *Deuce of Swords*. R. If confirmed by the other cards may simply mean that the friends are not *of much use* to the inquirer in the matter under consideration.

65. *Queen of Pentacles*. R. (If this card does not signify any particular *person*). If 65 R., 31 R., It is not said that there will be a Lawsuit. If 31 R., 65 R., If you gain your case you won't be much the better for it.

67. *Knave of Pentacles*. R. Consult the following cards to see in what the person is prodigal. If 67 R., 57 R., it may simply mean that the person is too fond of giving advice, intermeddles too much with other people's business.

71. *Seven of Pentacles*. R. The next card will show the reason of the anxiety, and so on.

73. *Five of Pentacles*. Shows simply that there is some one whom the person loves.

The Court-Cards, and especially the Kings and Queens, may be taken to represent persons; in this case their additional meaning should not be read. The Swords represent very dark people; Pentacles, those not so dark; Cups, rather fair people; Wands or Sceptres, those much fairer, and so on. Many Wands together might signify feasting, many Cups love-making, Swords quarrelling and trouble, Coins or Pentacles money.

Where the mode of reading the cards requires that the person consulting should be represented, he should take one of the Kings to represent himself, according to his complexion. If a lady consults the cards, let her take one of the Queens; if she be rather fair, the Queen of Cups; if she be very fair, the Queen of Wands or Sceptres. If the inquirer be quite a youth or a boy, let him take one of the Knights; if a very young girl, let her take the Knave, etc. Etteilla's plan was to take two of the Keys for Significators, that answering to the Pope for a man, that answering to the High Priestess for a woman; but I do not think this is so well. The worst of Etteilla's system is that he so completely destroys the meanings of the Keys in his attempted rearrangement of them, as to make them practically useless for higher occult purposes.

I shall now give several modes of laying out the cards for divination. The reader can adopt whichever he prefers, or he can combine them.

Whatever mode of laying out be adopted, it is necessary that the person inquiring should carefully shuffle the cards, with two objects in view; firstly, that of turning some of the cards upside down; secondly, that of *thoroughly* altering their position and sequence in the pack. They should then be cut. During the shuffling and cutting the inquirer should *think earnestly* of the matter concerning which he is anxious for information; for unless he does this the cards will rarely read correctly. This shuffling and cutting should be thrice repeated. The backs of the cards should be towards the person shuffling.

FIRST METHOD The full pack of seventy-eight cards having been first duly shuffled and cut, deal the top card on a part of the table which we will call B, the second card on another place which we will call A. (These will form the commencement of two heaps, A and B, into which the whole pack is to be dealt.) Then deal the third and fourth cards on B, and the fifth on A; the sixth and seventh on B, and the eighth on A; the ninth and tenth on B, and the eleventh on A. Continue this operation of dealing two cards on B, and one on A, till you come to the end of the pack. A will then consist of twenty-six cards, and B of fifty-two.

Now take up the B heap of fifty-two cards. Deal the top card on a fresh place which we will call D, and the second card on another place C. (This will form the beginning of two fresh

heaps, C and D.) Then deal the third and fourth cards on D, and the fifth on C; the sixth and seventh on D, and the eighth on C, and so on as before through these fifty-two cards. There will now be three heaps: A=26 cards, C=17 cards, and D=35 cards.

Again take up the heap D of 35 cards, and deal the top card on a fresh spot F, and the second card on another place E (so as to make two fresh heaps E and F). Now deal the third and fourth cards on F and the fifth on E, and so on as before, through these 35 cards.

There will now be four heaps altogether. A=26 cards, C=17 cards, E=11, and F=24. Put F aside altogether, as these cards are not to be used in the reading, and are supposed to have no bearing on the question. There will now remain A, C, and E.

Take A and arrange the 26 cards face upwards from *right to left* (being careful not to alter the order), so that they are in the form of a horseshoe, the top card being at the lowest right-hand corner, and the 26th at the lowest left-hand corner. Read their meanings from *right to left* as before explained. When this is done so as to make a connected answer, take the 1st and 26th and read their combined meaning, then that of the 2nd and 25th, and so on till you come to the last pair, which will be the 13th and 14th. Put A aside, and take C and read it in exactly the same way, then E last.

This is a very ancient mode of reading the Tarot, and will be found reliable.

SECOND METHOD Withdraw the King or Queen, selected for the Inquirer's Significator, from the pack. Then shuffle and cut the same as before. Place the Significator on the table face upwards, leaving plenty of room for the selected cards on the left-hand side of it. Now go carefully through the pack, taking the top card first, then the seventh card from it; and so on through the pack, re-commencing if necessary, until you have drawn 21 cards by taking every seventh. Arrange these 21 cards in three rows of seven each, from *right to left*, on the left-hand side of the Significator, thus:

7, 6, 5, 4, 3, 2, 1 Significator.
 14, 13, 12, 11, 10, 9, 8 Significator.
 21, 20, 19, 18, 17, 16, 15 Significator.

Read the meaning of each row from *right to left*, beginning with the Significator; then combine the 1st and 21st, the 2nd and 20th, and so on, as in the previous method.

THIRD METHOD This mode of laying out the cards is rather more complicated than the preceding. Withdraw the Significator, and shuffle, and cut as before. Then deal them as in this diagram, face upwards:

	33, 32, 31, 30, 29, 28, 27, 26, 25, 24, 23,	
	66, 65, 64, 63, 62, 61, 60, 59, 58, 57, 56,	
22	55	44,
21	54	43,
20	53	42,
19	52	Significator. 41,
18	51	40,
17	50,	39,
16	49,	38,
15	48,	37,
14	47,	36,
13	46,	35,
12	45, 34,	

The cards will thus form a triangle within a species of arch; and the Significator of the Inquirer is to be placed in the centre of the triangle face upwards. The top card is to be dealt on number 1, the second card on number 2, the twelfth card on number 12, and so on up to number 66, when the remaining 11 cards are to be put aside and not used in the reading.

Then 1 to 11 and 34 to 44 inclusive will show the past; 23 to 33 and 56 to 66 inclusive will show the present; and 12 to 22 and 45 to 55 inclusive will show the future.

Now read them simply in order from 1 to 44 for the past, from 23 to 66 for the present, and from 12 to 55 for the future.

The combine the Significator with every two cards, thus—S. 34 1; S. 33 2; S. 34 3; and so on up to S. 44 11, for the past. Then take S. 56 23; S. 57 24; and so on for the present. And then take S. 45 12; S. 46 13; up to S. 55 22, for the future.

Again vary the combinations by taking S. 44 1; S. 43 2; up to S. 34 11, for the past; S. 66 23; S. 65 24; up to S. 56 33, for the present; and S. 55 12; S. 54 13; up to S. 45 22, for the future.

Finally, combine them all together, thus 66 1; 65 2; 64 3; and so on up to 34 33; placing them in a single packet one on the other as you do so; and when this is finished, deal the whole 66 cards in one large circle, placing the Significator as a starting-point, when 33 will be the first card and 66 the last card on either side of the Significator. Now gather them up thus in pairs for the last reading, S. 66; 33 1; 34 2; and so on up to the last card, which will be a single one. Draw two other fresh cards at random from the 11 cards which have not been used in the reading, and place them face upwards one on either side to form a surprise. Read these three from right to left as conclusion.

This mode is rather difficult at first, but practice will give facility.

These Tarot Cards may be used like the ordinary packs for games, as well as for divination; and it may be as well to give the general rules and mode of play. The Game of Tarot may be played by either two or three persons. The full pack of 78 cards is shuffled and cut in the ordinary manner. The dealer deals them out in three hands by five cards at a time, and places the remaining three cards at his own right-hand side. There will thus be three hands of 25 cards each, and three cards besides. The players sort their hands, and the dealer discards the three most useless cards in his own hand and exchanges them for the before-mentioned three cards. The deal is taken in rotation by each player. The method of dealing is the same, whether *two* or *three* players participate, three hands being dealt out in each instance, but if only two players contend with each other, the third hand is untouched by either party.

The points constituting the game are 100, which may be marked on a cribbage board, on paper, or by an ordinary bezique-marker.

Before the hands are played out their score is reckoned in the following way:

The 22 trumps are not all of the same value.

21, 20, 19, 18, 17, are called the Five Greater Trumps.

1, 2, 3, 4, 5, are called the Five Lesser Trumps.

Whoever has three of the Greater or three of the Lesser Trumps in his hand, scores 5 points for the same; 10 points if he has four; and 15 points if he have all five. If the player has *any* ten trumps in his hand they will score 10 points, *any*

thirteen trumps 15 points. It does not matter if Greater or Lesser Trumps, which have been already scored, form part of such ten or thirteen; all scores are independent of other combinations. Furthermore, for any cards to be scored they must be shown to the adversary at the time of scoring; this rule holds good in all cases. The non-dealer scores and leads first. If three play, the player on the dealer's left hand begins.

Seven cards bear the distinguishing title of Tarot Trumps; they are:

The Universe, 21; the Mat, or Foolish Man, 0; the Pagad, Juggler, or Magician, 1; the King of Sceptres; the King of Cups; the King of Swords; and the King of Pentacles.

If the player has any two of these Tarot Trumps, he can ask his opponent for a third; if the latter cannot reply by showing a third Tarot Trump, the former can score 5 points; but if he has the third it must be given up to the asker, who then does not score, but gives him some card of small value in exchange. For every three Tarot Trumps actually held in the hand, the holder marks 15 points.

Sequences of trumps or of cards of the same suit count; for every four cards in sequence, 5 points; for every seven cards, 10 points; for ten cards, 15 points. All cards forming these scores must be shown to the adversary.

0, *The Foolish Man*, is the lowest card in the pack in playing the hand; can take no card of any suit, and may be played to a card of any suit. For instance, if the adversary leads a King, and you have only the Queen of that suit remaining in your hand, but have also the 0, you can play this instead of the Queen, and thus save her from being taken. A King cut counts 5 points to whosoever cuts it. In each suit King is highest, then come Queen, Knight, Knave, Ten, Nine, etc., down to Ace, which is lowest, and can only take the 0. The Trumps reckon from 21, which is highest, to 1, which is lowest. You must follow suit if you can; if not, you may trump. Each trick should be kept separate for counting afterwards. Of course, the principal care of the player should be directed towards saving his own important cards, and taking those of the adversary. The player who takes a trick leads next. When all the hand is played out, the tricks on either side are counted as follows:

For every trick in which there is a Tarot Trump, 5 points (the 0 counts to its *original* possessor, while the Pagad, 1,

counts to the player who takes it). For every trick with a Queen, 4 points; with a Knight, 3 points; with a Knave, 2 points; for every other trick, 1 point.

At the end of each hand the points made by each player are added up separately, then the lesser is taken from the greater, and only the *excess* points of the more fortunate player are scored. The same is done in each hand, and the player who, in this way, first reaches 100 points (*or over* in the final hand) wins the game.

For my reader's convenience I append a table of the points which can be scored:

<i>Scored in Hand</i>	Points
For any 3 of the Greater Trumps held in hand	= 5
For any 4 of the Greater Trumps held in hand	= 10
For all 5 of the Greater Trumps held in hand	= 15
For any 3 of the Lesser Trumps held in hand	= 5
For any 4 of the Lesser Trumps held in hand	= 10
For all 5 of the Lesser Trumps held in hand	= 15
For any 10 Trumps held in hand	= 10
For any 13 Trumps held in hand	= 15
For any 2 Tarot-Trumpes called unanswered	= 5
For any 3 Tarot-Trumpes actually held in hand	= 15
For every Sequence of 4 Cards	= 5
For every Sequence of 7 Cards	= 10
For every Sequence of 10 Cards	= 15
<i>Scored in Play</i>	Points
For a King, cut	= 5
For each Trick containing a Tarot Trump	= 5
The each Trick containing a Queen	= 4
For each Trick containing a Knight	= 3
For each Trick containing a Knave	= 2
For every Trick of two plain Cards	= 1

If three players contend, of course the third player will form an additional factor in the game. Then, when the three compare their various scores in the same hand, only he who has most should score, and then only the amount by which he exceeds the player who comes second. The other players do not score at all.

Before concluding this short treatise, I will say a few words

on the occult and Qabalistical signification of these wonderful Tarot Cards. It has been long known that the ordinary 52 card pack was susceptible of some peculiar numerical significations, *e.g.*:

52 Cards in the pack, suggest 52 weeks in the year.

13 Cards in each suit, suggest 13 lunar months in the year, 13 weeks in the quarter.

4 suits in the pack, suggest 4 seasons in the year.

12 Picture Cards in the pack, suggest 12 months in the year, 12 signs of the Zodiac.

Furthermore, if we add together:

The pips on the plain cards of the four suits	=	220
The pips on the 12 Picture Cards	=	12
Twelve Picture Cards reckoned as 10 each	=	120
The number of cards in each suit	=	13
We shall obtain the number of days in the year	=	365

But concealed behind their apparently arbitrary and bizarre designs, the Tarot Cards contain a far more complicated system of recondite symbolism. We find the number ten multiplied by the mystical number four, and combined with a primitive hieroglyphic alphabet of twenty-two letters.

Eliphas Lévi says in his *Histoire de la Magie*: 'The absolute hieroglyphical science had for its basis an alphabet of which all the gods were letters, all the letters ideas, all the ideas numbers, and all the numbers perfect signs.

'This hieroglyphical alphabet of which Moses made the great secret of his Cabala, and which he retook from the Egyptians; for, according to the *Sepher Yetzirah*, it came from Abraham; this alphabet, we say, is the famous Book of Thoth, suspected by Court de Gèbelin to be preserved to the present time under the form of that peculiar pack of cards, which is called the Tarot . . . The ten numbers and twenty-two letters are what are called in the Cabala the thirty-two paths of science, and their philosophical description is the subject of that primitive and revered work known as the *Sepher Yetzirah*,

which is still to be found in the collection of Pistorius and others. The Alphabet of Thoth is the original of our Tarot, only in an altered form. The Tarot which we have is of Jewish origin, and the types of the figures cannot be traced back further than the reign of Charles VI.'

The *Sepher Yetzirah* referred to in the above quotation has been recently translated by my friend Dr Wynn Westcott, who is a skilful and erudite Qabalistical student, so that it can now be read in English. It certainly gives, in my opinion, the Qabalistical Key of the Tarot; and shows at once, by evident analogy, the ancient and religious origin of its bizarre symbolism. It consists of thirty-three short sections (the thirty-third being merely recapitulatory) divided into five chapters, and elucidated by thirty-two occult paragraphs called the 'Paths'. In fact, it may be called a treatise on the ten and the twenty-two. The numbers from one to ten are said to symbolise the Spirit, Air, Water, Fire, Height, Depth, East, West, North, South. The twenty-two letters are divided into three Mother Letters, A, M, SH, referring to Air, Water, and Fire; seven double letters, B, G, D, K, P, R, TH, referring to the seven planets, etc.; and twelve simple letters, H, V, Z, CH, T, I, L, N, S, O, TZ, Q, referring to the twelve signs of the Zodiac, etc.

Christian, the disciple of Lévi, in his recent work on Magic, has made the explanation of the twenty-two hieroglyphics of the Tarot form part of the initiatory ceremonies of the Egyptian mysteries of Crata Repoa.

The symbols of three of the twenty-two Trumps of the Tarot were thus restored by Eliphaz Lévi.

7. *The Chariot*. A cubical chariot with four columns, surmounted by an azure and star-decked canopy. Within the chariot and between the four columns stands a Conqueror crowned with a cirlet, from which rise and shine three pentagrams of gold. On his cuirass are three right angles; and on his shoulders the Urim and Thummim symbolised by the two crescents of the Moon in increase and decrease. In his hand is a sceptre surmounted by a globe, a square, and a triangle. His attitude is proud and tranquil. To the Chariot is attached a double sphinx, or rather two sphinxes joined together; one of them turns its head, and they both look in the same direction. The sphinx which turns its head towards the

other is black and menacing, the other is white and calm. On the square which forms the front of the Chariot we see the Indian lingam surmounted by the flying globe of the Egyptians.

10. *The Wheel of Fortune.* A wheel of seven spokes, the cosmogonical wheel of Ezekiel, with a dog-headed figure ascending on one side (Anubis, the Egyptian Mercury); and a demon descending on the other (the Egyptian evil deity, Typhon); the former of these bears a caduceus, the latter a trident; both figures are bound to the wheel. Above them is a sphinx at the balance-point of the wheel, holding a drawn sword between its lion's claws.

12. *The Devil.* Throned on a cube above the Universe is a goat-headed, satyr-like figure, bearing on its brow the pentagram, apex upward, so as to make it a symbol of Light. With one hand it points upwards to the symbol of the Moon in increase, with the other downwards to that of the Moon in decrease, thus symbolising the eternal equilibrium of Mercy and Justice; the first two fingers and thumb of each hand are extended as in giving the sign of benediction. One arm is feminine, the other masculine. The torch of intelligence is placed between its horns, as the Magical Light of the Universal Equilibrium. The caduceus which holds the place of the generative organs signifies the eternity of life; the belly is covered with scales to represent Water; the circle above it is the atmosphere; the Wings are the emblem of the Volatile; and the deformed and goat-like feet rest upon the earth.

Space does not allow me to enter further into the subject, on which, indeed, several volumes might be written without exhausting it. I can only hope that this short treatise will suffice to give my readers some idea of the recondite meaning of the Tarot Cards, and how to employ them in divination.

[Reprinted from: *Fortune Telling Cards. The Tarot, its occult signification, use in fortune telling, and method of play, etc.* Originally published by George Redway in 1888.]

8.
ON THE TAROT TRUMPS
Prefatory Remarks by V. H. Frater
'S. Rioghail
Mo Dhream 5°6°

The meaning, origin and possible connection of the Tarot Cards has been a question much agitated among occult students during the last century, and the bizarre designs of the Trumps have been especially commented on by various authors, among whom Count de Gèbelin, Etteilla, Eliphaz Lévi and Christian may be said to have made them an especial study.

Etteilla (or Aliette, for that was his real name) only succeeded in making confusion worse confounded, in his long and painful attempts to reform the figures of the trumps, though he was correct in assigning to them an Egyptian Origin.

Count de Gèbelin discussed their designs with the erudition of a clever student of archaeology, but he did not unravel the mystery entirely and evidently was completely misled by the trump representing The Hanged Man No. 12 which he considered was simply the mistake of some illiterate card-manufacturer instead of being a hieroglyph fraught with deep meaning, or in other words, that its inverted position was not intentional.

Eliphaz Lévi, not only a clever man, but a deep occult student, and an initiate of the hidden knowledge, rated these singular cards at an inestimable value; and saw in them the key of all the Qabalistic and Egyptian Knowledge. Furthermore, he remembered that he had in his possession those cypher

MSS of the Order of the A .: O .: as a cypher note of recent date signed with the initials A.L.C. testifies; further stating that he had made use of some of the knowledge contained therein in his occult works. But he probably felt he was not at liberty to divulge to the Outer and uninitiated world the secret and true attribution of the Tarot which was given in the cypher MSS and the attribution which he gave in the *Dogme et Rituel de la Haute Magie*, and which has been accepted among the uninitiated, is very different to that which has been treasured in the Order of A .: O .: for centuries and which we must all keep carefully concealed from the knowledge of the profane. To me and to other fellow students who had earnestly studied the Tarot scheme of Lévi and Etteilla, the A .: O .: attribution came like a revelation and with it before us we could see at a glance that it contained the real secret of the Tarot, however ingenuous the theories advanced by Levi and Etteilla had seemed till then.

THE TWENTY-TWO ATUS OF THOTH

THE TAROT TRUMPS AND THE GENUINE ATTRIBUTION TO
THE HEBREW ALPHABET AND THE PATHS OF YETZIRAH, ETC.

[FROM THE ANCIENT A .: O .: CYPHER MSS]

Learn now, O Practicus of our ancient Order the true meaning of APO . Thirty and two are the paths of Yetzirah, the ten Sephiroth, the twenty and two letters. The ten Sephiroth are the ten numbered cards of each suit; the four suits are the four worlds; the Sixteen* Cards are the fourfold tetragrammaton; the twenty and two letters are the twenty and two** Atus or Mansions of Thoth. The twenty-two letters are divided into three mothers, seven doubles and twelve simples; three elements, seven planets, twelve signs. So is it also with the twenty-two atus. Therein are the elements, therein are the planets, therein are the signs; for the book of Thoth is the Universe, and the Universe is the Veil of God. Learn then, O Practicus, to know the Universe, learn also to know thyself, seek in the manifest for the Divine One, and when thou hast found Him, veil thine eyes in adoration. Behold the true

*The four honours in each suit.

**This word Atus is then the derivation of the French words Atous or Atouts — Trumps. It is pure Egyptian, the plural of Aat, a mansion; Aatu, Mansions.

attribution of Tarot, ponder it in thine heart; reveal it not to the profane.

These be the 22 Atus

NO.	TITLE	HEBREW LETTER	ATTRIB- UTION	PATH OF YETZIRAH
0	The Foolish Man (MAT)	מ	△	11th
1	The Juggler (PAGAD)	פ	⊗	12th
2	The High Priestess	ק	☽	13th
3	The Empress	ל	♀	14th
4	The Emperor	ר	♂	15th
5	The Hierophant	ה	⊕	16th
6	The Lovers	ו	⊞	17th
7	The Chariot	ז	⊞	18th
8	Strength (Justice at one time)	ח	Ω	19th
9	The Hermit (Prudence)	ט	♁	20th
10	The Wheel of Fortune	י	⊚	21st
11	Justice (Strength at one time)	יא	⊞	22nd
12	The Hanged Man	כ	▽	23rd
13	Death	כ	♁	24th
14	Temperance	ל	♁	25th
15	The Devil	מ	♁	26th
16	The Tower	נ	♁	27th
17	The Star	ס	⊞	28th
18	The Moon	ע	☾	29th
19	The Sun	פ	☉	30th
20	The Last Judgment (Angel)	צ	△	31st
21	The Universe	ק	⊞	32nd

First cometh the one numbered 0, the circle of the heavens, the Negative; then 1 the circle opened out into a right line, the Positive. These two numbers have corrupted Egyptian titles attached to them which are to the 0 MAT; to the 1 POGOD: these are  - Maut — the Mother-Goddess,  Pekht — stretch out — extension — the Mother-Goddess of all extended through the Universe. 'And above the shoulders of that great Goddess is Nature in her vastness exalted.' Note that the last Atus is called the 'Universe'.

8 Justice is referred to ♁ and Ω, and 11 Strength is referred to ⊞ and Ω which causeth a transposition in the attribution, for these are cognate symbols. But at one time the

sword of Justice was the Egyptian 'knife' symbol of the "Sickle of Leo", while the scales represented the sun having just quitted the balance point of highest declination. Similarly the female and the Lion represented the idea of Venus (Lady of ♀) repressing the fire of Vulcan (♁ in ♀ exalted). But the earliest attribution was the Lion-Goddess (or Lion-God of Horus) to ♁ and MAT the Goddess of Truth with her scales to ♀, and this is therefore better. Also ♀ was attributed to Horus at one time.

So unto the 'Foolish Man' is attributed Air, moveable and never permanent. The 'Juggler' is the natural symbol of Mercury, the God of Tricksters and also of the deeper knowledge. The 'High Priestess' findeth her natural correlative in the ♀. Venus is the 'Empress'; ♁ is the Emperor, for the Sun is exalted in that martial and commanding sign. And so also with the others, in each shalt thou find its natural attribution.

NOTE BY V.H. FRA. 'S RIOGHAIL MO DHREAM

Among the Greeks and Romans there existed a peculiar attribution of the Deities to the Zodiacal Signs, thus:

♁	MINERVA	The Owl
♀	VENUS	The Dove
♁	APOLLO	The Tripod
♁	MERCURY	The Turtle
♁	JUPITER	The Eagle
♁	CERES	The Basket
♁	VULCAN	The Cap with Serpent
♁	MARS	The Wolf
♁	DIANA	The Dog
♁	VESTA	The Lamp
♁	JUNO	The Peacock
♁	NEPTUNE	The Dolphin

Pairing the opposite signs together we obtain known affinities of the Gods and Goddesses, thus:

*The name of the forepart of that constellation under the title of 'Horus of the Solar Mountain'.

♃	and	♁	Minerva and Vulcan
♄	and	♂	Venus and Mars
♅	and	♃	Apollo and Diana
♆	and	♁	Mercury and Vesta
♇	and	♃	Jupiter and Juno
♈	and	♆	Ceres and Neptune

Thus it may be remarked *en passant* is totally different to the astrological attribution of the Planets bearing the names of certain of the Deities to the Signs.

[Official publication of the A. ∴ O. ∴ copied from Mathers' MS by J.W. Brodie-Innes, c. 1910.]

9.

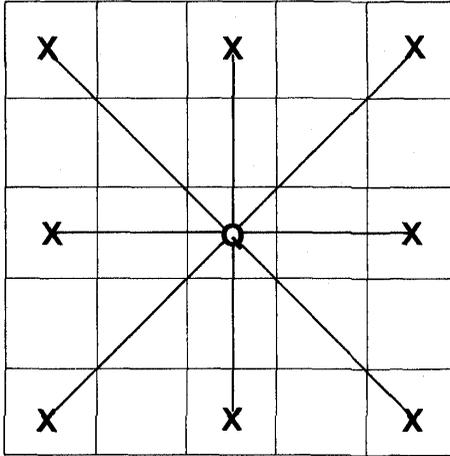
NOTE by S.R.M.D. Upon the Rosicrucian Ritual of the Relation between Chess and Tarot

The modern game of Chess is derived from the scheme which follows: whence its name Chess from Chequers, and like the Tarot originals the Chess pieces were anciently small figures of Egyptian Gods, representing the Divine Forces in Nature. The Chess pieces correspond to the Tarot Aces and honours thus:

Chess	Tarot	Attribution
King	Ace	Spirit
Queen	Queen	Water
Knight	King — knight	Fire
Bishop or Fool	Prince — king	Air
Rook or Castle	Princess — knave	Earth

Pawns = the potency of the Ace combined with each of the other forces; i.e., the servant (executant) or Viceroy of that force. The pawns can only move one square at a time and not two as in modern Chess. The moves of the other pieces excepting the Queen, are the same as those of modern Chess.

The move of the Queen in this scheme is unlike that of any piece in modern Chess for she controls only the third square from herself in any direction, perpendicularly, horizontally or diagonally, and can leap over any intervening pieces. From which it results that she can cheque or control only 16 out of the 64 squares, including the one on which she stands, and these are all of her own colour:



Each elemental set of pieces then consists of King, Queen, Knight, Bishop, Rook and four pawns.

S.R.M.D. 7 = 4

[From Florence Farr's MS copy of *The Book of the Concourse of the Forces*, transcribed 12 October 1893.]

**PART TWO:
PAPERS BY
J.W. BRODIE-INNES**

10. SOME PSYCHIC MEMORIES

A strong wave of interest seems to have set in recently concerning the possibility, or otherwise, of communication with those who have passed over, and I have been often asked to record a few, and perhaps not very remarkable, experiences that have occurred to myself. It may well be that the conclusions I have arrived at are not those which would commend themselves to convinced spiritualists. In fact some spiritualistic friends have told me that I have seen enough to convince the most hardened doubter, but instinctively I have always applied the old lawyer's habit of weighing evidence, and where two or three possible explanations present themselves I do not pledge myself to the acceptance of one only and reject the rest. I hold the view of the old friend of my boyhood, Charles Darwin, that it is the duty of an honest investigator to record impartially every fact that he can ascertain, and then state clearly the deductions he draws therefrom, leaving his readers free to accept or reject his theories, but to be sure that he has honestly told them every fact he knows.

My interest in the subject began many years ago, when I was an undergraduate, and there was much talk of physical manifestations. I was neither a believer nor an unbeliever, I simply wanted to know. I wanted to see, as I said then, 'things move about'. I had seen Maskelyne and Cooke, and Pepper's Ghost, and other clever conjuring tricks. I understood from

my studies in physics that there might be unknown forces, perfectly material and scientific, accidentally set in motion; and I knew the theories of discarnate entities, whether of the dead, or of non-human beings, who could produce physical results. But wishing to see for myself the manifestations produced, I gladly accepted an invitation to be present at a materializing séance.

This took place in a disused chapel somewhere in Bloomsbury; I forget the address, I don't think it exists now. The sitters were all strangers to me, but I had my introduction and was welcomed. Candidly I expected to see clever conjuring, but was quite prepared for something uncanny, if such should happen. We were directed to sit round a table in the usual way, the lights were turned down, and a hymn or two was sung. For a long while nothing occurred. Then I clearly saw against the gallery opposite to me, a faint light, which gradually took the appearance of a vague face. I know I could easily have imagined it was some one I knew, but as a fact I didn't. I only thought that this was very plainly a gauze mask with luminous paint. Only I didn't quite see how it got there, or how it was suspended. It was near a pillar, and I thought if it would only move a little to the right I could see how it was done. Immediately, as if in answer to my thought, it swayed to the right. This seemed curious, and I began to wish it would move to the left, and then promptly it did so. Rather astonished, I whispered to a lady next to me that it seemed to move with my will. She replied: 'Of course it does. Would you like to see it closer?' I said naturally I would very much, and thereupon it apparently glided down on to the table immediately in front of us, passing over my hand, and feeling like a bit of damp fog. To me the features, so far as discernible, seemed to be those of a bald-headed man with a white beard, but a lady three or four places off declared that it was most plainly her mother's face. Immediately the medium began to speak, in a quavering falsetto, some very trivial matter; a lady declared it was a message from her mother, of the authenticity of which she had no doubt. Other messages were given to various persons present, which appeared to give them great content, but to me the appearance of the face was the striking and unaccountable fact.

After leaving the room I walked a short distance with the lady who had sat beside me, and who seemed familiar with the circle, and the proceedings.

'What was it?' I queried. 'That face we saw.'

'Just a thought-form,' she replied. 'He thought it, and it appeared.'

'But the other lady took it for her mother, and to me it looked like a man.'

'Really it looks like nothing. But any one's thought can mould it. Perhaps her mother's spirit actually took possession of it. Or again perhaps it was her own subconscious mind. Very likely the message was her own memory of something her mother had said in life. That often happens.'

'Then you don't altogether believe in the spirits of the dead?'

'Not altogether. It may be so. But there are other ways of accounting for what takes place. I come as an inquirer, because I am sure there is no fraud in this circle. But I'm not convinced that it is spirits.'

This opened a new theory to me, which I had not previously thought of: namely, that a strong thought, or imagination, could actually create a visible and tangible image. This seemed to be a possible clue to many things, where fraud was excluded. It was a good many years later that this possibility was confirmed by Alfred Capper, the well known thought reader. He told me that by making his mind an absolute blank (which by long practice he was able to do) he could see materially before him an image that another person thought of with strong concentration. But he could not tell whether this were a material presentment, or a brain wave, a species of telepathy. I made frequent experiments with Capper at that time, both publicly at his entertainments, and privately, for we were near neighbours then in London. I realized also that this power was by no means rare. There was a popular game at that time wherein one person went out of the room, while the remainder decided on a certain card, which he was to guess on his return. My old friend Dr Todhunter, the Irish poet, told me that the first time he was induced to try this he physically, as it seemed, saw the card thought of floating in the air, and others have told me of the same experience.

During the following four or five years I came to know several well known mediums, and was present at many séances. I saw all the usual phenomena. I read of the test conditions devised by Professor Crookes and others, and I saw the reproductions of the phenomena by Maskelyne and

Cooke, and read any amount of arguments pro and con. But judged by the strict rules of evidence I found them all unconvincing, and mentally recurred to the well-known Scottish verdict 'Not proven'.

I wondered, however, whether the phenomena ever took place under circumstances wherein it was humanly impossible for any preparation to be made, and, to test this for my own satisfaction, I decided to try and get a materializing séance in my own chambers, with a select circle of my own friends, all being inquirers, neither deniers nor believers, but merely in quest of truth. I arranged with a medium to come when I should fetch him, not telling him where the séance was to be held. I personally procured the things he wanted, such as a concertina, a tambourine, a bell, a musical box, etc., and when we were assembled I brought him in a cab. He said it was very doubtful if there would be any manifestation under the circumstances, which were very unfavourable. But there were the ordinary phenomena that have been so often described, and need not be repeated. A curious point, however, was that none of us had the slightest feeling of having experienced anything uncanny or supernatural. In discussing it afterwards we were divided in opinion, whether it had been brilliant conjuring, or the manifestation of some strange unknown force which the medium somehow was able to set in motion, and to some extent control. Either hypothesis was unlikely, because in either case the power would have been worth a fortune to the medium, and he would not have been dependent on the comparatively paltry fees he charged. But we could think of no other theory.

