

The Seven Rays of the Q.B.L.

By

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1968

This book is dedicated to

THE GOD OF MY HEART

who gave me as a luminary

EMMA ANNA LUISE

who brought forth the five

beautiful rays

TIRZA SIDONIE

ANGELA INGRID

VIRGINIA FAY

MICHAEL ALDEN

SANDRA DIANA

each a living testimonial

to eternal love.

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To the Reader....

The subject matter treated in the following pages admittedly is vague, and deserves a more complete presentation. The book herewith presents a somewhat cursory outline of the Paracelsus Research Society curriculum.

Oral explanations and further laboratory demonstrations are essential for a complete comprehension of the detailed presentations. These are too complex to be covered in this condensed version.

Furthermore, adjustments are needed in what is presented here. Due allowance for additional exposition should also be made. These may appear in a future publication to amplify many ideas found listed here. Some of these advanced tenets are too revolutionary to be given at present.

My sincere thanks go to Albert D. Hall who so effectively helped to condense an otherwise lengthy essay. His suggestions were invaluable.

I am also grateful to all others of the P.R.S. who helped type and proofread the manuscript for the printer. Since last minute adjustments had to take place prior to our globe-encircling lecture tour, it is profoundly appreciated.

The illustrations are the work of Miss Alice Whipple of Hollywood, California, U.S.A. The artist painstakingly gave an exact color rendition so important in a work of this kind. The outcome in the book depends, as well, on the color separation prepared for the printer and on the printing technique involved. We are happy to state that no effort was spared to

bring all of these factors into as close a relationship as was technically feasible.

The color separation is the work of the Warner Color Laboratory, the printing of the book is by the Service Press and the bookbinding by the Hiller Bookbinding Company, all of Salt Lake City, Utah, U.S.A.

Frater Albertus
Salt Lake City, Utah
June 22, 1967

SCANNED BY:

pullybone

INTRODUCTION

INTRODUCTION

Man, with his limitations, has no choice but to recognize an intelligence greater than he alone possesses. The entire compass of man's awareness and of all that he can conceive lies within the scope of the highest reasoning attainable by any mortal being, past, present, or future. Such knowledge as man has, empirical or otherwise, is derived from an evolving consciousness, the source of which no human has fathomed.

The constant striving to know about his origin and destiny has consciously occupied man as far back as we can find any written or traditional oral references. Attempts have been made to present in words, symbols and pictures the various concepts and assumptions of this great mystery. Foremost are the theological stands and the many religious beliefs. Since all of these rest upon belief no proof is available. Scientific postulates, however fragmentary, do at least give us some clues about our early terrestrial existence. These scientific examinations, based upon available facts, are primarily concerned with presently observable manifestations. In the light of these examinations even archaeological, anthropological, paleontological, and similar finds have to be considered as being of comparatively recent occurrence. Facts unearthed or otherwise preserved show that since remote times man has tried to solve this all-important question by way of analogy. He observed natural phenomena and by inference or deduction arrived at various conclusions. In the final analysis all remains inconclusive proof except for the fact of his own existence as an independent entity depending on a higher consciousness. No religious, theological or other speculative presentation has been able to bring satisfactory and conclusive answers to this mystery.

We question what represents the correct approach to this problem? This cannot be answered in a positive manner. Too many implications arise at the point where a specific and absolute approach is to be formulated. This in itself is sufficient cause for arising contentions which are magnified because of the various degrees of intelligence inherent in mankind. Thus from the contemporary primitive aborigine to the highly evolved intellectual, with untold ramifications in between, are found a conglomeration of different concepts. Basically all are concerned with the same question. However, the interpretation is strictly individualistic and of such vast dimensions as to make it impossible to come to a conclusion befitting all the opinions represented. Considering the abundance of possible interpretations a condensation must be made. Eliminating those of a similar nature and those of only minor differences, the end result becomes a basic formulation applicable to almost any beginning.

Expressed in the predominantly conscious level of the Occident is the system known as Q.B.L. or Qabalah. In the Orient similar if not identical systems are to be found. The Brahmins left us a record in the ancient Vedas and Upanishads. It must be admitted that for the Western mind their presentations are difficult to comprehend. Pre-Christian interpretations as found in Jewish records make it somewhat easier to formulate some concepts adaptable to the Occident. Later Christian indoctrination, building upon the former Jewish concepts, however, created a chaotic pattern. In its present primitive form the Qabalah may be considered as wholly inadequate. All the pros and cons pertaining to an unsolved question remain, in essence, still unresolved.

Since one system or approach to this vital question has to be taken for our investigation, the Q.B.L. or Qabalah merits

our attention. Here we are not primarily concerned as to when this system in its present garb came into existence, nor are we concerned about the various interpretations of a strictly mystical nature. Rather we are attempting to find a starting point for a lawful examination of natural phenomena. Our object is to examine the validity of its viewpoint about superior intelligence relative to this terrestrial sphere, its inhabitants and related animate organisms.

Matter in itself cannot be conceived of as being devoid of consciousness. Every atom is the outcome of a causal pattern. The aim of this work is to formulate a system whereby an orderly evolutionary progression can be discerned. Contemporary science has made little or no effort to investigate this and similar subjects in the light presented here. Philosophic research along these lines antedates by many centuries, and in many instances by thousands of years, our contemporary scientific point of view. How conclusive and complete these early attempts are requires a careful examination. Some are grounded in well established facts. Others that cannot be substantiated have become burdened with all kinds of superstitious and irrelevant admixtures. The subject needs to be considered from a scientific point of view.

The fact that numerology, as mathematics, and similar plausible systems are claimed to have derived from the traditional Qabalah should provide incentive enough to take a closer look. Astrology, as employed by the makers of horoscopes, is also supposed to have its origin in the Qabalah. The laying of cards, related to the Tarot Cards, supposedly represents the twenty-two paths or mezlahs of the Qabalistic Tree of Life. As can be seen by this cursory examination, a system that fosters so many of these questionable types of information certainly warrants an investigation. All this is possible only

if sufficient information concerning the Qabalah is at hand.

It may not be amiss to mention briefly that the impact of modern psychological and psychiatric probing are very closely related to the efforts of the ancients to fathom some of these non-visible occurrences underlying the perpetual re-occurrence of natural and supernatural phenomena. Results of some of these investigations, as given by the Paracelsus Research Society in its introductory lectures, will be of dubious value to anyone unversed in the subject. However, some studies by the uninformed reader for the purpose of acquiring the essential knowledge necessary for its comprehension will prove of benefit. This will be noticed when the theory as outlined in the following chapters has been put to the test. A careful examination of the laws advanced and continued research may reveal the many consistencies. At the same time changes will be incorporated and restitution made where necessary, however much decried by conformists.

The use of the system known as the Qabalah is perhaps the most readily available and worthy of our investigation. If, after analysis and examination, any substantiation or even partial verification of its thesis emerges, it will prove an incentive for more thorough research.

Scientific observers could resort to astrological examination when a lawful order is exhibited by astronomical data. For instance, an astrologer takes what the astronomer prepares for him and seeks to discover the law and order at work. The following is an example based upon an article by Dr. Robert Kadesch of the University of Utah, published in the Sunday science section of the Salt Lake Tribune and Telegram, April 30, 1961, entitled "4, 7, 10, 16 and Then What?" Essentially the story is as follows:

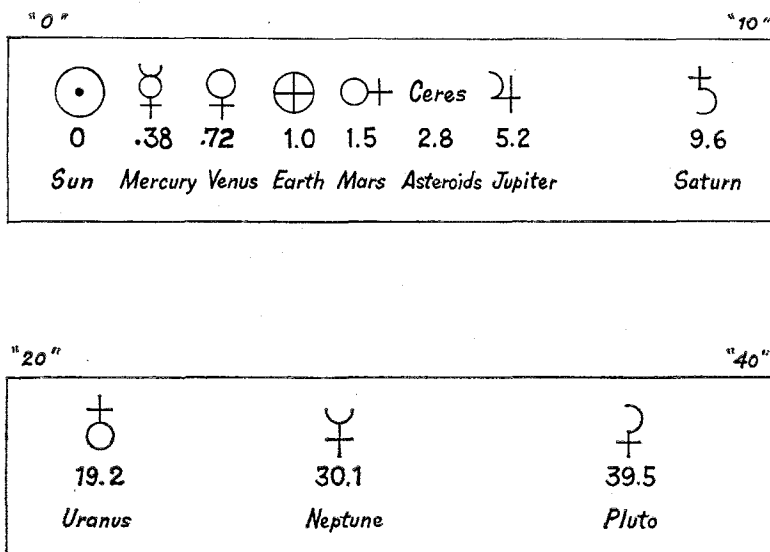


ILLUSTRATION NO. 0

This shows the relative distances from the sun to the planets. But before you say there is no planet named Ceres, let us point out that this is the largest asteroid. It fits into the series, but Neptune and Pluto are "misplaced."

Scientists and mathematicians sometimes become fascinated with the occurrence and placement of numbers. You might say that this is a form of numerology.

If certain measurements in nature, for example, are found to show a regularity and orderliness, one might wonder about the reason for this orderliness.

This brings us to a very famous progression that was found in nature a good many years ago.* It begins 4, 7, 10, 16

and then was found to be interrupted. Two additional members of the progression which were observed at that time are 52 and 100.

These numbers represent the relative distances of the planets from the sun. Each of these numbers should be divided by 10. When this is done, the third number becomes 1. This is then taken as the distance of the earth from the sun. Relative to this distance, as a kind of measurement, the planet Mercury is 0.4 as far from the Sun as the Earth, Mars is 1.6 times as far, Jupiter is 5.2 times as far, and Saturn is about 10 times as far from the Sun as the Earth.

There seems to be some regularity and orderliness to the solar system, at least insofar as the spacing of the planets from the sun is concerned.

Start with the numbers 0, 3, 6, 12, 24, 48, 96, 192, 384, 768. With the exception of the first two, each number is merely double the one preceding. Now add 4 to each of these to obtain 4, 7, 10, 16, 28, 52, 100, 196, 388, 772. Finally, divide by 10 to 0.4, 0.7, 1.0, 1.6, 2.8, 5.2, 10.0, 19.6, 38.8, 77.2.

These are the numbers which are found to express the distance of the planets from the Sun, if the distance of the Earth is taken to be 1. The numbers fitted the observed distances as known as far as Saturn, the last planet then known.

But there was no planet whose distance from the Sun was 2.8 times that of the Earth. Was something wrong?

Here is where the fun started. Would you believe that

*This is known as Bode's law or the Titius-Bode Sequence. So named after Johann E. Bode (1747-1826), Director of the Berlin Sternwarte and Johann David Titius (1729-1796).

there should be a planet corresponding to the gap at 2.8?

Some astronomers thought so and they looked for the "missing" planet. What they found instead was a belt that contained thousands of tiny bodies, the largest of these being only 480 miles across. The remarkable thing is this: the average distance of these bodies, Asteroids as they are called, from the Sun was found to be almost exactly 2.8 times the distance of the Earth from the Sun.

Beyond Saturn three other planets were later found.

Uranus was found at 19.19 units, in close agreement with the "law" which indicated that the distance should be 19.6.

Next, Neptune was found with a distance of 30.07 units and Pluto at a distance of 39.52 units. Both of these are in poor agreement with the numbers of the progression. Neptune seems somewhat "out of place" and the distance of Pluto makes no sense at all.

No one has as yet determined if this kind of numerology of the solar system should be taken seriously. Some theories of the origin of the solar system have attempted to take the "law" into account, but with little success.

This kind of numerology appears questionable. We need to determine whether the entire method is involved or if a wrong turn caused the discrepancy. The Paracelsus Research Society examined the article by Dr. Robert Kadesch and arrived at the following possibilities as given in a report by one of its associates.

"The author's title suggests a progressive series: '4, 7, 10, 16 and Then What?' The terms seem to represent the distances

of the planets Mercury, Venus, Earth, Mars, Ceres (asteroids), Jupiter and Saturn from the Sun measured in terms of the relative distance of the Earth from the Sun. The correlation of the terms of the series with the distances of the earlier known planets is good. However, the distances of the more recently discovered Neptune and Pluto are not in agreement.

We took this report, proposing to extend it to include the two now measured but not fully accredited planets, Vulcan* and Adonis** into the progression. We also tried to find a modification that would explain the positions of Neptune and Pluto. Further, we made comparisons of the factual positions of the planets as reported in the article with those computed and verified by the constant of Kepler's Third Law.*** All the data used is reported and compared as shown below.

For the problem of Neptune and Pluto there are several possibilities. Neptune is 87 measures below the formula requirement for its number in the series. Pluto is 7 measures above the formula position of Neptune. Is it possible that a planetary *accident* split the planet destined for this formula position leaving one fragment at 300.7 and the other at 395.2? If so, the formula would not need modification and we find Adonis at or near the next scheduled position. In this case the difficulty may be found in the orbits being of such long duration and movement so slow that accidents could easily divert them from their "lawful" planetary position.

*To be found between Mercury and the Sun.

**Transplutonian planet.

***If the time required by any planet to complete a revolution in its orbit is called its "period," then the squares of the planetary periods are proportional to the cubes of their average distances from the sun. This is called the "third" or "harmonic law." The harmonic law may be represented mathematically by a simple proportion: Let t_1, t_2 , be the periods of two planets a_1, a_2 , their mean distances from the sun. Then: $t_1^2 : t_2^2 = a_1^3 : a_2^3$.

Looked at from another viewpoint, Saturn at or near 100 measures is the last of the seven basic planets. It could be that the higher octave planets follow a different rule. The first three of these are spaced at 96.6, 108.6 and 94.5 measures for an average separation of 100. If this is the rule, then Adonis at 369.8 out from Pluto would leave unoccupied spaces to be explained.

The data used in this report is as follows:

Planet	Formula	Approximate Measured Position	From Vulcan Handbook** Measured Position	Formula Difference
Vulcan	Ø 1.0	—	1.3744	.37
Mercury	* 4.0	3.8	3.8710	— .13
Venus	* 7.0	7.2	7.2333	.23
Earth	* 10.0	10.0	10.0000	—
Mars	16.0	15.2	15.2369	— .78
Ceres	28.0	27.7	27.7692	— .23
Jupiter	52.0	52.0	52.0277	.03
Saturn	100.0	95.5	95.3858	— 4.61
Uranus	#196.0	191.9	191.8239	— 4.18
Neptune	#388.0	300.7	300.3627	—87.60
Pluto	# ---	395.2	---	7.20
Adonis	772.0	--	765.0000	— 7.00

NOTE: In this table the measure from the Sun to Earth is taken as ten. It has not been divided to equate it to one.

** The planet Vulcan. History, nature, tables by L. H. Weston.

Ø The first "one" is there to get the progression started. See "From One to Ten" by Frater Albertus, published by the Paracelsus Research Society.

* The distance between the inner orbiting planets is approximately 3.

The distance between the higher octave planets, save Adonis, is approximately 100, i.e. 33×3 .

(End of report)

The foregoing example shows how astronomy can throw light on astrological interpretations of the influences at work on the movements of the heavenly bodies in their orbit around the sun. To deny the validity of astronomy because of any discrepancies that may occur therein is inconsistent. By the same reasoning astrological delineations should not be bluntly written off because of insufficient or contradictory evidence.

If in mathematics miscalculations are possible the same must be conceded to any other form of numerology, celestial mechanics not excluded. Changes permissible in scientific hypothesis and theories will have to make due allowance for rectifications in psychological, psychiatric, metaphysical, and other related borderline sciences. It is considered mandatory to examine in an unbiased fashion *all* phenomena. This also includes those fields wherein we have little to substantiate our ancient and modern theories.

"The Seven Rays of the Q.B.L." is a continuation of the treatise "From One to Ten." In the latter an attempt was made to fathom the origin and extension of the prime manifestation on the physical plane. Having established a lawful order of the emanations according to numerical values a further attempt is herewith made to correlate these values to mundane occurrences. The influence of these rays, especially in the affairs of man and upon all other natural phenomena, requires a systematic and orderly tabulation.

CHAPTER ONE

Cosmic Cycles of the Universe and Their Astronomical Evaluation

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Astronomy, the science of the heavenly bodies, as regards their motions, positions, distances, magnitudes, physical consistencies and related topics, is the basis of Astrognosy. This knowledge of the stars is not confined to the fixed stars but applies also to the planets.

Astrogony, or the origin of the stars, is not our immediate concern. The existing celestial pattern is the subject of our investigation and the influences from these heavenly force-centers, to our terrestrial sphere, are to be considered here.

There is no need to go to extremes of time measurement. To speak of a billion or a trillion years of elapsed time will be of little avail in the present consideration. We confine ourselves to an immediate time cycle, encompassing approximately one quarter million years, or, to be exact, 259,200 years.

It is assumed that the reader is familiar with the precession of the Equinoxes. Taking this cycle as the reckoning of time we establish a norm. Formulating it into larger and smaller cycles we shall commence with a supreme cycle, or 259,200 years, i.e., the longest period of time to be measured relative to our position in the universe. Only this is to be considered within the framework of this treatise.

This supreme cycle* should be looked upon as the cyclic duration of time required by the fixed star Alcyone to revolve around a hypothetical center of our cosmos. This is the central Sun around which our Sun revolves. (See illustration No. 1)

*The designation "Supreme Cycle" was given by Herman Bangerter, investigator of various cycles during the late 1930. We use the same word here, with his permission, as it conveys best the meaning intended for the first cycle under consideration.

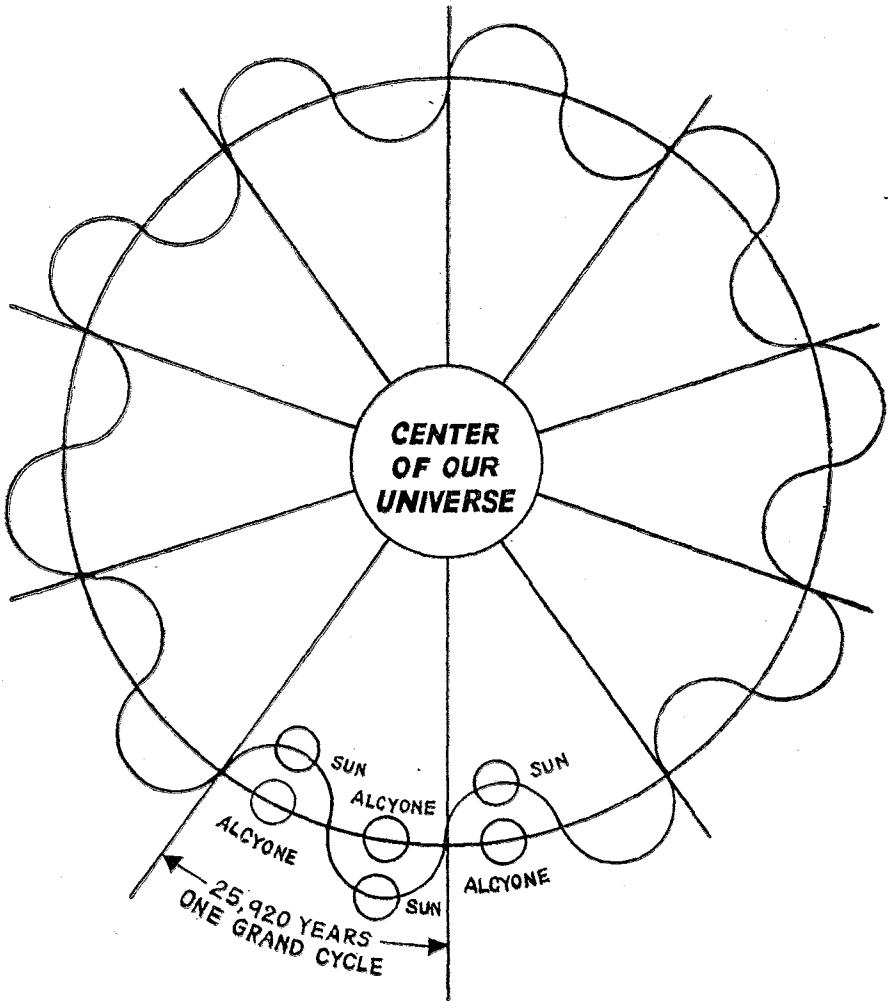


ILLUSTRATION NO. 1

THE SUPREME CYCLE 259,200 YEARS

The supreme cycle is divided into ten arcs. Each such segment of 25,920 years shows a positive and negative phase to our solar system as it goes around Alcyone which in turn requires 10 times as long to revolve around its center in the cosmos. This constitutes our position in the universal scheme. Within this cycle we find all further time intervals down to the most minute micro-organisms. To us this is the sum of perfection, or ten, in which all values are contained.*

Taking one segment of the supreme cycle and forming it into a sphere we arrive at a grand cycle of 25,920 years. This grand cycle has the fixed star Alcyone as its center. It is divided into the twelve segments representing the zodiacal belt. In here are found the twelve constellations. (See illustration No. 2.)

Each one-twelfth segment of this cycle has a duration of 2,160 years. Hence the sun requires 25,920 years to go through the twelve constellations, or one-tenth of the supreme cycle; refer to illustration No. 1.

Each one of these twelve constellations comprising 30 degrees of the zodiac has a name. The ancients who called them Aries, Taurus, Gemini, etc., must have had their reasons for naming them thus. For convenience these names have been retained to this day. As will be seen, it was not the outer starry pattern that gave rise to these names, but the inherent qualities emanating out of stellar space that best described the tendency found there. When Libra, the Balance, was the constellation occupying one of these signs it was not the intention to say that the pattern of the fixed stars looked like a scale but rather that the influence arising therefrom at a given time under auspicious conditions was a uniting or bal-

*See "From One to Ten," by Frater Albertus, P.R.S.

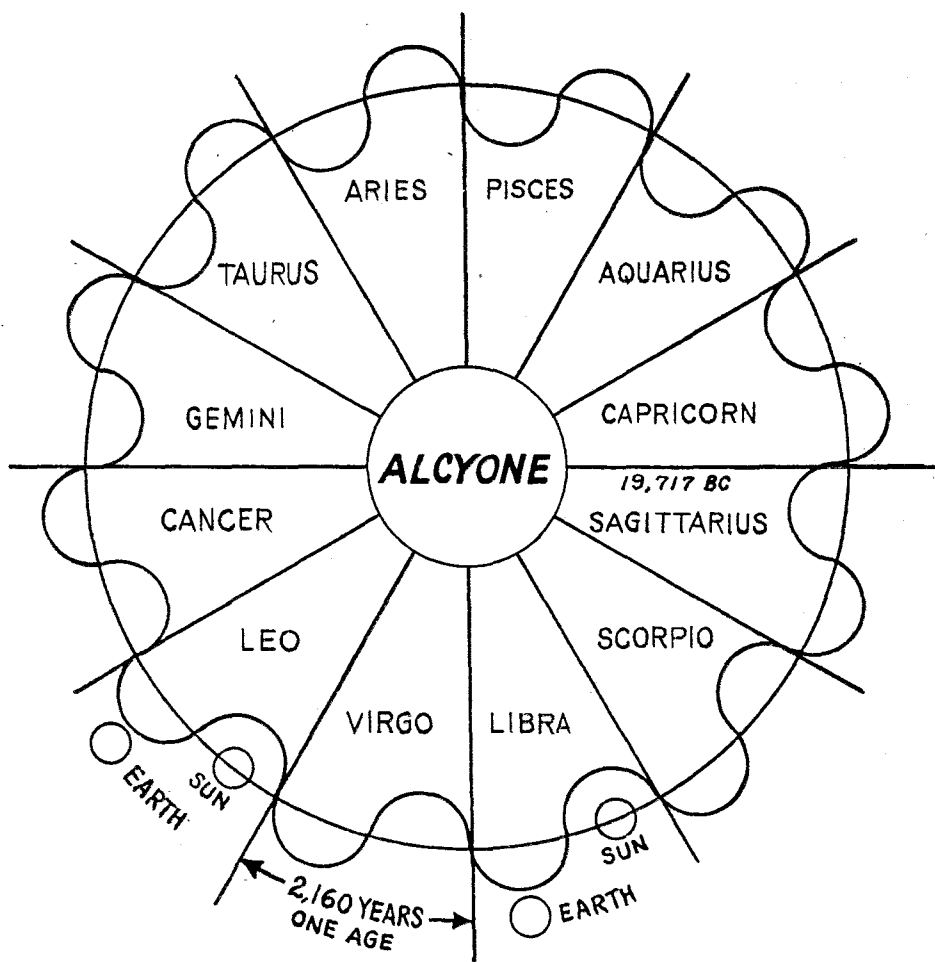


ILLUSTRATION NO. 2

THE GRAND CYCLE 25,920 YEARS
WITH POSITIVE AND NEGATIVE PHASES
OF THE MATERIAL CYCLE

ancing one. This harmonious influx was best described under the symbol Libra. Likewise the other symbolic designations were similarly named.

A circle upon its completion shows no beginning or ending. Any arbitrary point of beginning may be selected for investigation. Since the rotation of our earth from West to East gives the appearance of the Sun rising in the East, the East has been accepted as the most logical beginning. However, the earth's counter-clockwise rotation is followed in the grand cycle. The commencement of time as found for this grand cycle is given as 19,717 B.C.

A point of utmost importance should be stressed—time is a man-made concept. It has no foundation in reality. Time, as duration of consciousness, is a mode of relating passing occurrences. Therefore, a date, as part of this time lapse, has only meaning when in conformity with accepted precepts. The year 19,717 B.C. becomes meaningless to a Chinese while the corresponding Jewish date would be useless in a Christian world. Since so many conflicting calendars give confusing answers as to the time intervals involved it should be noted that they are used solely to convey a meaning to what has transpired, or is about to take place. Substituting the Jewish, Chinese, Hindu, Coptic or any other time reckoning for the year 19,717 before Christ, would not change the occurrence or periodicity of these natural or celestial cyclic manifestations.

Perhaps the word eternal may take on a more comprehensive meaning when compared to the limited dates of time. The eternal or timeless re-occurrence of cyclic phenomena takes place just the same when no man-made time is evident. Conscious interludes only can transpire within the known timelessness of the unknown.

This applies equally to the various systems, including this one, which are used to explain celestial phenomena. The Qabalistic system investigated here is only one of many such attempts to shed more light on the cosmology. If this attempt is to succeed it will have to employ a norm to become comprehensible to man. This will need to be within the numerical values from one to ten, whereby the man-made concept of time is established.

Every action brings in its wake a reaction. This dual aspect shows itself throughout all creation. Night follows day, down is opposite to up, and left is opposite to right. All material manifestations present within themselves the law of polarity. Any formation of matter is governed by law. Even these laws have dual interpretations. Thus a non-material stimulus from interstellar space exerts itself upon terrestrial life-forms and all matter. This form of animation can function only within its opposite, i.e., material manifestations.

A graphic picture shows a positive and negative phase for each segment of either the supreme or grand cycles. In the grand cycle each segment of 30 degrees, or one-twelfth of the entire zodiacal cycle, would show a positive and negative position of the Sun as it orbits Alcyone. The seasons on Earth show similar waxing and waning phases as we orbit the Sun. An interesting field of historical investigation opens up when these cyclic influences are used to check preceding civilizations. Due to limited archaeological and other data available to the researcher, when he delves into periods prior to the dawn of recorded history, the use of these cycles open up some vast vistas. Much still needs to be checked and confirmed. However, even a cursory examination will reveal startling information. For example, examination of the grand cycle and its twelve divisions beginning at the western sector at 19,717

B.C., shows in its earliest stages or epochs the period when the hypothetical continent of Atlantis is supposed to have reached the height of its civilization. In this framework it is of interest to the researcher to compare Donnelly's "Atlantis" and Churchward's "Mu" investigations. Whatever merit may be found therein they do not have sufficient substance to stand by themselves, but with the background of these cycles, it may be possible to eventually integrate their respective data into a meaningful set of facts.

Considering each of the twelve segments of the grand cycle as an age or epoch, commencing with our present time and retrograding as far back as history will bear us out, will also prove an adventure. Thus the entry of the Sun in the astronomical sign Pisces would have its commencement at 277 B.C. and ending in 1883 A.D. During this interval we have a positive and a negative phase. Civilization in this time will have to show its rise and fall. As will be seen, these cycles confirm recorded history in surprising measure.

The first half of the astronomical sign Pisces would be from 277 B.C. to 803 A.D. This constitutes the negative part of the cycle of 2,160 years as shown on the graph. The mid-or lowest point of this cycle brings us to 263 A.D. Here, indeed, we find correspondence in the so-called Dark Age. The 1,080 year positive half of the epoch begins at 803 A.D. and terminates at 1883 A.D. The zenith of the positive position is found at 1343 A.D., or at the time of the Renaissance. It was during the fourteenth century that a monumental upswing of architecture, the arts, literature, science and other achievements left their imprint on the age. Culture, as historically and commonly accepted, had reached its height. It must be remembered that this renaissance continued in its positive form during the remaining centuries of the age. Thereafter,

under the auspices of the astronomical sign Aquarius, a new age or epoch commenced which will last until the year 4043 A.D. For this Aquarian age of the future we can delineate by the same method the cyclic re-occurrence of a rise preceded by a fall. Since the identical-cyclic law holds true it does not matter if we call the pattern past, present, or future. Regardless of man-made issues the cycles will function according to the law of polarity.

Were one to regress into another astronomical sign such as Taurus, it would not be difficult to establish the Egyptian civilization as that most prominent during that time. The reader can from here check upon the various ages and civilizations and find the answers to his questions. A careful tabulation of these occurrences will help in the more accurate dating of historically transmitted events. Herodotus and other ancient historians can in this manner be put to the test and discrepancies may find rectification.

As another example, considerable contention has arisen among archeologists about the age of that mysterious monument, the Sphinx. This sculpture represents a half lion and half virgin, or woman. At the year 11,077 B.C., or approximately 13,000 years ago, the astronomical constellations Virgo and Leo joined. Half of each of these outer manifestations made up the whole of this monument. What was it designed to indicate? This question the silent Sphinx has perhaps left unanswered. However, the monument and its age may find meaning with the help of the cycles.

Looking over illustration No. 3 and the color plates No. 1, 2, and 3 it will be noticed that two distinct cycle types are represented within a grand cycle of 25,920 years, one con-

sisting of a twelve-fold division and one of seven. Each of these different cycles shows a positive and a negative polarity.

The color adaptation is based on the chromatic sequence as found in Qabalistic interpretation as the Queen and King scales respectively. On color plate No. 3 it will be noticed that when the two different cycles are combined they blend at certain intervals and produce a different color manifestation. Thus, in the seven-phase cycle prior to 13,327 B.C. when the twelve-phase cycle intersects it, the green will appear only as a tiny fraction, whereas, its co-mixture with purple produces an umbraic shade. Following these cyclic interceptions around the circle reveals numerous interplays of color shadings.

These colors in their basic seven presentation consist of the three primary and three secondary colors, with the addition of a seventh called indigo. This latter color seems to defy the harmonious presentation of the primary and secondary chromatic appearance. It is due to the fact that the ancients acknowledged only seven planets, whereas present day discovery has added others. Even those discovered to this date do not produce the desired result of bringing harmony, law and order into this picture of celestial phenomena. Adjustment must be made. The chromatic sequence in the charts is an outcome of the inherent qualities believed to be found in the rays from the planets. Acknowledging that rays are carriers of energy we will have to determine of what these rays consist and their functions.

Thus the seven color manifestations as primary and secondary also produce in their combination tertiary colors. In the so-called Qabalistic Queen scale we find these to be

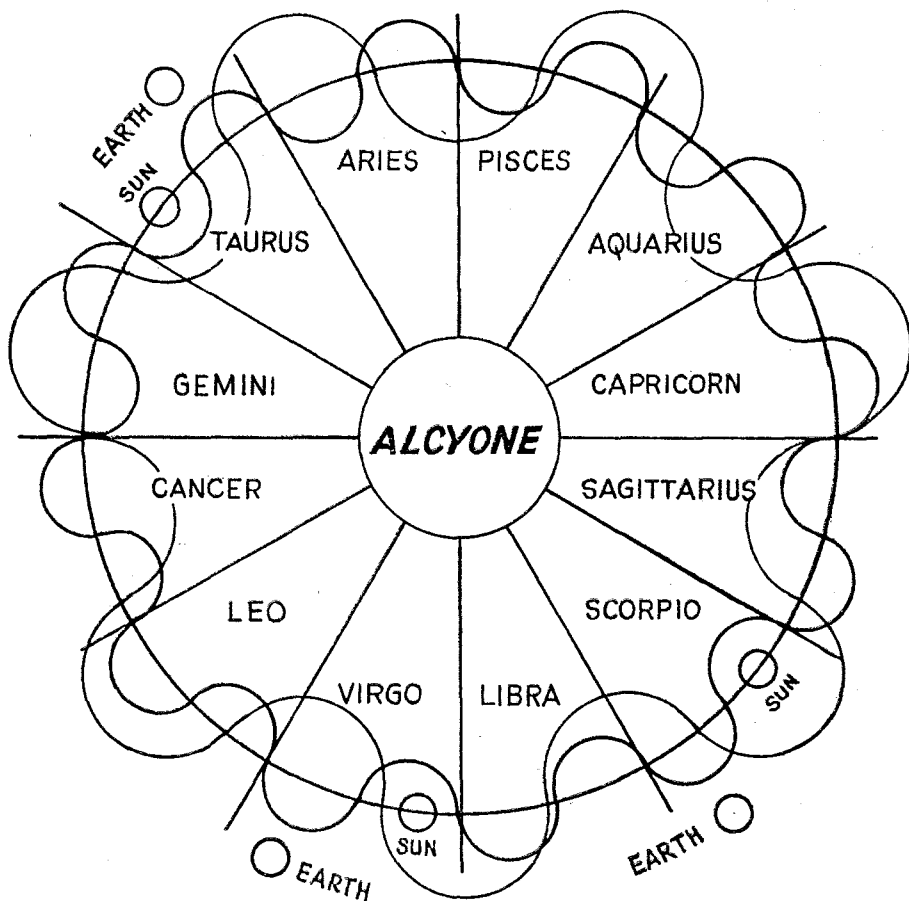


ILLUSTRATION NO. 3

THE GRAND CYCLE WITH SPIRITUAL AND
MATERIAL PHASES DELINEATED,

further combined into twelve consisting of primary, secondary,
and ternary colors.

The seven-phase demonstration illustrates immaterial phenomena, including what are known as spiritual, mental and psychic manifestations. In the twelve-fold scheme the material, i.e., tangible or physical as discernible in cultural achievements, such as architecture, science and technical advances, makes its appearance.

An interplay of these combined cycles reveals the prevailing pattern of a given time. When, therefore, a positive position at a seven-phase cycle is operative, the immaterial will predominate, while inversely when negative the immaterial will appear unimportant. When two cycles merge in a positive position then both expressions appear simultaneously as can be seen during the Renaissance, or at 10,000 B.C., and towards the end of this grand cycle at 6,000 A.D. As the chart reveals, only three times in all its different phases during this grand cycle of 25,920 years do a seven- and twelve-phase cycle appear simultaneously positive non-bisected by either. This in itself is noteworthy as we observe that in the post-Christian era the evidence is at hand. Although for the time interval of approximately 10,000 B.C. little factual evidence is to be had, one can speculate that here the Homeric heroes had their place and time. As to the future third manifestation one can only assume, if the cyclic pattern holds true, that at the close of this grand cycle a finale will close an epoch where the last, or Capricornian Age, will find its consummation in a joint material and spiritual or mental climax.