Since that time I have seen very little of physical manifestations, of the knocking, moving of furniture, and levitation nature. Once seen they become wearisome by repetition. But the memory of that face seen in the old disused chapel in Bloomsbury, and the suggestion of a thought-form made visible and tangible to a person with no claim to abnormal sensitiveness, remained as a haunting problem, as also did the whole question of messages alleged to have come from the dead. My experiences with professional mediums have been very disappointing in one way, though extremely interesting in another. Trance mediums have given me messages from friends who have passed over, couched in familiar phrases, in the very tone and manner of the person they were supposed to

come from, sometimes alluding to events known to me and to no one else. Convincing enough, I have been told. What more could you ask? But never by a professional medium have I been told anything that was not somehow, consciously or subconsciously, in my own mind. It might be a forgotten, or half forgotten, memory of something said long ago. But it was there. Vainly have I asked to be told something that could not be in my mind. This I have had, but not from a medium, nor with any suggestion of communication from the dead.

A very instructive experience occurred to me many years ago in London. When walking casually down Bond Street, where at that time many clairvoyants, diviners, fortune-tellers, and others of the same kidney flourished, I chanced on an advertisement over a door of some Oriental name which I forget, and the title 'Lady Inspirationist'. It seemed a promising sobriquet, with some originality about it, and I inquired at the door about the lady. Apparently her role was to exclude, as far as possible, any knowledge whatsoever of her consultants. One could not give a name, or make an appointment. The fee was a stiff one, but if she was disengaged, you just paid it and walked in. But you were particularly requested to say nothing whatever, and as far as possible not even to indicate by gesture whether what she said was correct or not, as she wished to be quite unbiassed. This sounded promising and original, so, as she was disengaged at the time, I went in. The room, as I remember, had none of the usual accessories; there was nothing mystic or symbolic about it, a somewhat sparsely furnished, very ordinary, sitting-room, with a centre table covered with a red cloth, at which I was directed to seat myself. After a short pause the lady came in, a tall handsome woman, rather of the gipsy type, with a curious intentness of gaze. She looked at me steadily in absolute silence for a minute or so, then sat down opposite to me, and looked into a large emerald in a ring she wore. After about three or four minutes she began.

'You have had a strange and romantic career—'

I may have looked surprised, being conscious of nothing of the kind, but I said nothing and tried to be as blank as possible. She went on without a moment's hesitation, telling a story that quite bore out the opening, a wild yarn of romance and adventure, including an elopement or so, and several duels, among other things, lasting I should say about twenty

minutes. Then she suddenly stopped, and looking full in my face said—

‘Is that correct?’

‘Perfectly,’ I replied, ‘but it’s not me.’

‘What do you mean?’

‘Well,’ I said, ‘you have told me almost line for line a story I am writing, which is not yet finished, and which no one has seen. It is locked up in my desk.’

‘I saw it. Every incident passed before me as though it were your own memory of your past life, up to the present, and I saw no more.’

‘I was wondering how I should finish it off neatly. It is just a magazine shocker, with no merit whatever.’

She was greatly interested, and we talked for some time about it. She told me she had the faculty, when intensely concentrated, of seeing around a person a series of pictures, usually that person’s memories, or the images of those who strongly affected him or her. But never before had she come across pictures invented, or imagined, by the consultant.

Thought-forms again, I said to myself, but unconscious thought-forms again, for certainly I was not consciously thinking of my story at the time. But two points seemed to be clearly demonstrated.

(1) That the power, whatever it was, was genuine; and
 (2) that there was any amount of risk of delusion, if an imagined story could be mistaken for an actual memory of the events of the past. It would have been perfectly easy for my Lady Inspirationist to have told me (and perhaps believed), messages from dead friends, whose faces she might have seen in my memory. In fact some spritualistic friends have more than hinted that this was what actually happened. She, however, had no belief in spiritualism. Her gift, such as it was, she declared was perfectly natural, merely a kind of telepathy, developed by a power of concentration.

The idea of thought-forms recurred. Was it possible that the disembodied spirit, say of one who had passed over, could create a thought-form, which a medium could see, and thus convey a message? If so a mine of information lay before us of great value. If, for example, my father could recall to me, through a medium, an incident known only to me and himself (which seems to be a frequent experience, and considered a convincing proof of bona fides), why should not my grand-

father, who was an Indian merchant, be able to give me details of his own life, that would certainly be interesting, and might be verifiable from documents. If the object is to furnish proof of the reality of the communication, this would be far more convincing than some trivial detail of domestic life known to myself and the deceased. Or again, why should not my great-grandfather, who raised a company of his own to fight in the American War of Independence, be able to give authoritative details? I have sought in vain among professional mediums for some communication of a fact unknown to me, but demonstrable afterwards.

That such communication is possible, however, by other means, was proved in another experience. Some years ago I hypnotized a lady for insomnia, and discovered by accident that under hypnosis she became remarkably clairvoyant, with a peculiar power of recalling scenes of the past. In this way she gave me many details of old world ceremonies, Druidic and others. She was keenly interested in these, though absolutely unconscious at the time, or perhaps I should say retaining no conscious memory of what she had said. But to prove the genuineness of her power, she asked me to put a test, by asking her a question to which neither I nor any one in the house knew the answer, but to which the answer could be readily ascertained for certain. I thought of the title to a small piece of land whose history I did not know, though I knew where the title deeds were. Accordingly when she was in the hypnotic trance, I told her to go to the lawyer's office, and look for a certain charter, and tell me who signed it. She found the charter without difficulty, but was unable to read the signature, which she said was much blurred and rubbed. I then told her to try and go back from this, and see, if she could, the signing of it; she did so after a little pause, and described a Chapter-House, Monks, and the Abbot writing; I bade her look over his shoulder and read his signature. She gave this without hesitation, and the date. A letter to the lawyers proved the correctness of the information.

The experiences of Alfred Capper and others of seeing thought-forms naturally raised the question whether these are in any sense objective, and this again suggested the inquiry, if they are objective is it possible that they could be photographed? I have inquired of Mr David Duguid, of Glasgow, and the late Mr Antonio, a Clerk of Session in Edinburgh, and

a strong believer in spirit photography, whether in their experience they had come across any case of a spirit photograph which could not possibly be in the mind or memory of the sitter, or of some person in the room. I wanted to get some evidence excluding the possibility of a conscious or unconscious projection of some thought-form, that might be recorded on the sensitive plate. However, I could hear of none such. I have seen of course multitudes of photographs in which recognizable forms and faces appear. And if one can be produced wherein a recognizable face, unknown to any one present, appears, it would be a valuable piece of evidence. This may seem a far-fetched idea, but in a scientific investigation it is necessary to consider every possible cause of a phenomenon before definitely pronouncing on any one.

I have myself taken photographs in which curious appearances came upon the plate, but in every case except one they could be easily identified as being possibly in the thought of some one present, and even so I am bound to admit they have not been very remarkable or convincing. The one instance, however, is curious enough to be worth recording, especially as I was trying at the time to make a fake-photograph of a ghostly monk. There appeared on the plate a shadowy impress of a gigantic human torso, very dim and hard to trace, but when examined it was perfectly anatomically correct in every muscle. It was like a white cloud, the head and the lower limbs going off in mist. Now this could not, so far as I am aware, have been in the thought or imagination of either myself or of the friend who assisted me and acted the part of the fake-monk, nor have I been able to find any history or legend of the place that could in any way have accounted for it. This could not in any sense be called a spirit-photograph, and neither I nor my friend, so far as I am aware, possessed any mediumistic qualities. So this experience, though curious, has, I think no evidential value. At the same time I am convinced that there are many as yet unexplored mysteries, on which light may be thrown by photography.

It is of course well known that the sensitive plate can record rays and waves invisible to the human eye, and moreover the science of sensitizing plates is yet in its infancy, and we may deem it quite within the regions of possibility that not only thought-forms, but beings and intelligences at present only dimly guessed at, may become objectively known, and

scientifically investigated by some form of photography. On the subject of automatic writing I would preserve a very open mind. In common with, I suppose, a vast number of investigators, I have seen such leagues of drivel going under this name, and often regarded by the recipients with an awestruck reverence as being little short of a divine revelation, as to cause one to wonder what kind of discarnate entity could produce such utter banality. And then, occasionally, one meets with communications of real value obtained in this way, such as *The Letters of a Living Dead Man*, *The Gate of Remembrance*, and others the names of which will readily occur. Whence come these?

One instance is in my memory where the origin of an apparent automatic writing was definitely traced. A doctor who practised a good deal in hypnotism had a very sensitive patient, whom he was able to influence by absent suggestion, telling her for instance to take a dose of a certain medicine, or to go and lie down, or whatever simple action he thought good for her. Occasionally he willed her to write her symptoms, and once, when I was with him, he said he thought he could will her to write from dictation. I questioned whether he could will her to write anything that was not in her mind at the time, and as a test he asked me to write some simple sentences, which he would then try and will her to write. The patient was then living several streets away; I wrote a sentence or two, and the doctor concentrated his will on her, ordering her to write the sentences I gave him. Half an hour later we walked round together to the patient's house. She told us that she had felt a sudden and unaccountable desire to take a pencil and write; she had no idea what she had written, having kept it to show the doctor. It was recognizably the sentences I had written for him, some words were left out, some were transposed, many misspelt, but there was no doubt that it was an attempt to reproduce those sentences. The patient was convinced that it was a manifestation of automatic writing, of which she had heard something, and was very anxious to know what it meant, and what spirit was communicating. The doctor was reticent at that time, I believe he enlightened her afterwards; but she never wrote anything except under the dictation of his will.

I trust that these few fragmentary, and perhaps rather trivial, memories may not be considered iconoclastic. I have

personally no doubt of the survival of consciousness and of individuality, or of the power of those who have passed over to communicate with those left behind, under appropriate circumstances and conditions. Indeed I have myself had evidence of such communications, convincing to me, though possibly not to any one else. But the methods have been none of the ordinarily accepted ways of communications. Neither by séances, nor mediums, nor rappings, nor knockings, nor tippings of tables. Not by ouija board, or planchette, or any of the parlour toys. All of these I know, and have seen them work, but so far as messages from the Spirit World are concerned not one has come with evidence to satisfy an old lawyer. Far be it from me to deny that others may have conclusive evidence of messages, obtained through these sources or others like them. The number of able men who have recorded their convictions, after most searching investigation, under strictest test conditions, would render any such denial an impertinence. I can only say that such evidence has not come to me, and until it comes I must preserve an open mind. In conclusion I may perhaps be permitted to record an argument I once heard between a spiritualist and a Roman priest on the subject of Reincarnation, which the priest did not admit, but pursued the Socratic method of questioning his opponent.

'You hold,' he said, 'that between incarnations the soul passes to a kind of intermediate state in which it retains its consciousness, and its interest in those it has left behind.'

'Undoubtedly.'

'And in that state do you say it is active, or is it entirely idle?'

'Unquestionably it is active. After a certain period of rest it is busily engaged in doing the work set it to do.'

'Has this work any connection with this world, and with those whom the soul has known and loved here?'

'We believe that the spirits that have passed over are constantly anxious to help those whom they have loved here. That is the reason they are often so keenly desirous to find some means of communicating. Clumsy and seemingly trivial means they often are, but this is due to our denseness of perception.'

'So then there are two worlds, or planes of existence. May we call them incarnate and discarnate; and the soul alternates

between them. Is this a fair statement?

'Not quite our way of putting it. Still I cannot say it is wrong.'

'Then would you say, practically, that a death on one plane is a birth on the other, and vice versa?'

'It has been so expressed, and it seems a fair analogy.'

'Then the soul that enters into a new-born baby was previously existing on what, I believe, you call the astral plane, and when that baby comes to old age and dies here, it will in fact be born again on the astral plane?'

'It will return to the astral plane. But it won't be a baby there, the conditions are different.'

'So be it. But at any rate it dies here, and is born there, according to the conditions of that plane. I need not say born as a baby.'

'Yes! that would be so.'

'And when its appropriate time comes it dies on that plane and is born on this, according to the conditions of this plane, that is as a baby?'

'Yes.'

'In the intervening time it has been working on that plane, doing good among its comrades, and, we presume, interested in its work. Now have you ever met man or woman who retained the smallest memory of his or her prenatal work on the astral plane? Any desire to communicate with or to help the comrades with whom it had been associated? Any looking back, in fact, to its prenatal conditions?'

'There have been many cases of memories of past incarnations, of work begun in the last incarnation, left unfinished, and taken up again. These have been some of the strongest proofs of reincarnation.'

'Possibly. But that's not the point. Those, even if true, are earth memories, continued on earth. What I am asking for is evidence of memory between the earth plane and what you call the astral. You claim that it exists one way, between the dwellers on earth and those who have passed on. Logically it should exist the other way also, between the dwellers on the astral plane and those who have come into incarnation. But of this there seems to be no evidence. If astral dwellers (you see I have to coin words which probably are not your words) look back to their earth lives, why should not earth-dwellers also look back, and watch and help friends and comrades they

loved, worked with, and left?’

‘Possibly there may be such memories. I never heard of them. I might suggest, that those on the astral plane are higher, purer, nobler, than those left behind on earth, and therefore they require no help, while their friends here may, and do.’

Whether the spiritualist fairly stated his case, or whether there were points he did not make that might have been made, I cannot say. But it seemed to me that the priest had stated a difficulty that I have never yet seen adequately met.

Yet after all the difficulty may not be so great as at first appears, if we take the idea, held I believe by many spiritualists, that it is only for a measurable, and comparatively short time after physical death on this plane, that the spirit remains in touch with this earth, and its former life on earth, and those left behind. After this (I don’t know that any definite term has ever been set) it is taken away to higher, and more distinctively spiritual, avocations on the astral plane, or whatever plane it may inhabit, and only communicates with those on the earth-plane on special occasions, and for special purposes. If then the analogy holds good, it would only be in the first years of infancy that the incarnate spirit would remember its astral, prenatal life, its comrades, and its work in that life. And what do we know of the memories or fancies of early infancy, before the knowledge of the conditions of the earth life have fairly dawned on the infant mind? May not Wordsworth’s fancy of ‘trailing clouds of glory’ have some real substantial truth behind it? And the golden dreams of childhood, the child’s love of fairy tales, and ready belief in all the beauties behind the outward veil of things, be in fact a memory of the prenatal state, a perception of a deeper truth than our grosser senses of mature life can reach to! Nay! may not the child possibly be giving help and counsel to its former comrades, in a way we cannot comprehend, and the child cannot explain to us, and which pass from its memory as it gradually adapts itself to the conditions of incarnate life?

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11. SOME CELTIC MEMORIES

Many years ago it was my good fortune, thanks to the kindness of a grand-uncle, to wander over a great part of the western islands, and pick up many experiences and traditions now fast fading into oblivion. Little more than a boy at the time, I readily made friends with all whom I met of the kindly and courteous islanders. Strangers were infrequent then, and the occultism and fairy lore of the west were much more freely spoken of. Moreover, among the peasants of the islands were many of my own kin, and possibly they spoke more openly to me than they would to many others. Now the islands have largely become a playground for the wealthy Southerner, and the Board schools have overlaid the old traditional Celtic wisdom with a thin veneer of superficial and sterile facts (so-called) in the name of education, and have taught the children to speak a clipped Cockney tongue, interlarded with some vulgar Americanisms, instead of the sweet pure English uttered with the lingering musical intonation of the western Highlanders. Altogether the foot of the Saxon has been heavy on the west, and the old occultism and the old fairy lore have retreated out of sight, and largely I fear out of mind.

Therefore I have tried to string together a few rambling memories, in the hope of preserving some traditions which the present generation is in danger of losing altogether. Others more capable must judge of their value; I can only vouch for their truth as personal experiences of a time when the

occultism of the Celtic west was not only a very real thing, but was looked on as utterly natural.

I knew nothing of folk lore, and the idea of collecting and comparing legends and myths never occurred to me. But I had all a boy's keen relish for a fairy tale, especially when told as an obvious truth by people who really believed it. Sooth to say I was rather wearied of the superior folk who told me that there were really no such things as fairies. So it was with great joy that I wandered about among the crofters, and got the old people to tell me stories of the 'little people', and the seal men and women, and the water folk, and the Riders of the Sidhe*, and of their own experiences. Here it was that I met with a girl who had more knowledge of elementals than any one I have since met. Half-witted she was, so the schoolmaster told me; it had been utterly impossible to teach her anything at school; he doubted whether she could even read or write intelligibly, but he was a Lowlander from the Border country, and rather fancied himself on a certain intellectual agnosticism. Anyhow this girl had a certain sweet wisdom of her own, which was perhaps beyond anything that was taught in the school. She told me that whenever any of the Kings of the Elements came across the island, anyone who knew could see their footprints, and know what was coming.

One day she showed me a mark in the soft ground at the edge of a peat moss. 'That's the foot of the Sea King,' she said 'He is going up to the heights of the Coolins. There will be a rain storm tonight.' The mark, whatever it was, was perfectly distinct, six crescents arranged round a circle, quite unlike the track of any beast I am acquainted with. It was a blue and cloudless day with never a hint of rain, but sure enough at sunset ominous black lurid clouds piled themselves on the peaks of the Coolins, and before midnight there came such a deluge of rain as I have seldom seen.

'The crofters certainly get a wonderful weather knowledge,' said the schoolmaster. 'They beat any barometer.' But neither he nor any one else ever explained that track in the soft black mud.

Another time she showed me a mark on the sands near by the Kyle of Loch Alsh. It was like a little spiral, such as a tiny whirl of air might make. 'The King of the Air is on foot

*Pronounced *Shee*.

today,' she said. 'I must warn the fishers.' Wiser than the schoolmaster, the fisher-boys heeded her, and no boats put out, though the weather looked ideal for fishing, and it was well they did not, for one of the sudden storms to which the western islands are subject blew up without any premonitory symptoms, and the loss of life might have been terrible. The schoolmaster naturally had his explanation ready. 'Of course,' he said, 'that little whirl in the sand was the first puff of the storm. These people who are always watching the weather get to know these trifling signs, that would escape the notice of town folk.'

But once she told me a sign of which the schoolmaster could give no explanation. On the bare high road was a dark mark which I can scarcely describe. It was like a little cluster of the Hebrew letter *yod*, and was several times repeated at distances of some two or three yards. I saw this first and called her attention to it. She seemed distressed—'That is the Fire King,' she said, 'he is going west. There will be a blaze tonight, I trust it may not be the town.' She was thinking of Broadford. But it was not there. Far away to the west a farm was burnt down that night. The schoolmaster could only suggest coincidence, and certainly farm-fires were not infrequent. Still the fact remains that her prophecies nearly invariably came off, and the crofters and fisher folk believed implicitly in her warnings. Sometimes too she would look down into the water on a day of bright sunshine when the white limestone of the sea floor gleamed green through the little waves that made fleeting shadows, and swung gently the red-brown seaweed that floated like a girl's hair in the clear water, and would describe with a wealth of imagery that many poets might have envied how the sea maids swam past, and how she heard their songs. I inquired if they had fish tails, but she repudiated the suggestion indignantly. 'What would they be doing with fish tails anyway? No, of course not, they are made like ourselves, only beautiful. More beautiful than we ever are.'

They are natural instinctive poets, these Celtic islanders of the west. I stood once with an old boatman on the western shore of Mull, looking out over the sea to the sunset, on one of those evenings when a faint mist lies over the water, and the eye fails to catch the line of the horizon. At one moment it looks at the breaking wavelets, or the tiny islets glowing in the

golden light, the next with no perceptible break it is scanning the bright cloudlets that seem like islands in the sky. The old man gazed silently for a minute or two, then extending his arm he said, 'Do you see! The gates are down tonight. We might just take a boat and sail on and on into Tir-nan-Oge,' then after a pause, 'My lassie's there waiting for me.' I knew how the bride of the old man's youth had died some fifty years before, after a short year of married life. But he had never forgotten.

Among the old people of the islands — a race, I fear, now fast vanishing, but of which a few yet survive — money was a thing of no account. The traditional Scottish thrift and saving habit had no place. If money came their way, from a shooting tenant or otherwise, they would spend it, probably wildly, but took little pains to get it, and none to keep it. I remember once how, with a boy's presumption, I criticized that same old boatman for his carelessness over money.

'Money!' he said, and there was some scorn in his tone. 'What's the use of money? All the best things of life you get for nothing.' I suppose I looked a little incredulous, for he went on, 'Why, don't you see — there's the sunshine, and the sea, and the sweet air, and the music, and the love of woman, and what more would you want?'

In those days and among the old people the music entered into their lives in a way that the strangers from the south could never realize. The lore of the fairies and elementals, that defied the colder vehicle of words, was expressed in music on the pipes. Often as the strains of the pipes came from some lonely shielding a listener would say, 'That's a fairy tune.' They said that the old pipers would sometimes fall asleep on some fairy knoll, and in their dreams would hear strange music underground, and on waking would set the tune on the pipes. But no man could ever compose the fairy music. It was handed on from piper to piper, and was at once recognizable by anyone who knew the Celtic music.

My old friend Dr Keith Norman Macdonald picked up many of these fairy tunes by ear, and scored them for the first time; some of the best known are included in his Gesto Collection. And most of them have legends connected with them. Many of these were told to me over peat fires, when one or two pipers met and played against each other. Thus it was that I heard the legend of Crodh Challein, Colin's Cattle, a

typical fairy story of the west. Colin was betrothed to a beautiful girl, but one day she was carried off by the Riders of the Sidhe, who are fairy knight-adventurers, and bold gallant lovers, so 'tis said. But Colin, who had fairy blood himself, and was a person of influence, sought the fairy queen and begged for the restoration of his sweetheart. This, however, could not be immediately granted by fairy law, but it was permitted that every evening she should come and milk his cattle, and that he should hear her milking song, and at the end of a year she should be restored to him, and this milking song was heard also in dream by a piper, who set the tune on his pipes and so it was handed down, and a bard composed words which are still sung in the islands, and have been translated and included in Malcolm Lawson's *Songs of the North*.

Even in those days the islanders were very loth to speak about the fairies unless they were certain of a sympathetic and believing audience, and at the present day, though the fairy-faith is still strong, the islanders will often affect a cynical scepticism in talking to strangers. My friend Mr W.B. Yeats accuses the Scots of taking away all the joyousness of fairy-life. But I think he knows not the fairies of the western islands. Different regions of the astral world are familiar to different branches of the Celtic race. One must go to Brittany for the cult of the dead, and certainly any one who wishes to find fairy-lore as a real and vital faith should go to the western islands, and should go with a comprehension of, and love for, the Celtic music. Niel Munro has told the story of The Lost Pibroch as few others could tell it, and there were variants of the legend current in the islands in my boyhood, but it was generally said then that the tune was forgotten, and the last piper who could play it was dead. I was told, however, that in the recruiting days, some three years ago, the strains of the Lost Pibroch came booming over the islands, and many of the boys who were hesitating went straight off to the recruiting stations and enlisted, but none knew who played it, and the old man who told me said solemnly, 'It was no living piper who set that tune on the great pipes.'

Many strange stories too I have heard when sitting by the shore, and watching the gambols of the seals in the offing, for to the Celt of the islands the seal is at least half human, and is capable of taking human form. But woe to the man or woman

who is beguiled by one of the seal people, 'the form of a god with the heart of a beast,' they say. It was in the north of Skye, not far from Portree, that a young fisherman took me once to see a seal that had got stranded in a rock pool. 'Many's the one she has killed,' he said. 'Look ye only at the eyes of her now.' Anyone who has looked into the eyes of a seal may be pardoned for believing all the wild tales that are told of them, the human beauty, and pathos, and yearning in those eyes, seem to hold an infinity of romance behind them. 'She nearly killed me,' he went on, 'and she took my foster brother. A beautiful girl she was, and none knew where she came from. We were both in love with her, and we who had never had a wry word, fought each other with knives for her, but he was the better man, and she went away with him. He came back alone, and would say nothing of where he had been or what had chanced, but the gloom had settled on him, and he went away to the fishing alone, and she capsized his boat and killed him.' The fairy-faith of the island is very strong and real. To my young fisher lad the strange fair girl who came out of nowhere was clearly the same as the stranded seal in the rock pool. He would as soon have doubted the identity of any of the village folk, and the old feelings of love for her struggled hard with the desire to avenge his brother's death, which he has certainly laid at her door. As he talked he took his chanter from his pocket and dreamily fingered the old air—'There is snow on the mountains of Jura'; and there it was that I first heard the story of that tune, which I wish I could give in his own picturesque poetic language. In bald Saxon it was thus—

'Malveen was the prettiest girl in the village, and all the boys were in love with her, but she would have none of them. And one day there came a boat rowed by a solitary oarsman who sang as he rowed, in time to the beat of his oars, "Tha Sneacht Air nam Beannaibh Diurach." Beautiful he was as a god, with a curious, swaying turn from the hips as he walked, and his eyes were deep and dark, fierce with the wild gleam of elemental passions, but again melting with the glamour that would lure a babe from its mother's breast. None other had a chance with Malveen. One stalwart boatman in hot wrath met and fought Angus, for so he called himself. He was found in the morning horribly mauled, with his throat and shoulders torn and bitten. Many of her old lovers warned her, but she would not listen. They knew he was one of the sea-folk. As the

summer waned Angus said he was called away, and little Malveen went white to the lips with the anguish of losing him — “Sweetheart,” he said, as his lips rested long on hers, and the dark curly head lay on his arm — “I shall come back when the snow is on the mountains of Jura.” One long kiss and he was gone.

And the royal robes of heather clad the grand old mountains, and their ermine tippets of snow were laid on their mighty shoulders, and then the snow melted and the gold of the broom and the whin clothed the hill-sides, and again autumn grew to winter, and still he came not, and little Malveen grew pale and wan with watching, but always she sang as she wauked the cloth — “There is snow on the mountains of Jura.” And at last one early winter was heard again the click of the oars in the rowlocks, and the wonderful voice singing his rowing song — “There is snow on the mountains of Jura.” And little Malveen heard it, and with a glad answering cry of “Angus”, she ran, light as a fawn, down the brae to the shore, and the boys saw her join her lover, who wound his arm round her waist, and that was the last they saw, till in the pale morning light they came on her body, drowned in the wash of the waves, and the harsh barking laugh of a seal was heard far out in the offing.

But the old men say in Skye, when the tide rises through the hollow caves, and the boom of the winds and the waves makes wild music, that through the uproar they can hear the old rowing song — “There is snow on the mountains of Jura,” — and they know that Angus the Seal is still mourning for his little love.’

That fisher lad was full of strange stories. He was more communicative than most of the islanders, and to him the fairy folk and the sea-people were as real and familiar as the birds and beasts, and so he told me stories of their nature, as simply and naïvely as he told of the habits of the gulls or the fish, and it was strange how the stories seemed to be illustrations of the learned treatises of Paracelsus on the nature of the Elementals. ‘They are human,’ he said, ‘but they don’t come from Adam, as we do. They never fell. But they are like us, whether they live in the land or in the water. Some of them are very tiny. Oh, yes! I’ve seen them often, little people about as big as small birds may be. But there are others as big as we are, but their bodies are like mist you understand, or like a cloud in the

water, so you can't see them unless your eyes are used to them. But they can make themselves solid like us; I don't know how, but they can. And then it happens that one of them will sometimes marry one of us, and the old men say the fairy gets a human soul then.'

All the time he was talking he was fingering his chanter at intervals, as if helping out the ideas that he could not put into words, and as he spoke of the marriages between the fairies and mankind he played the plaintive notes of 'Oran an Teach,*' the 'Lament of the Water Kelpie', and told me the story that Matthew Arnold has rendered immortal in his *Forsaken Merman*, a story by the way that is as familiar in Norway as in the western isles, only there the Merman is a fierce and cruel god of the sea, but in Skye he is gentle and kindly.

Out on the mountain side, as the shades of evening descended, there were strange dancing lights, bog-fires I suppose we should call them and have a scientific explanation ready. But to my fisher-lad they were corpse-lights, and told of a death, either one that had just taken place, or that might be expected within a few hours. 'And it makes no difference,' he said. 'You may call it marsh gas, or what you will, but it is the soul that's going out to meet its Maker. And you may say there's life in the body yet, and the doctor may be doing what he will, but the soul has gone out when ye see those lights, and there's no skill o' man can lure it back again. Aye! though there's breath yet left in the body. And ye may tell sometimes whose death it will be. Now what manner of colour will those lights be looking to you.'

To me they always looked white, and I said so. 'Aye!' he said. 'They will be white tonight, but not always. White is for a child. The soul is pure, you see. It will be the baby up at the hill-croft, I doubt. It's been sick. Now do ye see aught coming down the hill-side?' I saw a little mist wreath clinging to the ground, just over a rough path. 'That's not a mist,' he said rather impatiently; 'it's a little procession. There's a man carrying a wee bit coffin on his shoulder. I doubt they would not get a cart up there, and there's twelve men, and three women following. But why will they be going the other side of the burn, 'tis a mile round by the stone bridge. Well! it will

*Pronounced *Thek*.

two days from now; come ye here and ye shall see that funeral, and then go and talk about your marsh gas if ye like. Marsh gas indeed!' He walked off rather contemptuously. But there is no question that on the second day from that I saw the baby's funeral as he had described, and the reason they went round by the far side of the burn was that a flood in the meantime had washed away the wooden bridge by which they usually crossed.

Many were the tales I heard of the corpse-lights, and of the Toille, or phantom funerals, and of the death-wright who might be heard hammering at a spectral coffin. But this is the solitary instance in which I myself saw the funeral that had been described to me before, and can testify that the description was absolutely accurate even to the number of the followers, and the man carrying the rough little coffin on his shoulder. Whether it be the second-sight that thus interprets and reads into the common phenomenon of the bog-fire the death warning, I cannot say. The island men assert with absolute conviction that the parting souls are thus physically visible, but in the remote glens the second-sight is so usual as to attract no wonder. Mostly it is associated with death, the winding sheet is seen around the person whose death is foreseen. If it is around his knees death may be some distance off, but as it rises the time draws near, and when it covers his mouth it is within a few days, or hours it may be. The death of the eighth Earl of Seafield was thus foretold to me by an old shepherd, fully two years before it occurred, the winding sheet being seen about his feet, and gradually rising. So far as my own experience goes this is an unusually long time. Mostly it is a matter of days, or weeks at most, and seen round a person notoriously in feeble health, wherein we may perhaps infer some suggestion aiding the sight. But this cannot explain the vision seen about a man in the prime of vigorous youth, and persisting for two years against all material evidence. But not always is the second-sight concerned with death. It may relate to utterly trivial and ordinary affairs. Thus a minister in West Ross, not long ago, told his housekeeper to set out tea for a dozen persons in half an hour. The manse was in a lonely glen, and there had been no word of any guests expected. Nevertheless the minister persisted, and sure enough within the half hour a motor-car drew up at the manse door, with a large party. They had only stopped for a moment to greet the

minister, who was a friend of the owner of the car. But he pressed them to stay, assuring them that they were expected. They replied this was impossible, as they had only thought of stopping there ten minutes before. But the ample preparations were convincing proof. The minister then asked where was the boy on the bicycle? They knew of no boy on a bicycle, but in due course the boy also turned up, having followed the car unknown to its occupants. The minister had seen the whole scene half an hour before it happened. Similar instances of prevoyance are cited by Maeterlinck in *The Unknown Guest*. In the west Highlands they hardly excite surprise.

One of the most remarkable instances of second-sight coupled with a very beautiful spiritual vision was told me half a century ago, under the walls of Dunvegan castle, in connection with the well-known and exquisite Highland air, 'Mac Crimmon's Lament', by an old, old woman, who was the grand niece of the composer of the traditional words. The narrator was Marsaly Macdonald, she had married a Glasgow man, and had left Skye for many long years, and when I saw her she had come back in her old age to see the Isle of Skye once more. And she told me how she had nursed her grand-aunt in extreme age, till one lovely winter's day at sunset in January 1788, the old lady sat at the door of her cottage looking out over the western sea, and the second-sight was upon her, and she saw no longer the things of earth, and as nearly as I can reproduce them this was Marsaly's account of how old Shiela told the story of the famous lament. Of course it was not as I have tried to write it, in a continuous narrative. There were many pauses and many queries of my own. But I have endeavoured to set down Shiela's words as Marsaly remembered them.