Inversely, a decadence is also easily ascertained by following the same practice. The year 19,717 B.C. saw such a commencement, approximately 14,000 B.C. likewise, and again at about 3,000 B.C. It will be noticed that the same pattern of a three-fold disclosure for the Grand Cycle is apparent,

only this time it is on the negative plane. A third distinct example is observed when each of the cycles are in opposite positions. Thus about 17,000 B.C., 12,000 B.C., 7,000 B.C., 6,000 B.C., 2,000 B.C., and 3,000 A.D. each cycle opposes the other while not bisected. Immaterial matters are in the ascendancy, while the material lags, for the first, fourth, and fifth of these examples. The cycles are just reversed with the material prevailing for the second, third, and last named periods. In a fourth demonstration each of the twelve ages shows the intersection or bisection of a seven-phase cycle with a twelve-phase cycle that reveals in orderly fashion repeated occurrences. The phrase, "history repeats itself," would find substantiation here. This repetition is to be understood in its cyclic function and not in its expression of the cultural achievements. Just as atomic research has produced an era of advanced scientific achievements, so did the pyramid builders, for their time also accomplish remarkable mathematical and physical results.

What aspects are in store for the year 3,000 A.D. may be revealed by comparative measures. Judging by the preceding and present advances, the future material advances in this case would be staggering, even to the keenest anticipation and imagination.

These cycles can be further reduced. An age of 2,160 years in its positive phase of 1,080 and its negative phase of an equal duration may also be separated into positive and negative, thus each 1,080 year half-cycle has a 540 plus and a 540 negative duration. Even these may be reduced, giving us eventually the smaller time cycles which man uses in his daily application!

Starting with an age cycle of	2,160
and taking its one-half we get	1,080
Proceeding in the same manner we have	540
and continuing we find ever smaller	
time intervals	270
	135
	67.5
	33.75
	16.875
	8.4375
	4.21875
	2.109375
	1.0546875

No matter how small each segment of a cycle is it carries within itself the highest potential that can only be realized by completing its cyclic function or completing its first cycle known as 10, the one before a circle or the symbol of completion.

In such a manner cyclic functions show their validity down to the infinitesimally small decimal of mathematical computation.

Astronomical symbols indicating the sign positions of each of the 12 segments of 30 degree arcs indicate the various ages, such as the Piscean or present Aquarian Age, within this grand cycle.

The colors, as previously mentioned, are the spectra emanations of the rays as they are emitted from the Sun and as absorbed and individually given off again by the planets.

Similarly astronomical or planetary symbols indicate the seven-phase cyclic periods. The colors assigned are those of

their respective planets at their Sephiroth positions on the Tree of Life.

The mathematical origin of the Qabalistic interpretations therefore, are to be found in the time measurements as derived from the precession of the equinoxes.

Up to this point the Qabalah concept is based upon the seven basic rays. The discovery of other planets requires an adjustment. At first glance it appears that a great upheaval is necessary. To the seven planetary rays an additional five need to be inserted. Such a change can be made without disrupting the entire pattern. In the folding color plate at the back of the book will be found the added chromatic tabulation. Here these five colors are placed where the opposite polarity of the listed planets are found, the revision in the King scale of color follows this simple step. For example, at the zenith, marked 276 B.C., on the seven-phase color plate No. 3 the green negative half circle will register as Venus negative. On the large plate the third inner circle reveals the symbol of Neptune and the fourth circle the symbol of Taurus. The background of Taurus is olive. We would therefore place the colored ray of Neptune, olive, on this negative half circle of the seven-phase cycle.

Continuing in this fashion, going clockwise, the positive half circle, green remains. It is Venus in Libra, positive. Still looking at the seven-phase color plate No. 3 the black negative half circle remains black, as Saturn shows negative in Capricorn. The black positive half circle, Aquarius, will have to give way to gray. Vulvan on the large plate occupies this space. Both the positive and negative half circles, yellow and purple, of the Sun and Moon cycles remain in their respective places. Their positive and negative polarities are confined

to their positions in Leo and Cancer. Pluto in Scorpio in the following red negative half circle is marked russet or brown on the large plate. This will likewise have to show as such on the seven-phase cycle. The orange negative half circle would likewise be replaced by the citrine of Virgo and the planet Uranus. The last of the negative half circles to be assigned a place in the seven-phase tabulation is blue. Here it is superseded by the umber of Pisces and the hypothetical planet Adonis. This would take care of the placement of the newer planets. Their influence changes the outcome of the combination color plate No. 3. Any additional chromatic adjustment of the rays would manifest by interplay with the twelve cycles on the material plane. At first glance there would not appear to be much difference. Replacement colors still have the same tendencies as listed in the first circle, i.e., aggressive, decisive, diffusive, etc., but this is not so when applied to the ninth circle of the large plate. Here the colors are derived from the King and Queen scale and their percentage of primary color is modified.

Former "Seven Ray" inconsistencies or discrepancies that needed substantiation can now be further analyzed and the results will be found to fit more satisfactorily. When such adjustments are applied in the grandiose scheme of the solar systems such as the supreme or grand cycle, the changes manifesting there can also be applied in like manner to the shorter segments.

The immense scope opening up to the investigator has great possibilities. Inferences are also applicable to the mundane affairs of man in all his expressions. Their cyclic dependence is only too evident. With the expanded dimensions in the astronomical assessment the implications become of even greater importance because of extended time intervals. Speak-

ing of ages encompassing approximately two thousand years, and the influences manifesting during such a span of time, requires an accurate evaluation. This depends on the laws known, and on constant check and verification to establish, thereby, the law's validity. Only constant effort to find inconsistencies and missing laws that would improve upon that which is known will enable us to form a still clearer concept of the everchanging universe.

Historians, archaeologists, and others exploring the remote past will find a great help in this Qabalistic cyclic outline. It may be used by them as a norm. This standard may not be in every case as accurate as expected. The outcome and final substantiation depends, in the main, upon the exact application of the laws involved. In the seven ray evaluation considerable leeway is encountered that can easily lead to misinterpretation of large scale cyclic events. Revisions made by including the additional five planets begin to shed more light. It helps to make rectifications formerly not included and left open for speculation and concepts, or theories, in accordance with the investigators personal ideas. Lack of knowledge, in this respect, has led in too many instances to side-tracking important clues that could have produced the missing answers. When checking these cyclic interplays it is of paramount importance to have their correct color rays placed in the exact position. Any deviation produces erroneous results.

To this has to be added the fact that these primary directions are again subjected to the changing physical transits of the planets and their arcs which, when superimposed, bring about a reaction that might not be noticed otherwise. This added celestial influence is not even considered here. The investigator has to become acquainted with the fundamentals

before involving himself with more intricate data. This is mentioned only to show the possible extensions of this approach and the many ramifications possible. The proximity of the orbiting planet where the radix is the imprint or signature of the object under consideration is similar to the established workings of astrocytic pulsations. For example, a grand cycle with its various ages would have its own imprint whereby the inherent intelligence is found to predominate. The Tree of Life will reveal such correspondence as found in Chapter Four.

It should be remembered in investigating a cyclic epoch that the basic predetermined rise, preceded by a fall, is predominant. Any other subsequent and additional influences are of secondary importance, as they are the activating forces to bring events about. The energy flowing from interstellar space will react differently through the changing arcs producing alternating ages in the grand cycle. In the supreme cycle a similar progression occurs. This tenfold placement of the grand cycles is equally subjected to these changes. Otherwise all efforts would be alike in their influence upon the differing resistors. Their flow of energy would not show any divergence.

From the extended cycles in the solar system to the condensed version found in the electron is only a relative step. All are in accordance with the same basic laws. Entering into the micro-world and applying the identical behavior patterns of the universe should produce relative results.

This brings us to an interesting comparison. Variations are possible within a given area when planets are governed by these cyclic influences. The same would have to apply to the atom, molecule and cell. Conditions in either cyclic appli-

cation can thus be altered. This would not indicate a radical change of a preconceived pattern, but only an adjustment within it. The asteroid belt represents fragments of a former sphere. If such an accident took place it would prove such adjustments are possible. Inversely, within the cellular composition of a molecule similar things could happen. Knowing that these take place contrary to established prototypes, it may be assumed that the answer lies in the mental influence within the universe when exerted upon a preconceived pattern. The ever present change of physiological appearances would give further substantiation.

Due allowance must therefore be made for the influence of a supra-mentality that can bring these changes or adjustments about. In mortal man, even with his limited mental capacity, such adjustments are also possible. Although these changes are minute they nevertheless influence predestined outcomes. There is no immutable rigidity evidenced in the universe. Everything is flexible within the boundaries of established laws. This ever-becoming, this unlimited expansion requires a compliance in any of the cyclic manifestations. Within well-defined limitations readjustments take place which will be confined to the cycle of its existence. Any trespassing would bring about a maladjustment and eventual destruction or depletion of its proposed plan of fulfillment.

Cycles provide the observer with an outline of preconceived lawful results. Cycles are demonstrative evidence of the law of cause and effect. Astronomical studies provide us with long-range concepts just as microbiological investigation provides corroboration in the short-range sphere. In both instances, and in all other intervening categories, the basic chromatic ray influence has the last word on any outcome as demonstrated in celestial and terrestrial operations.

Rarely have great discoveries appeared out of nowhere. Prior events that could have fostered these may have been known long before the actual disclosure. Ideas too bizarre were ignored and called impossible of achievement or fulfillment. Preconceived notions were predominant. In this Qabalistic investigation we will also encounter hostile opinions which considered this ancient system full of antiquated and outmoded opinions, the sum total of which made it impossible to fathom celestial mechanics. Many revisions have been made during the centuries that have toppled so called permanent and immutable laws. Many more changes will follow or we would deny that progress is ever becoming.

The basis of cosmic cycles and their astronomical evaluation relative to terrestrial phenomena rests upon the planetary motions and the Sun's position in the zodiac. The zodiac is a 16 degree wide hypothetical band or belt through which the ecliptic runs centrally. This has been, and still is the prime motivating force of astronomical determination in regard to astrocylic manifestations. The Sun and Moon and the bright planets, with the occasional exception of Venus, will be found always within it. All twelve constellations of the zodiac are seen within this belt. Over two-thousand years ago the Greeks recognized as many as forty-eight constellations. Ptolemy in his *Almagest* about 150 A.D. also mentions them. They are not so considered in modern astronomy, except as relative to the commonly known constellations.

In the meantime the number of constellations has increased. Combined with the older groups of stars, whose influence is observed here, additional ones eventually have to be taken into consideration. Predominantly large suns in the principal constellations, known as fixed stars, are beginning to receive more attention from scientific astrologers.

The enormous mass of giants like Aldebaran in Taurus, Castor and Pollux in Gemini, Spica in Virgo or Regulus in Leo radiate an immense energy into space. Think of Betelgeuse and its emanation when in a propitious arc. The magnitude and temperature of stars also indicated by the color spectrum shows their heat radiation. Such stars may appear as a solitary mass only, to reveal themselves, upon closer observation, as twins, triplets, quadruplets, even sextuplets. Again other stars flare up and then diminish, only to flare up again. This variation is noticeable by their outflowing rays of energy. This flare by some stars may take place within hours while others require years for the same type of phenomenon. Astronomers call them pulsating stars. They seem to expand and contract again, another scientific evidence of rhythmic or cyclic manifestation. These have only recently been recorded. Tycho Brahe, the great Danish astronomer who also admitted being a scientific astrologer (not a soothsayer) observed a star increasing its light many thousand times brighter than when first seen. Then it grew dim again. Shortly after, it was surrounded by an expanding cloud of matter dispersed into space. In such manner a nova is created. Clouds of such dimension appear, called super nova, that can flare up to millions of times their former brightness, only to disappear again. It was such super nova which Tycho Brahe observed in 1572, about four hundred years ago. The Chinese, even earlier, observed such a super nova in the year 1054. It was in the constellation Taurus. No star can be found presently in that location. Only a great cloud persists after nearly one thousand years and it is expanding rapidly. When such a star explodes and disperses its mass into fragments it leaves a mysterious tell tale. Like the nova Brahe observed, it emits radio signals, which are received to this day. What are these signals? We do not suppose that they are messages of other intelligent beings. Rather they

are the inherent frequencies of the total mass. In such a dif-fused state their interacting upon themselves increases their potential. Considering the enormous distance and their com-paratively strong reception by properly attuned recipients, is it any wonder that such vibrations and other frequencies do influence recipients or resistors at great distances?

Considering, in addition, the influence of the gravita-tional pull of such star giants, how can one even doubt the influence exerted upon those within their field. Mercury, the small planet between Venus and the Sun, would fit into the space of the Atlantic Ocean. It would hardly touch the coast of either America or Africa. This comparison demonstrates its relative lesser mass when compared with the earth. Yet its response to solar and planetary electromagnetic and gravita-tional forces is of equal importance in the entire solar system to that of Venus, the Earth or Mars.

Since a close relationship exists between these planetary forces it must be conceded that such influences involve all in-teracting mass. Furthermore, mass cannot be separated from its inherent consciousness acting adhesively and cohesively within it. Therefore such cyclic influences established astro-nomically and proven mathematically have to be evaluated afresh.

The Qabalah ventured forth to lay a groundwork in its own language and pattern. Its vernacular may smack of mys-ticism emblazoned with superstitious practices. This should not deter the scientific investigator from finding the basis upon which it was erected.

CHAPTER TWO

Astrological Delineations of Cyclic Occurrences

Based Upon Astronomical Data

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Astrological Delineations of Cyclic Occurrences Based Upon Astronomical Data

Since the word astrology indicates the teachings of the stars, the subject is in ill-repute with scientists. Perhaps we should substitute in this work the phrase astrocyclic pulsations.

Dr. Morris Jastrow in an article on astrology in the 11th edition Encyclopedia Britannica concludes: "It is at least conceivable that some new synthesis might once more justify part, at any event, of ancient and medieval astrology." The ancient astronomers were the scientific astrologers, whereas in only too many cases medieval astrologers were not astronomers at all. They were soothsayers and fortune-tellers using all kinds of media, but commonly known as astrologers. This holds true to this day.

Many others have conceived similar ideas but so far insufficient correlation has produced no such acceptable synthesis. It is hoped that the ice will be broken by this present attempt and that in spite of its shortcomings it will find an intellectual response. In such a way it may prove to be a worthwhile incentive for future evaluation.

Continuing from the solar system's established cyclic pattern outlined in the previous chapter and realizing the importance of the planetary influences to be found therein, we conclude that this rhythmic universal pulsation is ever present in nature. The rhythmical universal pulse extends down to the most minute organism. We can trace the connection from the established orbital movement of the planets directly to the barest measurable cyclic rhythm in scarcely

animate organisms. We find this lawful pattern throughout natural phenomena.

Were one to speculate where this cyclic pattern had its origin and how it functions, we would be confronted with both an impossibility and a probability. The first is not possible to fathom. If the reasoning of man could reach such a point it would require understanding the end before the beginning. This is impossible. However, to establish the functions apparent in this manifestation is within the realm of probability. Since energy cannot be fathomed we know not the origin of this cyclic rhythm. Its presence can be ascertained only when it is confronted by resistance, thus creating or establishing a field of force. Energy, as an intangible attribute of this astrocytic pulsation, must therefore be transmitted in a way that can be recognized. This is by way of the emanation of rays. They transmit energy as do light waves. These invisible waves of energy meeting spatial resistance manifest and become visible on the material plane.

Rays should not be confused with what is known as sunbeams, such as produced by atmospheric or cloud dispersion of the sunlight. In this case, the beams are visible because of the atmospheric resistance. The invisible energy carried by the sun's rays will become tangible only when they meet resistance and manifest as force. An analogy will explain. When we extend the palm of our hand towards the sun, it will absorb as much of the rays as it is able to intercept or resist. This is felt as heat or the measurable force of the rays. A change of density will cause a greater or less resistance and the object will become correspondingly more or less heated. Should one attempt to con-center these rays into a narrow band by way of a glass lense or prism, the concentrated energy meeting resistance will release its force as fire. Who has

not held a magnifying glass towards the sun, to let the rays pass through, and notice the dark pinhead-sized point form on the paper held behind it? Suddenly a hole appeared and the paper began to ignite. The flame was the visible reaction brought about by the con-centered invisible energy carried in the rays. Thus we establish that rays are energy carriers whereby the invisible becomes a visible force when meeting a resistor.

The sun, the source of this energy, when it meets resistance by the earth as a whole, is thereby the only known force producer which makes life possible. Its absence, i.e., its failure to produce the necessary heat, would leave the planet dead and life would become extinct.

A further revelation appears in the dispersal of the sun's rays by way of refraction. Here a great mystery appears. White light is separated into color. The great mystery of "What Is Color?" is debatable. We know of its existence similar to our recognition of force emerging out of energizing rays. As chromatic appearances reveal themselves they too must show a diversity of innate energy within the carrier stream, i.e., colored rays within the white carrier. This distinction is made by way of inference and analogy.

Our sun is the central depository of energy. The system of celestial orbiting spheres offer resistance to the rays of this solar radiated energy which is absorbed to the degree of each planet's particular capacity. When no more can be taken up the excess is given off again as planetary radiation. As a rock absorbs the heat for as long as it is subjected to the sun's rays and gives off what it cannot absorb, so will a relatively larger body have a correspondingly greater radius of emanation. The planets, including the asteroid belt, being the only celestial

bodies in our solar system that offer such a physical resistance, are each subject to the combined spectrum of the Sun. From this they are assumed to absorb, according to their mass and physical constituents, those spectral rays which correspond to their physical, mineral, gaseous or other properties.

Spectro analysis of a sample reveals its physical characteristics in certain recognizable color rays. The very prominent yellow spectral line is indicative of the presence of sodium. It is established that various other similar spectral colors or Fraunhofer lines are indications of the presence of other substances. This establishes the physical aspect. However, the law of duality or polarity requires its opposite, the emanation of the immaterial.

It is now assumed that the combined chromatic influence of the Sun exerts its energy upon the planetary mass as a whole. Aside from its predominant physical characteristics the planet radiates totally as an individual ray of either primary, secondary, or tertiary color. It has been anciently established that the Sun has yellow as its primary color, although it has within itself all the spectra, just as it must have received an appreciable portion of it from its central Sun, previously established as the fixed star Alcyone.

Likewise Mercury is assumed to give off a predominant orange ray, Venus a green, the Moon a purple, Mars a red, Jupiter a blue and Saturn a black light or ray similar to indigo. This would indicate that the planets exert an influence of their own. Astronomically and mathematically established orbits of the planets give precise positions when oppositions or angular aspects occur. At such established times resistance becomes more pronounced; the energy absorbed from the Sun, converted by the planets and released, creates radiation that

manifests correspondingly. If no obstacle is in the way they become so dispersed in space as to be hardly noticeable.

The Earth as one of the celestial bodies is likewise subjected to rays from the Sun and the planets, including its own satellite, the Moon. The latter absorbs, deflects and disperses the Sun's rays as well as those of the planets according to the angle of its position to the Earth.

The Moon, though subjected to the same rays of the Sun as the Earth, does not show any sign of visible life. This is due to the atmospheric conditions of the Moon. The vapor arising from the waters on the Earth, due to the heat from the Sun, acts as a resistor to the entering rays. Even here the arc the earth presents to those rays shows its difference at the polar caps as compared to the equatorial regions. Water is to be found in both places and though it is less dense in the cooler zones this may be offset by the increased atmospheric depth the rays must penetrate. There is an enormous difference in temperature.

The Moon, devoid of moisture, offers enough resistance taken as a mass, but its atmospheric conditions preclude seasonal changes as we know them. However, by the erection of plastic or other domeshaped containers, in which artificial atmospheric conditions could be maintained, it is feasible that the enormous temperatures thus created would produce, from below the surface moisture, atmospheric changes of some consequence. Such considerable con-centered thermal increases could manifest as man-made atmospheric conditions conducive to growth of lichen and mosses, and could lead to a flora and eventual fauna of consequence. All this represents not only a possibility but also a probability.

The resulting chromatic manifestation found within the

solar and reflected planetary rays could find properly attuned recipients in the primitive flora that could give rise to a colorful vegetation in due time. Before the rays could function as described, they must first find the proper resistance necessary to create the measurable force inherent in all living organisms. Extremely prolonged high thermal radiation upon the Moon could bring about such atmospheric changes.

All this would have to be based upon the assumption mentioned by the ancient sages, that cold is moist and heat is dry, and that a combination of the two produces atmospheric conditions. The Moon, as is indicated by its very extreme temperatures requires an atmosphere offering resistance to the rays but which will react differently under the created conditions.

The foregoing is merely included to show why the rays produce different manifestations when they meet resistance from celestial bodies (including the Earth). Atmospheric conditions appear to be the prime factor for this diversity of potency.

All living organisms, without exception, depend on these planetary rays for their existence. The diversity of natural phenomena is due to this fact. The constantly shifting angles of these rays produce pulsations of different frequencies which establish the various species in the mineral, vegetable and animal realms.

The ancients, likewise, attributed these celestial influences to the planets and established a pattern whereby their whereabouts could be found. This system has been taken over into contemporary celestial mechanics. Its origin is in the imaginary zodiacal belt of 360 degrees, with the twelve divi-

sions of 30 degrees, each having a symbolic name. Even these unusual and non-conforming names have their place in present day astronomy. Thus from the sign of Aries to the last sign of Pisces we have the model as the ancients established it. To each of the twelve signs a ruling planet was assigned. Having only seven planets to go around the feat was accomplished by assigning to each sign a basic polarity. Thus Mars was positive in Aries, but it was also found to be in Scorpio. Here it was given as negative, an ingenious attempt, as can be seen, to fill the 12 signs. To assign to each of the seven planets a dual aspect, would necessitate 14 houses. Realizing that the Sun was not a planet but a star, it was to have its dual aspect in one sign, Leo. The Moon likewise, being our satellite found its dual place in Cancer. Thus the ancients disposed of the seven planets then known.

This was good only while no other planets were known. When later others, such as Uranus, Neptune, and Pluto were discovered, a place had to be found for them. Those three named became a "higher octave" and were placed in one of the signs occupied by the dual polarity of one of the planets. Thus Uranus was assigned to Aquarius, Neptune to Pisces and Pluto to Scorpio. There was no plausible explanation why this arrangement was chosen. Astrologers did not bother to explain and many still do not consider the color of the rays. The planetary symbols were inserted into the signs of the zodiac where they were supposedly to be found, and that was it.

Originally when the zodiac was divided into segments, it had only four of 90 degrees each. They represented the four cardinal points on the compass, south, east, north and west. At the same time they indicated the four elements of the ancients known as fire, earth, air, and water. To each of these elements a color was assigned; to fire red, earth green, air

yellow and water blue. In reality they represented a master key to unlock this zodiacal door, as shall be seen.

However, 12 divisions were found to be insufficient to identify the basic characteristics of the species. Thus each 30 degree arc was divided again into ten degree units called decans, coming from the Greek word deka, meaning ten. Even this division proved inadequate and the decans were again divided into 4 segments of $2\frac{1}{2}$ degrees each, thus giving a total of 144 subdivisions. This seeming complexity was to be unlocked with a single key, namely the four elements. It should be understood here that the four elements have no resemblance to the atomic elements as we understand them. To the ancients they resembled the inherent forces manifesting through the natural phenomena.

In color plate No. 4 we see in the inner circle the four colored triangles representing the four elements. The next circle shows the 12 signs of the zodiac with their respective rays as indicated by the planet found therein. Thus Aries as red is indicative of Mars, as is Scorpio where it is found in its opposite polarity. As can be seen each color except yellow and purple is represented twice. The points of each triangle, representing the elements, touch the zodiacal sign of the same elemental quality. Thus the red triangle touches Aries, Leo, and Sagittarius, indicating that each is a fire sign. The green triangle goes from Taurus to Virgo and then to Capricorn indicating them to be earth signs. The yellow points to air signs and the blue to water signs.

The 10-degree colored spaces, or decans, in the next circle show, for the sign Aries, the colors red, yellow and blue. All these are fire segments. For the Taurus decans we find green, orange and black, meaning earth signs, as the inner green

triangle touches these colors. In this manner the four elemental colors provide the key to the decans. The first decan always has the same color ray as the sign wherein it is found. In the next and outer circle we find the $2\frac{1}{2}$ -degree divisions called Dwadashamsa, a Sanskrit word indicating the $2\frac{1}{2}$ -degree division. Here the color follows the same order, the first dwadashamsa taking over the color of the decan wherein it is found, and so on.

This plate worked very well for the qabalists and esoteric astrologers as long as they had only seven planets. With the discovery of the three newer ones revision had to be made. Realizing that if each planet is to have a higher octave then there are two more spaces to fill. Not having at present any planets to occupy these places astrologers are waiting for the astronomers to discover them.

Turning to color plate No. 5 we immediately notice a more harmonious color pattern. The reason is found in the placement of the missing planets. The Hebrew symbols in the colored fields will have to be overlooked temporarily. They will find their proper meaning in following chapters.

It will be noticed at once that other colors not found on plate No. 4 appear herein. These are the colors of the missing planets (see large plate in back of book). The second and third circles have the colors derived from the King scale. Sequence becomes more difficult to follow as we now take into consideration a different system of color determination. Except in this last circle, all colors are derived from the Qabalistic King scale. The outer circle derives its color from the so-called Queen scale. Chapter Three will shed further light and explanation on the color choices.

The planetary influence found in the respective signs of the zodiac, decans and dwadashamsas are now producing

rays of different varieties as they interact upon each other. This can easily be followed into such subtle nuances that only by exact discrimination can they be separated into the proper components.

Without a thorough knowledge of these influences, which make it possible for man to find himself, it is next to impossible to establish a relationship with the larger environment of the solar system to which he belongs as an integral part.

A Qabalistic interpretation relative to this affinity is only possible by further consideration of all the pertinent established laws, as revealed through the astrocylic pulsations. The knowledge of these rhythmic occurrences establishes a rapport between the inner man and his environment to make evolution possible. It is by observing natural phenomena within established laws that man can then ascend into these spheres where he can relate his activities with those laws which operate there. Only then will a Qabalistic approach bring its rewards.

In the delineation of an astrocylic chart or horoscope it is well to realize that the various approaches used in astrology do not always come up with the same answers. First a basis of selection for background information has to be established applicable to all systems employed. This would include such factors as race, nationality, sex and other special factors. Such would have to be the norm to fall back upon. Whether the tropical or sidereal zodiac method of computation is used, would not make too much difference. The failure to go beyond the systems employed may be the very factor for insufficient results.

In erecting a horoscope, or better an astrocylic chart, the first factor under consideration should be the proximate

time when the subject became an entity. If the time is not available and only the degree of the sun is taken, relative to the day of nativity, it will produce a solar chart pattern sufficiently accurate only for preliminary investigation. During a twenty-four hour day the shifting arc of the faster moving planets would make considerable chart difference. These would be minor influences, to be sure. Nevertheless, the final outcome would not be as precise as when the correct time is available. All this information regarding the heavens at birth reflects man's primary concern about his relationship to the solar system to which he belongs. Eventually man's thinking will evolve to much higher ends than his own evolution. He will find the purpose of his present existence to extend beyond his immediate unfoldment as a specie.

Since astronomy furnishes us with the measurements necessary for the establishment of the planetary positions its accuracy is of paramount significance. If the astronomer has erred in the past, or the one charting the horoscope errs in his calculations, anything based thereupon would fail to provide the correct answer. The cause for wrong postulates in many instances has ben found to be the careless use of the ephemerides. Only after verification and thoroughly checking all related factors should an interpretation be attempted.

To summarize, an astrological chart will have to include several factors of importance to be of any use and value.

1. Exact astronomical verification of the moment the object emerges as an entity.
2. Tabulation of predominant patterns to establish a similarity or relationship of both physiological and mental behavior or response.

3. Tabulation of nonconforming occurrences.
4. Comparison of both second and third tabulations. This analysis to be based upon contrary appearances and established repetitions.
5. Examination of these influences to determine the response pattern of the recipient to the combined influence of the prevailing ray emanations, founded upon the doctrine of the influence of planetary and other universal energy sources.
6. Data establishing physiological and mental responses to chromatic conditions as demonstrated in psychology and psychiatry, closing thereby the circle of man's dual response to phenomena and noumena.

Step six will call for a thorough examination of all spheres of material response such as the reaction of plant life to light and color with an analysis of the resulting growth behavior, disease resistance, mutations, changes, etc. Also sympathetic animal reaction to light and color surroundings will need to be established. The responses of mineral and metals to various stimuli of chromatic sources and their reactions are likewise included in this examination. Observations of this nature cannot be confined to one realm of material phenomena. All will have to be included to establish an understanding of their uniform response to the influences of color and light relative to their capacity for absorption. In such fashion step by step evidence can be accumulated to establish the laws from which the necessary interpretations may be made.

The entire subject of astrological delineation of cyclic occurrences based upon astronomical data is relatively little explored. The most that can be said for the validity of anything found concerning this subject is that it is of great an-

tiquity. Though these ancient precepts have been utilized, little additional knowledge, based upon newer findings, has been added. Anything that would facilitate further research still waits to be substantiated. Those interested in basing scientific astrology upon astrocyclic pulsations and in furthering such research are welcome to submit their findings to the P.R.S. for further evaluation. These should consist of discoveries establishing or contradicting what is set forth here.

This applies also, for example, to the planet Pluto. There are still questions in the minds of astronomer-astrologers since Pluto defies the numerology employed for the placement of the other planets. Until someone challenges the claim for orderly planetary placement science rests right there. It is these constant vigils over the known and unknown laws that produce further and expanded knowledge. Scientifically there is a certain amount of complacency. As soon as laws have been established they are considered the last word. They go unchallenged especially when incorporated into university curricula.

Considerable contention arises with regard to astrocyclic influences upon living organisms, personalities or even individualities. Gravitation is the only commonly recognized interacting force in celestial mechanics, and since no relationship can be found *per se* between mental or spiritual impulses and gravitational pull of the planets, the former interactions are given little credence. Nevertheless gravitational pull is based upon an unseen or immaterial essence and this energy exerts such an enormous force upon the planetary mass that it must affect all matter, including organisms.

Actually the whole story of interacting planetary and other forces is not as simple as previously imagined. For example, when sun spots show a regular rhythmic appearance

approximately every eleventh year and cause atmospheric disturbances on earth that interfere with electro-magnetic conditions, it shows a distinct connection between the sun's radiation and the electro-magnetic rays.

Gravity acting in space is a decidedly long range force, but its strength may be considered weak particularly in the sub-atomic world. This interesting fact was brought to light by Murray Gell Man, Professor of Theoretical Physics at The California Institute of Technology. In a lecture delivered at the Institute's 75th Anniversary on October 25, 1966, entitled "The Elementary Particles of Nature," he stated that besides gravity and electro-magnetism two additional forces of interaction discovered during the twentieth century are considered responsible for subnuclear processes. These weak interactions, bring about a particular radio-active decomposition and strong interactions, considered responsible for connecting atomic nuclei.

When Planck's quantum theory is applied to microscopic physics Gell Man characterized the analogy between the macro and micro world a magnificent but confusing discipline. Taking only that much from an eminent scientist we find sufficient acknowledgment of the inter-relationship of these forces. Forces in general are assumed to be transmitted between objects they contact by means of quantum particles that act as carriers. As the photon quantum of energy acts as a carrier of electro-magnetic force, so would there have to be another carrier, yet to be discovered and named, for gravity. Just another scientifically worded statement that rays are carriers of forces. All this implies a definite connecting link between the world of astronomers and that of the micro-physicist and biologist, so that the resulting forces, manifesting under whatever terminology, are to be reckoned with.

Scientifically established transmutation of substances such as uranium into plutonium and neptunium implies an intelligent, inherent application of the observed behavior of substances. In transmutation electrons and other charged particles must pass through an electrical field of force to contact the nucleus. If such forces exert an influence to change the formation of matter, then by inference the law of duality would establish a similar discipline on the immaterial or spiritual-mental plane.

The above indicates that astronomical investigations automatically produce sufficient knowledge of involvement when applied to micro-organisms. A denial of such influences would also have to include elimination of all references to planetary mass. Since the latter has been mathematically established and scientifically proven its acceptance would require a parallel response of the most subtle brain cells. This, then, would establish the influence of these celestial forces of the astronomical macrocosm upon the micro-organism including the supra-micro perception. To the scientific astrologer this makes sense, especially when he looks upon rays as being the carriers of energy. What energy is capable of producing this is beyond the realm of speculation. The demonstrated reactions of organic life proves the thesis.

Expanding this analogy into geology we are confronted with similar phenomena. Geologists tell us about cataclysms of enormous proportions that have followed cyclic patterns. Formation and submergence of land are constantly taking place. Such reactions concern not only the entire responding mass but also all organisms within and upon it. To ignore such an influence and the resultant reaction would negate the cataclysmic cause.

In times and ages gone by history shows that the theolog-

ical weight upon scientific matters was excessive so the result was an over evaluation of mind relative to matter. Presently its reverse is apparent. Matter seems to dominate the mind of man. It would appear that with a new age cycle scarcely under way an evolutionary trend is already emerging. The unequal distribution of physical domination by a few leaders, the mental strength of the scientific elite and the dominant power of ecclesiastical hierarchies are facing each other. There is no conformity among them. Each seeks to dominate. Looking at the universal cycles it is obvious that a change is imminent. This should not be looked upon as a matter to be fulfilled within the space of a few years. A period of transition is required for all events to mature or to disintegrate. Within this given scope it should be up to mankind as a whole to become better informed about the events as they shape up.

Mankind should be informed in a scientific way where overstress can lead, and shown how mental and spiritual strangulation has formerly led to catastrophes. The merging, blending, opposing and intersecting of cyclic intervals should be studied and tested. In such manner it is not science, theology or industry that will predominate but the universal lawful pattern of polarity. Man collectively will learn to adjust to circumstances and make provisions to forestall destructive conditions prior to their occurrence. Before attempting mastery over such vast universal influences man has to learn to govern his own affairs according to law—not man-made laws, but those universal laws over which he does not have sufficient control. Only after he has learned to obey natural laws and to use their positive and negative influences in his personal daily life will he be in a position to integrate himself into a collective pattern. Society will then begin to function according to the inherent quality of the evolved individuals of which society is comprised. All this is possible by knowing about the

universal cyclic re-occurrences.

It would serve mankind better to inform pupils in their elementary schooling about these important cosmic rays and their influences rather than to teach unimportant historical events for which no explanation can be given.

Universal cosmic cycles may be observed by anyone. Based upon sound astronomical and mathematical evaluation their accuracy will have to find substantiation by historical inference. Present trends will find further corroboration making possible future delineations based upon the past and present. When business trends can be charted years in advance and meteorological forecasts can be postulated through artificial satellite observations, "why is the destiny of mankind and of individual man excepted from such prognostication?"

The Q.B.L. answers affirmatively. It makes no distinction. Everything is included by it in the evolutionary process. The pathway of development is charted and that includes both mind and substance.

CHAPTER THREE

Purpose of Planetary Cyclic Patterns and Their Influence Upon Living Organism

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All living organisms can be measured. Dimensions give us the key to their mass. Mass acts as a resistor to energy flowing from interstellar space. Any such combination brings forth a relative reaction recognized as force. Under the influence of these forces each organism, both animate and inanimate, responds with its individualized cyclic pattern or rhythm. Similar rhythmic responses, in many cases almost identical, can be observed in related organisms; for such similarities we have to establish a purpose or connection. This we attribute to the evolutionary process. There are several theories regarding how this unfoldment takes place. Scientifically the basic concept of Darwin's exposition has merits. We may even consider it the most plausible until a better theory is developed. This theory comprises the physical evolutionary aspect only. Recognizing this physical phase as one part of the law of duality, the immaterial or opposite needs to be investigated. Here we need to find a norm by which these cyclic impulses can be measured as they exert their influences upon physical manifestations.