'Cha till! Cha till! Dost hear the sound, Marsaly. No! Comes it then only for me? Child, 'tis now nigh on half a century since I heard that lament come booming from the pipes. Why comes it back now? when the January winds are wailing, and the fateful eighteenth century draws to its mournful close. Five and forty years ago our hearts were all a-dance with joy and hope in the western islands, the dreary time of the German domination was ending. Our Prince had landed — our Bonnie Prince Charlie was among us, and all the

*Pronounced *Ha Cheel*.

loyal clansmen were flocking to his standard. Only with us here in Skye there was grief and trouble. For our Chief (shame that it should be said of a Macleod of Dunvegan) looked on his own interests, and forgot his loyalty, gave his adherence to the German usurper and the cruel redcoats, and what could we of the clan do.

'See, Marsaly! how dark stand the gloomy walls of Dunvegan over yonder. Often from the turret have I sung to my harp the greeting to the returning Chief, or wailed the coronach when one of the race was carried to the grave. For, ever in Dunvegan the bards were honoured, and I was one of the chief of the bards, and my sweetheart was Donald Bain Mac Crimmon, the finest piper the west had ever known, whose fathers had been the pipers of the Macleods for generations, and he was the best of them all.

'Ah, my bonnie boy! True man! True poet! best dancer in the glens! Loyal was his heart to the race of our ancient kings, and how we both rejoiced when from Moidart came the tidings that our Prince had landed, and down in the cave by the sea Donald played the great Pibroch, that was to hail Charles Stuart king of his lawful heritage, with none but me, and the gulls, and the waves to hear. Ah me! only in heaven will that Pibroch be heard now I fear me. But then how light were our hearts, till like a black cloud, the news came to us that our Chief was mustering his men, not for our country, and our king, but to help the base German crew and the redcoats.

'But what help was there! For ever a piper must follow his lord, whatever his lord may do.

"We sail tomorrow, my lass!" he said. "The galleys are all ready, and I must play a Pibroch. No, no! not that one, that is all our own, yours and mine, lass! But I pray that I may die, for I cannot wish our Chief defeat, and I dare not wish him success, for his cause is evil, and I must play his march. But I shall die before either my Chief or my rightful King gain the victory, and I shall see my Shiela no more. But cherish the memory of my Pibroch; some day perhaps it will sound in your ears again." And as he spoke there was the winding sheet around his breast.

'And early next morning was great commotion, for the clansmen were all embarking, and the chief stood in the prow of the foremost boat, and beside him was my lover, with the great pipes under his arm, the streamers flaunting in the

breeze, and the sun glinting on his shoulder brooch, and he sent a full man's wind into his bag, and started bravely into the Macleod's war-march. But as he played the time and the notes changed in spite of himself as I think, and the glorious, racing, fighting tune wailed away into a low lament, and still the spectral winding sheet clung around him.

'Never was such a strange starting from Dunvegan, with a Chief gloomy and depressed, with downcast head, to the music of a wild lament, leading an unwilling clan to fight against one they loved better than life, in the cause of the Germans whom they loathed. So over the waters floated that weird lament, as the galleys lessened in the distance, and ever the burden sang to me the words — "Macleod shall return, but Mac Crimmon shall never." And I seized my harp and poured out all my soul in answer, for I knew it was my last farewell, and I should see my bonnie boy no more, and my harp waited a message to him that somewhere in the world to come he should play *our* Pibroch, when the royal race should come to its own again.

'They were dreary days in Dunvegan then, when all our men were gone, and never a skirl of the pipes, nor the lilt of a dance in the hall, or on the hill-side broke the monotony for us women left behind, and weary were the days while we waited for news.

'And at last came tidings of what they called the "Rout of Moy", when the whole army of Lord Loudoun fled in confusion from half a score of highlanders, and it was my own cousin told me, who had taken part in it; and how they grappled in the dark and the rain while the lightning flashes scarcely showed them each other's faces, and the pipes wailed the lament with no pretence at a war march, and he knew it was Mac Crimmon's piping, for there was no piper like him, and how it ended in a sudden skirl, for my boy was shot through the lungs, the only one who was hurt in that mad fight, yet he gathered all his last strength, and blew all that remained of his breath into the bag, and over the struggling host of the frightened Whigs, and over the great burst of laughter of Simon Fraser and his comrades, there pealed a great Pibroch, only the opening bars, and my cousin whistled it for me, and I knew it was *our* Pibroch, and that my boy as he died had played the welcome of the royal race.'

She stopped then, Marsaly said, and rested long, thinking

over the days that had been. Then she said—

‘Since then, Marsaly, I have been as you have known me, a broken old woman living in this little cottage, watching the sunrise over the Coolins, watching the green water swirl and surge over the white stones, and the green and red seaweed float upwards, and the lashing of the waves in winter.

‘And I have heard how our hopes were broken, and the Germans were victorious, and our Prince was a hunted fugitive, with a heavy price on his head, but though hundreds of our people knew where he was, not one would betray him, though they were starving. No! we leave treachery to the Germans and the House of Hanover, and cruelty and oppression to the butcher Cumberland. But for all the wealth of mighty England I would not be with their souls.’

Again she fell silent for a space, and then the second-sight came back to her and she spoke as if in a dream.

‘Cha till! Cha till! I hear it again. Marsaly, what is this I see? The mountains grow dim, the landscape fades. Child where are you? The sight comes on me once more. A bare room, a girl, a priest in cardinal’s robes. One lies dying. Ah! It is our Prince. Squalor and desolation, forsaken by his friends, only those two dear ones watching, faithful to the last by the bedside of the Lord’s anointed.

‘Cha till! Cha till! I hear the lament wailing through the mean room, recalling how it wailed when the galleys sailed from Dunvegan. The room melts away; up in the sky I catch the gleam of tartan, and I see him at last — my boy — beautiful and brave as I saw him last, and now comes swelling the grand cadence of our Pibroch. There is a great white light that issues from the Eternal Throne, and falls on the Soul of our Prince, lighting up the serried ranks of the loyal clans, waiting there to welcome him, and to breathe down on Scotland the gracious promise: The night shall pass, and the royal race shall yet return.’

So did old Marsaly tell me the story of the famous lament, and of the composer of the words. But before the end of my holidays she had left Skye, and I never saw or heard of her again.

One may fancy that even now, from the world of souls, Shiela and her Donald Bain may watch with rejoicing how the call of the ‘Lost Pibroch’ has roused the men of Skye to go forth once more to fight against the Germans. But with a very

different spirit, and different ending now, we trust, than in the 'Forty-five.' Ghostly Pibrochs have been heard pealing over the trenches in France and Flanders, leading the highland lads to victory. May we not dream that Donald Bain himself may be playing his great Pibroch, in the joy of knowing that all those who died fighting against the Germans more than a century and a half ago, did not die in vain, and their cause and their deaths are amply avenged now.

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12. SOME NOTES ON THE FIRST KNOWLEDGE LECTURE

The newly initiated brother of our Order, receiving this First Knowledge Lecture, experiences an involuntary feeling of disappointment — 'Is this all?' he will say to himself, 'After all the promises, the elaborate ritual, the pledges of inviolable secrecy. A few symbols to be found in scores of books.' But let him take heart. It is not to jest with him that this lecture is put forth in this way. Our curriculum is an elaborate system of occult education and training, designed many centuries ago, to lead men step by step to the highest advance they are capable in this life of attaining, and to the diligent student we can promise the unfoldment of the Spiritual Life, the development of all the faculties, and the power to fulfil the purpose of this present earth life and to enter with confidence on the future.

I who write these few words have myself been a student of the Order for near on thirty years, and I can say with absolute truth and conviction I would not be without one atom of the teaching I have had. Nor do I regret one hour spent in the study of its learning. Let him therefore not be discouraged at the outset. This First Knowledge Lecture indicates the plan and scope of his first studies, and gives him as it were the alphabet of the sciences he is to learn. And this alphabet must not merely be known, it must be as familiar to him as the letters of the English alphabet.

If you set about to read a work on any science you are desirous to master, where would you be if you had to go back

to your primer to learn the form of a letter?

You would make but small progress.

Now at the root of all occult learning lies the knowledge of the elements. Not only our own bodies, but the whole created universe is composed of the four elements, and from them is drawn even the great secret Name of God Himself. By the knowledge of the elements we may attain control of our physical bodies (called self control in common speech), and having attained this and being fit to exercise wider powers may attain to the mastery over the elements. But the symbols of the elements — the ordinary alphabet used in instruction — must be perfectly familiar, otherwise much valuable time is wasted.

So again the influence of the universe of stars on this earth and on the nature and destiny of man, has been known and recognised in all ages. I am not speaking here of the popular manuals, and the half taught pretenders who have brought an ancient science into somewhat undeserved disrepute, but to the profound knowledge possessed by the Chaldeans of old, and still accessible to the diligent student.

The importance of this knowledge can hardly be overestimated for our own progress and development, and to this again the familiar knowledge of the alphabet is essential. The symbols of the Zodiacal Signs and of the Planets must be so perfectly known as to become instinctive, and the elementary terms of the science of Astrology.

The third important subject of the first beginning is the Hebrew Alphabet. The great Jewish system of occultism known as the Cabalah has survived and been proved for thousands of years. It is not necessary for the student in the early grades of our Order to acquire any knowledge of Hebrew as a language, but a knowledge of the letters and their meanings and their numerical attributions is essential. And here I may interpose a hint to the beginner. Learn from the very first to be very careful in the formation of the Hebrew letters. Never by any chance allow yourself to try and write them cursively as you do English.

A few hints here may be useful to the beginner, and save him much time and trouble hereafter.

The general idea of the Hebrew letters is the square formation, the horizontal lines being thick, and the perpendicular lines thin. The easiest way to acquire this is from the first to write with the pen held in the direction of the lines and

to press heavily on the horizontal, lightly on the vertical. Also copy every letter as though it were a mechanical drawing. In the examinations that follow each Knowledge Lecture much credit is given for good Hebrew writing. When the alphabet has been learned, I advise the student to take a text at random from a Hebrew Bible and name aloud each letter, disregarding the dots, marks, accidents, etc. noticing only the letters. He should not be satisfied till he can do so easily and without hesitation. When he is perfectly familiar with the forms of the letters, he may read with advantage my paper on the 'Symbology of the Hebrew letters in the First Pentad'. There will be much in this that he will not yet understand, but it will serve to impress his mind with the importance of attending to the exact form of the letters and the comprehension of what is taught therein will be gradually unfolded to him as he proceeds.

These three subjects then should be impressed on his mind:

1. The four elements and their natures.
2. The starry universe, or what is outside of himself and influences him from without.
3. The Hebrew letters, which are to give him a key to a more perfect understanding of both.

Having got thus far he recurs to the Ritual of Initiation, and here he may with advantage study my address on the Ritual, wherein the meaning of that ceremony is set forth as fully as at present he is able to understand it.

There are also some eight lectures on various subjects connected with our teachings which he may have on loan at this stage.

It is however only necessary for his advance to the next grade that he should be thoroughly acquainted with the First Knowledge Lecture, and should pass an examination thereon. The lectures I have mentioned he may study at any time. But it is better that he should take them as soon as he conveniently can. It is important that he should from the very first remember his pledge of secrecy, and he should therefore provide some box or recepticle that can be kept locked in which the MSS can be kept. It is also convenient for his future work that each MS should be separate. It is not good to copy a number into one book.

A number of small MS books of the same size will be found hereafter the most useful. I am personally always willing to reply to any questions or difficulties which any student may find in the course of his studies. Any of the above mentioned lectures may be and should be copied, but the originals should be returned as soon as possible. And note that the student must also recognize and undertake that the copies he makes are not his own property, but in the event of his ever leaving the Order, they must be considered as a loan which he is honourably bound to return to the proper officer.

There is no obligation to attend any meeting. But on receiving an invitation he should reply at once whether able to attend or not.

The two Equinox ceremonials are considered of special importance, and every member should make a special effort to attend.

To the protection of the Lord of the Universe I commit our newly initiated bretheren, in the firm hope and trust that they will prove true and excellent fratres among us.

SUB SPE.
Imperator of AMEN RA.

[Issued for members of the Amen-Ra Temple of the G.: D.: c. 1895.]

13. THE TAROT CARDS

The strange, weird-looking cards known as the Tarot, with their bizarre designs, have interested and puzzled archaeologists, mystics and occultists for over a century; and many books have been written, from ponderous and learned tomes to popular manuals, from M. Court de Gebelin's *Monde Primitif* in 1781 to Mr A.E. Waite's *Key to the Tarot* in 1910. Yet the mystery remains unsolved. What was their origin? What do they mean? Are they primarily an occult treatise told in hieroglyphics, or merely the implements of a game of chance or skill, used as an afterthought for purposes of divination? Was their origin Egyptian, or Indian, or Chinese, or some as yet unguessed source? There is no reliable evidence, though there is plenty of bold assertion. The fact remains that we know they existed in the fourteenth century, and prior to that they are wrapt in impenetrable obscurity. Having read all the books, I could get access to on the subject, and studied many theories and speculations, I finally arrived at the Scottish verdict of 'Not proven'. Under these circumstances I should hesitate to intrude into the distinguished circle of writers on the Tarot, even to the extent of an article, but that it so chances that I have one or two slight contributions to the study, which may be of interest to inquirers.

Many years ago it was my privilege to examine at leisure the magnificent collection of playing cards made by my friend, Mr George Clulow, one of the greatest living experts on the

subject. That collection is now in America, where I am told it is the model for all such collections. The item that chiefly interested me was a splendid series of Tarot packs of all ages and all countries. And the point that struck me most was the continuance of the designs throughout, often it is true corrupted, where an ignorant engraver, copying from a copyist, and obviously unable to understand a symbol, had expressed it by an unmeaning flourish, or substituted a flower, or some object he was acquainted with, for an uncomprehended symbol. Thus the Bateleur who in the oldest examples had magical implements before him, came to have a shoemaker's tools. But by comparison of one pack with another these could easily be rectified. Occasionally some local or political cause had produced variations, but these also were detected without trouble. One such occurs in a modern French pack in my possession, where a strong antipapal bias has occasioned the substitution of the figures of Juno and Jupiter for the original La Papesse and Le Pape. Now and then some enterprising innovator has redrawn the entire pack to suit his own ideas of the symbology, as did the fantastic peruquier Alliette, who under the pseudonym Etteilla (being his own name spelt backwards) posed as an illuminated adept. But these have attained no vogue, and are now merely of interest to collectors, for they embody, not the ideals, whatever they may be, of the old Tarot, but only Etteilla's notion of what they ought to be. Discounting however these variants, the persistence of the designs through some five centuries, and many countries, is, to say the least of it, remarkable. And whether or no those designs are comprehensible, one feels thankful that the redrawers have not succeeded in displacing the old traditional patterns.

That the cards have long been used in Italy, and perhaps elsewhere, for a game is certain, and that before ever they were written about as occult emblems or implements of divination. Lord Mahon, in his *History of the Forty-Five*, quotes an English lady who met Prince Charles Edward in Rome in 1770 at the Princess Palestrini's, when he asked her if she knew the game of Tarrochi, and she spoke of his handling the Tarot cards and explaining them. But one may conclude from the designs that they were originally intended for more than this. As played in Italy today the 22 Atus or Trumps are often omitted, and many packs are sold without these. But taking

the ordinary pip cards, if they were simply used for a game, the ancient designs, which have persisted through so many years and in divers countries, would seem meaningless. The numbers of pips as in the common English packs would be sufficient. Why, for example, should the two of pentacles have a serpent coiled round the two pips in the form of the algebraic symbol of infinity. And here we may say that those well-meaning writers who have redrawn the cards have gone on the wrong tack. Admitting that we have no evidence of the original meaning (there may or may not be a secret tradition, I wish to make no assertion as to this) it is surely the part of wisdom to preserve the ancient symbol as clearly as we can, and await enlightenment, rather than to assume a meaning, and form a new symbol consonant thereto, which may be miles away from the primitive intention.

This at all events was the thought that came to me on examining Mr Clulow's wonderful collection, and noting the persistence of the designs, and the variants of which I have spoken.

With regard to the 22 Atus or Trumps the case is different. It would be impossible in the compass of a single article to go into all the various interpretations that have been put upon them, nor am I sure that it would serve any good purpose to do so. In the absence of evidence as to the intention of the original designer they must remain as merely the speculations of individual writers. But there is much to be said for the idea of Eliphaz Lévi that they were to be referred to the Hebrew alphabet. Students of the Qabala, who are familiar with the symbology of the Hebrew letters, have often been struck with the correspondence of some of the Atus with some of the letters. There can be no doubt that these cards are hieroglyphics of some kind, though the meaning seems to be in dispute; but whether they represent a series, such as the history of the soul, or cosmical evolution, or the grades of training of an initiate, or a synthesis of all of these and possibly others, there seems no positive evidence, but a great wealth of speculation. The connection with the Hebrew alphabet would largely depend on the attribution, and as twenty-one out of the twenty-two cards are numbered, the position assigned to the card marked zero called le Mat, or the Fool, must be the crucial point; and as to this there is wide divergence among the commentators. The wise student will maintain an open mind,

and wait for further evidence; Eliphaz Lévi appears to take one a certain distance, and then slams the door in one's face, but whether because he did not know, or whether, knowing the secret tradition, he was unable to tell more, who shall say? In any case all are agreed as to the fascinating quality of his work, and undoubtedly no one can read it without having his interest profoundly stirred in these ancient cards.

It is generally supposed that they were unknown in France, or at all events in Paris, prior to M. Court de Gebelin, who it is said, found and introduced them to the French occultists. This, however, may be doubted. I have in my possession a French Tarot of the early eighteenth century, a very interesting feature of which is that some of the cards have MS inscriptions of their meaning, and apparently the records of an experiment in divination, which from internal evidence would seem to be Pre-Revolution. This, so far as it goes, would support the theory that they were known in France before M. de Gebelin wrote about them. I would not, however, press this further than as a warning against too confident dogmatism concerning the date of the Tarot, and the history of its introduction into Europe.

The cards have been called the 'Tarot of the Bohemians', and have often been popularly spoken of as the gipsy fortune-telling cards. As a fact, however, when gipsies lay the cards for the fortune of an inquirer it is the ordinary pack that is used, and it seems certain, as Mr Waite points out, that the Tarot cards were known in Europe before the arrival of the gipsies. Moreover gipsy folk-lorists, with the exception of Vaillant, have very little to say about the Tarot.

The only evidence on this head that has come under my own observation was from a woman of pure Romani blood, whom I knew many years ago, a Mrs Lee, but of what tribe I cannot say; she was reputed to be an Epping Forest gipsy, but she said herself that her people belonged to Norwood, and only left there when Norwood became a wilderness of villadom, and their old haunts were desecrated by the incursion of Cockney residents. She once showed me an old tattered and much thumbed Tarot pack, of the ordinary Italian design, and told me that these were the cards she used among her own people, but never for Georgios. She also gave me the principles of interpretation, not under any seal of secrecy, but with a general request that it should not be published, and

this, needless to say, I have honourably observed. I may, however, state that it was a thoroughly logical and complete system, the four suits representing the four elements, and the four temperaments, and being judged according to their position. Thus wands representing fire and the sanguine temperament, a wand card occurring in a bad position would indicate danger from rash and hasty action, anger, or quarrelling; the same card in a good position would show noble and generous action, courage, energy, and the like. Curiously enough the numbers of the pips were interpreted on a system very much akin to the Pythagorean system of numbers, especially in regard to the occult meaning of odd and even numbers. Mrs Lee laid particular stress on the arrangement of the pips on the cards, pointing out its similarity to the arrangement of spots on dice and dominoes. (The connection of this with the Pythagorean system is obvious.) In the light of this explanation the appropriateness of the serpent in the design of the two of pentacles is manifest.

Whether Mrs Lee's explanations were common to the gipsy tribes, or merely a system of her own, I cannot say. She seemed to regard it as very private, and only shown to me as a special mark of favour.

The last time I saw Mrs Lee was some twenty years ago at Yetholm, when the son of the late Queen Esther was crowned Gipsy King. Mrs Lee was very contemptuous of the Yetholm gipsies — 'Tinker trash,' she said, 'not a hundred words of Romani among the lot.' This, however, may well have been the prejudice of a different tribe.

I was interested to find that what she told me of the Tarot was well known to another friend of mine, the late Mrs Florence Farr Emery, who herself claimed Romani descent, and had a great store of strange learning. She it was who first pointed out to me the correspondence of the interpretations of the pip cards with the Pythagorean system, greatly to my delight, for the meanings usually ascribed to the cards had seemed merely empiric, and founded on no system, as indeed are the meanings ascribed to cards by the ordinary type of fortune-teller today. More doubtful were Mrs Emery's suggestions of Egyptian correspondences. She was a diligent student of Egyptology, though perhaps not quite as much of an authority as her friends claimed, and with natural enthusiasm was apt to see ancient Egypt everywhere.

Another unexpected gleam of light came to me from a friend of the late Charles Godfrey Leland, who told me that Leland had some special knowledge of a peculiar system of Gypsy Cartomancy, which for reasons known to himself he was not at liberty to divulge, and of a special pack of cards used by them. The friend who told me this had never seen the cards, but from the evidence of the Tarot pack shown me by Mrs Lee it seems more than likely that these were in fact the Tarot cards, and that the interpretation thereof had been communicated as a secret to Leland. So then there appears to be a probability, in spite of the scepticism of the folklorists, that the connection of the Tarot with the gipsies may have a solid foundation in fact, and on this also we must await further evidence.

Meanwhile a guess may be hazarded that, although the cards arrived in Europe before the gipsies, they may yet have a common origin. Both the tribe and the cards arrived roughly about the same time, from an utterly unknown and mysterious source; and though the cards arrived first, there is no evidence to show that they did not come from the same origin. This will be a problem for future investigators, and a problem that I would humbly suggest is to be solved, not by negations, but rather by careful and open-minded examination of all the minutest traces of evidence available. It may be perfectly true to say there is no evidence of the Egyptian origin either of the cards or the people. But like other negations it takes us no farther. It may be right to deprecate the hasty dogmatism and superstition of those who proclaim loudly, on the very slenderest authority, that the secrets of the Universe have been laid bare, and the key to universal knowledge is in the hands of some certain mystic writer or teacher, who poses as a divinely inspired final authority and revealer of mysteries. There be many such nowadays, specially of the discredited German brand. But in this deprecation we should beware of falling into the opposite error, and because there is no proof, rashly assume that there is no evidence. It is by the patient examination of minute, almost invisible, and nearly obliterated traces, that true scientific investigation triumphs at length. There are traces, faint and infinitesimal it is true, of an Egyptian origin both of the gipsies and of the Tarot cards; and until some clearer indications of another origin are discovered it is wisdom to preserve these, and make the most of them, examine them with minutest care and search for others,

meantime not neglecting any other clues pointing in any other direction. Above all, the careful examination of the designs of the cards, from the very earliest that can be discovered, with all their variants, must be an essential part of the inquiry. No good end can be served by redrawing the cards, however skilfully or artistically it is done. They will remain nothing but an evidence of the taste, and skill, and opinions of the artist, or his inspirer. But anyone who can in any way contribute to a reproduction of the original designs as they were, not as he thinks they ought to be, will do a real service to the study of the Tarot. Even the well-known and accepted symbols on the best of the current packs, well-drawn and coloured, and well printed to replace the crude and poor examples which are the best we can get now, would be a boon to Tarot students, and would demand neither archaeological nor mystic learning.

In common with many Tarot students I welcomed Mr Waite's little manual, and found therein as I expected, and as one always expects from his work, the result of careful research, set forth in graceful and elegant diction, an invaluable summary for those who have not the time or the patience, perhaps not the opportunity, to study the original works, of which he gives an excellent bibliography. But after all it carries one very little farther. *En passant* I was rather surprised that he should have taken the swords of the Tarot as the prototypes of clubs. So learned and accurate a writer must have had some authority for this statement, but none is given, and the obvious idea that in Italian swords is spadi, and the form of the pips in modern cards suggest a conventionalized drawing of the Roman broad sword, is not so much as alluded to. The original symbology as I have said remains unknown, and is open to any conjecture, but it must be said that the form of the club pip is singularly unlike a bludgeon or quarter staff. But if we take the suit of denarii, or pentacles, to represent earth forces, and suggest that money or coins might symbolize material powers, and that the clover or trefoil leaf, as a product of the earth, might also symbolize the earth forces, it might be as good symbology as the derivation of bludgeons from swords. In any case it seems to be generally assumed the cups are the prototypes of hearts, and sceptres of diamonds, and if swords or spadi became spades, there is only left the correspondence of Pentacles with modern clubs.

There are then three ways in which we may regard the Tarot

cards. Firstly the most obvious, as implements of a game of chance or skill, and this is only historically interesting. Secondly as a book of hieroglyphics, revealing, if properly interpreted, some great mystic truths. It may be some cosmogony, or history of evolution, either of the universe, or the human soul. And thirdly as a means of divination. Clearly the second of these depends entirely on our having the correct order of the cards; and as to this at present no light comes from antiquity, and modern authorities differ, as we have seen. The third, or divinatory use, depends on the chance laying down of the cards, the order in which they turn up after certain prescribed shufflings and cuttings by the querent. Mr Waite inclines to the belief that the series of 22 Atus, or Trumps, were solely referred to the second of the above ways of regarding the cards; and the 56 pip cards, which he calls the lesser Arcana, were for no other use than for divination or fortune telling. This may be correct. Certainly there are examples of the Atus alone without the pip cards, and there are packs of pip cards sold now in Italy for the playing of Tarochi with no Atus. Yet there are early examples in Mr Clulow's collection of packs containing both, and clearly related. One form at least of the game is played with both, the Atus have a very special power justifying their name of trumps; and certainly also the system of divination shown to me by Mrs Lee made use of both. I can only say that after examining all the evidence — that cited by Mr Waite as well as some others — I have myself come to a different conclusion, but I consider the point still open to investigation.

As to divination or fortune-telling, there are many ways of laying out the cards; I have myself been shown over a dozen, and I am persuaded there are many more, some of them peculiar to individual diviners. The first method described by Mr Waite has long been familiar to me. It was sometimes used among others by Mrs Florence Farr Emery, but the divinatory meanings were entirely different. Rightly or wrongly they were logically formed by the combination of the general meaning of the suit with the mystic properties of numbers, which Mr Waite apparently disregards. This divinatory meaning is broadly borne out by the old symbolic designs. The theory, therefore, is that the Tarot was in its origin a symbolic book, whose meaning can now only be remotely guessed at; that the original designers worked upon the

fourfold division of all created things, whereof well-known examples are the four beasts of Ezekiel's vision, and of the Apocalypse, the four cherubim, the four archangels, the four letters of tetragrammaton, and many others; to which they added the mystic virtues of numbers, and upon each page of the book they palced a symbolic design still further to elucidate it. Each page on this theory would in fact form a chapter in the book, describing the good and evil influences operating from the spiritual on the material world. By the theory of divination the process of shuffling and cutting the cards according to the prescribed method would indicate the influences operating on the querent. We may perhaps compare the symbolic designs to the vignettes illustrating chapters in the Egyptian Book of the Dead.

If this theory is in any way correct it is obvious that it is of supreme importance to preserve by all means the ancient symbolic designs, and if possible to restore them to the state in which the original designers intended to set them forth. Archaeological research is continually bringing to light new and unexpected discoveries, and it may well be that any day some fresh evidence may be forthcoming on the forms of the Tarot, before the earliest that are now known, evidence that perhaps will without doubt connect these mysterious cards with one or other of the great races of antiquity and the great systems of philosophy or prove the fallacy of this idea. I trust that Mr Waite may some day find time to tell us from whence he derived his interpretations, and the designs illustrating them.

Taking as an example the two of pentacles, of which I have spoken before. Pentacles represent the earth forces — the material influences ruling our mortal life — and two according to the Pythagoreans is the number of divided councils, of Good and Evil, the first number to separate itself from the divine unity, hence associated with the dual nature of the serpent, or the two serpents, the serpent of the temptation, and the brazen serpent of healing lifted up by Moses in the wilderness, which was a type of Christ. Appropriately then in the old designs is the two of pentacles illustrated by the serpent coiled in the symbol of infinity. The interpretation may be true or false, I claim no special inspiration for it. It is merely a suggestion. But from whence comes Mr Waite's dancing man? If he belongs to any of the old forms of the

Tarot, or is in any way connected with the original designers, he is worthy of serious consideration. But one would like to know his origin and credentials. And the same remark applies to the other designs.

I am aware that my contribution is exceedingly small, but in tracing a path so obscure the faintest gleam of light may be of great value. I wholly agree with Mr Waite in deprecating the attitude of those who assume a mighty air of mystery, and hint that an they would they could tell much. This is not the attitude of the real occult student. Those who know the secret tradition (supposing there is one) should either set forth their knowledge, if they may, and are not restrained by any pledges or honourable understanding, or should be silent; and those who have any interpretation to give should give their authority, or if the source be their own intuition or clairvoyance, should frankly say so. If all commentators would follow these simple rules of scientific investigation, we might be nearer to solving the two mysteries of the origin of the Tarot cards, and the origin of the gipsies, and either proving or disproving their alleged connection.

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14.

AN EGYPTIAN RITUAL AGAINST APOPHI AND ITS RELATION TO MODERN WITCHCRAFT

Some years ago a learned and famous Egyptologist said to me that the most striking characteristic of ancient Egypt was its modernity. The whole life of the people, their ideas, their social and domestic customs, the very children's toys, seemed more familiar to us than, say, the Tudor period in our own country. And this is notably the case with their occultism, with only this exception, that with them it was far more precise and scientific than it ever was in this country, or in modern times, and for that reason intensely valuable to the student of today. The Kings and Priests of Egypt were the elect of those who had studied with success in the 'School of Wisdom', a philosophical aristocracy, chosen because they were not only wise, but could use their wisdom. The staff of the king-initiate was of so mighty a potency that, with it in his hand, the leader of armies was as mighty as Pharaoh himself.

Dr Wynn Westcott writes: 'In studying Egyptian magic one has at once a thoroughly scientific satisfaction. One is troubled with no vague theories; but receives precise practical details; we observe that every square inch of the Upper and Under Worlds is mapped out.'

Wherever, therefore, we can find an Egyptian prototype of modern witchcraft formulae, we are likely to find in the former a complete and reasoned scientific system, of which the latter give only vague and halting traces, much corrupted by oral transmission from the ignorant to the more ignorant. The

root-formula of ancient Egypt was that the evolution of what is material follows the type and symbol of the emanation of the spiritual; that spirit and matter are opposite faces of the same mystery. Hence we have an elaborate system of correspondences, according to which the conceptions of the mind, the words of the mouth, and the functions of the body possess analogies from which a complete system of the rules of life and death can be constructed.

I will here allude to one phase only of witchcraft, that to which the mind most readily recurs in considering the question, namely the formulae of cursing, often thought to be the sole manifestation of the evil powers of witches and wizards, and which is the dark reverse of the powers of healing and blessing.

In Egyptian mythology the great bad god was Typhon Apophis. He it was who obstructed and destroyed the benefits bestowed on man by Ra the Sun. The rationale, therefore, of the Rituals for banishing evil things was to devote them to Typhon Apophis, from whom they came, and then to expel and banish him and them bag and baggage, in order that the power of Ra to bless the earth and the dwellers thereon might be re-established, and this power belonged to the priest-initiates of the Temples.

For the casting out of evil, then, the rituals were devised, and this seems a long way from the witch's cursings. But we have to remember that in ancient Egypt, as in medieval Europe, evil was a term of very varying significance, and one thinks perhaps the hierophant's conception of evil might sometimes have been merely that which was personally annoying to himself. After all, this is but human nature, and we can readily imagine that if a farmer on old Nile should withhold his temple dues, and attempt to cheat the priests, as without doubt they occasionally did, it might be a short and simple solution to devote him to Typhon Apophis, even as we may bid a man who has defrauded us go to the devil. Only in ancient Egypt we are told they did it with effect.

An instance of the survival of this old idea was told me by a London doctor. A man came to see him from the Basque, reputed to be a great magus and healer, a man of strange knowledges, desirous to learn something of bacteriology. Among other things he was shown under a powerful microscope a typhus germ. At this he looked very intently,

returning again and again to this particular specimen. At last he said, 'I have long wished to know exactly what Typhon was like. Now that I know, I can cure the disease. I have a patient.' Some days after he returned with a clay model fashioned exactly like the germ, some two or three inches in diameter, and asked the doctor to accompany him to the patient, a fellow-countryman, lying in a sordid bedroom in a miserable slum, and undoubtedly suffering from typhus fever, devotedly nursed by his wife. No idea of calling in a doctor seemed to have occurred to them. They trusted implicitly to the Basque 'wise man'. He placed one hand on the patient's head, and with the other drew from his pocket his clay model, chanting under his breath some strange formula. Then he threw the model on the ground, and in a seeming access of fury stamped upon it, breaking it to pieces, reviled it, spat upon it, and cursed it volubly, in a quaint mixture of French and Basque.

Finally he said, 'Now I know Typhon. He is gone. He will not come back.' My friend, the doctor, naturally insisted on proper notification of the case, and the taking of the usual prescribed measures. But before any steps could be taken, the fever was abating, and the man on the road to recovery. Being a scientific sceptic, he ascribed the recovery to the excellent nursing of his wife, and to a vigorous constitution. But in any case it was curious to find the old Egyptian banishing of Typhon Apophis practised by a Basque in London, in the twentieth century. This was a work of healing, and one fancied was much on the lines of the work of the old priest-initiates. But it is easy also to imagine that instead of a sick man it might be some one who had offended the exorciser; such a one would of course, in his opinion, be inspired or possessed by evil spirits, would be a servant or an instrument of Typhon Apophis, and the exorcism a right and proper thing. Whatever injures or offends us is evil in our eyes, and the ritual would readily come to be used for private vengeance.

We ask naturally what was the old formula of Egypt, devised in the days when ceremonial magic was an exact science, whose inherent strength has enabled the system to survive for many thousand years, long after all knowledge or belief in its rationale had been lost to its practitioners. With this key the student can interpret many of the recorded practices of witches and wizards, of which themselves were utterly ignorant.

In the British Museum is such a formula contained in the Papyrus of Nesi Amsu, a Scribe of Amen Ra (No. 10188), dated in the twelfth year of Pharaoh Alexander, the son of Alexander (i.e. Alexander II), about 312 BC, almost every detail of which may be paralleled from the witchcraft trials. It must be recited over the name of Apophi, written in green ink on new papyrus, and over a wax figure of Apophi inscribed with his name in green ink. This green ink was for some time a puzzle to me, for the black magic rituals mostly prescribe the writing of names in blood, usually the blood of a crow, but occasionally of other birds or beasts. But an old minister from the western islands, a great Gaelic scholar, knowing that I was curious in such matters, showed me an ancient Gaelic MS of fairy lore, wherein it was said that one may perhaps be afflicted by ill-disposed fairies, and for remedy thereof a certain fairy name should be written in green, the same being the fairy colour, and if this were buried by the doorstep of the afflicted person the fairies would be unable to attack him. The wax image of course appears constantly in all the literature of black magic. In the first of the witchcraft trials in Scotland Buchanan relates that the witches roasted upon a wooden spit the image of King Duffus, made of wax. The *Clavicula Salomonis* has particulars for making and consecrating the wax. Other materials, however, were sometimes used. The details of the making of Isabel Goudie's moon-paste I have recorded in *The Devil's Mistress*, the lacunae in the Scottish accounts being supplied from Morocco, the processes being obviously identical. In the trial of Lady Monro of Fowlis, June 22, 1590, the material was clay. Whereof also the Basque before noted made his image of Typhon. In this case the indictment bears: 'In the fyrst, thow art accusit of making twa picturis of clay, in companie with Christiane Roiss and Marjorie Neyne McAllister, alias Loskie Loncart, in the said Christiane Roiss Westir Chalmer in Canorth, the ane made for the destructioun and consumptioun of the young laird of Fowlis, and the uthir for the young Ladie Balnagown, to the effect that the ane should be put at the brig end of Fowlis, and the uthir at Ard moir, for the destructioun of the saidis young Laird and Ladie. Quhilkis twa picturis being sett on the North syde of the Chalmer, the said Loskie Loncart tuik twa elf arrows and delyuerit ane to ye said Katherine, and the uthir ye said Christiane Roiss Malcumsone held in her awin hand,

and thow shott two shottis with the said arrow heid att ye said Ladie Balnagoun, and Loskie Loncart shott thrie Shottis at ye said young Laird of Fowlis.’

In this trial it is also recorded that certain images were made of butter, which is a curious parallel to certain ceremonies recorded by Abbé Huc of the Tibetans.

A distinction strikes one at once in comparing these modern rituals with that against Apophi. The wax image in the latter case was that of the great bad god himself, and it was his name that was written in green ink. But the witches never, so far as is recorded, made an image of the Devil. The reason of this becomes evident at once when we reflect that to the mediaeval witch the Devil was not the bad god, but on the contrary he was to her the bountiful bestower of all delights, the good god whom she delighted to honour. According to Isabel Goudie and her circle the Devil was a lover more delightful than any man. And though some of them do say in their confessions ‘The Lord forgive me for speaking of him as a man,’ this interpolation belonged to their penitence, and perhaps was inserted by the scribe who took down their words more or less imperfectly. The image, according to this ritual, of whatever material formed, was to be destroyed, and its destruction to involve that which was represented, or at least its banishment, therefore it must be something inimical to, and deemed evil by, the exorciser. And certainly the Devil was not deemed evil by the witches practising black witchcraft (for here I say nothing of white witches).

A parallel may be found in the old custom which lingered to comparatively modern times of burning Judas Iscariot, a sort of medieval Guy Fawkes celebration, wherein apparently, in its origin, all the sins of the parish in the preceding year were laid upon the figure, which was then solemnly burnt, amid considerable jubilation.

I have seen a record of a certain parish in England where Judas was burnt almost to the time of living memory, the rector whereof, probably more of a folk lorist than a divine, laid upon the head of Judas sundry misfortunes that had happened to the parish, including a bad harvest, explaining that these arose from the misdoings of the parishioners. The following year the harvest was excellent, and the people’s churchwarden, who was the chief farmer in the district, was so impressed by this circumstance, that he took his turn, and laid

on the head of Judas some of his own private grievances, including the conduct of a neighbour who had got the better of him in a bargain. This was deemed so superstitious that the burning of Judas was prohibited. I regret that I am not permitted to give the name of the village, some of the descendants of the chief actors still living there. The story, however, curiously repeats the old Egyptian ritual against Apophi, and shows how easily an attempt to exercise occult powers for good may pass into black magic.

Recurring now to the papyrus of Nesi Amsu, the exorciser being ceremonially purified, and having made the wax figure according to directions, shall burn it in a fire of dried grass, when melted shall mix it with excrement, at the 6th hour of the night of the 15th day, and throw it into the fire at daybreak of the 16th day. Spit upon it many times at the beginning of every hour of the day, until the shadow comes round again. Defile him with the left foot. The instructions here specially relate to the control of weather, the exorciser is directed to perform the ceremony when tempest was raging in the East, and when Ra sets red and threatening, then will the ritual prevent rain-storms and thunder destroying the crops. But not only for this purpose; the chapter of the papyrus concludes, 'It is good for a man on earth or in heaven to do this. He will attain dignities which are above him, and be delivered from all evil.'

Here then we see Ra in the character that in modern mystical phrase would be called the central spiritual sun, manifested materially as the physical sun in the sky, when it was weather conditions that had to be modified (as necessarily was frequently the case in Egypt). But manifested also as a bringer of good to the exorciser himself, both on the material and on the spiritual plane. Hence he is directed to use the formula often, as a Christian of today might be directed to be regular and diligent in his devotions.

I would here caution the student to beware of the very common error of assuming that old mythologies are nothing but weather myths, and the old ceremonial magic no more than an attempt to control the weather, in fact a sort of glorified prayer for rain or fine weather, a matter wherein an African witch-doctor can usually give many points to the parson. Ancient Egypt gives us the key. The old wisdom-religions go right to the heart of things, to the inner spiritual

causes of outward material phenomena, and operating there by means of ceremonial formulae the outward effect followed. Weather was one of the commonest examples, and, it was said, one of the easiest.

The second chapter of the papyrus relates to the method of dealing with enemies, called there the enemies of Ra-Hamarchis; and Ra being that power that brings good (or what he deems to be good) to the exorciser, the enemies of Ra-Hamarchis will be usually his own enemies. Wax figures must be made of these, and not only of themselves, but of their father, and mother, and children, and their names also inscribed in green on papyrus. These are then devoted to Appphi and tied round with dark hair. Then the exorciser shall curse them, spit upon them, defile them with the left foot, and pierce them with a stone knife, after which they are to be put into a flaming fire, and burnt with the Xessian plant (I have not been able to identify this) at sunrise, noon, or the first hour of the night. The figure of Apophi as before directed should then be burnt at the festival of the new moon. For the use of hair in the cursing rituals reference may be made to Isabel Goudie's confession. I have among my treasures a Jewish phylactery; the parchment scroll inside the tiny box is tied round with a single long black hair. A learned Rabbi told me the purpose was probably to invoke a blessing on some dearly beloved. The same formula being used according to the intention either for blessing or cursing. The piercing with a stone knife is paralleled by Lady Monro's elf arrows; these being, of course, the flint arrow heads, believed in Celtic Scotland to have been made by Satanic agency. In Egypt flint weapons which are found in great abundance were considered as relics of the earlier gods, the One Supreme, the All-Father, Neter, whose worship was pre-dynastic, being symbolized by an axe, whose head in the tomb paintings is bound to the shaft by thongs, proving that it was a flint head. The later symbol had the shaft wedged into a socket in the head, showing that metal had superseded flint.

The next book of the papyrus directs the exorciser to write down the names of all the male and female demons of which his heart is afraid, and to wrap these in a coverlid, together with a figure of Apophi, to tie them round tightly and put in a fire, to spit four times, and stamp with the left foot. 'The doing of this,' says the papyrus, 'hath great effect on earth, and in the nether world.'

The nether world here clearly means that which we call the astral, and is a recognition of the fact, well known to occultists, though for the most part only empirically known, that to control the manifestation of many potent forces it is necessary to employ both material and astral means.

The expression 'the demons of which his heart is afraid' is unfamiliar to us now. But a study of the minor evil gods of Egypt show that their manifestation in the human body is in bodily weaknesses, such as the craving, chronic and uncontrollable, for alcohol or hypnotic drugs such as hashish, or such a weakness as fear, violent anger, jealousy, or the like, the attacks of which are sudden and involuntary. These weaknesses are often unaccountable, and practically incurable by modern official methods. The Egyptian ascribed them to possession by some of the minor bad gods, and dealt with them accordingly. So if an initiate, or one who had power, found himself assailed by uncontrollable fear, let us say, he recognized that the god, or demon, having charge of this mood, had somehow found entrance to his house of life, and he promptly wrote the demon's name, devoted him to Apophi, and exorcised them both. So we find in medieval Europe the thaumaturgist-saints would recognize obsession, where we with the superior knowledge and wisdom of the twentieth century see only 'an obscure nervous condition' which we can neither explain, nor account for, nor cure, and they devoted the obsessing demon to Satan, and cast him out. The black magicians of the Middle Ages sometimes not only cast him out, but caused him to go in, and this also by the power of the name. I have been shown over a hundred names and seals of demons from medieval books of magic, and many instances are recorded from the times of the Pharaohs till within a couple of hundred years of this present time, of magicians who in time of war, have cast fear into the hearts of the enemies of their country. Froissart records the work of magicians who accompanied the German armies in his day, causing fogs to cover a retreat, and the like.

Many of the troubles anciently ascribed to obsession are now sometimes dealt with, and it is said successfully, by hypnotism, and a new vocabulary has grown up, and we hear much of suggestion, and auto-suggestion, of the subliminal, and superliminal consciousness, and of unconscious cerebration, none of which seems to take us very much further than

the old theory of obsession, but enables the scientist to evade the use of a much-dreaded term, and to present a demi-semi-materialistic theory, even if it be an unaccountable one. There seems some reason to believe that the ancient Egyptians were well acquainted with hypnotism, as a means of exorcizing demons.

This part of the papyrus of Nesi Amsu concludes with a long list of the titles and offices of the scribe, but whether these are intended to be recited for the terrorizing of Apophi, or are simply given as warrant for the ritual which he sets forth, is not clear. Probably the latter, but possibly also it may be a hint to any exorciser to state during the performance of the ritual his own qualifications and titles to command the spirits. The next chapters contain the words of exorcism. This is the 'Book of the Overthrowing of Apophi, the Enemy of Unnefer, Life, Strength, Health, Triumphant'. To be recited in a Temple of Amen Ra, Lord of the Thrones of the two Lands (i.e. of Upper and Lower Egypt typified by the dual crown of the Pharaohs) at the Head of the Apis Bull, in the course of each day. The hymns mainly consist of a beautiful and poetic celebration of the glories and the victory of Ra.

In an old *Rituale Romanum*, which is one of the treasures in my library, is a formula of exorcism which opens with the recitation of the psalm 'Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors! and the King of Glory shall come in.' It seems almost like an echo across the centuries of the old Egyptian formula.

In the Temple of Amen Ra the same ceremonies were gone through, but with more elaboration. The officiating priest spat four times on the image of Apophi, he degraded it with his left foot, taking on himself the form of Horus, he made a steel lance (this was a later addition to the ritual, which in its origin dated from the time when only flint weapons were known), with this he pierces the heads of the demons whom the heart fears, saying, 'Therefore shalt thou be exalted, Ra, for thy fiendish enemies are pierced, Apophi is slaughtered, and fiends of the devil have been cast down' (Compare 'Be thou exalted, Lord, in thine own strength. So will we sing and praise Thy power,' as recited in the exorcism.) He then puts fetters on Apophi. Ra, and Horus the son of Ra, declare that Apophi shall be bound and fettered, that he do no more mischief on the earth, for justice has come upon him.

The priest then smites Apophi with the stone knife. This seems to be the continuation of the older ritual. The image is then with appropriate words put on the fire.

It would seem that this ritual should be performed just before the dawn. For the concluding rubric is 'After Ra has risen, stand facing him with arms bent (that is in the position of adoration — as figured in the tomb paintings), saying, "Ra has triumphed over thee, Apophi"; repeat four times, "In very truth has Ra been made to triumph over thee, Apophi. Destroyed is Apophi. Therefore art thou exalted, O Ra, for thine enemies are destroyed. Shine therefore, O Ra, for thine enemies are fallen. Verily Ra hath destroyed all thine enemies, O Ra-a-a — Life, Strength, Health.'" This ceremony in the Temple of Amen Ra was clearly a formula of white magic for the banishing of evils, famine, and disease, as well as moral evil and wrong, and therefore is appropriately paralleled by the Church formulae of exorcism. With this may be profitably compared the black magical formulae, as recorded in the confessions of witches. Storms might be raised, and boats wrecked in much the same manner as the beneficent rain might be invoked in time of drought in the Nile valley, and again by material actions, coupled with appropriate words. Isabel Goudie employed a wet clout beaten with a wooden beetle. And the words as quoted by the witches were often a degraded corruption of psalms and Church rituals. The evil against which the spells were directed was that which was obnoxious to the witch herself; the enemies devoted to the powers of ill, and ceremonially cursed, were those who had offended her. The good sought was the gratification of her own passions, the product of selfishness, envy, malice, spite, jealousy, or the like, often developing into the pure delight in doing harm for the pleasure of cruelty.

In the accurate and scientific system of ancient Egypt we may find the clue to much that is puzzling in the magic, white and black, of more modern times. We have but to suppose such a reversal of ideals as has produced the Satanists of our own day, and assume such a reversal as should set Typhon Apophis in the place of Ra, or should put pure and undiluted selfishness in the place of altruism. Hate sits on the throne of Love, and black and white magic are traced back to the same original.

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15. WITCHCRAFT

Familiarly as we speak of witches and witchcraft, few perhaps realize that the word witch probably means no more than a wise woman, as wizard means a wise man; or (if we take Grimm's derivation from *veihan*) one who consecrates. The word has gone far from its original meaning, especially in popular usage. We wonder vaguely how people ever came to believe in such things, they seem so far removed from the practical everyday life of modern times. A witch, so most people think, was a poor woman, ugly and ill-favoured, solitary, probably soured and ill-tempered, possibly mad. How could sane people take her seriously enough to be afraid of her, above all to torture and burn her. We say: 'Gross ignorant superstition', and think we have accounted for the whole problem, forgetting that some of the acutest intellects in a very intellectual age — men moreover who were decidedly sceptical in their views — such as the Scottish Lord Advocate MacKenzie, to name only one example, gave much time and thought to the investigation of the subject, and declared their conviction that there was something genuine, and not mere madness in the pretensions of the witches.

If we will but for a moment lay aside prejudice, and look at the subject dispassionately, we shall become convinced that the cult of the witch is as old as humanity, it is as old as the world, and as flourishing today as it was in the fifteenth or sixteenth centuries, and as firmly believed. Once realize this

and we get a clue to comprehending one of the problems of former ages that has most perplexed historians and antiquarians.

If we try to throw ourselves into past ages, not dropping any of our modern ideas, but rather trying to find their expression among our forefathers, it is possible that in the light of common human nature we may find real living people behind the mists of the ages.

Many will doubtless question the statement that witchcraft is as rife today as ever. But it is fact that there is scarcely a witchcraft legend of the Middle Ages that cannot be paralleled by some well-known case now, and finding as ready a belief. Think one moment of all the tribe of palmists, clairvoyants, crystal gazers, sand-diviners, etc., rank impostors, some will say, and so doubtless a number of them are, but unless they were very largely believed in they could not exist, and unless there were a measure of something that was not imposture behind them they could not find this belief. And between the old spawwife and the modern clairvoyant there is but slight difference.

Well but, you will say, what of the old-time witches, who mounted on broomsticks and rode through the air to carouse on the good wine in some nobleman's cellars. Here again we have only to look over the files of *Light*, or the *Transactions of the Psychical Research Society* on the phenomena of levitation, and you will find many parallel cases. We call these things by learned names now. I have met grave and learned men, whose veracity was unimpeachable, who solemnly declared that they had witnessed levitation, some even who had experienced it in their own proper persons. I do not say the stories are true, but I know that they are very widely believed. And as for the tales of witches who became hares and wolves, I have myself seen in the Salpêtrière Hospital in Paris epileptic and hysteric patients who were fully convinced that they were animals, and imitated animal cries and motions with curious exactness, to say nothing of the curious disease known as lycanthropy.

True we do not burn witches nowadays, even if we do more or less believe in them. The manners of today are less brutal. But in England they are sorely harried by the police, though the statute is only directed against fraud and imposture.

A witch then, being the derivation of the word a wise woman, who used formulae of consecration, or as we should

say ceremonial magic, might obviously use it for good or for evil; we see that there may be black or white witches, using black or white magic. Within the latter category would come the bulk of psychic-healers who would unquestionably have been classed as witches in the sixteenth and seventeenth centuries. Many women were burned in the persecution days against whom the only proved charges were that they healed sick persons by some ceremonial. A study of a good collection of witchcraft trials, such as may be found for example in Pitcairn's *Criminal Trials*, will leave no doubt that most of the Christian Scientists today would have stood a very poor chance two or three hundred years ago.

The confessions of witches of those days contain lurid and graphic accounts of the worship of the Devil, and there are certain Jesuit writers today who would persuade us that all Freemasons are Devil worshippers. But without going this length it is well known that societies of Satanists do exist in Italy, and in Paris, and are not wholly unknown even in London.

We may imagine then that if we could project ourselves backwards some two or three hundred years we should find much the same phenomena that we are familiar with now, only more universally believed in, and persecuted with very great brutality. And if we ask for the reason of the persecution, there is little doubt that we may sum it all up in the one word 'fear'. There were unknown dangers that seemed to strike in the dark, and a panic-stricken public opinion called for dire and brutal vengeance.

But to work out all the modern analogies to the old world witchcraft would be far too big an undertaking. I propose to confine myself to the phenomena coming more or less within the popular meaning of the word, and try to show by definite authentic instances that the same thing exists today, in almost precisely the same form as in the Middle Ages and much earlier, and that the cult of the witch varies little from age to age.

A great mass of well authenticated stories have come within my own knowledge. But naturally in many cases I am unable to give the authorities. Most people are unwilling to have their names mixed up with anything of the kind, and an account of the experiences of Mr H. of what happened in the town of W., is singularly unconvincing. I shall therefore for the most part

confine myself to cases that I can personally vouch for, and of these the most interesting to the student are those which show the survival of forms current in the Middle Ages, or in remote classical times. Naturally the greatest number occur in the West of England and Scotland among the Celtic population. But witchcraft is far from being unknown even among the Saxons of the east coast. In the Channel Islands it is rife to this day, also in Brittany; and in Morocco (as described in M. Jules Bois' *Sorcellerie au Maroc*) every Medieval incident, including the Witches' Sabbath, is familiar ground, and universally believed in.

One of the oldest of known incantations is that connected with the casting of the black thread. It was undoubtedly Scandinavian and pre-Christian, referring to some legend of a ride of Odin and Baldur in which Baldur's horse slipped and sprained or dislocated a leg. This was healed by binding round the injured leg a black thread with seven knots. The formula accordingly narrated the event.

Baldur rade. The foal slade slipped
Set bone to bone, sinew to sinew,
Heal in Odin's name.

The words are given in various forms, but the substance is the same. This spell is to be found in nearly every book on Scandinavian folklore. Afterwards it was Christianized, and referred to an accident in Christ's ride to Jerusalem, 'The Lord rade, and the foal slade', etc., 'Heal in the Holy Ghaist's name', I have been told that this spell has been practised in Orkney within living memory, but I had not actually met with it until three years ago, when being in Penzance and driving out to see some Druidic remains, I fell into conversation with the driver. At first, with true Celtic caution, he denied that any witchcraft remained in Cornwall. But after I had told him some experiences of my own in the West Highlands he told me that once he had a poisoned thumb that defied all the doctors to cure. He was told that his thumb must be amputated, but before agreeing to this he consulted a 'wise woman'. She anointed the thumb with a special salve of which she had the secret, and solemnly tied seven knots in a black thread, which she bound round the thumb, chanting something under her breath. I asked him if he could remember the words, but these

he had barely heard, only he knew it was something about our Lord riding. Anyhow, the thumb got perfectly well in a very short time. Here then was a well authenticated case of a witch formula, handed down from practically unknown antiquity and practised today. Encouraged by my ready acquiescence in the probability of his cure, he told me other stories of cures by the same 'wise woman' who seems to have been a white witch, devoting her powers entirely to curing, and taking no fee for so doing.

But the evil witch who does harm is by no means unknown. One such I met with many years ago now, in what was the then little fishing village of Lossiemouth. I was told how she over-looked cattle and they died, how the sheep brought forth no lambs, and the cows gave no milk. With much difficulty and many vows of secrecy I was shown the witch's cottage, and made her acquaintance. However, when after some little conversation on things in general I asked her if she would 'spae' my fortune, either by my hand, or the cards, or in any other way, she stoutly denied having any power in that way, and it looked as though we had come to a deadlock, till fortunately I remembered a few words of Romani, picked up when haunting round the gipsy tents at Norwood and Epping Forest years before. These worked the spell, for my witch had a good deal of gipsy blood mixed with a dash of tinker, and she burst into a stream of voluble Romani, most of which was wholly unintelligible to me, though I tried to look as if I were taking it all in, and in the end she laid down the cards, and looked in my hand, made various conjurations, and told me a most elaborate fortune, some of which at all events came off. We got so friendly that I ventured to ask her about the cattle that had died, and the misfortunes that had befallen sundry folk. She said they were rightly served, being cruel unfeeling people, and that God would never allow such to prosper. I hinted that I had heard among the Romani of certain spells that brought ill-luck on man and beast, whereon she smiled, and said it was useless to tell anything to a person who knew so much. This was a clear evasion, but it came pretty near to an admission. On another interview I asked her whether a cow's milk could be drawn off without touching the cow, and she said of course it could, it only needed a rope plaited backwards, laid between the cow's hind legs and out at the byre door. You could then milk the end of the rope. Only it

must be done in the Devil's name. This was, as students of Pitcairn will recognize, one of Isabel Goudie's spells, and it was very interesting to find it still in active use. Many of the farmers used to pay a regular subsidy to this witch to secure immunity from her spells, and overlooking, and I was assured that no misfortune ever came to those who thus bought her favour. In Young's *History of Elgin* a case is mentioned of an honest farmer who was advised to offer a burnt offering to the Devil for protection against the ill fortune that beset him and his stock, and, having done so, his ill-luck ceased, but his conscience troubled him sorely all his life.

A case of a very old formula was told me by the minister of Urquhart. An old man came to him one day who was a notorious unbeliever, and never troubled kirk or minister save to sneer or blaspheme. The minister was pleased at the call, and thought the old man was coming to a better mind. After some irrelevant conversation he came to his errand, which was to ask the minister for an old cock, the minister having a breed of white poultry which he took pride in. Thinking the old man wanted some chicken broth he readily promised the cock, and casually inquired what was he going to do with it, and then it came out that he had been overlooked by a neighbour, and had had terrible trouble, but that if he buried a white cock at his doorstep the evil wishes would have no power. Thought went back to the white cock of Æsculapius, and farther back into the dim past to the witches of Thessaly, and various old classic stories.

Another witchcraft story was told me by the late Sir Archibald Dunbar which was within his own knowledge. When it was proposed to demolish the old castle of Blervie the contractor employed had thrown down half of the castle, when he was warned to desist. He paid no attention, however, till one day he saw a most evil-looking old woman sitting on a stone dyke and grinning at him. She cursed him volubly, whereupon he went with a stick to drive her away, but a black dog with flaming red eyes snarled at him, and would have bitten him, but when he looked again the old woman sat on the dyke as before. Whereupon he was so frightened that he vowed he would never touch a stone of the accursed building again. Certain it is that a man was employed to destroy the tower, that he did destroy only half of it, leaving the part which is still standing, and that in consequence he did not get his agreed pay.

Sir Archibald Dunbar told me also of a tradition of his boyhood of witches holding orgies within the old Druid circle at the farm of Templestones, whereat the illumination was given by candles made of hares' fat, the effect of which was said to be that it constrained the women present to cast off their clothes and never cease dancing till the candles had burnt themselves out. There is little but vague tradition of this formula, but it is interesting that Baptista Porta mentions a similiar effect as coming from a lamp filled with hares' fat, and Reginald Scott in his *Discovery of Witchcraft* has some instances of a like character.

From earliest times, and in all countries, stones have been set up for blessing or cursing. But the old rituals have been mostly lost, and modern instances are rare. One such, however, I met with on a farm in one of the wildest districts of West Ross many years ago. About a stone's throw from the farmhouse was a small circle of black stones, about twelve yards in diameter it may be. Thirteen stones there were in all. The number struck me as peculiar, and I asked the farmer if it was a Druidic monument. 'No,' he said, 'my grandfather set those up there. Cursing stones they are. He was tenant of this farm.' I asked for more details, and somewhat hesitatingly he told the story which apparently was well known in the district, but seldom spoken of. The old man, the farmer's grandfather, it seems was betrothed to a beautiful girl, but another man carried her off. Whereupon the original lover had solemnly cursed the man who had taken her. I inquired how he had done it, and the details seemed to have been well preserved. It was once a month in the dark of the moon that he set up each stone walking round thrice widdershins and crying to the Devil to curse and blast the man's life. He also baptized the stone in the Devil's name with water from a certain spring, said to be the haunt of evil spirits. Where he got the ritual from no one knows. I believe there are some spells somewhat similiar in the *Grimoire*. I asked whether the curses had taken effect. The man I was told had fallen off a roof and broken his neck, and the girl had died with her first child. The curser married soon after this, but he was a miserable man all his life, haunted with gloomy forebodings, and died more or less insane. I know not whether the stones still stand. Probably not. The family have long ago left the district, and I have never been able to trace them.

The curious student may find many traces of ceremonial magic both black and white in the west, both in England and Scotland, but there is naturally a great reluctance to speak of such matters.

In fact the western Celt in very many cases is at heart a pure pagan. Outwardly he may be an elder of the Free Kirk, or a Wesleyan Methodist, but if trouble comes to him he steals away at night, when no one knows, to the stone circle, or the fairy well, and seeks help from some ritual half as old as the world it may be. I once asked an old man, after many stories of witchcraft and faerie lore had been exchanged, what the minister would say, and how these things agreed with the Kirk. 'Weel, ye ken,' he said, 'a man must have a religion of sorts, for the sake o' the neighbours, just as he must have a pair o' breeks — but it's no himsel'" Perhaps as good an account of the matter as many profound treatises.

Going beyond the British Islands we find all the old witchcraft legends, I will not say more firmly believed, but certainly more openly acknowledged, than is usual with us. Barbey d'Aureville's remarkable novel *L'Ensorcelée*, gives a vivid picture of witchcraft as it is, and of the life and nature of the Normandy peasants, among whom the author passed the greater part of his life.

But it is in neighbouring Brittany that we find the hold of the past is strongest. Surrounded by the Druidic relics in the wildest scenes of nature, and cut off from the modern materialism and ignorant scepticism that calls itself progress, the Breton peasant has now the faith and much of the knowledge and power of three hundred years ago. In the Morbihan the 'Mait' Jeans' or 'Espirits Follets' are the congeners of the Scottish Brownies, doing work for those they love, playing malicious tricks on those they dislike, guarding buried treasure, and the like.

In nearly every Breton village there is a witch, but not shy as in the British Islands; she is well known, and to be freely consulted by all who please. One celebrated witch, Annaic of the Morbihan, even had her photograph taken, and articles were written about her in local journals. The tap of her crooked stick on the pavement was some dozen years ago a familiar sound in the village streets, and perhaps may be so still. Any true bred son of the Morbihan would tell you tales of Annaic and her wonderful doings by the hour. She was more

of a white than a black witch, curing sickness and troubles of all kinds, and helping lovers to a happy union. Yet at times Annaic could lay a deadly powder at the door of an enemy, on whom unlooked for misfortune fell suddenly and irresistibly.

The student of witchcraft who desires to understand its rationale must seek far and wide. Gathering traces in many different countries he will find his examples in as many different stages of development, and will be able to trace the same spirit in all.

The spells in vogue in Scotland or in England three hundred years ago, and of which we find perhaps only a few obscure traces existing to-day, may be much more clear and definite in Brittany or the Channel Islands. Others again still farther afield. When I was writing *The Devil's Mistress* I found in the Confession of Isabel Goudie distinct traces, but no more, of the 'moon paste'. But what it was, and how prepared, no testimony in this country gave the smallest clue. Hints in Hesiod, and other classical authors, showed that the formula was used in Thessaly, and Medieval Italians spoke of bringing the moon down from Heaven. Still they eluded me, till at last I ran it to earth in Morocco, as recorded in the notes of Emile Mauchamp and others. The key fitted exactly: not only Isabel Goudie but the Thessalian witches were justified by the experience of a modern scientific traveller.

But great patience is needed to compare the tales of one country with another, to sift out imposture, and to bring out the residuum of real occult knowledge and power. Yet from my own experience I can say it is well worth while. It is a branch of occultism well defined, on which there is an enormous mass of evidence, and which has existed probably as long as mankind has been on the earth, and will continue to exist with little change when most other material institutions pass and decay. The cult of the witch will still flourish, openly or secretly, it matters little which, the old formulae will be practised and believed, to all future time.

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16. WITCHCRAFT RITUALS

To the student of medieval witchcraft the question continually presents itself — what precisely did the witches do? what means did they employ to produce the effects attributed to their conjurations? and again, what was their own outlook on the world? Putting out of account the charlatans and impostors, of whom I fancy the Middle Ages could show quite as plentiful a crop as the modern world, how did the genuine witch or wizard, or those who believed themselves to be such, regard themselves and their art and powers? — what were in short their experiences?

The accounts of their victims are given in ample enough detail in the trials. The Rituals may to a large extent be recovered. Some are fully expounded in the Great Grimoire, and recorded by Trithemius and others. The Confessions of known witches, notably that of Isabel Goudie, which is perhaps the most fertile storehouse of later medieval formulae, prove that the older Rituals were still practised in the seventeenth century. But the corruptions and omissions indicate that they must have been handed down orally, and were repeated parrot-wise with little understanding of their meaning. But before we can realize the witch as a vital living person we must know, not only what she said and did, but what she thought of it. How in fact, her witchcraft appeared to herself, and what it was that induced her to do it. Here the experiences of those who have made experiments in ceremo-

nial magic today, if only one can get them, are of extreme value. But as a rule they are difficult to get. I have talked with many who profess to have occult powers, or to know those who have, but generally they are vague and magniloquent — 'I could, an I would.' There are half hints of wonderful things, but nothing tangible. The serious student wants more than this. Weird tales and strange experiences may be multiplied *ad nauseam*, but as a rule they take one no farther in the scientific investigation.