Several approaches are possible. The outcome of all of them should coincide. The reason for different results are to be found in various assumptions. We shall here present an analysis of two such avenues of approach. Both were investigated by a researcher of the Paracelsus Research Society. The reports are in accord with the teachings given to the students and are based upon the reference sources. They serve as typical examples of how these various approaches find their place in the integration of this universal mystery. Despite

man's search for an answer which will explain all questions on both the objective and subjective planes of consciousness, most have defied inquiry.

Various theories and attempts to provide answers mathematically are doomed to failure from the very outset, because of the lack of a sound foundation. A very simple illustration will suffice.

We may add 4762
plus 385

and by mistake arrive at 4146

If this or a similar mistake goes unnoticed any or all further derivations will not stand though they may appear to be correct. The fact that the conclusions are based upon a wrong assumption makes the entire outcome incorrect.

In presenting the following analysis it should be remembered that these attempts to correlate all manifestations with the established cyclic pattern are derived from the cosmic cycles as given in chapter one.

The following are quotations from such research reports:

REPORT 1.

Statistical tables used at the P.R.S. Symposium, Hollywood, May 22, 1963, and also shown in Ouspensky's "In Search of the Miraculous," page 332, develop relationships linking the life span of man and the smaller units of living and material matter in his universe. These units listed in order of decreasing size, in the P.R.S. chart are: man, large cell, small cell, molecule, atom and electron. In Ouspensky's chart the atom is omitted.

The object in organizing such a chart is to discover the important intervals in man's cyclic existence. Since man is the microcosm, having within himself a replica of the whole, we would expect him to contain all functions characteristic of the supra world above, as well as those of the infra world below. These activities of man are conscious response, breathing, working, and incarnating.

Each of these activities would have positive and negative phases of approximately equal duration. For example, the breath cycle in man is about 6 seconds divided equally between 3 seconds inhalation and 3 seconds exhalation. The day cycle is 24 hours; 12 hours daylight for work and activity and 12 hours darkness for sleep and rest. Further, man's life is 144 years mystically, with about 72 years active earthly existence and 72 years inactive and immaterial experience.

As for the thought the two charts do not agree. The P.R.S. chart assumed $1/225$ second. Ouspensky assumed that this interval was $1/10,000$ of a second. He rationalized his choice as the interval of an electric spark and the period of the shortest visual impression. If his timing is correct, this would seem to lend merit to his choice. How else would one realize something without a complete impression?

Both charts assume that the duration of any cycle in one order corresponds to the next longer interval in the next lower order. Thus the duration of man's breath would become the length of day for the large cell and the life span for the small cell. Similarly the thought impression in man, $1/225$ or $1/10,000$ seconds, whichever is chosen, would be the life span in a molecule.

We would like to check which if either of these presentations would be appropriate. To do this we assumed that there

might be a correlation between mass magnitude and life span in the several categories. For example, a man weighing 150 pounds would have a mass of 6.9 times 10^4 grams and a correlating life span of 5.26 times 10^4 days; for the large cell the correlating figures would be a not unlikely 1.3 grams and one day; for the small cell the correlating figures would be 4.4 times 10^{-5} grams and 1.1 times 10^{-9} days.

From the P.R.S. chart the life span would be much longer and the weight correspondingly heavier. Now a molecule having 1000 atoms of 100 average molecular weight would scale to 1.67 times 10^{-19} grams. Perhaps either Ouspensky's impression for man is too long or correlation of mass-life span does not extend to the molecular world or else we have chosen too many intervening steps.

REPORT 2.

The first consideration in a scientific investigation is the requirement for a precise definition of terms. In the charts we are considering, the universe is classified in ten or eleven separate arbitrarily chosen categories. Each of these categories is symbolic of a wide range of manifestations. Each represents infinite possibilities for classification which we momentarily sidestep for reasons of clarity and because of our desire to make the chart understandable. Most important of all each is representative of a distinct level of consciousness which is typified by the descriptive name chosen.

For example, the electron signifies that amazingly small particle of "matter in the raw" so extremely important in the structure of the entire universe. Among the many qualities it exhibits are mass, electric charge, perfect timing in orbital rotation, magnetism and light emission when excited, i.e., changing orbits. Its consciousness obeys the most intricate

laws that govern its movements and reactions so exactly and so uniformly that the whole field of electronics has developed from man's knowledge of it.

Similiarly the molecule symbolizes the atom with its nuclear structure, energy and phenomena, as well as its chemical interactions with itself and other atoms to form molecules. Here, in contrast to the electron, we have a multiplicity (over a hundred) of individual consciousness each obeying distinctive laws and having discrete properties. At this level of consciousness, matter of one kind is organized in its interactions with other matter in such a way that it will exhibit one set of properties in one situation, and another in the second.

With the small cell we introduce the lowest form of life having a simple biologic intelligence. This classification represents living cells of many types, viruses and the like, which take and convert their environmental surroundings to their own use and to the production of new substances. In essence the small cell is organized living matter. At this level of consciousness we find adaptability to environmental variations and reproduction by simple division.

The large cell would have the beginnings of group consciousness. This category of development exhibits much greater adaptability to environment and can recognize its own as distinguished from foreign substance or matter. Within the large cell the individual cell groups still specialize, but each contributes to the functioning of the whole. Reproduction is at a much higher level than simple cell division.

Man at the middle of the chart is the product of all that precedes him. He is more sophisticated in every respect. In addition, he has achieved self-consciousness, memory and self-preservation. He is sensitive to rays that come to him

from the universe above him. He is only beginning to understand their meaning. Comparatively few men have attained cosmic consciousness.

The classifications following man on the chart are just as symbolic and diversified as those we have enumerated heretofore. We all can recognize them in a material way. In fact we are beginning to make special explorations in this field. As yet we have little concept of their scope or meaning in levels of consciousness. Man is a dual being; he is material and he has a soul. The universe too has a soul. Until we are aware of it on every plane we are essentially earthbound.

REPORT 3.

If one were to start at the beginning to construct a symbolic chart such as the two reviewed in this project he would recognize immediately that the groupings to be pictured must be selected from myriads of manifestations. He would want to keep the chart simple so it could be easily grasped. He would want to place man in the middle of the chart. To be orderly he would want to maintain a balance above and below man. He would look for a symbolic number for the whole. The following chart seems to meet all of these requirements:

THE CHART SYMBOLIC OF BALANCE

<i>Electron</i>	<i>Molecule</i>	<i>Cell</i>	<i>Man</i>	<i>Solar System</i>	<i>Galaxies</i>	<i>Creation</i>
Simple Matter	Complex Matter	Simple Life	Comp. Life	One Star	Many Stars	The All
<i>Infra Not Us</i>			<i>Us</i>	<i>Supra Not Us</i>		

Seven is a perfect number—the seven golden candlesticks, seven days, seven planets, etc. The above arrangement meets all the requirements. It deals only with material manifestations that involve Body (mass), Soul (mind or consciousness), and Spirit (energy).

An overlay of seven life forms, or perhaps one of seven levels of consciousness or seven rays of radiated energy, might be prepared. The scientist says the entropy of the physical universe is running down. In contrast the evolution of life forms is simple to complex and consciousness from low energy to high potential.

The above seven columns seem to include a little bit of everything.

Column one—"Electron"—An electrically charged particle—represents creative fire, everything from first cause to atom.

Column two — "Molecule" — A chemically, electrically and physically balanced association of atoms—represents earth, water, and air, i.e., inorganic matter.

Column three—"Cell"—Vital life force added to earth, water, and air to form a community of molecules.

Column four—"Man"—The dawn of self-consciousness. Ruler of the earth.

Column five—"The Solar System"—Seat of the Solar Logos. Giver of life. Expression of the seven rays.

Column six—"Galaxies"—Seat of the seven rays and the Solar Systems which govern them.

Column seven—"Creation"—The Cosmic, the Creator. Any division or addition to the chart would seem to detract from its unity.

The five representative time intervals chosen on the two charts reviewed are presumed to be applicable to each of the manifestations selected. The designation of these and their significance to man, starting with the shortest, are as follows:

Classification

1. Thought or impression
2. Breath
3. Day
4. Year
5. Life span

Significance

- Sensitivity cycle
- Energy intake cycle
- Work and rest cycle
- Climatic cycle
- Consciousness cycle

In man, three of the five intervals are easily measurable. As an exception, thought is designated as $1/225$ second whereas the impression is timed at $1/10,000$ seconds. For this concept in the chart we could also use the term "impulse" and define it as the highest vibrational octave to which the manifestation is sensitive. In man this would be blue light or thereabouts which would be 2.17×10^{-19} seconds. For the life span interval Ouspensky uses life on the physical plane only for his definition, whereas we almost double this by taking the full interval from birth to rebirth, or 144 years.

In both charts the intervals step down into the infra world and step up to the supra world. This should work out well if we have chosen our symbolic manifestation and significant intervals properly. We would expect the range to cover the entire field from almost instantaneousness at the impulse level of the infra world to almost eternity at the life span cycle of creation.

There are many more intervals we could choose such as the heart beat, the weekly cycle, the monthly cycle, the seven year cycle, etc. We recognize that those selected must represent the important intervals universally experienced in each of the manifestations. In the chart we are dealing in symbolic terms and we would prefer a perfect seven to the five we have. For this purpose we add the monthly cycle and the seven-year cycle which are both important to man and by presumption

to all other manifestations. In the solar system the first would be the Moon cycle which is most important to all things of earth. The second cycle while equally important is not so easily identifiable with a physical rhythm of the solar system.

The chart on page 76 is symbolic with respect to its seven columns and seven rows.

Having examined some of the possible cyclic influences mathematically, a further extension of such frequencies becomes possible. This would extend into ray combinations and their amalgamated influences. An attempt is made to amplify this with a careful and thorough study of the large color plate in the back. It consists of nine con-centric circles. The objective is to give each circular delineation a relationship to the preceding and following one. Commencing with the inner circle, four colored triangles indicative of the four elemental qualities, fire, earth, air, and water provide the key. These four triangles, with their three points of termination, produce a twelvefold division within the inner circle, indicating the zodiacal division of 360 degrees into twelve arcs of 30 degrees. Each is designated by the name of a constellation. The reader is referred again to chapter one. Qabalistic interpretations give us to understand that the influence arising from starry groups provide the nomenclature, not the formation of the stars themselves. The nearest descriptive tendencies under these twelve headings are recorded. They are not definitions but come closest to what is symbolically signified. In the next, or second circle, this same division into twelve is carried over, as it is in all subsequent circular segmentations. The letters C, F, M stand for cardinal, fixed and mutable. Their designation of a short, long and medium duration of time is applied to the intervals applicable when a subject comes under the influence of the corresponding constellation. To go into detailed ex-

planations concerning these statements requires the acceptance of allegations made by occultists. This is beyond the present scope of this book.

In the third circle, reading counter clockwise from the left center line, are the planetary symbols. To the uninformed it will be a challenge. Besides the accepted planetary symbols we are confronted with emblems not formerly associated in the twelve zodiacal demarcations. These are the newer discovered planets and those not officially recognized. This symbolism is based upon the circle and square. The cross within the circle (four elements and cardinal points within the sphere) is the identification for the Earth. Locating the sphere above its four cardinal points brings it nearer to the sun. Thus Venus is symbolized. This planet has another orbiting sphere between itself and the sun. Adding another orbital indicator in the form of a half circle on top produces the emblem for Mercury. Still closer to the Sun and ranging on a tight ecliptic path is a sphere not officially recognized. This has a mark of distinction—two circles above the cross—telling us that it is still closer to the Sun than Mercury. It has been named Vulcan. This fiery orb looks different from any of the seven symbols previously established.

So much for the inner orbiting planets. Going in the opposite direction away from the Earth and Sun we find Mars. This planetary mark of recognition is the cross pushed to the right, indicating it is above the Earth. Its cross is therefore attached to the right side. Jupiter with its greater elliptical path around the Sun has the cross attached to the lower portion of a half circle. Saturn still further out is a reversal. The half circle is attached to the lower arm of the cross. Uranus still further away than Saturn has the same symbol except that the circle is complete. Neptune is shown as the bottom

half of a circle with the cross appended below, while Pluto is designated by the Saturnian emblem inverted. This leaves Adonis the last of the ten planets. Not as yet recognized, its symbol is the reversal of Mars. It represents the extreme outer position as looked upon from the Earth. The cross withdrawn into the circle (Malkuth) would give us our vantage point upon Earth from where these signatures are composed.

A complete set of planetary symbols would look like this, when starting nearest the Sun and going away from it.

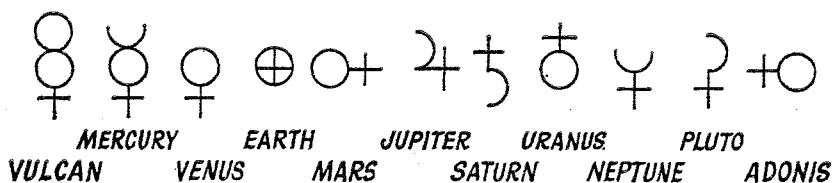


ILLUSTRATION NO. 4

PLANETARY SYMBOLS AND THEIR NAMES USED IN THIS TREATISE

So far no color demarcation has been attempted on the large color plate until we reach the fourth division of the concentric round where color takes its station within each of the 30-degree arcs. The ray color attributed to the ten planets plus the Sun and Moon are signified within the field containing the symbols of the twelve constellations. The relationship is established by using the planet found in circle No. 3 whereby the chromatic manifestation becomes evident. Thus, the first 30 degrees, starting in the east, has Aries in the red field with Mars in the white space next to it. The influence of

Mars is therefore supposed to be noticed here. Before proceeding any further it will be observed that the colors in this fourth circle follow the newer version of the Tree of Life presentation. This takes into account the later discovered planets and the hypothetical undiscovered ones (see chapter IV, "The Tree of Life").

The fifth circle provides us with the key for this seemingly strange departure from accepted astrological symbolical parlance. In here all colors with the exception of yellow and purple are repeated. This is due to the fact that the ancients had only seven planets, including the Sun and Moon, to work with. To find an occupant for each of the twelve constellations they assigned a positive and negative polarity to them. In such a simple way all available spaces were filled and the dual aspect of planetary influences found a plausible explanation.

Going into the sixth circle each 30-degree arc is divided into three decans of 10 degrees each. The first decan of each sign shows the same color as the sign wherein it is found. The remaining two decans contain the same elemental qualities of the first decan. When the first decan is for example Libra, it means an air sign. This makes the remaining two of the air element. The key is found in the inner circle. The yellow triangle touches all three air signs. From Libra (air) it goes to Aquarius (air) and then to Gemini (air) from where it returns to its point of beginning. These same three are found to be the decans in the sign Libra. Aquarius and Gemini too have all three of the air signs as decans. The difference is that each sign starts its own decanate with the color of the sign itself. The remainder follow in order.

In the seventh circle we have a twelvefold division of a sign, or its three decans divided into dwadashamas of $2\frac{1}{2}$

degrees each. This is similar to dividing the daily time into hours, minutes and seconds for more precise definition which will prove of great help later.

The eighth circle color corresponds to the combination of circles five, six, and seven. As an indication of the auric emanation of a physical entity it is of great importance. The combined rays produce the inherent corporeal tendencies. These make up the visible appearances of all objects upon the earth, which are of primary concern to man, establishing thereby the essential relationship through positive and negative responses that man contacts.

The ninth or outer circle shows the combination mentioned, with the fourth circle added to it. This addition of the fourth circle places the emphasis upon the newer planets. The shadings produced are very subtle and to the cursory observer show little, if any, dissimilitude with circle eight. This combination produces the sum total of psychic spiritual qualities added to the physical. Since this ray combination will be the dominant factor, as it expresses the behavior pattern of an animate and inanimate objective, its blending of the rays produces the final outcome consisting of the dual factors, corporeal and immaterial.

Eventually other contributing influences will enter. The response of the recipients to these subtle yet dominant influences will create further conditions. Voluntary reactions added to involuntary responses may bring about still further differentiation.

An analysis of the chart, included with the reports early in the chapter, shows that all symptomatic influences are applicable to the various groupings. Taking man as the center of all these frequencies from the impulse to the entire life span

as listed, it will be seen that the influence of the rays is the same on all with the exception of the mass and duration of its cyclic function.

An impulse of recognition is only possible by the visual impression created. This dual aspect of ocular perception and mental response finds its origin in the prevailing dominant ray. This apprehension by the senses depends on their acuteness. In a similar manner mental impulses record themselves independently of outer stimulants. These voluntarily evoked incidents are not based upon physical promptings. Thus we establish the dual convergence of energy.

In our waking state we are conscious of this combination of influences, while in a sleeping condition our physical sense perceptions are secondary to mental stimuli. Excessive mental stimulation can work inversely upon sensory perceptors and induce a reversal by arousing one from the dream state to the physical conscious condition.

Investigators of the purpose of planetary cyclic patterns and their influence upon living organisms have to consider the time interval in all of these occurrences. A mental stimulus gained from the breath taken by man, or the planetary inhalation and exhalation, is relative to the mass and to the physical capacity of absorption. The life giving qualities in air, such as oxygen, include also minute charged ray particles that compare to oxygen in potency as the relative masses of earth to man. Earth's inhalation of carbon dioxide and its exhalation of oxygen, the reversal of substances, is another indication of the complementary exchange of vital energy found in matter.

When the cycle of man's breath is determined as six point six seconds it represents three point three seconds of

positive inhalation and three point three seconds of negative exhalation. The ratio to a planet such as the Earth is six point six seconds to twenty-four hours. Twelve hours of inhaling the exhaled carbon dioxide during the day and twelve hours of exhaling the oxygen during the night. Extending this, the breath of a galaxy, in this version would be thirty days. By using the computations given in the chart, a picture can be conceived by the careful observer that gives dimensions and also a possible inference of the relative duration of the rays.

Restricting ourselves to man's immediate sphere of activity here on Earth and his responses to these influences, the following emerges: All chromatic rays exert their influence relative to the receptors capacity to absorb them.

The absorbed and retained influence is the auric emanation which is subject to change. This is brought about by the constant shifting of the celestial arc of those rays and the response of the recipient's basic ray to them.

This constant ebb and flow of energy gives rise to the changes found in all matter known as growth. According to the prevailing circumstances which permit these rays to function we have different expressions of species in size, color, strength, etc. If no such interplay and receptor ability were evident species would be similar and no variations likely.

Since these laws are applicable to all terrestrial phenomena evidence of their functions and responses to conditions can be ascertained.

Herewith is an attempt to establish such a pattern based upon the brief outline given. The approach differs from the

commonly accepted astrological exposition. In a simple step by step explanation we would proceed in the following manner:

An entity (man) becomes such, and begins to breath when severed from the umbilical cord, which connects him with the source of his gestation. This inhalation followed by exhalation is the first sign of his independent breathing. As the intake of air is charged with the various substances of a gaseous nature such as hydrogen, helium, nitrogen, oxygen, florine, neon, chlorine, argon, krypton, xenon, and radon, each entity comes under the influence of at least one ray or a combination of rays.

Such an inhalation charging the created organism with the vital energy supposes a rate of absorption in proportion to its mass and the potency of the rays, according to their orbital positions as determined by the degree of their arcs. Five such basic arcs are used: a conjunction, an opposition of 180 degrees, a trine aspect of 120 degrees, a square of 90 degrees, and a sextile of 60 degrees. These planetary positions as indicated give their positive and negative polarity to the recipient, in this case the earth and its satellite, the Moon. It should be noted that all other planets also form such aspects among themselves. The polarity given to these aspects are ascertained to be positive for a trine and sextile, and negative for an opposition and square. A conjunction can be either positive or negative by determining the influence of the celestial bodies that occupy such conjunction. Such planetary patterns as are formed, or the configuration of the planets within the zodiac of 360 degrees, give off the combination of rays that are absorbed by the breath and establish a response by the attuned physical organs which acquire the necessary stimulus as found in the rays. The ancients even established

a correspondence of vital physical organs and bodily parts to these rays.

In order to determine the auric condition it is now necessary to compile the various colored ray influences. These are determined from the repeating solar revolutions. Taking the older version of the chart and starting with the sign Aries we shall select a hypothetical individual as an example. Let us say such a person was born on April 16, 1905. This would place the Sun in the sign Aries. The ray of Mars is said to exert its influence during these thirty degrees. Looking at the large color plate, at the back of the book, we notice the following: in the inner circle the point of the red triangle commences at the sign Aries. The word reads aggressive, giving this zodiacal position an aggressive tendency or influence. The next circle shows the letter C; this stands for cardinal or short duration, meaning that the aggressive inclination is sporadic or of short duration. This trait of the individual will be predominant throughout his life, as the third circle shows it is under the ray of Mars. In the fourth circle the sign Aries and the color red are again found. This is the first sign of thirty degrees in the zodiac. The fifth circle gives the symbol Mars positive on a red field. Up to here the martial red ray is predominant. The only other red field where Mars exerts its influence as it pertains to this fifth circle is found in Scorpio, where it has a negative polarity. Coming to the sixth circle a division of colors will be noted. Here each ten degrees is differently colored. This is based upon the decans to which the key is found in the first or inner circle. The red triangle commences at Aries, then goes to Leo: it touches Sagittarius and terminates in Aries again. Each one is a so-called fire sign. Since Leo is yellow and Sagittarius blue these same fire sign triplicities are found in the three decans of the fire sign Aries. This pattern repeats itself accordingly in all other elemental signs. To find the

key, we take each first decan of any sign and give it the same symbol wherein it is found. Thus the first decan of the sign Aries is Aries, etc.

Pausing here for further evaluation the color plate shows that anything coming under the influence of the first ten degrees of the sign Aries and falling under the first decan, receives the full impact of the red ray of Mars. The next ten degrees from the 11 degrees to the 20 degrees or the second decan receive the yellow subray of Leo. This combination alters the influence as the sun ray, or yellow, is now associated with the red. Percentage wise it would represent approximately 67 per cent red and 33 per cent yellow. This combination is not a true orange, rather an orange-red.

Taking into consideration the third decan, the picture changes even more. As the third decan of Aries has the symbol of Sagittarius, a fire sign, and shows the blue jupiterian ray, this mixed with red gives a purple tinge. Again the percentage is such that true purple is not the outcome but a purple red. Within the compass of 30 degrees and its three-fold division, there are thus three distinct ray combinations. This would indicate that the inherent tendencies as worded in the first circle also become integrated. In such manner 67 per cent aggressiveness in the second decan would mix with the remainder of an organizing intelligence. The third decan would show 67 per cent of aggressiveness with 33 per cent of inspirational influence. Of the three decans each emerges as a different entity, although coming basically under one sign.

Such a system will remove the stigmatic claim attached to astrology that all those born under any one of the constellations or one-twelfth of the zodiac, are almost identical. Even here the three decans of the twelve signs, when considered as

thirty-six fields of expression would not be sufficient explanation for the further arising complexities.

Going into the seventh circle we discover additional evidence for diversification. Here the 30 degrees are separated into 12 dwadashamsas of $2\frac{1}{2}$ degrees each. A look at the colors within this circle show the shadings. These are taken from the so-called Queen scale of the Tree of Life, as will be explained in Chapter Four. The colored fields through circle six have their origin in the King scale of color, also found on the Tree of Life. Bringing these subdivisions to the previous thirty-six decans provides more possibilities of differentiation. We now have one hundred forty-four possible combinations. Each $2\frac{1}{2}$ degrees within the sign adds its proportion of a subray to the total. Weighing the ray combination by arc a sign contributes 70.6 per cent, a decan 23.5 per cent, and the dwadashamsas 5.9 per cent of the color in circle eight.

Referring to the hypothetical birthday of April 16, 1905 we would have to convert this calendar date to the corresponding degree of the related sign. This would give for April 16th 25 degrees in Aries. Such an individual would have the red ray of Aries at approximately 70.6 per cent predominating over 23.5 percent of the blue in the third decan and 5.9 per cent of the indigo tenth subray as found in the 25 degrees of the seventh circle, with the symbol of Capricorn in the dwadashamsas. Joining all these chromatic percentages gives the shade in the eighth circle next to the 25 degrees. This would constitute the physical aura of such an individual.

Since we left out the fourth circle in which the newer version of the planetary rays are given, which includes the recently discovered planets, there would be a slightly different shading in some areas. Such a combination pictured in circle

nine would show, because of the difference of the additional colored planetary rays, the nearest sum total basic aura. The result is a ray of the consciousness (awareness on the physical, mental, and spiritual planes) inherent in the living organism. Delineating from such a standpoint would assign to each individual entity a distinct imprint.

Conceding that even here are only one hundred forty-four factors, our investigation is closer to a more comprehensible understanding. Adding to it the constant shifting of the orbiting planets and the various arcs they produce, an unlimited variety of individualities becomes possible. It should be realized that the imprint received at birth, which gives to each individual its distinctive characteristics, is subject to constant change. The precession of the Equinoxes provides for a succession of changes where an exact duplication is next to impossible.

Such a Qabalistic approach as advanced here is based upon a rational assumption that rays are indeed carriers of energies. Their manifestation as force when meeting the resistance of individuals will by degrees establish an outcome based upon causation. Except for the mental reaction of individuals this would then be predetermination similar to that employed in astronomy when from the orbits of planets and comets an exact placement at any given time can be predetermined.

Chapter two pointed out that universal cosmic cycles are a natural outgrowth of mathematical convergence. In smaller cyclic patterns such facts will find further substantiation. These lesser cycles, as segments of the larger ones, are only relative. Their application is just as valid in the micro world as in the macrocosm. Reductions in time intervals are inconsequential of themselves. Their value is always relative.

Having confined ourselves primarily in this analogy to man, this entire Qabalistic presentation is equally adaptable to all terrestrial phenomena in the animal, plant and mineral world. Each physical appearance that can be identified has its inherent ray as a dominant constituent, with subsequent sub-rays acting as more pronounced indicators.

"As above so below, as below so above," could ask for no better substantiation than given in the fundamentals outlined.

TYPICAL COLOR COMBINATIONS

12° Taurus—Present Version

	Color	Primary Make Up	Wt. Yellow	Red	Blue
Sign 30°	Green	Yellow 50%, Blue 50% X	12	600	600
Decan 10°	Orange	Yellow 50%, Red 50% X	4	200	200
Dwad. 2.5°	Yellow-Green	Yellow 75%, Blue 25% X	1	75	25
Total Weight			875	200	625
Percentage Primaries 100%			51.5	11.8	36.7

12° Taurus—New Version

	Color	Primary Make Up	Wt. Yellow	Red	Blue
Sign 30°	Citron	Yellow 50%, Red 25%, Blue 25% X	12	600	300
Decan 10°	Orange	Yellow 50%, Red 50% X	4	200	200
Dwad. 2.5°	Yellow-Green	Yellow 75%, Blue 25% X	1	75	25
Total Weight			875	500	325
Percentage Primaries 100%			51.5	29.4	19.1

Comparing both foregoing tabulations it will be noticed that their results are different. In the presently accepted version of planetary positions where seven planets fill the twelve zodiacal constellations the ratio of the red ray influence of this point of the zodiac is 11.8 per cent to 29.4 per cent when compared with the newer version that includes the additionally

discovered and presently not discovered planets. The blue percentage is reversed. In the former it contains 36.7 per cent while in the latter it is 19.1 per cent.

Such pronounced changes in ray absorption must inevitably produce different manifestations in the recipient's behavior pattern. It cannot be ignored. Investigation will reveal either a substantiation or refutation of the system as presented here.

There is a purpose in planetary cyclic patterns and their influence upon living organism. It needs only to be determined which of the many advocated approaches will contribute more than the commonly accepted one, which ignores the ray-color.

It should now become much more comprehensible to the student and investigator of astrocyclic pulsations that not only the arcs of such influences but their chromatic frequencies play an equal if not a more decisive part in the final result.

Spectro analysis will provide further evidence and will make further revisions necessary. These are presently too remote and perhaps too revolutionary to be included in such a treatise. The entire realm of astrocyclic pulsations are due for a general overhauling by competent astronomer-astrophysic-astrophilosophers. Only then will an astrologer appear worthy of such designation.

It is therefore not surprising that the Qabalistic teachings provide a substantial clue for the investigator. Someone, long ago, had information concerning celestial mechanics and its impulses. Otherwise such a system as the Qabalah would have had no cause for existence.

CHAPTER FOUR

The Qabalistic Tree of Life

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The Qabalistic Tree of Life

Innumerable references to the Qabalistic Tree of Life have created some strange conceptions. The tree designation is descriptive and based upon similarity. Having its roots in the ground (earth) and its trunk, branches, leaves and fruit in the air (heaven above), it represents a dual existence. Man is conceived to have a similar dual life on earth. Grounded in the earth he is also imbued with a non-material (mental-spiritual) quality. This dual aspect of the tangible and intangible, the principle of polarity or duality, is the underlying cause of all existing phenomena.

One may speak of animate and inanimate substances; however, in the last analysis both are the same. Only its manifestation differentiates between a seemingly dormant object and those moved by kinetics. The movement in growth, for instance, may be so gradual as to be imperceptible with some species, while with others it may appear extremely rapid. The tempo involved is not of prime importance, whereas the movement made possible through the inherent animation is of our immediate concern.

The Tree of Life should be looked upon as a symbolic drawing similar to an engineer's schematic on paper for a projected machine, apparatus or other device. This Qabalistic Tree of Life is considered in this chapter as such and not as a mystical symbol. Should this graphic description yield some information concerning the cosmology or cosmogeny of our solar universe, then it merits our attention and investigation. This symbolic Tree of Life shall be considered for its basic concept of man's relationship to the whole of life, to evaluate

which, we have not sufficient data just now. Its division into four worlds constitutes the basis upon which it rests. These four comprise the highest Archetypal world (atziluth), which is followed by the creative (briah), then by the formative (yetzirah) and lastly the elemental world (malkuth). Within these four states the entire evolutionary process is represented. A careful examination of the graphic demonstration of this Tree of Life shows some interesting sequences. To illustrate: it takes an archetypal idea (atziluth) to create (briah), the blueprint or pattern, to be formed (yetzirah) with the elements of matter (malkuth). We, too, follow this procedure when building a house, which should make this analogy very plain.

Looking at the Tree of Life it will be seen that it consists of three triangles with a pendant attached to the bottom thus:

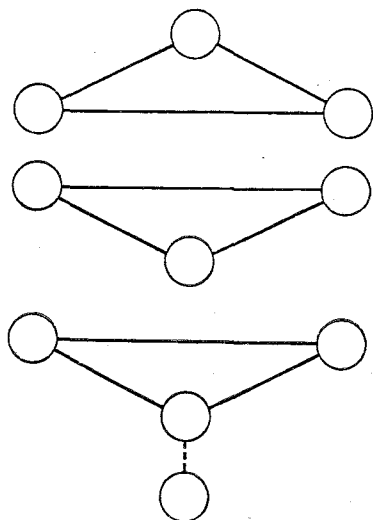


ILLUSTRATION NO. 5

derived therefrom. Above this symbolic Tree is found the intangible. This he calls the Ain, the nothing, indicating it is

As the drawing shows, this Qabalistic Tree of Life consists of ten spheres called Sephiroth. Each Sephirah is indicative of an intelligence inherent in a supernatural component, i.e., a conglomerate sphere such as the earth presents, or the planets or other celestial bodies. Using this approach the Qabalist does not start from the bottom up but seeks first the highest conceivable intelligence no matter where it may be found. From there he proceeds downward and correlates all other phenomena derived therefrom.

not tangible and therefore a No-thing. This establishes the all important principle of duality.

As a man becomes aware of his physical being he is automatically aware of his intangible mentality or that which animates him. Thus he establishes himself as a dual being. Observation reveals this in everything which nature produces. Man has not created original formation of either mineral, vegetable or animal substances. Realizing that natural environmental patterns are not of his making and that he cannot prove that any man has created them, he is faced with the assumption that somehow, some cause must have brought their origin about. Finding no one who is capable of duplicating, even on a minor scale, this natural phenomenon, man seeks for the noumenon. This he supposes he will find in the intangible or No-thing. He reasons that if there is a tangible manifestation such as matter there must be an intangible No-thing such as mind. Since both are within and without him and everything he comes in contact with is recognized externally and by its contrary as No-thing, he becomes aware of his individuality as entirely separate from other individuals of the species. This is recognized by his corporeal existence. The other aspect is his noncorporeal entity, his self-consciousness. He has thereby established within himself the No-thing (mind) residing in a something called a physical tangible body. The principle of duality or polarity thus becomes of prime importance. The only truth man can be aware of, is his own existence as a dual being. This is the only relatively non-changing evidence he is acquainted with.

He further recognizes the dual aspect of the limitation of his body and the no-limit of his mind. His reasoning is based upon the limitation in which he finds himself. Physically man realizes his confinement by all that is about him. By

the same principle of duality or polarity which he recognizes as the foundation of his existence, he assumes, and necessity requires it, that there must also exist that which is unlimited. If he is aware of a limited manifestation it requires also its opposite, the unlimited of which he is vaguely aware but cannot fathom. Every limitation reveals as its opposite an unlimited dimension such as the sky, air, or space.

This combination makes its appearance as man. Neither individual consciousness nor individual embodiment can endure separately by itself according to man's knowledge. A separation of the two would bring about a disintegration of the appearance. Without changing his essence he is confronted with untold factual experiences that are subject to constant change. All of his environment is undergoing metamorphosis. The only thing that relatively never changes is the characteristic appearance of man as a distinct species and the inherent self-consciousness as presently accepted. Everything else around and even in his corporeal substance is subject to perpetual change.

The third point of his reasoning would be the recognition of phenomena. This is possible only by way of light. Here, too, he finds limitation and no limits. Both stimulate his awareness or he would not be in a position to differentiate between light and darkness. He discovers, despite the temporary absence of light due to the Earth's rotation, that there is light without limit. Never in all the history of man has there been a time when a condition of no celestial illumination has been recorded. Even at night he has found the sky studded with small lights that are ever present.

These three primal manifestations, based upon the first and all important principle of duality or polarity, represent

the highest form of intelligence by which man can reason. The Qabalist calls the No-thing Ain; that which is without limit Ain Soph; the light without limit, or endless light, he calls Ain Soph Aur. All this is not found upon his symbolic Tree of Life. It is above it.

Having reached the outmost limitations of his reasoning facilities he will proceed downward using the symbol of a Tree, whose limited crown (kether) reaches into the limitless expanse of space, downward through its branches and main trunk to its roots. These roots are grounded in the elemental world (malkuth) representing the very earth upon which he has his being. Taking the earth as his vantage point he looks beyond his immediate surroundings on the firm earth and looks upward.

In this unfathomable limitless expanse he finds other corporeal substances such as suns, planets, asteroids and moons. He at once realizes that here a different law must enter, since they are suspended in space. Man is not aware of any other objects that remain suspended in space. What goes up has to come down; or inversely in the water, what goes down has to come up, provided it is not anchored, or contrarily and temporarily suspending the gravitational force of the earth's center. This phenomena is of profound importance. Therefore in remote space, other objects are directed by and obey an invisible force.

The Qabalist calls each of the ten Sephiroth by name and designates them thus. See illustration No. 6 and color plate No. 9. These ten Sephiroth are the main centers of the

NOTE: The Qabalistic Tree of Life as known to students of the Q.B.L. The ten sephiroth with the twenty-two paths comprise the entire schematic presentation.