It is, of course, open to any one now to try any of the old Rituals that have been preserved, but it is rather like ignorant experimenting with poisons without knowing their nature or the antidotes. Either the results are entirely negative, which proves nothing, or there is considerable danger. In illustration of this I may perhaps be permitted to record a personal experience when, as a boy, with the rash confidence and inquisitiveness of boyhood, I determined to try a black magical formula, out of an old book picked up, Heaven only knows where, but which certainly I ought not to have had access to. The details of that experiment and its result are fresh in my memory now, after the lapse of over fifty years. Where the formula came from I know not, probably it was corrupted or 'faked' — but I took it literally. The key name was *Asmodeus Szathan*. This was to be written on virgin parchment, with a new quill pen, with the blood of a crow, and my own name beneath with the blood of a pigeon. I knew not what virgin parchment might be, but I got a new and clean piece and bribed a keeper to procure a pigeon and a crow, and the parchment was duly inscribed. It was then to be placed in some close and dark receptacle. I chose a bottle and corked it tight. I was then to walk round it widdershins seven times, repeating the names, and adjuring them to come and enter the receptacle. A familiar Spirit would thereupon appear, and would be my slave to do whatever I commanded.

With a mind full of the *Arabian Nights*, and Effrits and Genii, I was prepared to demand all the wonders of Aladdin, but nothing happened. Somewhat disappointed, but not discouraged, I put the precious bottle under my pillow. But no sooner was I asleep than some dark form seemed pressing upon me, and long tentacles were round my throat. I woke gasping and absolutely unable to breathe, struggle as I would. With a frantic effort I contrived to make the sign of the cross,

and to commence the Lord's Prayer, and the pressure began to relax, and I was able to draw a struggling breath. But the sensation was one of extreme pain. It was as though I had swallowed a ball of horsehair, which were being slowly dragged out hair by hair through lacerated nerves. The bottle was broken. I contrived to throw it out of the window, and kept my own counsel as to the formula, burning the tell-tale parchment. My family diagnosed a vivid nightmare, and the doctor spoke learnedly about overwrought nerves, globus hystericus, and other slang of his profession, and administered sedatives. Of course he knew nothing of the formula. But I suspect, even if he had, his opinion would have remained the same. Naturally, I was properly scared, and left black magic severely alone for some time. Years after meeting with a psychometrist, whom I was asked to test, I wrote the same names in ordinary ink on a piece of paper, put them in a sealed envelope and handed it to the psychometrist, who at once spoke of being strangled, and threw the paper away, refusing to proceed any farther. Hence perhaps there might have been more in it than the doctor could fathom. But there is no doubt that if even a tiny modicum of success had attended this experiment I should have tried again, and gone on farther. And something like this seems to have been the beginning of the practices of many witches. The confessions show almost invariably a strong desire for power, sometimes coupled with insatiable curiosity and ordinarily utter boredom with dull and colourless lives.

Assuming that definite physical effects follow the recitation of a ritual with appropriate action by a witch, it may be questioned how far the ritual itself has any effect, beyond exciting and intensifying the will and imagination of the witch. Several of the witches of Isabel Goudie's period assert that the spells are of no efficacy unless taught by the Devil, and unless the witch have authority to use his name. But, on the other hand, it is recorded by independent witnesses that the spell of 'Horse and Hattock' might be used by any one. A tutor gravely records that as some boys were playing beside a church one of them cried, 'Horse and Hattock with my top', whereupon his top was carried up in the air and dropped the other side of the church.

That the same applies also to names, any one who pleases can test for himself. Many books on ceremonial magic give the

names of Angels or Demons governing certain moods and emotions, as anger, revenge, jealousy, love, etc. When the particular emotion is rising, or stirred up, repeat the name emphatically, try to visualize a figure intensifying and carrying out that emotion. After a while the name will involuntarily rouse the emotion, and in some cases the name, even silently uttered, will rouse the emotion in another. This may, of course, be accounted for in various ways. Association, brain-waves, or what you will. But the result follows too often to be questioned. And we can well imagine that a prospective witch, being taught this simple formula, and finding it work, would become intoxicated with the idea of power, and would go on from one formula to another. One of the witches in the Crook of Devon in Kinross-shire records in her confession that having once practised the invocation of names, it became so fascinating that, whatever their resolves might be, they could not help trying the formula as sure as a certain hour came round. The excitement of being able to arouse the particular mood in themselves at will, and to see the same mood awaking in another person roused and held by their will, gave a sensation of power that was irresistible, though they knew full well that ere long they were certain to be caught and to pay dearly for their pranks. One of them records the savage glee with which she set the neighbours quarrelling, and watched from her window a free fight in the village street.

In most cases it seems to have been a small success at first that led to further experiments. This I have been told is often the case with spiritual healers today. There comes an earnest desire to heal some one who is sick, and a conviction of being able to do so, a hand laid upon the sick person, and a speedy recovery. Another experiment also succeeds, and therewith grows confidence. Simple rituals are learned, which intensify the will and concentrate the desire to do good, appropriate names come to be used, it may be of saints perhaps, and results seemingly almost miraculous follow. And this power which may be used for good, is potent for evil also, given the evil will. The confessions of many of the medieval witches leave no doubt that something like this was the origin of much of the old world witchcraft, and it is to be noted that in nearly every case where we get anything like a full confession, it was the discovery of the power to affect another person that gave the first impetus, the learning of spells and rituals came after.

This is the reverse of the popular belief that the would-be witch was taught formulae by the Devil, or by some more advanced student of the mysteries, and forthwith began to play with bogles. I once asked a friend who had very considerable psychic powers whether there were any rules for the attainment of these, and he replied: 'The first and most essential is complete confidence. If you doubt your power to succeed you will fail. Take the very simple case — you are walking behind a friend in the street, on a sudden impulse you think you will make him turn round and look at you. He does so. Perhaps you are astonished and think you will try again. This time you fail. Why? Because you are doing it for an experiment, and not sure that you will succeed. Your mind is two ways. Yet it is a very simple matter which any one can do, and no more really occult than starting a petrol engine if you have a strong enough spark. Therefore it follows that until you are well practised you should never tell any one what you are going to do. This at once gives the counter suggestion of an experiment, and the possibility of failure. The spark is not strong enough. No result follows.' The extreme caution as to secrecy inculcated on witches in old times as to their designs and methods is usually attributed to fear of persecution. Probably it was far older than persecution days, and much more occult than generally supposed. The silence so strongly insisted on by the Old Templars, the Freemasons, and by students of ceremonial magic was an essential of occult working, and necessary to successful witchcraft.

But how, we ask, did the witches themselves regard their own operations when successful? Here we must distinguish. The ordinary uneducated peasant woman who had become a witch, as I have tried to indicate, seems to have had very little thought or care for the consequences of her actions. She found a certain fierce excitement in the putting out of strange powers, and this fascinated her, to the exclusion of all other considerations. Some of the exercises involved acute physical pain.

One of the Salem witches tells that she was directed to crouch with one leg bent under her in a cramped position every evening at sunset. All day she dreaded the exercise, which was very painful, and firmly resolved to have no more to do with it. But towards evening came a certain looking forward to the time — 'Just a moment or two tonight for the

last time, and then never again,' she said. And at sunset there was an exhilaration in getting out the iron stirrup that held her foot in the crouching position, a growing excitement and beating of the heart with the first twinge of pain. Then a wonder how long she could keep it up, a resolve to count by hundreds, and she vowed to herself if she passed one hundred she must complete the next, and so on. Psychologically I fancy that a sense of power came with the mental conquest of the body, and that herein lay the fascination. Of this witch it is recorded that she had great power of evil, and did much harm to all who offended her. But the initial exercises, according to her own account, were not undertaken with any ulterior object, but had a fascination of their own. The strongly developed will power that had dominated her own body was directed to ill by a venomous jealousy of a neighbour. A successful experiment of cursing led to others. Formulae and Rituals came in her way, seemingly accidentally at first, then were greedily sought for, and so the fully equipped black witch emerged from training. This account, which is very illuminating in its way, was written by Mr Robert Calef, a merchant of Boston, U.S.A., in 1695, and published in Boston in 1828. I believe that Mr Cotton Mather professed to have been an eye-witness of the powers of this witch, but so far I have not been able to meet with his verification. This seems to answer the question why, if witches had these powers, they should have remained in squalid poverty and obscurity. It was not wealth or luxury that they sought. The nerve excitement caused by the practices of witchcraft in its early stages had a fascination that was an end in itself, and, afterwards, the gratification of moods of hatred, or revenge, or love, or jealousy, was a sufficient end, or, in the case of the white witch, the pure desire of doing good.

There still remain bewildering portions of those old confessions relating to the experiences of witches who saw the result of their spells and formulae, who witnessed events that seemingly transcended all natural laws, and which we are apt to set down as delusion, or stark lying. Some of these may in fact have been accidental operations of unknown natural laws such as we meet with occasionally today. Many others besides myself have seen things moved about without human hands at a spiritualistic séance, in apparent contravention of the laws of gravitation. But assuming all fraud eliminated, and test

conditions perfect, the natural conclusion is that one is confronted with some material force, capable of doing material work, of whose nature we are ignorant, but which is as open to scientific examination and explanation as any other material force. Many of the experiences recorded in the confessions seem to refer to levitation pure and simple. As when one of the North Berwick circle speaks of being bodily lifted up in her chair, and carried into another room. It is true that another of the same circle speaks of seeing the Devil carrying her and others. But at the spiritualistic séances today, we are told how 'the Spirits' have moved chairs and other articles for no apparent reason except to demonstrate that 'They' are there. It seems easier, both in the case of the witch covens, and of the séances, to assume some as yet unknown force accidentally set in motion. But the visions, which seem really to have occult value, as throwing light on the mental outlook of the period, occurred so far as one can make out between waking and sleeping; and we find the dream and the reality so closely blended that it is impossible to disentangle them. Thus a white witch charged with healing, and condemned to be burnt, while lying in prison awaiting execution, dreams of a beautiful youth who appears and gives her a rose, with the assurance that she shall suffer no pain. On awaking, the rose is physically there, and she goes to the stake without a tremor, 'being assisted of her Master the Devil', says the chronicle. Had it been in medieval Catholic Italy, instead of Presbyterian Scotland, she would have been canonized, and the story been widely published, instead of being relegated to an obscure MS volume and well nigh or quite forgotten.

Then, again the witches of Isabel Goudie's coven went wild rides, and made expeditions far and wide, always, however, waking in their beds, but subsequent testimony showed that, in some cases at least, the things that they fancied they had done only in fancy, had been materially accomplished. These things also are paralleled today in the experience of those who have dreamed of visiting friends or relatives on some of the fields of battle, and have afterwards heard that they were veritably seen there, in dream or vision, the notable point in such experiences being that they appeared utterly natural. And it was at these times between waking and sleeping that apparently the greatest number of the witch visions occurred, and formulae were taught. Then it was that most of the

communications with the Devil took place, and then the witch on the appropriate day and hour was able to journey to the Witch-Sabbath. Was this all a dream? Clearly, from the descriptions left us in various confessions, the witches did not think so. In the ordinary practices there was the fascination, the intoxication of a mad excitement. Probably the effect on the brain was not far removed from the effect of the intoxication of alcohol, or perhaps we might rather say of hashish, but simply and easily procured, and accompanied by ecstatic visions. The physical presence of the Devil (whatever this might actually be) enormously increased the delight of the intoxication, and the culmination was in the revels of the Sabbath. Much might be said of this. The undoubted traces have been summarized in brilliant descriptions by Goethe in Germany, by Merejkowski in Italy of the Renaissance, by Max Hueffer in this country, partially too by Harrison Ainsworth in his *Lancashire Witches*, but none of these are really very convincing. They hardly caught the witches' own thoughts, and leave but the impression of a vivid nightmare. Yet there are actual descriptions by witches who profess to have been there, and possibly it might be done.

Returning for a moment to the question of the Rituals. There is little doubt of the antiquity of very many of them. We find them in the Grimoire, and in Trithemius; we search back through the pages of Virgil and Hesiod, and we seem to see the origins of the same formulae. We look at the Book of the Dead, and the same meet us again in ancient Egypt. In the Confessions of Isabel Goudie and other witches of her circle appear mutilated and corrupt forms of the same, still recognizable; and so with the Kinross circle, and the North Berwick circle, and many others. And today among the Gipsies many of the old formulae are still current, if only we are lucky enough to find them communicative on the subject, which is very rare. Charles Godfrey Leland got some, and preserved them. But the very corruption of them indicates a notable point, namely, that the precise ceremony is not essential, nor the comprehension of it. There are certain things they do. They make wax images, or they tie knots in black thread, or they wet a clout and beat it, or lay it out to dry, and they recite certain words that have in many cases become mere meaningless gibberish (but always, be it said, with a certain rhyme and rhythm). In many cases these can be

traced back to actual invocations and prayers to gods believed in when the world was young. A large volume might be filled with the history of witchcraft rituals and invocations, but it would bring us no nearer to understanding the witch. It would remain a curious study in folk-lore. The one outstanding and relevant fact is that the Rituals, mutilated and corrupt as they are, yet work, or at least the practitioners believe they do. And so we practically arrive at this. A man or woman — but more often a woman — who is a natural magician, is led to try some simple experiments, and succeeding by means of a power which probably is latent in all of us, is moved to go on, loving the excitement, and loving the success and the power till the excitement grows like dram drinking. And we have to admit on the evidence that there must be some power in the Rituals themselves. They not merely inflame the imagination of the practitioner. They do this, but they do something more, and the Ritual and its user mutually act and react, creating a wild intoxication of ecstasy. It becomes impossible to resist, impossible to stop; fame, fortune, reputation, life itself may be thrown into the gulf, to secure more and more the delights of that mad dream.

And to the outer world the effects are manifest. People incurred the ill-will of witches and were cursed, ill-luck dogged their footsteps. There was an unknown secret power threatening them. Waves of panic set in. The ministers of religion improved the occasion to rouse a fear of Satan and all his works in the interests of religion, and so tales were told from mouth to mouth till no story was too fantastic to find credence, and a clamorous demand arose for the cruellest and most drastic persecution, and among all this welter it is hard enough to find and follow the shining thread of truth. Yet truth is there, and witchcraft is a very real thing, the materials for the study are accessible, and a rich harvest awaits the patient investigator.

I have perforce omitted many most interesting phases of the subject, such for example as the transformation of witches into animal forms, and the curious effect of what is termed repercussion. That is to say the idea that when a witch in animal form is wounded, say by a blow or a shot, the actual wound will appear on the human body when the witch returns to her own person. Of this there is much evidence, and several ingenious theories have been formed to account for it. Or

again, the power of witches to see and have intercourse with elemental spirits, and for this also there are appropriate rituals. One very old MS in the Ashmole Collection at Oxford was discovered and copied by Bishop Percy. It is entitled 'An Excellent Way to get a Faerie', and is full of interest, throwing a flood of light on other rituals and traditions. This form of magic is practised to this day in the Western Islands, and I have myself been shown what was declared to be the spoor or track of elemental spirits, and have heard predictions of weather and other coming events based thereon.

The student should make up his mind definitely whether it is witchcraft or folklore that he intends to study: both are profoundly interesting, but essentially different, though they overlap at many points. Perhaps we may say that folklore is the archaeology, and witchcraft the biology, of this phase of human history. We study folklore from outside, curious only as to its external aspects, the legend is a legend and no more, its form and its variants are the important points. But we study witchcraft from within; the nature and psychology of the witch, what she did and why she did it, her own view of herself and her powers and doings, what in fact it feels like to be a witch, are the essentials of the study, and the truth of the stories becomes of paramount importance.

If we can but succeed in making the witch human, we have gone a long way towards understanding one of the most complex problems of medieval, and indeed modern, history. And this we shall not do by talking glibly of ignorant superstitions, and relegating all the stories we have to the domain of folklore. It is a field of occultism well defined, and illustrated by a wealth of example, not difficult of access, and very well worth the working.

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17. THE HERMETIC SYSTEM

This system is not to be found in any book. A knowledge of the system is acquired much in the same way that George Smith read the inscribed bricks that came from Babylon and Nineveh: the bricks were all broken to pieces, but he was lucky enough to find out that the same words, the same inscriptions, were written on a great many of these tablets; and so when a bit of the inscription was wanting in one, he was able to supply it, or partially supply it from another. So, putting one with another, he managed to read out complete inscriptions in various places. Thus we have to trace out the Hermetic philosophy. Here and there we gather traces of it, from all the philosophies of the West. We can find, it is true, what is said to be the *first* origin of it: there are pretty reliable transcripts of what is called the Emerald Tablet of Hermes, on which the first principles of the philosophy are written — unintelligible without a key. We have also in the 'Virgin of the World' and 'Divine Pymander' scattered sentences containing great wisdom, but almost unintelligible. If we want to interpret them, we must look to Egypt for a clue, which we find in the hieroglyphics — as, for example, in illustrating the passage of the soul after death; and in connection with that, one cannot but be struck with the similarity of the teachings of these hieroglyphics and the great doctrines of Christianity, a similarity so evident as to seem to indicate prophetic foresight.

Long before the time of Moses, these Egyptians had as

clearly as possible the idea of the fall of man, of the redemption of man, of the atonement by sacrifice, and of an incarnation. Besides hieroglyphics, we have the 'Book of the Dead', the great ritual which was buried with every mummy of note, and which might be taken as the guide-book of the deceased in his adventures in the world of death, the picture of what would happen to the soul.

Not only from ancient Egypt, but from the pupils of ancient Egypt, we can get light. Every one of the nations which came into contact with Egypt in her glory took away something — altered it may be and modified, with omissions and additions — still everywhere is traced the wisdom of Egypt. First of all of these we must take the tribes of Beni-Israel, the Hebrews. Moses was learned in the wisdom of the Egyptians, and he taught exoterically and esoterically. Exoterically he taught it in the Pentateuch. Moses, of course, had divine revelation himself, but when did Moses get that revelation? After he had been trained in all the wisdom of the Egyptians, after he had become a trained occultist, an initiate, an adept. It was that training which rendered him a fit vessel for the revelation. The esoteric teaching of Moses is contained in the Kabala. Any one who wishes to understand all the difficulties of the Pentateuch, must understand the Kabala. The Kabala was the key that was taught to the priests, and the priests alone, whereby they were able to expound as much as they thought desirable, or were allowed to teach, to the people. But the Kabala was an absolute secret until after the coming of Christ. It was only in the second or third century that the Kabala was compiled and made accessible: before that it was purely esoteric and secret.

Among the nations contacting with Egypt were the Phrygians, the Romans, and the old Hittites. There was a close connection between the Hittites and the early Egyptians. At one time the Egyptian kings were proud to intermarry with the daughters of the kings of the Hittites: and Phrygia was the centre of the Hittite kingdom. There the wisdom of Egypt took root, and there in the original Mysteries was the great mystery of revelation gradually expounded to the neophytes as they were able to learn it. As with many another nation, these Mysteries became absolutely corrupt in later times.

Arabia came into close contact with Egypt, and learned of the wisdom of Egypt. There again the hieroglyphics help us considerably; for we know that the Queen of Punt, in that line

of country, was an honoured guest in the courts of Egypt at the time of Thotmes II or III.

In medieval times we find the Arabians the great teachers of science to Europe. What was their science? The remains of the ancient mystic learning of Egypt: only the remains it is true, and these were corrupt it may be, materialised certainly — grammarie become grammar, alchemy turned to chemistry, astrology merging into astronomy, but still it was the old science; and even in the forms of the figures the Arabians gave us, there is a world of wealth of occult learning, and the key to many of the Egyptian mysteries.

Alchemy was not a search after making gold; it was a search after the secrets of nature and the Divine wisdom, the secrets and the knowledge of nature as leading to, and being the key to, the knowledge of God. Astrology was not, and is not, fortune-telling at all. The Zodiac shows the whole history of man, past, present, and future — not the history of any individual man or woman during one short lifetime; it is the destiny of our planet itself through myriads of years that we read in the Zodiac. The Book of Revelation is one of the greatest astrological books that ever was written.

The Jews, Phoenicians, and the Phrygians, all just about the time of Christ's coming went strangely back to Egypt; this was outwardly caused by the power and the policy of Alexander the Great. The pupils went back to their old master, and so we have the great Neoplatonic school founded in Alexandria, — we get the Hermetic doctrine in its then state. The result of this concurrence is exceeding instructive in working out this Hermetic philosophy.

These concurrent streams passed on through the Middle Ages; and through these times of darkness and of materialism the philosophy was kept alive in occult schools — as has always been the case throughout all history; whenever a race or people get materialistic, philosophy is kept alive secretly in private schools. When the people grow fit to understand these parables and dark sayings, then again they are told openly. There were many of these occult schools, and many exist to this day. An enormous amount of learning exists in them, an amount those outside do not credit. The Rosicrucian body is a solid fact, and not the sub-section of Freemasonry which goes by that name; it is absolutely an esoteric school, possessing extraordinary wisdom.

A large amount of wisdom has also been preserved among the Freemasons, although they have lost a great deal of what they ought to have; they have a large quantity of exoteric symbology, but, sad to say, they have in great part lost the key to it in the meantime.

The Knights Templars in the Middle Ages again, handed down a great deal of wisdom and knowledge. They are gone; but there are schools of occultism descended from them still existing, and from time to time these schools allow certain portions of their knowledge to be proclaimed generally. To such allowance we owe the foundation of the Theosophical Society in the West. And the East has taught us much — for example, the seven principles. No one knew anything about the seven principles till it was taught from the East — or about Karma.

According to the Hermetic doctrine, there are always certain persons specially illuminated, to whom special revelations are given, these individuals not being connected with any school. The Roman Church accepts this fully, as it is bound to do; and it is to be hoped that Protestants ere long will also do so, for it is certainly a fact that there are seers and prophets among us still. Here there is a special danger, however, viz., that divine revelation may be given to the prophet, but unless he is perfectly selfless, and casts his personality aside altogether, he will not be able to give out the teachings he has received in all their purity. Such teaching was the foundation of Dr Anna Kingsford's book the *Perfect Way*, but it is coloured, and largely coloured, with the personality of the seer, and therefore there are mistakes in it. The errors, however, are close to the surface.

That brings the Hermetic school in the West down to the present day. Look at the result. These two great schools of philosophy have gone on side by side, one in the East and the other in the West, and with hardly any communication whatsoever until this present time. Now there is a very remarkable change, for this is a time of special concurrence of various schools, a most important time in the history of the world — signalised by several important things, one being that England, the greatest Christian power in the West, now dominates India, the greatest Buddhistic centre in the East. And this domination is not merely physical, for we are teaching the Indians their religion. The teaching of the pure

Buddhistic faith in India, and the establishment and maintenance of Buddhistic schools in Ceylon, have been largely due to the energy of English and American theosophists. We should not try to get Buddhists converted to Christianity, but first endeavour to make them good Buddhists. The Buddhist has developed himself as far as Manas, but he has not developed the principle of Buddhi. To make him a Christian before he has developed the principle of Buddhi would be to make him a hypocrite. That principle must be called into action. If we read the most esoteric of the Eastern writings, we find that the mysteries of Buddhi are only communicated to pledged chelas under the strictest pledges. The Easterns must progress, or become extinct: that has always been the experience of the past. If they are to progress, it is the influence of the West that will do it. If proof is wanted of that, look at the way they regard Parabrahm — it is essentially the same as the Hebrew concept of negative existence — the three veils of negative existence of the Kabala — unthinkable, unapproachable. Between Parabrahm and humanity there can be no intercourse whatsoever: the one is totally incomprehensible to the other, therefore prayer is an absurdity. The Buddhist says that he invokes his higher self, and he is quite right; that is the highest he knows, and he is quite right to invoke the highest he can reach. Buddhi, the vehicle of the Ineffable Supreme, is undeveloped and unknown; therefore the intellectual abstraction which the Buddhist calls his higher self is the only thing which he can recognise above himself. Buddhi, the Christ soul, is undeveloped. Now the Hermetist, the Western, on the other hand, has developed that principle, and by means of the vehicle he can comprehend. 'I am the way, the path, and the light.' This idea runs through the whole of the Bible, and refers to the Christ soul. There, in a nut-shell, is the difference between the two. It is only a difference of one step, and the Buddhist does not require to be deprived of one single iota of his faith, so far as it is pure that is to say; but, on the same lines, he can be led on by the Hermetic philosophy to take another step. And seeing that the Buddhist is more highly developed in both the higher and lower Manas than we in the West, he can give us valuable assistance there.

Consider also the way in which both systems look at the body. The Buddhist merely gets to an intellectual abstraction;

therefore to him the body is a hindrance. So the good Buddhist is nothing but an ascetic; he must deny his body in every possible way, he must prevent it functioning. But for the Hermetist who understands the whole of the seven principles, the body is a vehicle; and therefore, as a vehicle, to be raised, to be cherished; to be subordinated to the central will. And therefore, where the Western raises the body by his meditations, prayer, *raja yoga* exercises, raises it to union with the divine, the Eastern has nothing to do but to cast it aside as a hindrance imposed upon him by his Karma in some previous incarnation. This is a most important key to the difference between the two systems.

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18. THE SCIENCE OF NUMBERS — KABALISTIC AND HERMETIC

The subject of Numbers is a very wide one, branching out into every possible domain of science, history, legend, and mythology, and also of occultism. If one knew the whole symbology of numbers, and the whole meaning and interrelation of numbers, it would not be necessary to know anything more; for then would be known absolutely the top and bottom, the ground-work as well as the consummation, of every science on earth.

In various systems different numbers are given, which at first blush appear to be irreconcilable; and people get puzzled, being told in one place perhaps that there are four principles, in another that there are seven, and somewhere else that there are ten, and so on. And this, in fact, is the principal reason why I was asked to speak on the subject.

There is no doubt that numbers are the key to a great many things. Taking, for instance, the ordinary matter of science, every one knows that if a crystal is broken, one can tell by the shape of the fracture what type of crystal it is; each particular crystal breaks in its own particular way, and will not break in any other. In botany again, the ordinary type of an ordinary group of flowering plants — the exogens — are always known as being grouped in either 4 or 5; the endogens, on the other hand, are always in threes or multiples of 3 — usually 3 or 6; and so their pistils, stamens, ovaries, etc., all follow these numbers. There we have the key number to a group of plants,

and it is not necessary to go any further to know the nature of a plant — whether it was an exogen or an endogen — having found its key number. Then there are the periods of time, which are very well known in disease: these follow their key number with considerable accuracy. Or again, if we look at the animal kingdom, we find the five points of man — two arms, two legs, and the head; or the four legs and the head of the quadruped, or the six legs of the average insect: these are key numbers to the various classes. Again, taking chemistry, we see the almost universality of what is known as Prout's law, that the combining weights of the various elements are multiples by integral numbers of the unit element hydrogen; but not exactly so. If, however, we take the preliminary element to be half hydrogen — i.e. take H to be 2 — Prout's law is found absolutely exact, allowing for a slight inaccuracy in observation. And so there we get key numbers again of the different elements. The paper on the Septenary Law and on Mendelejeff's Table amply showed how that worked out, and how numbers were the key thereto.

Then as to the various modes of dealing with numbers. In physical science we get the square of numbers constantly occurring; for instance, the attraction of gravitation in the inverse ratio of the square of the distance is a commonplace law. There are a great many more cases where a number is found to be the key to some fact. Now the Kabalists observed these facts, and concluded that there must be some general key number to the whole universe, one number which keyed everything; and whether by patient analysis and synthesis of every science they arrived at it, or whether — as the Kabalists themselves said — they got it by divine revelation, and found out afterwards that every science keyed into it, I cannot say, but at all events they arrived at the conclusion that the key number of the entire universe was 10, the decad. And as everything had to be set down so that the profane who might chance to light on any of the records or hieroglyphs would not find out anything, they symbolised the doctrine thus: There was unity, that is the Eternal Silence, because 1 is necessarily alone; it cannot multiply or divide. Directly, however, the unity comes into manifestation, it emanates the ten Sephiroth, and not in any particular order. If one might symbolise it by an earthly image, when the time for manifestation arose the whole ten Sephiroth flashed forth at once. These ten

Sephiroth consisted of the one and the trinity in unity, therefore the three transcendental, supernal, and uncognisable by man, and the seven cognisable by man. Here we have the seven principles of man. Seven is the key to the Mosaic condition, and there we get the second key: the 7 days of creation, the 7 principles of man, the 7 great planets, the 7 archangels, and 7 angels, and so on, symbolised in every great religion; the 7 great gods and the 7 demons; and these 7 great gods answer precisely to the 7 archangels of the Gnostics, Hermetists, and, later on, of the Christian scheme. They existed before the time of Christ, and were — if not actually worshipped — looked upon as mediators. But at the Incarnation of Christ, those who believed that here was the prophesied fulfilment of the Pleroma banished the 7 great gods from their position of being worshipped; the 7 being now included in one, as returning to the primitive unity. There is again another aspect of that. These 7 belong to the four planes: the archetypal plane of Atziluth; the phisic plane, or plane of Briah; the plane of formation, Yetzirah; and the material plane, Assiah. This may be illustrated as follows: A sculptor desiring to make a great statue first conceives of it in his mind — the first plane, Atziluth. He then conceives of a picture, or something of that kind, which he may sketch on paper, or perhaps only see as a mental picture; that is a further materialising of the idea, bringing it into form, though not yet concrete and visible form, and that is the second plane, Briah. He then proceeds to make a clay model; that is the third plane, Yetzirah. His conception is then incarnated in the permanent marble, where it is to remain, and that is the final plane of Assiah, the most material of all. And thus we get the four. Now the four is also, as will be found in a great many books on occultism, the number of the letters of the great name of God in Hebrew — Yod, He, Vau, He. There is a peculiarity there, for there are only three letters really, the He being repeated; and one naturally asks, seeing that in the Kabala and in Hebrew nothing is done in vain, why is this? That brings us to the meaning of the number 4. This number is the number of creation also, and it typifies the two opposing forces; the letter Yod is the active, the energising, the fire; while the letter He is the passive, the receptive, the water — the Spirit of God moving on the face of the water, the fire moving on the water. Hence we get warmth and moisture, which are the basis of all

life, and without which life is impossible; also the male and female principles which pervade all nature; and we get the letter Vau, which is the union of the two, completing the triangle, and making the divine sign. But the second He is the term of transition, the passing from one world to another. The plant grows and flowers, but concealed within the flower lies the seed wherein is the potentiality of an infinite series of plants of the same kind. That seed is the second He. The metaphor may be carried as far as we please, to any manifestation of life, either spiritual, psychic, or material, and the analogy is found to be perfect. There must be the triangle — the two opposing forces, active and passive, energising and receptive — and the third which unites them, and the term of transition. The figure 4 itself symbolises this, for it is composed of the straight stroke with the triangle on top of it, — symbolising the triad of life and the term of transition coming from it, symbolising also the man standing erect, or figure 1, and bearing on his head the triangle of supernal wisdom. There is another peculiarity of this fourth term, which can only be explained by referring to the Kabalistic method of dealing with number, or rather two methods, the addition and reduction. There are a great many of such processes. One is to add together all the numbers up to the number required; and if the number arrived at is a compound consisting of a certain number of digits, these may be again added, until one digit is arrived at. Treating every fourth term of the ordinary arithmetic series of numbers by this process, the result is unity. $1+2+3+4=10$, and $1+0=1$; $1+2+3+4+5+6+7=28$, and $2+8=10$ or 1 as before. And so on up to any number, every fourth term will bring out unity if treated in this way; and that unity, according to the Kabalists, is the germ of the new series — it is the seed out of which a new tetraktys will come. That is just one translation of this great name, the Yod, He, Vau, He. The same thing is found in the cards of the Tarot: the four suits mean the four letters of the great name. The four honours of the Tarot pack are the King, Queen, Knave, and Knight; and these four correspond, the King to the active or energising force, the Queen to the passive or receptive force, and the Knight to the juncture, the union, completing the triangle. The Knave or Squire (*German, Knabe*) is the term of transition. These again refer not only to the letters of the great name, but to the four worlds or

planes of Atziluth, Briah, Yetzirah, and Assiah. Assiah, the lowest of all, is the key corresponding to the 4 knaves of the court cards; and these knaves are the terms of transition, as the material world is the term of transition standing midway between the divine world, which is above and the world of demons which is below. The 3, which is supernal, and the 4, which is human, constitute together the 7 principles, the higher triad, and the lower tetraktys, symbolised by the triangle above the square. And again, these are divided into the four worlds of the Kabala; and not only so, but each of the four worlds (so say the Kabalists) has its 10 Sephiroth, and each of those Sephiroth is again subdivided into 10 sub-Sephiroth, if one might so say, as each of our seven principles has its septenary. Thus we get in each world 10 Sephiroth, each containing 10 sub-Sephiroth, that is 100 in each, or 400 in all; and 400 made up the number of the Hebrew Tau, the Tau cross, and the number of perfection and finality.

That leads us to another treatment of numbers. Each number is related closely to its multiple by 10; 1 is related closely to 10, as we have seen that according to the Kabalistic theory from 1 sprang forth all at once the 10 Sephiroth, without running through intermediate numbers: there is a sudden transition from 1 to 10, and from 10 to 100. Now that is put down in the Kabala in what is called the Kabala of nine chambers. The Hebrew letters and symbols are arranged in a cross formed of two lines drawn vertically and two lines drawn horizontally, making nine compartments \boxplus are also used for the symbols contained within them. Masons will recognise that a superficial and rather rough form of this is used as a cryptogram in arch-masonry. The full and complete explanation and working out of this Kabala of nine chambers belongs only to the Hermetic and Rosicrucian temples, and can only be fully explained to initiated Hermetists. But, as a cryptogram, they claim to understand what it means, and perhaps I may say that the outline of each compartment symbolises the letters referring to the numbers which are so related together. Thus the Hebrew letter which signifies 1 is Aleph, the Hebrew letter which signifies 10 is Yod, and the letter which signifies 100 is Qoph. In the same way, the letter which signifies 2 is Beth, that which signifies 20 is Kaph, and that which signifies 200 is Resh. And that is simply the name for the Kabala of nine chambers. Most of us have probably had some experience

in the forming of magic squares — which used at any rate to be a popular game among children, — arranging figures so that whether added up or down, diagonally or crosswise, the result will be the same. There is a much deeper meaning in the Kabala than the childish game which is derived from it, as many of our childish games are derived from the deepest mysteries of the ancients. But according to the Kabalistic theory and treatment of numbers, every planet, and therefore every number, and every one of the great gods or archangels, had its own key number; and making a magic square out of this key number, you arrive at other numbers, the sum of the column, and the total sum of the numbers and so forth. By substituting the Hebrew letters for the numbers certain names are obtained — and thus for Mercury we get the name Tirial, as the key number for the great number Taphthartharath, which is the name of the presiding spirit. Now those names were simply given because to the Jewish initiates they at once gave the key number of that Taphthartharath. They added up the numerical value of the letters, and thus arrived at the key number, just as if doctors were to agree among themselves upon some secret language which would not be understood by their patients. In such a case one doctor might say to another the name of a word which signified 40, and another word which signified the key number of heat or fever, and the interpretation would be at once a fever of 40 days' duration, the patient being none the wiser. That is an indication of one way in which these Kabalistic names and numbers were used by the Hermetic initiates in communicating knowledge to one another, without letting the outside world know in the least what was meant. As another example of that, the name of the spirit which is formed from the key number, the great number of the sun, is Sorath, which indicates the number 666, the number of the beast of Revelation, about which a great deal has been written with very little understanding.

Taking the numbers individually, there is not very much that one can usefully say. The dual was always looked upon as a very particular number, because it was the first number which emerges from the great silence of unity, and therefore called by Pythagoras and his disciples the number of audacity, the number which dares the bridge. And therefore it was specially regarded by the Greeks; so we find singular and dual, but no number signifying 3 or 4, or anything else in Greek

except the plural. Then the number 3 is called the mistress of geometry by Pythagoras, because the triangle is the most useful and universal figure in geometry; and the 3 is found prominent in all sciences. We find it in music, the 3 notes which form the chord, and the octave which repeats the base note, which might be taken as the term of transition to a new chord. The 3 again is found in time — past, present, and future. There are also three dimensions of space — length, breadth, and thickness; in fact, we cannot get away from the 3. In Royal Arch Masonry it is the triple Tau: whoever can turn that has the key to all the sciences. The turning of the triple Tau may be accomplished by a perfect knowledge of numbers. Then 4 is, as I said, the great name: also the 4 elements and the 4 orders of elemental intelligences, or elemental beings or powers, of fire, water, earth, and air. 5 was pre-eminently the number of marriage among the Jews — 5 gifts, 5 blessings, the guests were admitted by fives, 5 wise virgins and 5 foolish in the parable. And 5 is the human number — the 5 points of the human being, the 5-pointed star, as well as the human hieroglyph the Pentalpha — which is not the seal of Solomon as some people think, but which is the symbol of health. The true seal of Solomon is the interlaced triangle, which signifies the atonement. And there again we get the relation of the number of the 7 principles. 7 is the key of the mystic creation, 7 is the number of man according to his principles. Consider the destiny of man: it is to draw up the material into the divine. The final purpose of all creation is the inbreathing the reunion of everything now separate with the one Eternal Unity; therefore translating that into the microcosm, the union of the material, carnal, and earthly man with the higher self or higher triad. Now what keeps them apart? It is Kama Rupa, the bar of self. When that is removed the self is cast out. Then the material in man is the emblem of matter, viz., water, the lower triangle. Hydrogen, or the root of hydrogen, may be the final primordial element, the half hydrogen of which I spoke before, but this drawn up into, intertwining with, and interlacing with, the higher triad. And that is the final atonement, or at-one-ment, the reunion of the material with the supernal, of the human with the divine, the perfected atonement, when spirit and matter, no longer separate, shall be one. Therefore is the interlaced triangle the seal of the great Solomon. The 6 thus is the key to the 7. The

word seven comes from the Hebrew Shebo, the 7, or completeness or abundance. The periods of life are worked into terms of 7 years, as every physiologist knows — 7 principles, 7 planets, 7 days of creation; the number is found, in fact, wherever we go. About the next two numbers, 8 and 9, there is a great deal to say, but it would take a great deal too long; but the principal numbers to remember, and the key numbers, are those I have mentioned. 9 being the square of 3, 3 times 3 comes in with very great distinctness in all those calculations which involve the square of numbers. After the 9 we come again upon the 10, the number of completeness, the tetraktys, the triangle of Pythagoras, which was an equilateral triangle enclosing 10 yods. The arrangement of the 10 in the Tree of Life is another branch of the subject altogether; that belongs to the Kabala, and an elementary view of it will be found in a paper in the third number of our *Transactions*, where the Tree of Life, and also the names of the ten Sephiroth, are fully set out.* The full illustration of it belongs .a12*.f26Transactions of the Scottish Lodge of the Theosophical Society, Vol. 1, p 37, 1892. entirely to the Hermetic mysteries.

I trust enough has been said to show where the key comes in to different numbers being used in different systems, and that no one will henceforth be puzzled to find 4 principles of man laid down in the *Perfect Way*, and 7 laid down in the *Secret Doctrine*, or *Key to Theosophy*, and other Oriental works. You will be able to see now pretty clearly that both the 7 and the 4 are absolutely views of the same thing, and so also is the 10, the 10 Sephiroth of the Kabala.

[Paper read on 3 December 1982. Reprinted from *Transactions of the Scottish Lodge of the Theosophical Society*, Vol. 1, Part VI, (1982), pp. 92-7.]

19. OCCULT SYMBOLOGY IN RELATION TO OCCULT SCIENCE

Every science has its symbology, and consequently there must be an occult symbology, with this distinction that as occult science is the synthesis of all sciences, — the algebra, so to speak, of their arithmetic, — so the symbology of occult science must be the root of all symbology of all sciences. Further, every symbol of occult science is absolutely appropriate; it is the geometrical expression of a physical truth, and also of a psychic and of a spiritual truth; for that which is a truth on one plane, is a truth on every plane, if only we read the correspondences aright.

The propositions of Euclid are abstract truths; and no man ever could draw the ideally perfect figures necessary for their complete demonstration, yet the physical truths which those ideal figures represent are the basis of all physical science.

It will only be possible to illustrate this tonight by taking a few of the simplest of the occult symbols, and indicating a few out of their many interpretations, with one or two examples, to show how the great glyphs are written on the face of objective nature for those who have the eyes to see.

Beginning at the very beginning with the first postulate with which I started in my introductory lecture 'The Universal All', we have to see how this conception was represented in symbol. It is clearly undifferentiated and infinite. Imagine yourself alone in such a state — the world, the sun, the whole starry vault of the sky gone; you can picture it only as a hollow

sphere, any other form would imply differentiation; also, considering yourself as a point of consciousness in the midst of the void, straight lines of infinite length might be drawn from you in every direction, — all being infinite, all are equal, therefore you are in the centre of an infinite sphere. This, on the flat, can only be represented by a circle, the inside of which is blank because undifferentiated, the bounding circle forming a good symbol of infinite duration because it has no point at which you can say it begins or ends (fig. 1).

The contents, so to say, of this infinite sphere, are what is called in Sanscrit *Mulaprakriti*, or the root of matter, homogeneous world-stuff. So soon as the first flutter of manifestation begins, the first differentiated point may fitly be represented by a dot in the centre of the circle (fig. 2). The most elementary form of manifested matter is revolution in the form of a vortex-ring, as shewn in an experiment in the lecture on 'The Borderland of Physics'. If we rotate a transparent homogeneous sphere rapidly, and look at the axis of revolution, it appears like a point; but turn it to one side, and the axis appears like a line forming the diameter of the circle. In old times the origin of matter was often symbolized by an egg, thus we hear of the cosmic egg, the world egg, etc.; and we see the appropriateness of the symbol, if we look at the egg as a hollow sphere, representing dormant but complete vitality; as soon as incubation commences there appears a germinal spot, soon separable into three layers (for we cannot get away from the mystic three). And thus the first point in physical life is the establishment of a three in one.

The first beginning of differentiation is clearly dual (this comes before the manifestation of life), it is positive and negative, energising and receptive, or whatever you like to call them. No names are precisely accurate, and the appellation male and female sometimes used is open to serious misconception; really it is the objective energy which does something, and the subject-matter to which that something is done. The most obvious symbol for the receptive matter is water, whose characteristic, when lying at rest, is to repose in a horizontal plane; so, as the point in the circle symbolises the first manifestation, the horizontal line symbolises the first division into receptive and energising, and gives us fig. 3.

The circle representing infinity, and the diameter manifested matter which is finite, we should naturally expect to

find that there was no discoverable relation between them — ‘the finite cannot comprehend the infinite’. And so in fact it is; this relation, the despair of mathematicians, is usually symbolised by the Greek letter π — in itself a meaningless symbol, but to those who know that it is really a corruption of the Hebrew letter \aleph which symbolises the female or receptive principle, it at once becomes full of meaning; and we see that the great π problem, as it is called, or squaring the circle, will only be accomplished when the finite is re-absorbed into the infinite. It is to be noticed also, that this symbol (fig. 3) is the alchemical symbol for salt, which signifies the union of two natures, a correspondence which will be of use to us later on in this course.

The energising and vitalising principle is fitly symbolised by fire, whose nature ever aspiring is represented by the vertical straight line, and these two form the cross in the circle (fig. 4), which therefore represents matter in manifestation or matter vitalised by spirit, and on this cross of matter must every infinite spirit cast into matter suffer until its reunion with the infinite. This is the key to all the symbology of the pre-Christian cross. Constantly appearing as the glyph of some divine or semi-divine being who suffered for humanity in human shape, also as the symbol of many nature myths, as the passage of the sun over the equator at the equinox (and other passings over), also the symbol of the renewing of mere physical life. Every one will interpret the symbol according to the extent of his own development; to the purely material man it will be phallic, and nothing more. The most highly spiritual will see in it the glyph of the whole divine plan regarding the cosmos, its genesis, progress, and destiny.

Looking on revolution as the first manifestation of matter, if we cause the cross (fig. 4) to revolve rapidly, the ends will bend away from the direction of rotation, and thus the form known as the swastica (fig. 5)* becomes the natural glyph of matter in revolution - that is, in manifestation. This is one of its meanings, for it has many.

But now, since all matter in manifestation must have three

*The arms of the swastica are sometimes turned the other way; the interpretation varies according to the direction, a point to be afterwards explained. Much curious learning on this old symbol may be found in Schliemann's *Troas*.

elements, — namely, spirit, matter, and ‘that’ which unites them, which we for the present call ‘Fohat’ — clearly a simple line is incomplete as a symbol; therefore on this earth plane we require a figure which shall typify three in one, and this the triangle does better than any other figure. The triangle apex upwards (fig. 6) symbolising the aspiring nature of fire, that with the apex down (fig. 7) the unstable quality of water, and also by its base upwards the horizontal extension.

As these elements become more material still, their base lines are doubled; thus air partakes of the aspiring quality of fire, but in a more material and earthy state, and accordingly the symbol of air is (fig. 8). Similarly earth is matter in a still more gross state than water, and its symbol is (fig. 9); and thus we get the four elements of the ancients. In regard to these I should like to say to men of science, that if it be true that there is one primordial substance, then every substance we see around us, or which we can find, must be a mode or condition of this one, and the ancient classification which postulated four typical modes only, viz. the solid, liquid, gaseous, and igneous, is worth consideration. Take water, for instance, its solid form is ice, its liquid form we are all familiar with, its gaseous is steam, and its igneous form we were shewn in the lecture on ‘The Borderland of Physics’, when fire was applied to the two gases into which the decomposed water had been resolved. The normal condition of water at present is liquid, that of gold solid; but there was a time when the normal condition of gold was liquid, and that of water gaseous or perhaps igneous. This view of the elements may lead to theories and discoveries of science undreamed of at present.

From these forms the circle, the cross, and the triangle appropriately grouped, many other symbols may be formed; thus take, for instance, the well-known symbol of the planet Venus (fig. 10). After the final and deepest fall of man into matter, his consciousness descended from the circle of infinity, his spiritual being into the cross of matter; hence passionate desires, and all that is symbolised by Venus, and the cross below the circle became a most appropriate glyph for the power which was then dominant in his life, and for the part of his nature which is now subject to those desires.

Of course this is only one of the interpretations of this symbol, for, as has been said, every symbol is a door with seven locks each having seven keys, and every one must be

interpreted on every plane before the full meaning is gathered.

The interpretation of the symbols of the planets and of the signs of the zodiac, however, are for the most part very complex and difficult to follow. One key may, however, be given here; it is often laid down in books on occultism that the signs of the Zodiac were originally only ten, and that Virgo and Scorpio were originally one, as the likeness of the symbols seems to indicate, Libra being added by the Egyptian priests. In this there is a certain amount of truth. Libra was introduced by the priests of Egypt, or perhaps earlier, but not as an addition but a substitution; the original sign was the altar Ara (fig. 11), sometimes called the altar of Abel, which, with the decanal signs, clearly shows the mystery of the atonement, rising above the law of Karma. The sign of Libra, or the balance of the table of Osiris, indicates the weighing of the acts of the dead, and the future state as the certain result thereof, a conception natural and obvious to a people whose ideas were bounded by the lower principles, and who had not learnt the possibility of rising above these principles and beyond the law of Karma. The substitution of Libra for Ara marks a distinct stage in the progress of religious history; many others are marked in the Zodiac, and will appear as we proceed. The symbol of Libra is simply Ara cut off at the top (fig 12).

To see one instance of how these symbols are written on the face of physical nature, and how every one of them must be in fact just as true on the physical plane as it is on the abstract metaphysical or spiritual plane, consider a ray of light. We know it is threefold; we pass it through the triangle, that is the prism, whose section is triangular, and the Unity becomes a Trinity, three prismatic colours coming from the white light and retiring into the white light again, and each one being in itself a perfect vehicle for the manifestation of light.

We thus reach the conception, that every true symbol is the material presentation of a spiritual truth, and that it is necessary that every spiritual truth should have its material manifestation occurring all round us always, in every blade of grass; occurring in history, in the steps of each man's development; occurring also in the history of the human race, in various events, for those who have eyes to see.

This idea is further illustrated in the figure of an ordinary cube called by Aristotle the most perfect of figures, and universally taken as the symbol of man. Its six sides, unfolded,

form the cross, with which we commenced; and the cross arm removed consists of three squares, symbolic of the upper triad; the upright of four squares, symbolic of the lower quaternary.

[Paper read on 11 December 1891. Reprinted from *Transactions of the Scottish Lodge of the Theosophical Society*, Vol. 1, Part II, (1891), pp. 25-8.]

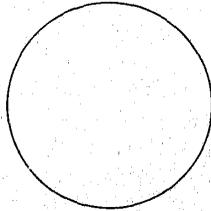


Fig. 1

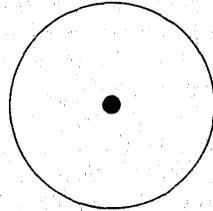


Fig. 2

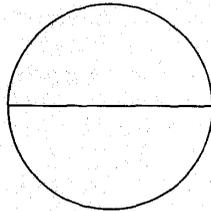


Fig. 3

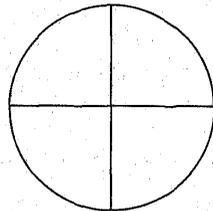


Fig. 4

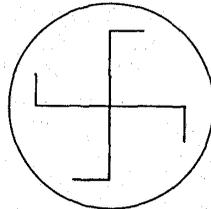


Fig. 5

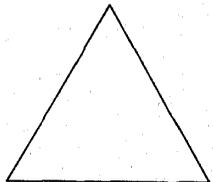


Fig. 6

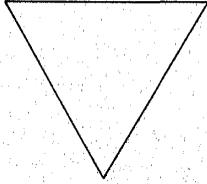


Fig. 7

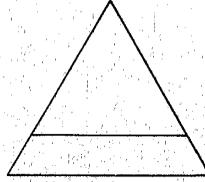


Fig. 8

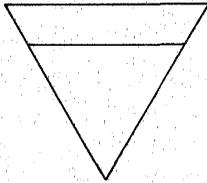


Fig. 9

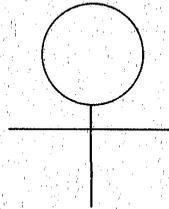


Fig. 10

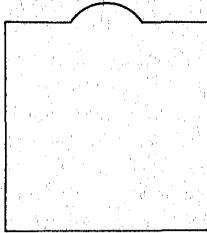


Fig. 11

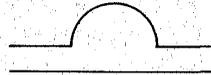


Fig. 12

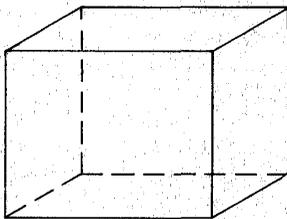


Fig. 13

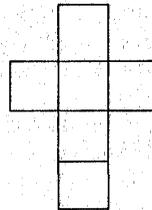


Fig. 14

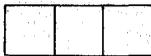


Fig. 15

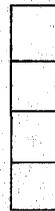


Fig. 16

20.

THE ESOTERIC TEACHING ON THE ORIGIN AND SIGNIFICANCE OF THE ZODIAC

At most we can expect to make but a small beginning upon this, because the teachings of the Zodiac run pretty much through the whole of the Hermetic philosophy. But, as you all know, the lecturer at our last meeting laid a very fine and solid foundation. He gave us a very good idea of what the Zodiac is, and how it is that the signs of the Zodiac are constantly changing; and he also gave us a conception of the great year, the period of 26,000 years roughly, which lies at the root of most of the teachings and calculations founded upon the Zodiac.

Now the first point beyond the ordinary physical astronomy which strikes one is, What does the Zodiac mean, and how in the world did these groups of stars, apparently chance groups of stars, ever come to have this extraordinary significance which has been attributed to them all over the world, and, as far as we can learn, in all ages? I think the answer to that may be given in one short sentence, and that is 'the periodicity of phenomena under the influence of extra mundane causes'. Sometimes we are so familiar with these phenomena that we neglect them, and cease to be surprised at them. Take only the simple case of the ebb and flow of the tide. This must have been noticed from the very earliest times that men ever lived by the sea-shore or noticed anything; and we are perfectly familiar with the fact that the tides are governed by the moon. But supposing that we did not know the theory of gravitation

and the theory of lunar attraction, we should be very much puzzled to account for these phenomena of the tides, and we should probably set down anybody who spoke of the moon as influencing them as a superstitious ass. In fact, I have seen old books of the goody goody type that have set down as a gross superstition the idea that the moon had anything to do with the waters of the earth. Of course you know that has been a tradition from the very earliest times, and in all the so-called Pagan mythologies: the moon, as the origin of the waters of the earth, has always been a prominent fact, but a fact which apparently was absolutely sterile until the principles of gravitation were thoroughly established. That is one example of the periodicity of earthly phenomena under the influence of supra mundane causes. Then, of course, the growth of plants and trees in spring is another. We say lightly enough that the increase of heat and the increase of light in the spring, after the sun has passed the vernal equinox, causes the flow of the sap in plants and trees, causes the germination of the seed, and so forth. Well, I would ask you to look back at some statistical table and examine the matter. Of course the days get longer after the vernal equinox, and theoretically they get warmer and lighter; but as a point of fact it frequently occurs that they do not. It frequently occurs that, in consequence of cloud or mist, or something or other, the actual register of light in England or Scotland is less after the vernal equinox than it was before, and the temperature is often actually colder. These things are all registered. Note carefully whether there is a backwardness of vegetation corresponding thereto. A backwardness of vegetation there probably is, but is there a backwardness of vegetation corresponding to the decrease or the non-increase of light and warmth? There are statistical tables which give you the materials of the problem accurately. However, even supposing that light and heat were the only causes for the rising of the sap and the germination of the seed, they are extra mundane causes. Well, then, naturally the mind of the earlier man, which was far more metaphysical than the minds of men today, tried to carry this on — the mind then was far more devout, also far more reverential, far less material. And another thing was observed, and that was the fact which is condensed into a proverb now — viz., that history repeats itself — large events tend to recur in almost precisely the same sequence after long intervals of time. And

there are two theories about this. One is that men, through long ages, set themselves to tabulate all events, and to formulate theories about them. Another theory is, that the knowledge of the laws governing this tendency of history to repeat itself were divinely revealed to mankind, and handed down through successions of initiates, through occult colleges, and that therein lay the secret wisdom of the initiates in the mysteries of all countries and races. To us it matters little which of these theories is the true one — analytical or synthetical, it matters not much; but, at all events, we find that the old seers and initiates had the theory very strongly developed and very clearly marked out, and they fixed upon certain marks in the heavens as a great clock whereon these vast cycles and periods of time might be registered; and this clock was that band of constellations round the ecliptic which we now call the Zodiac; and for the hands upon it were the seven planets moving round, and never, or perhaps only at almost inconceivable spaces of time, reoccupying the same position. In order to make this clock, this great band of the Zodiac, useful, and in order to indicate what the different parts thereof might be expected to produce as an effect upon the earth, certain names and symbols were given to certain parts of it, and these had their own peculiar significance in past history and in present history, and therefore, they concluded, in future history. Therein lay the occult mystery of prophecy. Now there were all sorts of aids to the reading of these signs and symbols. It seems to me that it is almost incredible that they should have been arbitrarily chosen, because they are so exactly apposite; they have fulfilled their prescribed conditions through historic ages with such extraordinary closeness, that the races of men who could have formulated those singularly appropriate figures, if they did so by observation, and by recorded observation, must have had a considerable number of stellar years to go upon; and a stellar year being, as I said, 26,000 years, gives you some idea of the enormous periods over which observation must have extended, if these Zodiacal figures were drawn from recorded observation.

Well, one point which I mentioned at last meeting is a very notable one — the glyph of the Supreme God at any time over the face of the world being formed from that sign which the sun occupies at the Vernal equinox. And here you will

remember what the lecturer told us then, that this point is continually moving backward round the Zodiac. Whatever we take as our given sign which the sun occupies at the vernal equinox, at that point of time 2,000 years later the sun will occupy the previous sign. Thus about 4,000 years before Christ the sun at the vernal equinox was in the sign of Taurus, and then we find the bull-god everywhere; and the bull was the sign which was everywhere worshipped, the bull-headed god of Assyria, of Egypt; and in the Egyptian hieroglyphics there are many examples of the bull-headed god; and I think invariably you will find that these hieroglyphics either belong to the time of the Hyksos or earlier, or else if they are of later date that they are obviously copies of earlier inscriptions. An Egyptologist can tell without any possible reasonable doubt, on seeing a set of hieroglyphics, whether they belong to the date at which they were reported to be painted, or whether they were copies from earlier hieroglyphics; for of course in ancient Egypt there was just about as much copying of earlier work as there is now. We get houses built now in the Tudor style or Gothic style, or what not. So the Egyptians at the time of Rameses, or especially in the later weak, degenerated Ramesides, copied the hieroglyphics of their great predecessors. Well, the bull symbol in the course of time, and about the period when Moses was born, gives way to the symbol before it, Aries. Moving backward through the signs, the sun at the vernal equinox occupies the sign of Aries, and then the lamb or the ram comes to be worshipped all over the world. And when I say 'worship', I do not mean literally, but that the lamb or ram symbol is taken as the glyph of the Supreme God; and the ram is also the symbol of the sun. And so, when the sun is rising at the vernal equinox in the sign of the ram, we have the Lord on His own throne, so to speak, and that is one reason for what otherwise might be a very curious fact, that from that time till now the vernal equinox has been said to take place on the first point of Aries, a conventional sign. Long ago the sun moved out of the constellation, but still astronomers kept up an imaginary Zodiac, an ecliptic with imaginary divisions, called after the old signs, and they stuck to the name of Aries. I have no doubt any astronomer could give you a dozen reasons why. The occult reason why is, that that sign — the sun on his own throne, symbolising the male principle slain, the Lamb slain before the foundation of the

world, showing, too, the moon, his mate — is the glyph of the whole period, the Supreme glyph. The Lamb of God is the glyph, one Supreme glyph of the Christian Church all over the world now just as much as the Pascal lamb in the time of Moses, the ram symbol of Zeus, the ram of Phryxos Helle, and the ram of many another mythology of the same date. This is also the meaning of the horned Moses. Many people have asked, and some have asked in vain, unless from an occultist, what the horns of Moses mean? It is easy to say that we are told there was a glory on his face when he came down from the mount, so that a veil had to be placed on his face. That may be one reason, but that would be pictorially represented by a halo or by a veil to Moses. Now we very seldom see a picture of a veiled Moses, but we do frequently see a picture of a horned Moses; and the reason is simply because Moses was the earth leader at the time when the ram was the Supreme glyph in the heavens, and the symbol of the ram was transferred to Moses, and so horns were placed on his head. There is another thing to notice there with regard to our own country, and that is that the bull (although the sun at the vernal equinox has long passed out of the sign of the bull) yet remains the glyph of England. Why should we speak of England as John Bull? Very few people could give any reason at all why the Bull; and, supposing the Bull, why John? There lies an occult reason behind that. The bull is the symbol of material strength, and the name of John, the most tender, the most feminine of the names of all the Scripture is attached to it — the name of the beloved disciple taken as the intuitional form, and coupled always with the name of Mary, so showing the spiritual development linked with the earthly and corporeal strength, the highest — the potentiality, at any rate, of the highest — spiritual development linked with the potentiality of the greatest bodily and material strength, pointing out the English-speaking race as the future rulers of the whole world. And I think there is little doubt that the whole tendency of history points in that direction.

The greatest influx of spirituality seems to come now through the English-speaking race. Let us say that there is great spirituality, that there are great truths, in the Buddhistic faiths. So it is. There are lessons which all of us might learn, and lay to heart. But look to the East, and you see English-speaking people — Englishmen and Americans —

teaching the Buddhists their own religion — reviving Buddhism. The Buddhistic schools in Ceylon would have been absolutely dead but for American enterprise, and their masters and mistresses today are American. The leaders and reformers of the Buddhist temples in India are of the English race again. Our energy and our spirituality is giving back to the East their own faith, and a magnificent faith it is, and a great gift. And all that seems to lie within that name of John Bull, and it seems to belong to the potency of that sign, but corrected by the sign Virgo, which symbolises the name of John.

Another point is the view the Hermetic philosophy takes of the Zodiac. That will carry us a little bit further. According to the Hermetic philosophy, the Zodiac gives us the universal and real world, the accidental, individual, or phenomenal world, as one — as above, so below, — and it teaches us to look at the Zodiacs of all nations, and to find therein the central point — the invariable and immovable central point — typifying the Divine Creator, from whom radiate all diversity; that diversity being all still Himself, teaching us the oneness of things, teaching us the Trinity in unity, and teaching us the higher pantheism, and that they are all one — three aspects of the same truth. So in the Egyptian Zodiac we find the bird-formed deity, symbol of the Supreme Creator, occupying the centre; in the Hindu Zodiac we find the man in the attitude of prayer generally, and half-hidden by clouds; but in many of them, and also in the Chinese, we find the man, or sometimes the dragon, occupying the centre. In all of these we find the one, the three, and the multiple; and radiating out from that centre we find these various signs, no matter exactly how they are represented.

Now, what does all that mean according to the Hermetic philosophy? It means that the Zodiac is the circumference of an enormous vortex ring. The vortex ring is the first word of creation, so to speak — the tiniest of things. The very best guess at the ultimate atom is that it is a vortex ring, and the band of constellations occupying the ecliptic is likewise a vortex ring. As above, so below; the infinitely great and the infinitely small — all one. And the arrangement of the stars, or component atoms, as we might perhaps call them, of this vast vortex ring may give us the thought of God in the creation of the cosmos. But why the vortex ring? There again the Hermetic philosophy gives an answer. Matter blown out, sent

forth, forms a ring, a vortex ring, on account of a resisting medium, on account of meeting with some resistance to its expansion. Some resistance there must be to give it the whirl. We all know how a ring of smoke can be blown in order to make a vortex ring, and how there is always the resisting medium. We cannot blow a vortex ring in an absolute vacuum. And now comes in the Hermetic philosophy, and says, the first emergence of the word, the breath, the thought of God that blew the vortex ring, met with a resisting medium of limitation, of darkness, of sin, and of death — symbolised by the dragon, the great dragon through the sky, trailing one-third of the stars with its tail. That was the glyph of the darkness, the resistance which the thought of God met with, the abyss of evil. And from the contest between these two — the Word of God sent forth, and the darkness and the evil which it had to contend with and to overcome — was born these whirling motions which are the basis, the root, of all motions of the cosmos, and the root of all metaphysical motions — mental, psychical, and spiritual motions, as well as physical. The contest between the light and darkness, the contest between Ahura, Mazda, and Achriman of the Persians, produces the motion, the synthesis, the sphere. The Spirit of God moves upon the face of the water, and from these opposing forces comes the whirl, which means the motion within a confined space — the limitation which is the condition of creation now. In that sense the Zodiac is a vortex ring, and in that sense also the Zodiac is the western analogue of the Shakra, the great wheel of the divine law of the Eastern. For if you once grasp it, the symbology of each is practically the same; the Zodiac, the tree, the serpent, these are the great glyphs. The serpent of eternal generation, the divine serpent, the serpent of light and of wisdom, the infernal serpent of darkness and of sensuality; the tree of Eden and the tree of Calvary, the tree of death and the tree of life — that tree aspiring upwards as the tree of life towards the Shakra or the Zodiac, the great wheel of the divine law. This is the glyph as expounded both in East and West.

We need to go but a very little bit further on. First we get the fish. And at the time of Christ the sun passed out of the constellation of Aries at the vernal equinox, and came into the constellation of Pisces. And then we have the glyph of the Ιχθϋς we have the Vescica Pisces, we have the mitre as the bishop's

symbol — we have endless glyphs. And there we pick up again the reminiscence of the last period of the Kali Yuga — the previous Pisces' month, if I may use the expression — when the worship of Dagon first began in Phoenicia, or somewhere about there. Probably it may not have been in Phoenicia; it may have been in Atlantis. The Atlanteans were growing old at that time, but they were in existence still. Dagon was worshipped in Palestine and Phoenicia when the sun was still in the sign of Taurus. Therefore it must have been, if the theory be true, a relic of the former time — the last time when the sun at the vernal equinox was in that sign — and as a relic, corrupt and degraded.

Now we are coming just now into the sign of Aquarius. 'There shall meet you a man bearing a pitcher of water,' said Christ; and now the meeting had come, and the development of the intuition, the female power, is a noticeable fact all over the world — the enormous interest which now at the close of this century is taken by every class, and by every manner of man or woman, more or less, in all mystic or occult subjects. Every one is carried on the wave whether he will or no. History repeats itself; and the time has come for the history to repeat itself, as marked on the great clock on the Zodiac, by that hand of the sign at the vernal equinox, which is one of the great time-markers of the stellar year.