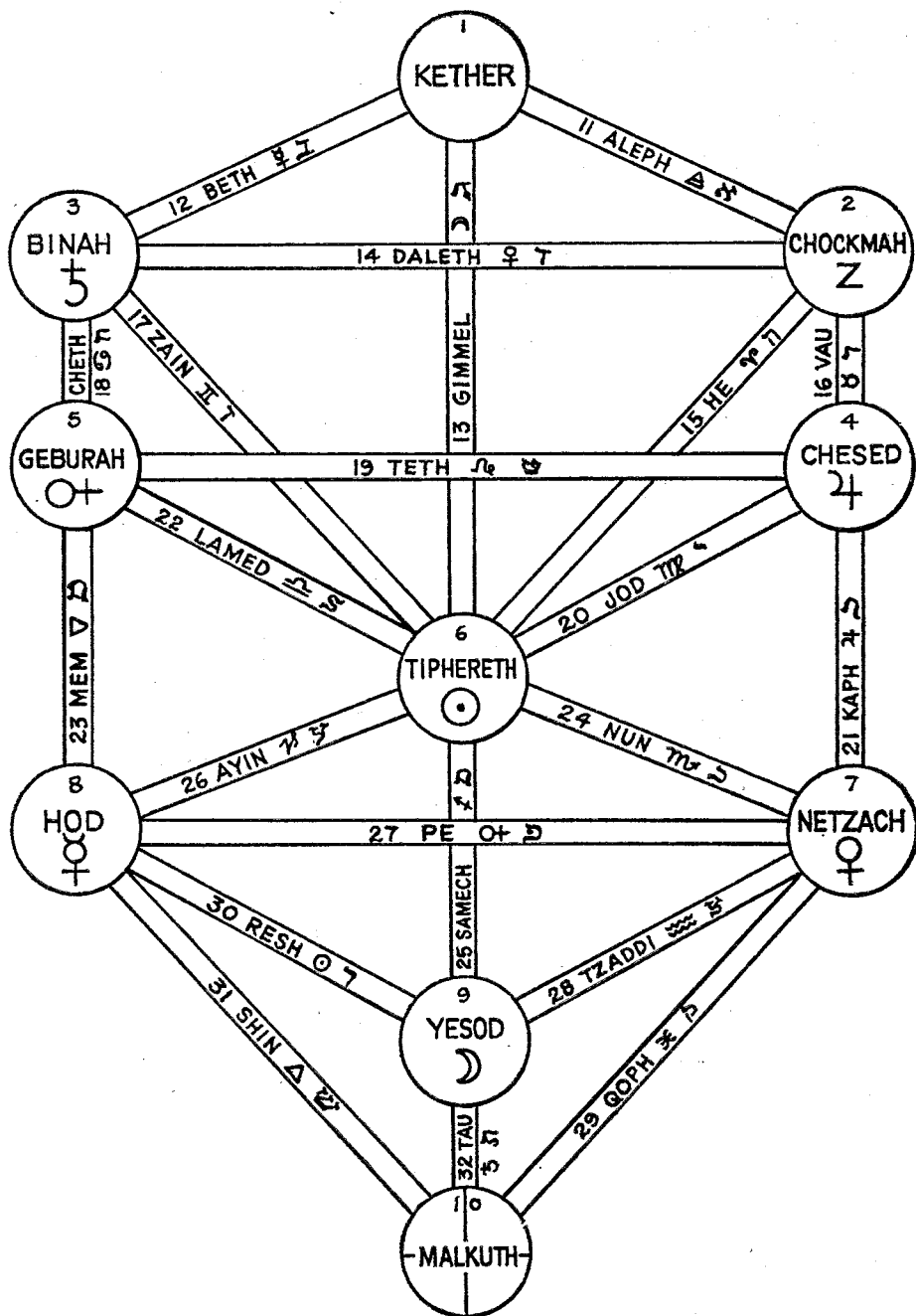


ILLUSTRATION NO. 6
CONVENTIONAL TREE OF LIFE

See note page 97

entire concept of the Tree of Life. With their names, numbers and color presentations they are the key to the system. It will be seen that the numerical sequence follows a distinct pattern. The colors are also found to follow a definite system. Connecting each Sephirah including the three triangles, with a line gives twenty-two connections or paths (mezlahs). To these a relationship with the twenty-two letters of the Hebrew alphabet has been attributed. If this peculiarity is an arbitrary one, or is based upon other motivations it is of no immediate importance to us. The geometrical pattern thus formed is the basis for the symbolic Tree of Life. Anything transpiring within our solar system that has any influence whatsoever on this earth can, supposedly, be ascertained from this geometric presentation. At first glance it seems utterly impossible that such a limited drawing could provide a clue to celestial mechanics. However, a closer observation will reveal some startling facts. It is asserted that the Qabalistic Tree of Life teaches the highest thought forms possible for men as earth dwellers.

Thus the upper triad, i.e., the triangle pointing upward, has white on the top indicated by number 1; number 2 is gray and number 3 black. Between the one and the three, the white and the black, we find its mixture gray. Neither represents a color. In white all colors have their origin, while in black all are absorbed, leaving gray as the source of the entire color spectrum by adaptation. The one the Qabalist calls Kether means crown. It is the crown or top of the Tree touching the three supernals. Just as the first Sephirah or Kether, cannot be fathomed since it represents one, but can only be realized by its reflection upon another, or two, just so its essential nature can never be known by man. It, therefore, is called the hidden, to be admired, intelligence.

The second Sephirah is called Chokmah, meaning wis-

dom. It represents the unlimited intelligence as found in the zodiac. The unlimited light was discovered in the wandering lights or planets as distinct from those lights which remained fixed in the heavens. The third Sephirah, Saturn and black, is called Binah, meaning understanding. The basic seven planets, including Saturn, are each given a place on the numbers three to nine Sephiroth as shown on the Tree of Life.

The next triangle, pointing downward, has the three primary colors, blue, red and yellow. Beneath it, the third triangle, also pointing downward, has the secondary colors, green, orange and purple. Each one has two of the primary colors combined within it. In the pendant sphere, representing Malkuth, a four-fold division gives the tertiary colors. On top is citrine composed of the three primary colors, blue, red, and yellow. Olive and russet likewise consist of the same three primary colors. The difference in their appearance is due to the fact that one of the three primary colors is represented twice in each. Thus green and orange produce citrine; russet is a combination of orange and purple; and olive, the last of the tertiaries has green and purple as its foundation. (See explanation to color plate No. 9.)

These color attributes are the foundation of the Tree of Life. In each Sephirah a planet is found, indicating the ray assigned to it. Considering that the ancients were only conversant with the then discovered seven planets their position makes sense.

It is assumed in a work of this kind that the reader is familiar with the structure of the Tree of Life and its symbols. As each of the Sephiroth represents one of the heavenly bodies or a combination thereof, a knowledge of the astrocyclic pulsations is essential. To assume that one can fathom what the Qabalistic Tree of Life reveals without such a knowledge is

irrational. This is not treated here for it is expected that the reader will already have this knowledge.

The approach to a study of astrology from an esoteric viewpoint is decidedly different from the general method of most popular astrologers. Astronomical knowledge will be of distinct help to facilitate a greater comprehension of this subject. This combination of astronomy and astrology will put both the cosmogeny and cosmology on a rational foundation from which to erect a Qabalistic interpretation.

With the newly discovered planets and those yet awaiting official discovery, a complexity arises. There are not enough Sephiroth available for their placement. For those newly discovered planets Uranus, Neptune and Pluto, room was found in Malkuth, occupying the tertiary colors. Even if the color placement is correct, it nevertheless appears an arbitrary one, inasmuch as there are newer planets pertaining to our immediate solar system still to be discovered. This makes things even more complicated. Since Saturn has been given the sphere of Binah with its black field, only the gray of Chokmah is left for the placement of another planet. The white sphere of Kether could not very well accommodate a planet as it represents the source of polarity. The only remaining field would be black on the bottom of Malkuth. This again would be contrary, since here in the obscura of black all colors will be absorbed. The Hebraic presentation of the Tree of Life seems only valid as far as the seven planets are concerned. Up to this point this ancient presentation has devised a very ingenious system.

The undeniable existence of other planets requires a new interpretation to explain some of the discrepancies. This will cause quite a commotion among those strict adherents who

insist that not one iota of the Tree of Life be changed. It matters not if the attempted adjustments prove beneficial. The letter must not be violated. That is their stand. Considering that the Qabalistic Tree of Life is a symbolic presentation, it should not matter too much if this symbol, which has served its purpose so well, has to undergo some changes. This adaptation is to clarify the whole matter and to bring to it a more rational approach. The twenty-two mezlachs have been retained as found on the conventional Tree of Life, in order that the change not be too drastic and sudden. Thus a harmonious pattern emerges as will be seen by the orderly presentation.

Since the Qabalistic approach concerns our solar system, it is adapted to the sun as a focal point from which the rays emanate and from which they are absorbed by the planets. The original rays to which the planets respond are found in the ray as it leaves the sun. The entire spectrum is sun-radiated but each planet is especially attuned to its own inherent intelligence which corresponds to its basic ray color. Only when it has absorbed its own quantum will it give off the excess radiation. The seven basic beams are given out as absorbed chromatic radiance. The remainder of the planetary bodies above the seven basic ones give forth different colored rays. This conversion of the sun's radiation into eleven beams is of great importance as we find here indicated the secondary or Queen scale mode of expression. In this version of the Tree the nineteenth mezzalah goes direct from the Sun to the Moon where it is intercepted. This path is known as "intelligence of all the activities of the spiritual beings." This brings its meaning definitely within the range of comprehension. The sun radiates the very intelligence of all the activities of a spiritual being into the planetary intelligences. When it is intercepted by the Moon before entering Malkuth (the Earth) it does so by the way of the eighteenth path which is known as the

“intelligence of the house of influence.” It is this house of influence (the Moon) which plays such an important part as a relay station for the solar energy. Its interception regulates electro-magnetic activity upon the gravitational field of the earth. It converts solar energy into a gravitational force. This is its main objective. When the Moon obstructs the flow of radiation from any of the other planets, diverting them by its angular position, it either increases or diminishes that flow.

The springtide occurs as an exceptionally high tide at the time of the new and the full moon. The new Moon receives the full force of the solar rays and releases its electrical energy as gravitational force absorbed by the earth. The full moon likewise takes up the greatest amount of the solar rays and gives them off; the difference in this case being only that the Moon presents the visible side. Since the field of emanation is the same in both cases and the lunar position with respect to that of the earth is at perihelion at new Moon, it explains the additional converted solar electro-magnetic energy into an extra gravitational pull.

Celestial bodies appear higher in the heavens than they actually are. This is due to the bending or refracting of their light rays (the carriers of energy) downward to our atmosphere. The higher a celestial body is above the horizon the less will its rays be bent. Rays travel straight to us until they reach the zenith, where they are refracted and become bent due to the prevailing atmospheric conditions.

The neap tide, occurring in between the springtides, gives rise to the theory that the moon's attraction acts against that of the sun. The neap tides then occur on the global surface at a 90 degree arc from the spring tides. Since the $23\frac{1}{2}$ per-

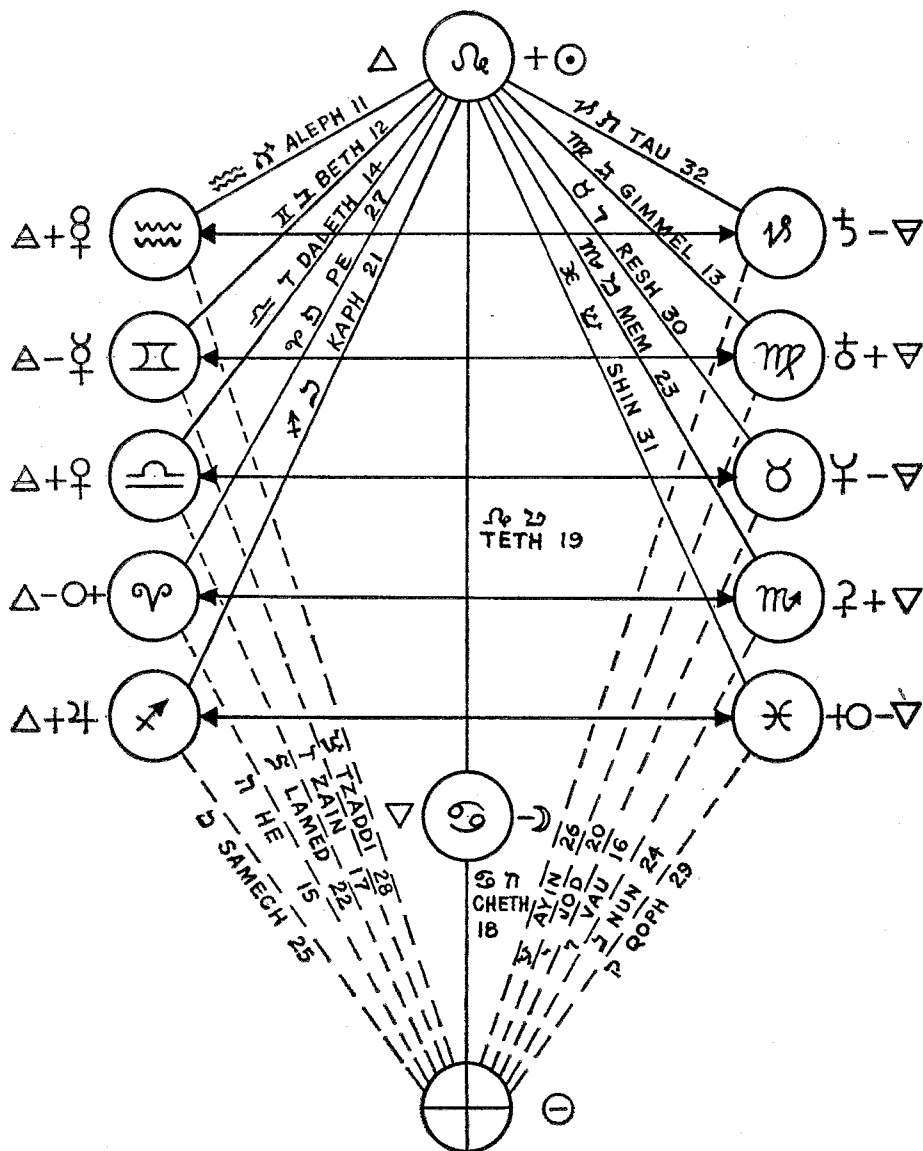


ILLUSTRATION NO. 7

A NEW VERSION OF THE TREE OF LIFE

See note page 105

cent tilt of the earth's axis also exerts an influence to the reception of the solar, lunar and planetary rays, one can readily imagine the complex pattern arising from such diverse positions.

At the turn of the century an English astrologer, Alan Leo, in a work called "Esoteric Astrology" stressed some of the tenets set forth here. He observed that the exoteric manifestations are not the results of a direct physical emanation of the planetary mass. He lets an unnamed but, as he claims, well-known occultist speak from a lecture delivered many years ago: (this would place it in the last two-thirds of the nineteenth century).

"The planets which you see have no influence themselves, except the microscopic influence of gravitation; no one supposes otherwise. But there is an influence of some kind not coming from the planets themselves, but working in connection with them.

"The planets may perhaps be said to represent certain centres in the physical body of the Logos.

"The sun is used chiefly as His representative, but all the planets of our system, being in reality but fragments of the sun, are connected also with the physical body of the Great Logos.

"It has been said that these planets mark certain

Note: Included are the later discovered planets and two of immediate importance in this scheme. These two, Vulcan and Adonis are not officially listed by astronomers as yet. The near future will see them added to the acknowledged list of planets.

Note that all twenty-two mezas are also found in here. They also correspond to the Queen Scale color presentation of the older version.

centres in that body and when speaking of it we must remember that it possesses more dimensions than we generally know of. Its physical plane motions indicate the movement of still higher spheres of influence than we have any knowledge of, and it is the movement of those spheres which produce what is called planetary influence.

“Our own physical bodies have centres, each of which deals chiefly with one class or sub-division of etheric matter. When any one centre is called into activity, it points to the fact that the man is able to respond to the particular vibration of that portion of etheric matter. In all conditions of matter, whether astral, etheric, or otherwise, there are existing elementals of all kinds. Certain parts of the surrounding elemental essence are set in motion when any centre is called into activity. Man is then acted on in two ways; part of the elemental essence within him is set in motion—and also the activity of the elemental essence outside him is intensified, and that reacts on him.

“By the position of the physical planets we can tell where the planetary influence is working, at any particular time. If, however, we were clairvoyant we could see the influence for ourselves, and we should not need the indication which the physical planets give us. They are like the hands of a clock, pointing out what is happening in those other invisible spheres, without being themselves the causes of the influences.”

Looking at illustration No. 7, and comparing it with the ancient concept No. 6, it will be noticed that a more orderly and easily comprehended systematic presentation is revealed. Since in our solar universe the sun is the *centrum omnium*

rerum it requires a presentation wherein it is given the prominent position it deserves.

The older version establishes a different rendering by subordinating the solar influence to Kether. This hidden intelligence of Kether of the Qabalists coincides with the fixed star Alcyone, the hub around which our solar system revolves as pointed out in the supreme cycle illustration No. 1.

In our present investigation and synthesis there is no immediate necessity to reach out beyond our solar system. It is here we have to establish, first of all, the lawful manifestation upon which our natural phenomena are based, assuming that in such a way a semblance to the noumena can be found.