Well now, do we seek to know what is coming hereafter? Two thousand years hence the sun will be rising in the next sign, and that next sign is Capricornus, the he-goat — the goat of Mendes, the goat of the inverse pentagram, the goat of black magic and sorcery that will be the dominant power in the world two thousand years hence, or the whole system of prophecy is wrong. And one may ask whether one does not see certain signs of it already — certain signs that the seed may even now be sown which is to produce that evil fruit two thousand five hundred years or so hence. Then look at prophecy — the prophecies that we have. Take the Book of Revelation, and there we find the sorceries and witchcraft and evil things, especially the evil of material and sensual sorcery, which is to come after the present age. Then take the Hindu prophecy. We are near the end of the first period of the Kali Yug — the black age — black with horrors and terrors; the first five thousand years black with materiality. And has not that been so? Compare our civilisations now with the

civilisations of five thousand years ago — about the time when Nineveh was in its glory, and when Egypt was rising into its material glory. The civilisations were magnificent then — as great as they are now. Their scientific achievements must have been as great as ours, if not greater; their art must have been as great as ours, if not greater. But they had spirituality, where we have not. And since that time the whole course of the world has been the gradual increase of materialism in every civilisation that has been born, grown up, and perished on the face of the earth. That was prophesied long ago in the old Hindu and Chinese records. And now we are entering upon a second five thousand years of the Kali Yug, which will be, if that prophecy be right, spiritual degradation, black magic and sorcery, and every kind of abomination of that nature. We are emerging from materialism now, and the evil potencies of this planet are getting into something worse — spiritual instead of material degradation. So it looks at any rate, and so say the prophecies both of East and West. And in the same way you can go on — you can trace out the plagues in the sign Sagittarius, the plagues shot by the arrows of the sun, the arrows of Apollo, which Homer speaks of. Though put down by chroniclers to destruction of Troy, and a thousand years before Christ or so, undoubtedly that legend belongs to the last Sagittarius month in the Kali Yug, and that Sagittarius month is coming again some five thousand years hence, when the second five thousand years of the Kali Yug come to an end. That is prophesied also in the Hindu and Chinese records, and similarly in Revelation. You get then the reign of the devil upon earth in the time of Scorpio, the converse of the sign of Virgo. And I ask you to notice the similarity of the two signs — only one marked by the sign of the cross, the other marked with the sign of the devil. So the woman shall bruise the serpent's head; and thus those two signs are very similar, having only Libra between them. And above Libra lies the decanate of the altar, the sign of the altar in the decanate; and I pointed out before how the picture of the altar was the real sign of Libra. It is very difficult to make  into a balance, but it is very easy to imagine it to be an altar — say the old hieroglyphic form of an altar, with the sacrificial fire in the middle. Cutting off the top of it, you have the sign of Libra. And look in the Book of Revelation, and you will see that following the reign of the devil upon earth, the Church — that

is all the faithful, that is all those who understand how to use their spirituality — shall be taken away, and kept safe underneath the altar. Another important thing is, you take Scorpio, and in the upper decanate of Scorpio is the sign Aquila, and that is the eagle of St John, and the good power of which Scorpio is the evil.

Without going further into these matters, that is a sort of general idea of what is occultly meant by the Zodiac. I have just given you these as a few fragmentary examples picked up here and there. Now if history repeats itself, and will repeat itself — if that be true, then ancient wisdom has given us a clock by which we may time the periods. Is that clock true? Are these periods right, or are they not? A careful study of history will throw a good deal of light upon it; and, at all event, that belief which impressed millions of men in generations long past, of races very far diverse, and countries far remote from each other, deserves a certain amount of careful recognition. And there we want distinctly the help of physical astronomy; we want these periods calculated for us; we want to know precisely at what time the signs of the Zodiac and the planets occupy certain positions, and to compare these carefully with tradition and with hieroglyphics. Some of you probably know that the Egyptian priests told Herodotus that at one time the pole of the earth corresponded with the pole of the ecliptic. The lecturer tells me that that is false astronomy, and most probably it is in our present constitution; but looking back upon those passages in Herodotus, and looking at some of the old hieroglyphics, I rather incline to think that the Egyptian priests meant that this was the case in a wholly antecedent period of the earth's history, not in historic times at all, but in the times of some of the earlier root races; and I should like to know whether there is any reason to say that such a position of the earth's axis would be impossible at the time when the incandescent earth occupied the position of a sun to a possibly inhabited moon. That was probably a fact, as we were told in the course of astronomical lectures last winter. Supposing that it were a possible fact that Egyptian priests might have drawn a Zodiac or hieroglyphic representing such a position of the earth's axis as indicating to them that far distant time — probably, I think, if we may go by the Hindu calculations, about eight to nine millions of years ago — that is a calculation which one may leave to physical astronomers; but

in the meantime, the Zodiacs which we have — the Zodiac of Dendera among others, and the Hindu and Burmese Zodiacs — present many points yet unsolved. The three Virgins — the one holding a child, another nursing a child, and the third holding an ear of corn — might seem to indicate three separate stellar years, and these three separate positions of Virgo appear in the Zodiac of Dendera. Another problem is the Esne lion, and the altered position of the lion's tail — probably pointing to some particular object, some particular star, probably indicating the position of the lion at the time that was indicated by that Zodiac. This again should be looked at with regard to the exact position of the gallery in the Great Pyramid. The gallery of the Great Pyramid was seen to point at the time of its construction to Alpha Draconis, as the hieroglyphics are said to give a particular position for Alcyone at the same time. Now I am told that although the gallery of the Great Pyramid, at the date ordinarily given for its construction, would have pointed directly to Alpha Draconis, it would not have been in the required position; therefore, that the date of the Pyramid must be two thousand six hundred years earlier than is generally given. Whether that be or not, I must leave for the calculations of physical astronomers; but in the meantime, I can only hope that I have given some little indication that there is a little occult meaning in the Zodiac.

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21. THE TATWAS

The Tatwas in Relation to the Human Organism, especially as regards —

(1) **Moods and Emotions**

(2) **Health and Disease**

(3) **Clairvoyance and the Cosmic Picture Gallery**

I have taken three points as illustrative of the three notable characteristics of mankind: First of all, Moods and Emotions; secondly, Health and Disease; thirdly, Psychical.

But, first of all, it is well to see how it is that the tatwic vibrations affect human beings at all. And let me say here, to clear the ground, that this science of the tatwas is not intended either to override, or to explain, or to stand instead of, any physical science whatsoever. It does not stand instead of anatomy, or medicine, or chemistry, or biology; it accepts all these. If I may use an illustration, I would imagine a great and complex electric engine, the whole structure of which, in its various parts, our scientific men are diligently studying, measuring every wheel, every pivot, and every part of the machine, and seeing what is the characteristic motion of every part. These labours are most useful and essential; but there is something further than these labours will ever tell us, and which is another science altogether, and that is the nature of the electric force which drives that engine. Now, both these inquiries are essential, if you would have a perfect knowledge of the engine. You must know every atom; you must measure

and analyse the minutest part; and therefore, to every scientist, in every possible walk of science, the philosophy of the tatwic vibrations says, 'Go on; the more you can find out the better: my science does not conflict with yours in the very slightest degree.'

The five tatwas, the five vibrations, are as follows:

	Shape	Sense	Element
Akasa	Dotted Globe	Sound	—
Vayu	Circle	Touch	Air
Taijas	Triangle	Colour	Fire
Apas	Crescent	Taste	Water
Prithivi	Square	Smell	Earth

And every one of these is dual — positive and negative, to use the phrase which has got into common use in electrical science; it is not a very accurate one, but it will pass. And those five are attributed to the five ordinary planets — I do not say with particular accuracy, but still they are so attributed; and the positive side of every vibration is said to be attributed to the sun, and the negative is said to be attributed to the moon. Now, when our world began to revolve upon its axis, and also to go round the central sun with poles inclined to the plane of its orbit at a particular angle, it generated two centres of force, one positive and the other negative; and it generated a double kind of current, a positive current and a negative current, and these currents really account for most of the physical phenomena of the globe. These currents are of different kinds. Look at any physical atlas and you can trace some of them; you can see the magnetic currents coming to a pole, not at all coincident with the geographical pole, nor coincident with the pole of extreme cold, which also again is different from the north pole or the geographical pole. You will also see traced the prevailing currents of the wind, and of the ocean, and so forth, so that the conclusion you will draw is that there is a species of circulation round the surface of our globe, arising, probably, I might say almost certainly, from its rotation on its axis, and from the inclination of that axis to the plane of its orbit; and two centres, two poles, a positive pole and a negative pole. And these poles govern the tatwic currents, or the life currents, as they pass over the globe. Well now, as in the macrocosm so in the microcosm, as above so

below, as in the great so in the small; and we find precisely the same thing in the hatching of an egg. If you carefully examine eggs from day to day, from the first day of incubation up to the time of hatching, you will see the gradual formation of first one centre and then another within the yolk of the egg — a little knot apparently of the yolk matter. There is a certain difference among occult writers as to whether it is the positive or the negative pole which is formed first, or whether both come into existence together. From the philosophy of the tatwas, there should be very little doubt that it is the negative or south pole that comes into existence first. But at all events, whichever comes first, or whether they come both together or not, these two knots which form the yolk of the egg into a polar body represent the north and the south poles, represent the two centres of action, represent ultimately the heart and the brain, the vascular system and the nervous system; and from one to the other passes a line, a thread, a groove, a canal, the medullary canal. And here you have the first origin of the completed chick which is to emerge from that egg; and here too we have the germ of the two centres upon which the tatwas are to play hereafter. Now, the subsequent process is simply one of development, very similar to the development of the solar system, the development of a circulatory system. And that development produces in each of these centres a four-fold division, answering to the four lower tatwas, leaving out of count akasa, which is the equilibrium — the four-petalled lotus, which it is called in the Eas — or, as we might say, right and left lobe of cerebrum and cerebellum, right and left auricle and ventricle of the heart. From these issue nadis or tubes, conducting-wires or carriers of the vital force; tatwic forces — always circulatory, the sensor and the motor nerves issuing from the positive pole of the brain, arteries and veins from the heart. The circulation of the blood from artery through capillary to vein and back to the heart, is now tolerably well known. The mode by which the vital impulse leaps from the sensor to the motor nerve in the brain is, I believe, not so well known; but at all events I believe it is known that the action is circulatory, and also that the nerve system is the positive life carrier, the blood circulating through the system being the recipient of life force. Well now, on such a machine as that, very briefly as I have indicated it, which is thoroughly explored and experimentalised upon by

anatomists and physicians, comes this system of tatwas working constantly, like the electric current working an electrical engine.

And now, taking my first point, the moods and emotions, every one of these tatwas has its own particular effect, and they occur in regular rotation. If you wish to know how often they recur you can find it in this way. I told you that the positive life current is said to answer to the sun and the negative to the moon. Now, the positive life current passes through the entire body once in twenty-four hours, and the phenomena are then repeated. The proportion of the revolution of the sun to the moon is roughly one to twelve; therefore, roughly speaking, the tatwas pass just twelve times to once of the solar current. Now, the first tatwa, Vayu, is the gate of motion. When that tatwa is in currency, its effect upon the human body is to produce restlessness, desire to do something, to go somewhere, or something of that kind. The following, Taijas, is warmth, colour, light. It produces anger, heat of any kind; whereas Apas produces receptivity and calm contentment; and Prithivi produces the opposite to Taijas, indifference. Now the question will naturally arise, firstly, How is it that these tatwic vibrations operate upon the body? and secondly, How is it, supposing they operate in the way indicated, that every human being is not affected with precisely the same moods at precisely the same time? The answer to that is this. To the way that they operate I can only give you there the Eastern theory — and I believe myself that it is a good one, and I know of nothing in physical science to contradict it — viz., that every nerve ganglion consists of a central nerve cell and five cells grouped round it, small microscopic, or less than microscopic, it may be, each of which is so constituted as to respond to one or other of these tatwic vibrations. A ganglion may consist of any number of such cells and cellules. Now, when Vayu is running, the vayu cellules in each ganglion are set in motion, begin to function, and the nerve restlessness pervades the entire body. Similarly when the Taijas vibration comes on. But then, why is not every human being similarly affected at the same time? In the first place, because to respond immediately and perfectly to the tatwic current requires absolutely perfect health of every nerve, every ganglion, every cell, and every cellule; and secondly, even supposing that every human being in an

assembly had such perfect health, you still have to take account of the personal equation. Let an electric flash be started at one end of this room and every person here will see it at a different time, slightly different of course, but different and calculably different, as every astronomer knows, because the personal equation has to be allowed for in all astronomical observations, and each observer's has to be known, calculated, and allowed for, in order that his observation may be rectified. Therefore, when the *vayu* tatwa comes into play upon the world in general, every human being upon the world will respond to it at a different time, in proportion to the rapidity or slowness of the carrying power of their nerves, and the sensitiveness of the particular *vayu* centres; and these different centres are of different grades of sensitiveness in all different individuals. Now, that is assuming perfect health, and that no extraneous operations at all interferes with the running of these vibrations. But beyond these we have human free-will, and human free-will acts, and will always act, notwithstanding all our scientific calculations of the forces that play upon it; and not only the free-will of the individual himself, but in nearly every case the will of others as well. Take the simple case of hypnotism, which is a strong illustration. The hypnotist, by means of suggestion, is able to put out of action, so to speak, a whole group of nerve centres, rendering them mute and irresponsive, so that although the *vayu* tatwa may be passing over the earth, the individual is unaffected by it, because a species of suggested anaesthesia has passed over and muted the *vayu* centres. Then that which can be in this way permanently, strongly, and vigorously suggested by the hypnotist in the hypnotic state, can also be suggested in lesser degree by any one person to another. And so you get all the varying emotions. I have taken this division of moods and emotions — perhaps not a very scientific one; I am not sure that Professor Bain would agree with me — but still it is a rough and ready classification — to call those impulses which are generated by an individual within himself independently of others as moods, and those which are the result of the action of other people upon him as emotions. Now, for instance, if there be a violent animosity between two persons, the approach one to the other, by this species of suggestion, is pretty sure to bring the *tajjas* centres — the centres of heat, anger, and so forth — into strong action, to keep those centres

functioning even after the taijas current has passed; to retain, so to speak, the taijas vibration circulating through the body, and excluding or muting the functions of the other centres. And so with all the other emotions, love, and so forth, in precisely the same way.

Well now, that gives us a certain key to the second head, viz., Health and Disease, because every species of disease is some faulty functioning of either the nerve system, or the circulation system, taking its effect and manifesting in various specialised organs. Now, how can that fault be cured, if it is curable at all? It can be cured simply by restoring the harmony of the tatwic vibrations of the nerve. Because the five tatwas constitute a perfect balance which produces in the individual perfect health. Each one as it occurs harmonises with the other; each one glides, not with any sudden change, but imperceptibly as the colours of the spectrum; each one glides into the other precisely at its appointed time. If there are centres that do not respond to taijas, then the animal heat of the individual must necessarily decline; then the red corpuscles will decrease in number, the individual will become anaemic, that is one result. The taijas centres are there, but they are atrophied it may be, or paralysed. It may be that suggestion or some other thing has thrown them out of gear, so that they function no longer. At any rate there is a disease, a diseased condition, which may go on until it actually implicates some of the vital organs. Similarly a deficiency of the apas, and an over-activity of the taijas, centre will produce fever. And so with every disease. And some have said, Can all diseases be absolutely classified? Can an absolute number be set to the diseases to which human beings are liable? And the answer is, Not unless you can classify and number all the colours of the spectrum. For as every colour in the spectrum may be formed of these four tatwas, so every disease has its characteristic colour, and these colours are as many as those of the spectrum, and as imperceptibly glide into one another. Akas, darkness, is the condition of death, and if that be prolonged the death of the individual is certain; and the death of an individual only occurs when the akasa tatwa is in operation in his body. That condition passes certainly every half-hour through the body, and if it be unduly prolonged then death must with absolute certainty be the result. But there are other functions which are familiar to most, at all

events by name, and the mention of hypnotism leads naturally to the mention of the psychic functions of clairvoyance and its attendant phenomena. Now, there is one period in the training of occult students when they have acquired a certain amount of sensitiveness, and a certain amount of power of concentration, and so forth, when the teacher directs them at noonday on a clear and cloudless day to look steadfastly into the blue sky. At first they see nothing. At first the eyes will simply grow dazzled, and will be unable to bear the continuous staring into the depths of the blue — a kind of dizziness will pass over, and a sort of grey mist will flow before the eyes. But after a while, if the pupil has attained sufficient progress, he will begin to see pictures in the blue — and, many people will say, 'hallucination'. But it is not hallucination, as has been proved over and over again, when actual scenes and actual occurrences have been seen in this way which were absolutely impossible to be seen by the natural eye, or known of. Now the question arises, Is there any scientific or physical explanation of this? and there certainly is, if we accept the philosophy of the tatwas. Because the atmosphere of the world, its aura in fact, is bounded, and rigorously bounded, at the distance of some few miles from the earth where the air ceases; and there, according to the philosophy of the tatwas, the solar prana passes through the akas to merge into the terrestrial prana. Or, to put it in perhaps a more intelligible form to those who are not familiar with the Eastern language, the blue vault of the sky may be compared to a hollow and transparent glass globe surrounding the atmosphere of the earth. Now, every action of every human being, every motion that is made upon the face of the earth, immediately produces a picture which is carried upon the light rays, on the rays of Taijas. An absolute proof of that lies in the fact that if an electric flash say, or something that you can see a long distance off, is made some six miles away from you, it is an absolutely measurable space of time between the occurrence of that flash, and the time that you see it. During that time the picture of that flash has been travelling along a ray of light, or, as we might say, a taijas vibration, to reach your eye. Well, the picture does not stop as it reaches your eye; it goes on and on, right away into infinity. And now, keep in mind the idea of the hollow crystal ball, for although it is not really a hollow crystal globe, for the purpose of this illustration it produces the same

effect. When that picture reaches the interior surface of the hollow globe, part of it goes on and part of it is kept back. I add another illustration. If you are going along in a railway carriage by day, and you look out of the window, you see the surrounding country; but as night comes on and the lamp is lighted in the carriage, you look out of the window, and you do not see the surrounding country, but you see the reflection of the railway carriage. Betwixt and between in the twilight you see both, you see the reflection of the interior of the carriage like a spectral form upon the landscape outside; and even in the broad daylight, you can if you choose see that reflection of the interior of the carriage — and that is a curious experiment, which is worth making because it is very illustrative of the philosophy of the science of the *tatwas*, that absolutely in certain conditions of light, at the will of your mind, you can either look through your carriage window and see the country outside, or you can look at the glass and see the glass and see the reflection of the carriage within. That is precisely a small analogy of what happens at the confines of the air at the blue sky. The greater part of the picture which is formed upon the earth goes out into the infinite, but a certain portion is reflected back to earth. Thus the sky on a clear day, contains as it were, an enormous reflected picture of every incident that is transpiring upon the face of the earth. Can you see it? Yes, you can, if you can once attain to the proper pose of mind, which is only attained by training. Now that picture is a small picture upon the sky, is a small image of the picture of the globe of this earth, which rays out into the infinite, and is continually passing into the infinite, so that a perpetual string of pictures of everything which has ever taken place upon this globe is passing out at this moment, and has been doing so at every moment since the world first came into existence, and those pictures may under certain circumstances be seen. This is what is called the cosmic picture gallery. And this small experiment, which is one of the first which is recommended by trainers in occultism, is one of the simplest and easiest methods of seeing actually some of these wonderful pictures in the cosmic picture gallery. Other pictures can be seen. And observe this further, that the man who creates one of such pictures, establishes thereby a *tatwic* connection between himself and the reflection of that picture, first from the physical sky, and secondly from the larger globe of what is

called the sphere of the Zodiac — a tatwic condition which makes that picture, that act of his a factor, dominant in some cases but not always, but always a factor in all his future life. Thus it is that every act that any person does haunts them, not only for the whole of this life, but for the whole of their incarnations, until its effect is worn out or obliterated by its contrary action; and thus it is that all evil actions have a strong tendency to repeat themselves when certain times recur. When the time recurs at which this picture is again thrown back upon the spot of earth where that person lived, recurs the tendency in himself to repeat the action. When the picture of that action has so far passed from its original positive force as to become negative, it haunts with a constant remorse. That is a similar phenomenon to the seeing of a complementary colour when you have looked long upon a bright colour. Look for a long time at a red disc, and after a bit you will see a green one floating before you. So with a prominent action, an evil action, first will come the tendency to repeat it; as that wears out, and a negative state of that picture supervenes, will come the constant haunting remembrance of that evil action, not now striving to repeat it, but exacting remorselessly the penalty for such action. Thus it is that we human beings are constantly forming the prana, the ocean of the tatwas of this earth; and every action that we do not only tends to reproduce the same action in ourselves, but in lesser degree to reproduce the same action in others. Therefore to that extent is every one of us responsible for the moral conduct of every other, because the ocean of prana, through which these tatwas are constantly playing, is formed by ourselves, and is itself the vehicle of the forming of the character of every other human being, forming in fact a network which links us all together.

Now, such is just the very broadest outline of the way in which the tatwas operate upon human beings. It is of course impossible in the time at our disposal to go into any details anywhere, and I have not the slightest doubt that numberless questions must have arisen to most of you, questions of details which do not seem to work out. Well, all I can say is with regard to these, take them patiently, take them slowly. My own experience has been that the system of the tatwic philosophy works in the minutest detail when carefully studied, but a superficial glance reveals only inconsistencies. We must study our electrical engine very carefully, and then,

having a very broad idea, a mere schoolboy notion in fact, of the direction and force of the currents which are driving it, we may get a little idea of how best to handle the great machine with which we have been entrusted.

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(2) Polarity of Tatwic Currents

I was asked some time ago to say something about polarity and polarisation. I did not do so at the time, for the simple reason that we had not got then a distinct idea of anything to polarise. And I think it is from that circumstance that a great deal of the confusion of mind which many people suffer from with regard to these words 'polar', 'polarity', 'polarisation', and so forth, arises. But now that we have some kind of notion of the Tatwic currents, I think we can make a sort of shift to get a general idea of what is meant by the polarity of those currents, and what is meant therefore by polarity in general. And I want to give you, if I can, a sort of general conception which will answer for all the different uses of the word. Because it constantly appears, for instance, to a scientific man reading the *Perfect Way*, that the word polarisation is used in a wholly unscientific sense; also when a person who has read a good deal of Hermetic literature, and got accustomed to the use of the words as there employed, happens to take up a scientific book, and to read something about polarised light, for instance, it appears absolutely incomprehensible, as if the word were used in a ridiculous sense. And yet the prime conception is a tolerably simple one, and of course may refer to many kinds of currents; but I propose to take it only on the lines of the Tatwic currents which we have been considering for the last few meetings, and for that purpose I will ask you just for a moment to conceive of the whole solar system being out of existence. Carry your mind back to the time before the solar system, as we know it now, was created, and just imagine this little bit of space where we are, void, an empty space in the centre of the star sphere. Probably there are a great many such spaces. Probably this space is no wider than other spaces. If you went up from here to the nearest fixed star, you would

probably find a distance quite as great between you and the next nearest fixed star. But however that may be — which we have nothing particular to do with just at present — we find a hollow sphere to all intents and purposes, studded with stars in all directions. And in this star sphere there is at present no direction because there is nothing to mark it: there is neither up nor down, east nor west, neither north nor south. It is equal as far as the human eye can see, if we can imagine a human eye located in this globe or at the sun, before the globe or the sun were there, and nothing but an eye, nothing but the perceptive faculty. Now through that hollow sphere are running the Tatwic currents which have called those stars into existence. And I will just remind you for a moment of these currents. There is the Akasa, which produces the capacity, the potentiality of motion, which causes the ether — that is to say, the absolutely undifferentiated matter which fills that space — to become so differentiated as to become capable of motion, causes it to become granular. And following that, operates the Vayu Tatwa which sweeps these granules into a circular motion. Upon that again operates the Taijas Tatwa, which sweeps the moving particles into a glowing incandescent mass of fire mist, in fact. And so is born the first nebula, the nebula which hereafter shall take the form of our solar system. Then following upon the fiery Tatwa, the fiery current which has created the fire mist, comes the Apas, its natural reaction, the cold and contracting force which draws this fire mist into whirling balls whirling round an empty space in the centre. And from that again the Prithivi, which gives us cohesion, and which separates the dry land from the water. Again, the run of these Tatwic currents passes through the nebulous mass, now gradually forming into a system, and the remaining star dust, or cosmic matter, or world stuff, or whatever it may be called, is swept by the centripetal forces into the centre, and the sun is born.

Well, such roughly and very broadly and very rapidly is the process of the creation of the nebula and the development of the nebula into the solar system. For fuller accounts of that I may refer you to the admirable paper which Sirius has contributed to the *Transactions*. But I just mention it now in order to recall it to your minds, and to have something to start upon.

But now there is one remarkable thing to notice here, and

that is, that the formation of this system has now given us direction; it has given us an up and down. For these whirling balls into which the fiery mass of the nebula first consolidated itself, go round on the same plane. That is to say, we do not have one globe going round in one direction and others at considerable angles to it. We might have imagined something of that kind to have resulted from a whirling sphere gradually coalescing at its outside into whirling balls; but as a point of fact it is not so. The circles are concentric within each other, and all on the same plane, so that you might lay the whole solar system practically on a table, if you had a table big enough. Now that gives us, if we take the orbit of the outermost planet, a great circle, and if we take the centre of that great circle, and drive a line up and down through it at right angles to the plane of the circle, that line constitutes the pole upwards and downwards of that circle. There we have then the solar system as a polar body. Now through that hollow sphere, as we said at the beginning, the Tatwic currents are running and continuing to run always. That is to say, to interpret it into plain English, there are certain currents of force of some kind or sort passing through that hollow sphere perpetually. Now we need not go into details at this stage about that at all, because every one can see that there are rays of light passing through that sphere perpetually. That is one thing also, that there are magnetic currents passing through that sphere perpetually; also heat rays. We need not go any further, because at present these are enough for our purpose. All that we want to assume just now is that there are lines of force perpetually passing, and I think we must assume passing in a fixed and determinate direction, through that hollow sphere. And also it matters not for the present purpose that it is not a sphere — that the stars are at all manner of distances from what we have taken to be our centre. We have imagined this sphere which is void at the beginning and round which are the stars, and within that void sphere we have imagined the nebula coming into existence and gradually evolving into the solar system. We have currents of forces running in definite direction through that hollow sphere; for if they do not run in definite direction, we should have simply lines of force, lines of vibration, lines of effect running about vaguely, hither and thither, and productive of chaos and not of cosmos.

Well, now, if these premises are correct, it is pretty obvious that the precise direction of the plane of the solar system with regard to the stars must somehow or other have been determined by the action of the forces that created it, and by the forces whose operation first whirled the star mist, the fire mist, into a nebulous form, and then consolidated it into planets. If that premise again be accurate, it follows that the precise direction and position of that plane with regard to the star sphere surrounding it must be in some way or other the key to the constitution and nature of the solar system, because it is the key to the operation of the forces which produced it.

Now that plane is the plane of the ecliptic, the plane on which, looking from this earth, we see the sun. And round that plane of the ecliptic, round the circle of stars, that is, which is concentric with the plane of the solar system, and which the plane of the solar system would touch if it were extended far enough, there are certain stars and groups of stars. And it is for that reason that those groups of stars have been always considered to be the ones which most clearly show the constitution and the nature of the solar system; and those groups constitute the belt of the zodiac. Some of the old writers used to say that it was called 'zodiac' in consequence of the imaginary forms of living animals which the ancient Chaldeans fancied that they saw in these constellations, being shepherds of an imaginative turn of mind, and having nothing better to do than to imagine the forms of wild animals among the stars. Certainly I should prefer to think that the word is derived from the Greek word for life, *Zoe*, and also that it refers rather to the source of life flowing in with the Tatwic currents upon the solar system, from that part of the star sphere which is marked by the belt parallel to and concentric with this plane of the solar system; that is to say, that it indicates the nature of life upon the whole solar system. Well, now, there you have the polarity of the solar system as a whole. It is polarised towards the pole of its great circle, the pole of its plane. But when we come to look at the individual globes composing that solar system, we find that they are not, as we might expect to find them, polarised in the same way as the great circle. We find, for instance, that our earth has an inclination, that the pole of our earth is not the pole of the ecliptic, but is the pole of its own equator which comes a little bit off the pole of the ecliptic. Very well, now we see that the

Tatwic currents affecting the solar system do not directly affect the earth in the same way. If the pole of the earth were the same as the pole of the solar system, then the character of the earth would be the character of the whole system. But it is not. Now certain things we know physically. We know that it is exactly this inclination of the earth's equator to the ecliptic that gives us the phenomena of summer and winter, gives us the phenomena of the seasons. That merely shows us what an effect the fact of the earth not being polarised accurately to its system produces on the mere operation of the terrestrial Taijas, the heat and cold, and with every Tatwic current which flows the result is precisely the same, that is to say, every Tatwa that flows is a little bit out of the characteristic of the solar system. The earth is to that extent in disharmony with its surroundings. The characteristic of the earth depends upon those currents which run, not from the belt of the zodiac, but from the belt parallel to its own equator. Therefore there is in the earth a perpetual disharmony, a perpetual war between this strong characteristic of the whole solar system and the individual quality of the earth. The earth therefore appears in this view like an individual who is out of harmony with his surroundings, as we might say the square man in a round hole; and therefore is the earth always a place of trial and of suffering; therefore also it is that every individual on the earth, every human being, every man or woman who polarises his own or her own individuality in accordance with that of the earth, is in disharmony with the wider and stronger currents, viz., those of the solar system which surround it. Therefore it is that the materialist must invariably and inevitably be in disharmony with all but the terrestrial and material surroundings. Therefore it is that we are told to polarise ourselves to the higher spiritual planes. And therefore again it is that in all occult science we are directed especially to the zodiac in the study of astrology, because that fixes the plane from whence the life of the solar system is derived, not the mere terrestrial life, but the life of the whole solar system. And when we can by mental effort place ourselves in harmony with that life, we draw in vitality from the whole Tatwic currents which are running into the solar system — not merely the material life of the body which we obtain by polarising ourselves with the earth — we draw in the inner and more essential and more vital conditions which, properly assim-

lated, render us independent of the mere terrestrial currents.

It is of course somewhat difficult to pursue this analogy. It is a metaphor, comparing the material with the spirit, passing from the material plane on to the spiritual plane, from the actual world of flesh and blood on to the thought world; but yet for all students of occultism it is a very real metaphor, a very real transition.

Now in every place and in every connection in which you meet this word 'polar', the meaning of it is exceedingly simple. Anything on earth from the cosmos itself to any planet or star composing it, and down to the minutest atom composing that planet, anything which has two ends is a polar body. When anything is absolutely a homogeneous or heterogeneous or chaotic mass which has no end and no beginning and no middle, well then it is not a polar body; but directly it has two ends it is a polar body; and whether it is accurately or inaccurately polarised depends entirely upon its sphere of action, in other words, upon the plane in which it revolves. If that body points its two ends in the same direction as the poles of the circle in which it revolves — I care not now whether we are speaking physically or metaphysically — it is accurately polarised; otherwise it is inaccurately polarised, it is in a condition of disharmony and of unrest. And that refers to the whole planet, and to every individual on its surface. But with this difference. The earth at present is a place of trial for the individual living upon its surface; therefore the earth is what we may call wrongly polarised. And I use the word 'wrongly' there merely as intending to convey the sense of unrest. It is not ultimately and finally wrong, because it is designed; but it is an unrestful position, an unstable position. And human beings are put in these material bodies which we now inhabit on this planet so unrestfully poised, in order that by the exercise of thought and by the cultivation of their spiritual faculties, they may raise themselves above the material state of unrest, and may polarise their own individualities into harmony with the higher conditions, the conditions of the system into which they are born.

Now you might suppose from that that the ultimate state of this earth would be to get itself straight — in other words, to bring its own north pole into coincidence with the pole of its ecliptic. And that may be so, and it may very possibly be the ultimate destiny of this world that it should go straight. But

observe, it would then no longer be a place of trial. Whether it would be a place of bliss I cannot say. My own thought, as drawn from the teaching of the higher divine science of all ages, is that when this occurs — supposing that in the mechanical evolution of the universe it should occur — the functions of the world as a place of human residence will have passed by, that it will then be rapidly approaching the state of a dead planet. I called it my own idea, but I believe it is shared by many occultists. The place of abode of a humanity which has developed itself beyond the necessity for the state of trial in which it now is, will, I think, probably be elsewhere.

To know then the characteristic of the earth or of any planet, we have to know simply the obliquity of its axis, and then to know the exact nature of the Tatwic currents which belong to that plane to which it is polarised. The rules of the old astrologers and the characteristics which they affixed to the star groups give us a great clue. I have not anything like time to go into it now; but any one who has the patience to follow it out can easily do so, and if you look at the direction of the earth's axis, look at the characteristics of the constellations round the pole star and the characteristics of the constellations round the celestial equator, you will see sorrow, suffering, tribulation, and trial, the characteristics of this material plane, and you will see many other things, all of which interpreted will give you a very exact account of the materialist man or woman, the dangers, the troubles, the sufferings that are in store for them. On the other hand, look in precisely the same way at the pole of the ecliptic and at the signs of the zodiac, the constellations round that great belt, and you will see the influx of life, rest, peace, and happiness. So you get a key to the character of systems of worlds and of individuals according to the way in which they are respectively polarised.

It is a very difficult conception to follow, and I fear I have not done very much towards elucidating it; but I shall be very pleased to answer any question, and try to clear up any elementary points that may be left dark; because the conception is such an important one, that I should like you to get a good firm grip, not of the details, but of the conception of polarity, as a key to the future work which I hope we may attempt to do.

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(3) Some Aspects of the Tatwas in Relation to Daily Life

The reason that I put this paper on tonight is that a good many people, members of this Lodge especially, and many others too who have studied the theory of the Tatwas, especially from Rama Prasad's book, have got on comfortably enough as long as they were dealing with wide generalities concerning the coming into existence of the universe in which we are, the formation of the solar system, and the formation of the solar system from a nebular into a system such as we now know it. All that seems tolerably simple, and the theory of Tatwas seems to explain beyond all doubt what was at all events a reasonable and rational theory about the coming into existence of things. Moreover, the analogies which we get, such as of the incubation of an egg, and others of that kind, seem to give us such wonderful correspondences, and the whole line of the story of creation, as developed in the theory of the Tatwas, so exactly corresponds with and illustrates the story as told in the Book of Genesis, and the story as told in the Cosmogony in other races and other religions. There is no getting away from the fact that here is some great system, which, if not absolutely proved to be true, has so much of working probability about it, that we must look upon it as a theory which needs to be critically examined and dealt with. But those who have gone on reading Rama Prasad's book have found grave difficulties when they come to try and find out how the Tatwas operate in ordinary daily life; and two of the questions which were asked at the last meeting illustrate that to some extent — those I mean concerning the sun-breath and moon-breath, and concerning Apas and Prithivi. It is quite natural that such difficulties should occur to any one who is merely reading Rama Prasad's book, and has not been thoroughly instructed in the actual operation of Tatwas in our daily life. Moreover, in M. D.'s most admirable paper you find the very same thing — his criticisms are absolutely unanswerable if you take the book itself with no comment — but, as I stated in a note at the end of that paper, none of those things which M. D. criticised were ever stated in this Lodge, and that is an important fact

too. I have, in papers and addresses which I have given here, taken considerable pains to state only those things which could be stated without any veil or blind, and which were absolutely and provably true.

But when you come to the question about the currency of the Tatwas throughout the human body, and we come to the question of the breath in the right or left nostril, or the middle, you come to questions which are designedly veiled. They are veiled in Rama Prasad's book more than they need be, and therefore here and there it is possible to raise the veil a little, and this I shall endeavour to do; but at the same time I must remark that there is a good deal in that book which is veiled for exceedingly good reasons, and which no one is allowed to state publicly, for the very sufficient reason that it would give a great deal too much power to people untrained and unfit to exercise such power. That book of Rama Prasad's was primarily addressed to Initiates, and to them every sentence is full of meaning, but a great deal is also perfectly intelligible, with careful study, to the outer world.

Now, the first thing to remember, when you are trying to consider the operation of the Tatwas as we see them round us constantly, when you are trying to identify any particular Tatwa, to know what particular Tatwa is current at the time, and so forth, you must bear in mind what very few people ever do bear in mind, and that is, that as you approach towards manifestation in actual physical and material phenomena so does the perplexity increase. It is very simple when you start with the undifferentiated Mulaprakriti, and you are trying to conceive the breath of God creating the universe therein. You have only one centre, you have the five Tatwas, and five operations of one breath in its dual form of positive and negative. That is the way in which universes are called into operation, but with each stage the perplexity becomes more involved. Thus you have at first a centre developed by means of this operation of the five Tatwas; and that centre forthwith begins to radiate other Tatwic currents of its own; and the radiation of those Tatwic currents from what we may call the great central sun produces other centres, and each in its turn begins to radiate its own series of Tatwas. Thus we have these different series with different times running simultaneously. Now, after a number of such operations, we find our own sun coming into operation as the centre of the solar system,

radiating its five Tatwas, the life-source of the solar system. Then that operates upon the earth, but the earth itself is radiating its own five Tatwas each in their particular time, and the solar time and the terrestrial time is very different, and in this I am jumping over a great many intermediate stages, but you have upon those earth centres other centres, each of which is an individual human being, and every human being is radiating its own Tatwas constantly, and those are the Tatwic currents which that human being is conscious of.

So there are an enormous number of Tatwic currents constantly running, every different series from each individual centre running at different rates, and with different times of progression. Thus when you are told that there are a certain number of recurrences of the Tatwic currents between sunrise and sunset, if you are dealing with the solar Tatwas the currents that come from the centre of life of the solar system, which is the sun, that is to say, the vibration of heat, of light, of colour, of electricity, of magnetism, and so on, these come at a particular pace, at certain measured intervals, and succeed each other at measured intervals to the earth.

These produce other currents which radiate from their own centres on the earth; much as the earth magnetism produces the thunderstorm. All these are terrestrial Tatwic currents, and their rate of progress, and the times at which they succeed each other, are not by any means those of the sun, but are quite different. Then, again, each human being is producing his or her own Tatwic currents; every human being is reflecting light, is radiating warmth, shows motion — the circulation of the blood and so forth.

And those lines of vibration proceed at a totally different rate, and at totally different intervals from those of the planet. Now Rama Prasad speaks about sunrise and sunset, mid-day and mid-night, and he asserts certain physical phenomena which take place at these times. Now, many doctors have said that it is not so, and it is not so if you take the time in the heavens for your system of measurement.

Now, what is a day according to the philosophy of the Tatwas? It is not only the day which is measured by the sun; there are many days, some of these Rama Prasad mentions. But there is one definition of a day which answers to the Sanscrit words accurately, namely, the period which elapses between the going forth and the return of the positive effluent and influent current.

That is the 'Hansa' or 'Hamscha', which is the Tibetan Sanscrit word meaning the outbreathing and indrawing of the Great Breath, and this is the period of day and night. Now in the human being we have two such periods exceedingly well marked, namely, the respiration and the circulation. Now the time in the human body may be measured by the conveyance of a blood corpuscle from the heart through the arteries, and the return to the heart again through the veins; that is a day measured by the moon-breath. The moon governs the arterial and vein system, as the sun is said to govern the nerve system, and of the two centres first formed in the animal body, when it first assumes a form at all, the brain and the heart (or what subsequently developed into these), the brain is said to correspond with the sun of the Tatwic currents, and the heart with the moon. Now, as the sun throws its light upon the moon, and as the moon derives all its light and power from the sun, so, thus, according to this philosophy, the nerve force of the human body governs the circulation. And when we are speaking of the human body, we look upon the brain and nerves as the sun, and the arteries and veins (with their centre the heart) as the moon; and the positive and negative states of nerve force are day and night of the sun of the body.

This gives us the modes of measurement of these two functions of the human body, and this is the way we arrive at the primary human day. We are told by Rama Prasad that the terrestrial day and night are merely one small division, that there are a larger day and night, which again are part of the still larger day and night of Brahm. Yet, even so, the day and night of the human organism are a part, even as the pulsations are a part of the terrestrial day and night; and even so we find the pulsation, the circulation, the phenomena of nerve force different by day and night, different in waking and sleeping, and the intermediate stage of dreaming. But inspiration and expiration, and outflow and inflow of blood, the current of life, goes on without cessation day and night, summer and winter, but is modified. Now, that is not explained in Rama Prasad's book. I believe that the word day and night, and the word sun and moon, are used largely as blinds. Yet there is no reason, and I say this absolutely with knowledge, why this amount of knowledge should be blinded at all; because it is, I believe, of very great use in the medical profession if it is carefully studied.

Now then, as we know, the universe is born from the Akasa, which is, according to some writers, of a circular shape, according to others an elliptical shape, according to others an egg shape, but it matters not. Some of the Upanishads have laid down the circular shape, and Babbitt in his theory of atomic philosophy has laid down this egg shape. But whatever shape it may be, there is some definite shape which is cut off and isolated, by the first running of the Akasa Tatwa, the first flutter of the divine breath, etc.

A certain portion of space was isolated which was to become the future universe, and that space was surrounded by an impenetrable shell. Such of those of you who were present at a meeting some months ago, will recollect how the lecturer proved that the physical universe must have a finite boundary. Therefore the universe is not infinite, but is bounded by the Akasa. In that Akasa, then, so cut off, developed gradually two centres. That you can see for yourself, for the infinitely great and the infinitely small are the same. Take a primordial cell, watch it in the microscope, and you will see the tiny cell gradually separating into two centres, a positive and a negative, and thus it polarises. And we know there are two separate centres of force, because they act and react upon one another. That is what I must call the infinitely little in the primordial cell. And so exactly was it in the creation of the universe, and so was it in the creation of man. The two centres were there, the brain and heart. For each human being is the inmost and most material heart and centre of an Akasa of his own — that is to say, every human being is surrounded by a sphere of some sort, which, in theosophical language, we call his Aura. That Aura is what the human being is conscious of, and he is conscious of nothing else. And in this sphere the Tatwic currents operate.

Now here comes a point — It is a doctrine of the Tatwic Philosophy, that the Aura of each man is the *real* man. The physical body which we see is merely the Stula Sharira, but everybody knows quite well that the physical human body is not all summed up in the mere material flesh and bones which we share with all animals — there is much of our intellectual and emotional nature which is as physical as the body.

Now how does the Aura make itself felt to others without. As some mystical philosophers have said, the difference lies entirely within, the difference between the man who is a saint,

and the man who is a depraved and sensual animal is such that it can be felt directly he enters a room. If that be the case, how is it possible to say that the difference between these two men is entirely within; that it is entirely a question of the different mode of arrangement of the grey matter of the brain.

It is impossible that the effect could be produced if that were so; his difference must be in the surrounding sphere, and it must be that surrounding sphere which in the Tatwic Philosophy is called the Akasa of each individual man that we affect one another. Now that is the practical outcome, for it is in this Akasa that the will operates; the will of each individual man permeates the entire sphere of his Akasa, just as the influence of the sun or the moon permeates the Akasa of the whole sphere of the earth's atmosphere. And the sun, you will remember, means, when we speak about a human being, the brain. The moon means the heart and blood-vessels, also the more animal type of emotions. Now then two radiant centres of force permeate the entire Akasa of the man, and when an effect has been produced, there, that effect is perfectly certainly repeated in the human body. When I say this, I do not mean repeated in its full force, for this is never so; even the adept has not the power to mould and alter his body according to his will. But every human being, no matter how little trained, has the power to produce some effect, and the effect entirely depends upon the amount of training, the amount of will put forth, and the amount of faith. That gives you a great clue to the operation of the Tatwas over daily life. For by that very operation of the Akasa acting upon the will of the human being it is possible to call any Tatwa into strong action, or to prohibit the operation of any Tatwa, also to prolong any Tatwa; and there in a large measure lies the key to health and disease. Let the will call into operation and keep in operation the Taijas Tatwa, and a chill is removed, the blood flows more freely, and just in proportion to the amount of training so is the amount of vital warmth attained. So in the case of fever, if the will, acting in the same way, calls into action and keeps in action the Apas Tatwa, the constitution goes back to its normal, and the fever may be surmounted. Now you may say, how is it that a Tatwa may be called into operation? And can the five Tatwas run simultaneously in one continual stream of blended force? Yes, but you must know that great numbers of Tatwas are continually running. A ray of light is white, but it

contains all the colours of the spectrum, all those colours are running at a certain rate.

If we want a red light or a red colour, we have to wait until that comes round in the order of vibration. They are all running, together, so to speak, at once, continually passing from the sun, at different rates, it is true, but continually passing. At any time you may, however, from a ray of sun disentangle a certain colour, and so you may disentangle a Taijas Tatwa, and keep it there. Or take your human body, name to me any instant of time which is either day or night of the body, i.e., when the blood is either arterial or venous; both are going on simultaneously; the blood is flowing out from the heart and returning again. Or again, let us imagine ourselves going out from the earth; let us take ourselves to some point in space whence we can look down on the earth, and can any human soul say whether it is day or night? It may be day in Edinburgh but night in Australia. Both are going on continually. So it is everywhere, all the Tatwas are going on simultaneously. The sun-breath and the moon-breath are going on simultaneously. You want one or other for some particular purpose. You want the sun-breath or you want the moon-breath. Well, you can have it. You can bring about that particular phenomenon.

Just as you can go into your dark room and get the light you want, you can have your Taijas Tatwa or any other Tatwa. The human will must be joined with the divine will, and both acting in the Akasa can bring about the operation of any Tatwa which you please. It is true that at certain times you can get your result better than at other times; for understand the Tatwas flow out at regular succession from the sun, and as I told you in a former paper, they begin at sunrise, and they go on in regular rotation from sunrise to sunset, and so it comes about that one or other is more potent in the solar Tatwas at one time or another, just as we may say that each colour is always present, but at sunset the light is red, etc; but at sunrise or sunset we can produce any light we may wish by simply splitting a ray by the prism and isolating the blue or yellow as we require it, but at certain times of the day it is more easy to bring the Taijas Tatwa into operation than at any other time, but the will of man, acting upon his human body, is not susceptible to its external influences; and just as the light of the sun falling upon flowers, etc., brings out their

particular colour, so do the Tatwic currents acting upon the earth, bring out their manifestation, and all at the same time. So at the same time we may have the Vayu Tatwa whirling into a spherical form some small whirlwind of the air; and at the very same time and very same place we may have tropical heat bringing into operation the Taijas Tatwa; and at a very little distance off we may have frost and snow — Apas in operation. Or we may watch all the Tatwas coming into operation in the hatching of an egg or the germination of a seed.

So if you wish to watch the Tatwas in daily life you must realise that they are not subject to time. Carry these points in your heads of the meaning of Tatwic time, the meaning of day and night, sunrise and sunset, and the meaning of sun and moon in their different connotation; and also how perplexity arises from so many Tatwic currents, which are continually radiating on to the earth; and also that day and night, summer and winter, are, as it were, mere terms of convenience for measurement according to our limited notation — all are really contemporaneous.

If you think over the work we have done in the Tatwas, you will find that a good many problems will appear much easier than before.

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(4) The Tatwas on Four Planes

The subject that I have undertaken to speak upon tonight is an exceedingly wide one, and you must please look upon what I have to say as only the very first glimpse, so to speak, of that subject, because it is not possible to go any further than this in the course of one evening.

We have seen in all the relations in which we have considered the operation of these five tatwas, that the whole philosophy of the Upanishads has been absolutely borne out by modern science, or where not absolutely borne out, then there has been silence. On no point have we found a contradiction by modern science. Therefore we are to a certain extent justified in thinking that what we have found to be a law wherever we have traced it is also probably a law in those further regions where the tracing of it is more difficult.

Now, taking the scheme of the tatwas as we have had it for the last few lectures, and keeping the name, shape, colours, and symbols clearly in your minds, we shall try whether we can trace this further yet. Now, according to the philosophy of the Upanishads, there are four planes. The highest, the spiritual plane, is Ananda. You will remember, those of you who are familiar with the Vedas, the Ananda was the favourite disciple of Gautama Buddha; he occupied the position with regard to him that St John did to Christ. A large school of Orientalists have concluded that when Buddha communed with Ananda he was in fact communing with his own higher self. The next plane is Vijnana, that is what we call the psychic. The next is Manas, or *mens*, which is the Latin name for what we call the mental; and the lowest is Prana, which is physical life.

Now what we have been considering hitherto has been entirely Prana, that is to say, the operation of the tatwas upon the life of the physical universe. And you will remember that we started with this proposition, that when nothing was, before the beginning of things, the Breath of the All came into being. That breath was the Iswara, the first manifestation of Almighty God in an infinite space of unmanifestation, in an infinite void, the first flutter of the Great Breath. And that flutter, that first breath, was fivefold in the five tatwas. The five tatwas, then, are manifestations of Iswara the Great Breath, and by them He, that is the Breath, created all things. Iswara, according to any Sanscrit dictionary, and according to the Theosophic Glossary, stands for the personal God, also the Breath or the Word; and you will see there the absolute coincidence of the Qabbalistic and Jewish, the Christian and the Buddhistic cosmogonies. 'The Word which was in the beginning' — therefore it existed before the beginning — 'by whom all things were made'. And this is made still clearer if you study the Hebrew Bible in the light of most modern philology, putting aside the vowel pointing, which has rather blurred and obscured the sense, and also the pronunciation of a great part of the old Hebrew text, and fixing your attention entirely upon the code as it was written on the old scrolls of the law, written in unpointed Hebrew, and making the best you can with the light of comparative philology and of the derivations of the words, you will find that the cosmogony of the Hindu and the tatwas comes out very much more clearly than even in

the received Hebrew text, and far more than it does in the English translation, or in any English translation that could be made.

Well now, the Great Breath creates all material substances, the whole material universe. And not only are there the five modifications of the Great Breath — producing first of all Akasa, that is the potentiality of movement; secondly, Vayu, movement itself; thirdly, Taijas, which is a mode of motion, light, electricity, and magnetism; then the reaction of heat and expansion, cold and contraction producing water, Apas, rolling up the fiery incandescent gases of the nebulae into the worlds; and Prithivi, the final form of Apas, the cohesion, which makes the dry land appear from the waters — not only are there these five modifications, but also the positive and negative of each, viz., the Pingala and Ida, and also the Susumna, the point of union between positive and negative. So that during every day — I am speaking of our ordinary solar day — these five tatwas run over and over again their course from sunrise to sunset, producing all their modifications which are known upon the earth's surface according to regular rules. And after sunset the same series runs over and over again on the negative side through the night. And further again, during the bright fortnight of the moon, are the positive tatwas running more distinctly and vividly; on the dark fortnight are the negative running more strongly. And so you get again in summer the positive running more strongly, and in winter the negative accentuated. And thus you get three distinct series of positive and negative of the running of the five tatwas, every one crossing and recrossing, acting and reacting upon each other, and producing an infinite complexity which is only paralleled by the infinite complexity of creation. In precisely the same way was the physical body of man created and built up from the very first germ of organic humanity up to the complete full-grown adult human being; created, sustained, developed, and built up by the operation of the tatwas bringing him these five characteristics in varying quantities and at varying times.

Here, in order to see how the tatwas operate from plane to plane, I must give a concession which perhaps some may deem to be a concession of their entire position to the materialists. Because, for this purpose at all events, we must grant that everything of which we are conscious is physical. We must

consider for this purpose that all thought is but a secretion of the brain, merely a mode of the grey matter of the brain, that everything that we perceive, any object of sense, is merely certain vibrations communicated through a certain sense by the air or what not to the brain, and the modification so produced in the brain perceived and recorded — a group of such sensations, it may be, forming a distinct image — thus the eye giving us a sensation of redness, giving us also a sensation of form, of scolloped and convoluted form it may be; the touch giving us a sensation of velvety softness and the like; the sense of smell giving us the sensation or vibration of a delightful perfume; and the brain combining all these impressions creates a form, to which form we apply the name of 'rose' it may be, in such way that the name afterwards brings before the senses, reproduces, faintly it may be, but still perceptibly, the same run of vibrations and sensations in the brain, and recalls the image of the rest. There is a paper in an early number of the *Transactions* by 'M.D.' which admirably illustrates this. Well, we have to take that to be a thought absolutely secreted by the thinking cells of the brain, and in order to really understand this philosophy we have to get rid, so far as this is concerned, of any notion of higher or lower, or anything of the kind. The thought is a secretion of the brain, just as gastric juice is a secretion or anything else. And, further, all attractions of one person to another are again absolutely physical. They absolutely depend upon the harmony or the discord of the nerve vibrations operating in two individuals, whom for the purpose we must look upon as electric machines or machines of animal magnetism, or something of the kind. If those vibrations are harmonious, there occurs a pleasure in the society of each other, an affection, as we call it; if discord arises, the contrary. Half of the trouble in understanding any of the higher and spiritual philosophies comes from regarding these, which are purely physical phenomena, as being something higher. Those of us whose karma it is to have to try to teach to a certain very small extent a few others who are trying to get along on the path, find that there is nothing which is more fruitful of obstacle and error than this persistent clinging up of every human being to the emotions. There is a kind of natural idea, an error but a natural error, that there are grades in physical life, and that the intellect is higher than the ordinary physical life, and the

emotions higher than the intellect, and that one is divine and the other is not, one psychic and the other physical, and so on, and there is an obstinate refusal to realise that they are all physical. But now when we have conceded all that, which is all the point that the most ultra-materialists contend for, let us go on a bit, and the question then arises, Why? And let me say that some of the most valuable discoveries that have ever been made in the world have simply been arrived at by either consciously or unconsciously going on in your train of reasoning until you arrive apparently at an axiom, and then asking, Why? If you are not satisfied until you can answer it, the likelihood is that you are on the brink of arriving at some truth higher than you knew before. If you are content with the axiom you will never get any further, because no knowledge whatsoever is your own until you can demonstrate it. As long as you continue satisfied with the fact that it is self-evident, it is of no use to you.

Well, let us assume all these things to be absolutely conceded to the materialist, and get on to the point of consciousness. A human being is a machine; but he knows it. Why? There is your question, the solution of which must lead you somehow or other to the conviction that there is something above this most elaborate machine. And if the fact of a machine which will work at all, must necessarily bring within its own conception the idea of a designer and a maker thereof, what have we to say of a machine which is so absolutely and truly constructed that it will meet every possible circumstance of human life, and meet it truly? Does not that more conclusively than ever demonstrate some higher power beyond, which could have conceived and executed such a machine? If you take the materialist's argument and push it to the materialist's conclusion, what does it give you? It shows you a magnificent and absolutely ordered kingdom, and it leads you beyond that kingdom face to face with an empty throne. Is that reason? It cannot be. There must be something beyond. Now can we reach, can we know anything whatsoever about that something? The physical universe is absolutely limited and finite, but not so the mind. The mind of man can conceive and has conceived infinity. The mind of the mathematician has not only conceived infinity, but has reasoned about it, and has told us a good many of its qualities. There, then, lies the difference between our two bottom

planes, between Prana and Manas. And in Manas must reside somehow or other the cogniser, that which knows the machine, that which recognises it. But now again we are met with a peculiarity, because in Manas also is every human individual separate. It is not one mind looking down upon thousands and millions of human beings constituting the inhabitants of these planets and watching how they all go, conscious with the consciousness of every brain, but it is one individual manifestation of Manas conscious of the going of one particular human body, and conscious also, or with a potential consciousness it may be, of infinity above.

Now why is it that we should apply the names of higher and lower to different functions of the mere physical body? Well, it is on account of what the Easterns call the law of Vasana; and the law of Vasana is this, that when the Tatwic vibrations have operated along any line of vibration, there will be a tendency for that series of vibrations to recur along that particular line. And that is a characteristic of the Prana or physical life; it is also a characteristic of Manas or the mental life. Suppose, for instance, that a man learns to play a particular tune on any instrument, and practises incessantly at that tune. When he is not thinking, his fingers will involuntarily run on to those particular movements, and with difficulty on to others. Another common illustration is the difficulty and the pain which occurs when we try to bring unused muscles into operation in attempting any unusual exercise. So with the brain. A certain series of vibrations have run through the brain over and over again. Start the first note of that series, and there will be a tendency to repeat the whole series, and with difficulty to take up, or be sensitive to any other series. Now that is the law of Vasana. It applies to all living organisms as distinct from inanimate objects; and it is a characteristic, one of the modifications, one of the forms of Avidya or ignorance, because it is one of the greatest obstacles to true perception. Directly the brain or nerves are started on a particular line, they will tend to run along that line, and reject or refuse to perceive the impressions which should be coming into them from external sources. Therefore arises false perception of external thought.

Now to apply that. The Manas plane sends its vibrations primarily into the brain. Gradually there comes, by the law of Vasana, an impression into the individual man or woman that

the brain is the intellect. The brain is nothing of the kind. The brain is the instrument which the intellect uses, which the Manas uses in order to function through that material human body. Now it follows from this, that outside of ourselves, and on a higher plan altogether, exists an intellectual, a mental counterpart of ourselves, of each one of us, which perceives, recognises, and directs this physical body. You will, no doubt, ask, how then does the physical body come into manifestation on the physical plane, and what is the connection binding it to the mental plane, the plane of Manas? Well, you may find the key to that, which is very difficult to put into words, by an attentive consideration of the cosmic pictures. A picture is formed upon this earth's plane. It goes off into the air. From the limits of the earth's atmosphere a quick reflection is sent back. That is very slight. The bulk, the strength of the picture, goes out beyond the earth's atmosphere, out into the void, so to speak, and becomes, so to say, latent. But at a measured interval, which interval can be calculated, that picture returns; and returning, and coming within the earth's atmosphere again, and within the influence of the terrestrial Prana or life of this planet, it remanifests itself. I daresay some of you have seen Edison's latest invention, the Kinetograph, by which, taking photographs at intervals of a tiny fraction of a second, of a man doing any particular act, and reproducing these through a magic lantern in rapid succession, you appear to see on the sheet before the lantern a moving figure actually doing the act which the man had been photographed in doing. Well, that series of pictures illustrates what I mean. We are all of us perpetually forming such a series of pictures, and they pass away into the void, into the Akasa. But they do not vanish. They produce there a synthetic whole, a character; and at the appropriate time that character returns to earth once more, and coming into the earth plane, it tends to remanifest, still remaining in connection with the mental being on the plane of Manas which produced it. That tendency, then, having come into the earth plane, at once begins to manifest itself by forming an infant, coming to birth with a certain character impressed upon it by those cosmic pictures, which had flown off from the earth hundreds of years before, it may be — one does not want to be particular as to the precise time, because it varies very much — but so coming into manifestation, that is to say, collecting to itself material

particles, so as to make that which was merely a mental picture become a physical picture, by degrees a human being is built up and grows to maturity, but always with the Manas as its real self. And when I say that, I mean the real self in comparison with the Pranic manifestation which we can see and talk to in this earth plane. And therefore, the idea that I want to drive home at this moment, and the only idea that I really want to drive home, is that, behind every one of us, above and beyond, is a real self; that the human being whom we know, whom we call a friend or relation, or what not, is a phenomenal and very transitory body, behind which, on the plane of Manas, there is a real self-governing, modifying, and moulding it with more or less of success. What is the contact between the two, you will ask? Well, I do not think it is possible to put it into words. It is no physical contact. When we talk of the shining thread and other things, we are using the language of metaphor; and perhaps the nearest illustration I can give you would be this. If you have a musical instrument laid upon the table, and a violin tuned so perfectly into accord with it that every note struck upon the violin would produce a corresponding vibration and thrill in your instrument upon the table, you have a sort of rough image of how by some strange sympathy which can scarcely be even expressed in words or in thought, the Manas body governs, and controls, and modifies, and moulds the physical body. That is the task of the Manas body, the mental individuality, the mental reality of every one of us. It is a more or less faulty instrument that is given to that Manas body to operate upon. It has its heredity, its hereditary diseases it may be, its acquired diseases, its limitations of brain and of intellect, its nerves, its nervous affections, all these things, all its limitations and hindrances. The task of the Manas substance, of the real man, is to mould that physical body into more of a likeness with itself. And I say 'more' advisedly, because it is impossible to do more than to get a step or two forward in one incarnation. If the Manas body, so to speak, succeeds upon its physical instrument to such an extent that it leaves the earth just a stage or two better than it enters, a success has been won. Therefore it matters not what this physical body is, because the task of Manas is to bring physical matter into subjection to itself. If, therefore, the Manas body, the real man, undertakes the body of a tramp in the Grassmarket, or a savage in Central Africa, or

of the greatest saint or greatest philosopher in the West, or the greatest Mahatma or guru in the East, still it matters not. The task is to improve that body, and by doing so, to educate itself. As an art student may paint hundreds of pictures and spoil acres of canvas, every one of the pictures may be absolutely and utterly worthless in itself, and only fit to light the fire with; but the training which the artist's hand derives from that work is of incalculable value. And that is the work which the Manas body is achieving everlastingly upon every one of us.

Well, now, the last question with regard to this point is, taking ourselves to be self-conscious, and endeavouring to assist in this great process, in this great transmutation, how are we to do it? Well, by uniting ourselves with our higher self. That is the eastern uniting Prana with Manas. Manas is striving always, the Manas body, real and substantial and veritable, mind, is striving always to mould and to raise this physical body. As far as self-consciousness resides in this physical body, the process can be helped by the raising of the physical body to a union with the higher body of Manas on the mental plane. And that is by killing out the self, by getting rid of everything which can be traceably found to proceed from Prana. For why? Prana with the Sthula Sharira, with the physical body that is, lasts us only for this short life. We leave it behind, and it is no more use to us after we have learned our lesson upon it. Therefore everything which is born within that body is not only useless, but a hindrance to us. All its desires, all its affections, all its emotions, are hindrances to us, so far as they demonstrably arise from the physical body.

And here again we find a great deal of the road to health. Because if the physical body get out of gear, if there is disease or sickness of any kind, it arises from some disharmony in the tatwic condition; and the great healer of all, the *medicatrix naturae*, resides in Manas, and it is by the stilling of the physical body that we arrive at that yoga, at that union of the physical and the mental, whereby Nature herself restores the lost harmony. Take the case of the neurotic, take the case where Tairas is over prevalent in the nerves, and you get restlessness and exhausted nerve centres — loss of tone, as they say. The ignorant practitioner, now I am happy to say getting much fewer than he was before, piles on tonics, piles on change of air and so forth, and gradually increases the mischief, because he knows no better. But he who has either

studied occult science, or, as is often the case, and is practically quite as valuable, has intuitively grasped it, will do nothing of the kind. He will see the necessity for the yoga in such cases — whether he calls it by that name or not — and he will probably apply depressants.

Well, now, as I said, the Eastern doctrine tells you to raise yourself to your higher self, the Western Hermetic doctrine says unite yourself to your higher and divine genius — that is a higher plane still, Vijnana. Now it is impossible at this time to follow out that process or even to indicate what the plane of Vijnana means, save that as Prana is to Manas, so is Manas to Vijnana. As the mind is to the body, so is the soul to the mind. And the soul governs the mind just as the mind governs the body, and it is real and substantial with regard to the mind. Now as the physical body is made up by the courses of the tatwas in its form, in its functions, in its colouring, in everything connected with it, so on the plane of Manas is the mind, the mental man, made up by precisely the same rules. You get mental activity from Vayu, and mental fire and genius, invention and discovery from Taijas. You get receptivity and the plastic turn of mind from Apas. You get the firm and steadfast mentality, admirably sane and founded upon a rock, from Prithivi. And so you may trace the mental condition of every human being, and you may know precisely what tatwas have operated to produce that particular mind. And the finer thrills which run through the mental plane, the Manas plane, and which are to Prana about in perhaps I might say the proportion of the thrill of the finest nerve in the human body to the thrill of the biggest string in the violoncello — that is somewhere near the proportion — it is all a matter of proportion — brings us to a number which is the spiritual soul where you may know, by the absolute obliteration not only of the self but of the Ego, that everything is yourself, in Ananda. But the reaching of that transcends the plane of the highest adeptship. It is only dimly known as a vista of what may be in the extreme future.

But the thing to carry away is the idea of the substantial human being lying behind and governing the phenomenal, formed precisely in the same way and governed by the same laws; and the realisation of the transient and phenomenal and comparatively unimportant character of the phenomenal physical body with which that being is now concerned, and through which it manifests.

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