Examining color plate No. 9 we find a complex arrangement of the seven basic ray emanations. Ignoring at present the connecting paths, and confining ourselves to the ten Sephiroth, we see the sun centered in the near center of all the planets which surround it. Up to here it meets our immediate requirements. As soon as we examine the ray emanations, there are difficulties. When the sun is taken as the originator, the chromatic rendition does not agree with the planetary rays. It shows that not one of the planets receives its own ray color. Jupiter does not receive a blue ray; neither does Mars receive a red ray, Venus a green, Mercury an orange, Saturn a black, nor the Moon a purple ray. It may be argued, whether these represent connecting links or correspondences. Even so, there has to be some chromatic connection. We see no relation between mercury and the indigo color coming to it from the sun. Likewise the orange going to black Saturn has no basis. This holds true for the other colors. Were one to add to it the newer discovered planets it would become even more difficult to give a coherent graphic presentation.

All attempts to insert the remaining planetary influences requires a reconstruction that will disturb the entire pattern. Attempts have been made to place Uranus, Neptune and Pluto in Malkuth, occupying one segment each. The color relationship to the seven rays, of which they are an overtone, would then coincide. But what relationship exists between those named and the earth? If the Moon were found there we would perhaps tolerate it, as it is closest to the earth and is its own satellite, but Pluto as the outermost planet is a very unlikely candidate. It is these and similar problems that cause concern to the serious investigator of Qabalistic interpretations.

Examining the newer version of the Tree of Life, while still adhering to the Qabalistic presentation, it is obvious that a scheme emerges easier to comprehend. Taking the sun as the source of the chromatic rays absorbed individually by the planets, an orderly connection is observed. The Sun as the primary source of the positive and negative energy, will show on the Tree that it is manifesting in the following manner. (See color plate No. 11.) On the left side of the chart the planetary bodies absorb their own basic colored ray and give it off as such with the exception of Vulcan, represented as gray. Since gray is no color, but has within it potentially the entire spectrum, it may be considered as the converter of the solar rays. On the right side of the chart we find the overtones of the five basic rays, omitting the Sun and Moon.

This presentation is not to be considered final. Any attempt to clarify some of the present planetary positions not known to the ancients requires an allowance to be made for future discoveries. We may even have to eliminate the Sun and Moon as planetary influences attached to any one of the twelve zodiacal divisions.

The asteroid belt between Mars and Jupiter might be the remnants of a planetary accident. The mass of Ceres, the largest of these asteroids, is not sufficient to exert an influence by way of absorption and reflection of cosmic rays or to greatly influence the gravitational field of the Earth. For this reason no mention has been made of it in any of these graphic presentations. Mythological references to fallen angels (planets) such as Lucifer and similar inferences might possibly find some basis therein. Whatever place Ceres may have occupied earlier in such or similar schemes is not known. If such an interplanetary accident did take place it must have occurred millions or billions of years ago.

While examining this newer version of the Tree of Life note that the same corresponding twenty-two mezlaks of the ancient Tree of Life are still retained. The number of planets has been increased to twelve; still the same paths apply. The reader will have to compare this scheme with the older version, and find it to be in harmony even to the higher octave planets. The groundwork for further expansion was undoubtedly laid by the ancient sages. It needed only scientific verification to substantiate what was then known or at least anticipated.

A prolonged study of this introduction to the new Qabalah is required to form any concrete conclusions. A cursory examination is clearly not rational. Such a complex presentation requires great preparation. The outcome will not contradict the essential or traditional scheme. Systematic placement of these newer discoveries will find a rightful place in this design. The Qabalah can be readily understood when it is looked upon as an oral tradition. A picture as a symbolic presentation cannot reveal its meaning unless one has the key. Its meaning, not what it appears to be, is what really

counts. Interpretations can be read into a picture by anyone, but this does not necessarily give the intended meaning.

The Qabalah is a most ingenious way of revealing a cosmic pattern in a concise manner. This would not be the only time such a condensation has been used. Einstein's complex theory of relativity can also be condensed into: $\text{Energy} = \text{Mass} \times C^2$. The prodigious study and verification required to fathom this theory is comparable to Qabalistic soundings. Insufficient study has been the cause, in nearly all cases, of failure to unveil the Qabalah within an essay. No book has been written—Zohar, Sepher Yetzirah and others—that reveals the Qabalistic teachings in full. One who could produce such a work has intuitively arrived at a point of comprehension where he has no further need for written texts. By contrast, all literature on the Qabalah would be of little use to the one not prepared for such an approach. What is set forth here is to be considered as an encouragement to fathom this system of cosmology and cosmogeny. Only after sufficient study and lawful demonstrations is it possible to arrive at a conclusion. The need for more knowledge becomes evident by even a cursory examination of all available Qabalistic publications. Little original material has been added, as most writings are generally reinterpretations of previous texts.

The various sources for the books on the Q.B.L. are practically all individual statements of the authors, who added what coincided with their own way of thinking. This is why we have so many different renditions. The structural pattern of the Tree of Life with its ten Sephiroth has not undergone any drastic modifications. It has remained the same as when its reputed compiler Moses de Leon first wrote it down as far back as the twelfth century. As with so many earlier statements, the entry of sentimentality and

other factors have forbidden the making of changes. It is for such and similar reasons that revisions not only become necessary but also essential. Considering the entire approach of Qabalistic interpretation we have to remove unnecessary embellishments and confine ourselves to the barest fundamental facts before elaborating upon them. This is our immediate objective. Any further analogies, and there are many, must have a sound foundation to begin with. Stressing the fact that the Tree of Life is but a mode, scheme, or graph to establish a relationship between man and the solar universe, a universe where supernatural forces are found which are above the scope of man's sensibilities, he has the opportunity to bring about a solution to this problem. This is based upon natural phenomena in the form of environmental patterns which are not of his creation. Thus the starting points are the four elemental qualities. Earth, with all the solid manifestations to be found thereon; atmospheric conditions known as air, the immense condensation of water and the thermal qualities to be found within it as fire.

In the many books written on the Q.B.L. the mystical aspect is treated out of proportion to the scientific approach. Neither should have a predominance over the other. However, the Jewish background emphasizing the underlying religious current that kept this Qabalistic interpretation alive is only too obvious. Even substituting other than the Hebrew symbols would be sacrilegious to some. Too much emphasis is placed upon the outer symbolic presentation rather than upon the essential meaning.

McGregor Mathers in his "Kabbalah Unveiled" uses the Latin text of Knorr von Rosenroth. Agrippa von Nettesheim uses the tradition of the Rabbis as found in the Zohar and other strictly Jewish traditions. It should be remembered by the

reader that theological teachings were uppermost in the mind of the early students of Q.B.L. Based upon religious training they were able later to ascend to exalted realms of knowledge for which no present scientific terms have been found. When the perspective becomes thus blurred it is time for reconsideration. These nebulous apparitions, for such they appear to be, are then taken for final results by the observer. Since such *fata morganas* serve to indicate that much mental reflection has occurred, it should not be ignored that these are still reflections. The mind can only reflect what it has absorbed. Physical phenomena when reflected mentally still have their origin in phenomena. Any subsequent re-reflection is still based upon them. The co-relationship of the noumena and phenomena elicits a greater revelation.

When the orthodox Qabalistic student begins to realize that the power and strength is based upon the properly attuned recipient, in this case man, it is due to the fact that his ability to absorb makes it possible to reflect. When the mental aspect is given undue prominence the relationship to the phenomena is thrown out of balance. This same difficulty arises with the orthodox scientific investigator. He, too, is out of balance when ignoring the noumena that underly the manifestation on the terrestrial plane.

To see what the Q.B.L. intends to reveal, to find the fundamental purpose of this exposition of the Tree of Life, it has to be looked upon as a system to explain the principle of polarity. This polarity, the outcome of a unity incomprehensible to man, is its greatest merit. Any aspect of this entire concept used for specific purposes will reveal some particular results. These results are the outcome of sound concepts found within. Thus the correspondence or paths (*mezlahs*), between the ten Sephiroth establish themselves as ideal media for such pur-

poses. When considered in this light they could be compared to algebra and higher mathematics, where unknown factors are used to reveal true values. Such employment requires knowledge of the system involved. This is precisely what this structure of the Tree of Life presents. Algebra requires a structure that differs from simple mathematics. Here other symbols besides numerals enter. Letters express what action needs to be applied to the numerical values. It is difficult to enter into such fields of higher mathematics without a teacher. The same is found in Qabalistic interpretation. Looking upon the subject from such a point of view, prejudice based upon the over-emphasis of this metaphysical preponderance is dispelled.

Provisions are made for exceeding presently known scientific knowledge in this Tree of Life. If this higher knowledge can only be obtained by adhering to some mental regime even this would be acceptable. No scientific proof could be had if it were not preceeded by a theoretical postulate. Not all theories are corroborated. Neither are all theories attached to the Qabalistic tree interpretation subject to total proof. Their value is in the incentive to correct previous failures. Insufficient and even incorrect application of this Qabalistic method is not sufficient ground to discard the entire system. Much is gained from this Hebraic system that will provide the key to a better understanding of our relationship to this universe, and our solar system in particular.

CHAPTER FIVE

Differentiation of the Rays

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Cosmic, gama or X-Rays are only a few of the several categories referred to when we talk about planetary rays. The variation in particle mass, polarity of charge, speed of travel, and rate or frequency provides us with the key to their origin and specific activity. Science deals with the multiple manifestations of rays and catalogs their characteristics, yet those alluded to in this work have no precise measurements or assigned vibratory rate which would make them a subject for scientific assessment. The nearest description available would be that they seem to behave like photons of electromagnetic energy, perhaps many octaves above currently measurable frequencies. The similarity of planetary rays to such waves is quite marked:

1. Both exhibit the chromatic quality of the source.
2. Both can be focused or reflected.
3. Both exhibit the phenomenon of interference.
4. The colors of each blend to form secondaries, tertiaries, etc.

All material bodies are known to have auras. These rays or waves, of which we speak, radiate from the planetary auras. In water dousing, the rod is strongly influenced by the water's aura, if and when water is present. The proportionately larger mass of the planets should have a correspondingly more powerful and more recognizable auric influence which is real and knowable.

In the scientific laboratory we may some day find tools to measure and catalog these planetary rays. However, by the

rule of correspondence, "as above so below, as below so above," we may assume them to be like those we know about now except they would be of very fine texture, clear of color and high of energy.

This transmission of light energy by colors is of profound importance in this investigation. It gives credence to the planetary ray theory of the Qabalists. This is fundamental to correlate subsequent results. The various subdivisions of chromatic primaries that lend themselves to multi-shading are the activators upon matter that produce the growth stimuli. The origin of these planetary rays are similar to the light rays from the Sun. These are highly penetrative photon quantas of energy traveling in straight lines and striking the earth or any object they contact in space. Scientifically they are classified into two groups:

1. Those emanating directly from an assumed source or point of origin.
2. Those focused or reflected rays deflected by collision from another heavenly object.

Taking these elementary explanations as the best scientific basis, available, we shall now attempt to co-relate these with the astrocyclic pulsations. Even to the casual observer it may become apparent that there is a close resemblance to the scientific terminology and observed phenomena. Using the Qabalistic approach for identifying the various color combinations, we establish primary, secondary, tertiary and subsequent rays. This differentiation is based on the change of frequencies or vibrations. Each consonant particle is related to a color and responds accordingly. With the almost infinite variations possible due to the receptors, indicated by their diversity of mass and density alone, multiformity explains itself.

When mass responds in such manner, spiritual-mental reaction need not be excluded. The Qabalist informs us that the difference between the intelligences found in the Sephiroth, representing the several planets, are the source of the knowledge infused into the corresponding mental receptors. He does not consider the planetary mass of primary significance but ascribes importance to the accumulated intelligence found within it. Inference, however, would show a mass influence of near equal importance since the consciousness of the particle would be multiplied by the relative mass ratio. Further allowance will have to be made for the intensity of the ray emanation. This may and does vary with the position, reinforcement, or diminution, depending on the arcs to the recipients.

The connecting links on the Qabalistic Tree of Life, i.e., the mezlahs, are a combination of the intelligences of the Sephiroth. The interplay of colors upon them produce secondary reactions. By their diffusion and interaction other ray amalgamations arise. The resulting chromatic conditions become complex. To be able to distinguish between them the Qabalist confines himself to twenty-two such combinations. He uses the original Hebrew alphabet, of twenty-two letters, as an analogy. It is an ingenious device, as far as it goes, and serves his purpose very well. Attempts to classify the mezlahs whereby their meaning could be extended in pictorial presentation, such as the Tarot Cards, is stretching things somewhat. To limit intelligences and their interplays to a system where a symbol or a combination of symbols would reveal what only profound contemplation can produce, is like trying to devise a system with twenty-two cards that would give an answer to all mathematical problems. If considered as an ordinary time table explaining the fundamentals involved, it could be accepted, when used as a means to produce the answers to

all problems it is questionable. When used however as a medium to establish a rapport between matter and mind or to stimulate connections it can do very well.

To differentiate between subtle ray influences requires an acute observer. Discernment of subtle color nuances is enhanced by the use of the astrocylic periodic manifestations. Since these are applicable to the most minute organism their combinations will reveal what would otherwise be extremely difficult to fathom. Their relatively decreasing vibratory rate exhibits phenomena and responses from which a computation of relative frequencies is possible. When the ancients claimed that everything vibrates, nothings rests, and everything is in constant motion, it means an activation is ever present that produces motion out of itself. This would be a universal *perpetuum mobile*. The constant becoming of everything, due to the perpetual motion found in the universe, has its origin in cosmic stability.

Motion may appear limited within particles. This is only an appearance. In reality it never ceases. It is the conveyer perpetuating energy as consciousness. This consciousness is found by degrees inherent in all organisms and is based upon categorizing the rays into grades. By such classification we recognize the planetary influence upon all terrestrial appearance. In essence they can be assumed to be the sum total of planetary rays. Thus, rays as carriers of energy are differentiated into many frequencies.

By separate identification of their function rays establish laws that are available to the investigator. Presently man is in no position to fully evaluate the magnitude of planetary emanations, but by differentiating observed results he will be able to use them according to their phase of activity. Their value is found in knowing how to locate them and thus to

use them intelligently. This is the crux of the problem—mastery over mind and matter. Without such differentiation, understanding what the Q.B.L. tries to tell us is inconceivable. When in addition, out of the farthest depths of space other impulses are received and recorded, similar to those received by the celestial spheres and re-transmitted to us, man practically is inundated in a sea of cosmic energy. It is truly amazing that the human brain is capable of absorbing so much and still is able to find a way whereby distinction of ray potentials is possible.

Science now begins to substantiate officially what the Paracelsus Research Society has advocated and is teaching. Dr. Irving S. Bengelsdorf, Times Science Editor, in an article entitled,* “Of Atoms and Men” says, “In the pineal gland, there is a protein known as an enzyme that has the ability to produce melatonin from a chemically related material called serotonin. And rat pineal glands are chock full of serotonin. The amounts of both serotonin and the enzyme that makes melatonin that are present in the pineal gland depend upon the time of day!

“Serotonin content is highest at noon, when enzyme content is lowest. And enzyme content is highest at midnight when serotonin content is lowest. In other words, the pineal gland is a ‘biological clock.’

“This has led Drs. Wurtman and Axelrod to examine other organs. They now find that the amount of tyrosine transaminase, an important enzyme in the liver, also depends upon the time of day. Every afternoon, the amount of this liver enzyme begins to increase at 4 p.m. and quadruples in amount by 8 p.m. that evening, returning back to its original

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level by 8 a.m. next morning. The cyclic rise and fall of this enzyme is precise like clockwork. It may turn out that the amounts of other important chemicals in the body change in rhythmic cyclic fashion each day.

“This research suggest that a person’s behavior to a drug may depend not only upon the nature of the drug, but also upon the time of day that is taken.”

It is gratifying to know that scientists are approaching the rhythmic effects and their cyclic time functions in a more mature way than previously. Not too long ago what is now accepted as fact was not even considered. The laws of time cycles, as given in the “Seven Rays of the Q.B.L.,” are getting close attention from the scientific world. Eventually an entirely new concept will emerge regarding their influence upon all living organism.

CHAPTER SIX

Behavior Patterns of the Rays

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To deal with the behavior pattern of the rays requires a keen sense of differentiation, not alone in color analysis, but also in the placement of color relationship. The manifold interplay of possible ray combinations provides the investigator with many challenges. Here we have to deal with a conjunction of translucent colored rays and opaque materialized resistors. In an investigation of this kind it is not possible to confine one's self to a single theory of color. Neither Goethe's, Oswald's, Birren's, Ittin's or any other taken alone, will provide us with the key with which to unlock this universal color mystery. We have to reach deeper than any one of these.

Patterns formed by combining multiple interplays of the three primary colors react differently on dense matter than on a more subtle resistor. This alone will indicate the difficulty arising from attempts to draw a line of definition. Not only variations in density and opaqueness, but also the transparency of the object, can produce entirely different results. Behavior patterns of these various rays are based, first upon their basic emanation, and secondly upon the quality and mass of the recipient. These factors cover an enormous field of application. In fact, they comprehend all natural phenomena. To such a complexity of manifestation has to be added the non-material aspect. As has been demonstrated, the influence of color is so pronounced psychologically that it becomes a primary contributing factor to man's sense perceptions.

Combining these important occurrences, we are confronted with such an intricate array that the way out appears

insurmountable. Even a cursory examination would lead us into a maze where one could get hopelessly lost.

In this Qabalistic approach, we shall confine ourselves at first to the seven rays as given here.

Assuming that a correspondence exists between solar and interstellar radiations, it would have to be based upon: A) Rays emanating from any source are absorbed in relation to the mass, density and opacity of the resistor; B) absorbed rays are retained by the resistor to the degree required in the maintenance of its function; C) any excess of the requirements are reflected or refracted and not absorbed. Basing our investigations upon these laws every object would come under their jurisdiction.

Qabalistic teachings stress that the moment an entity enters a new cyclic rebirth in any of the natural manifestations of the mineral, plant or animal kingdom, it takes upon itself the imprint of the then prevalent characteristics of the rays. This is the so-called signature of all things. Aside from mutations, it will adhere strictly to its own specie and propagate accordingly. This imprint seems an immutable law within all natural occurrences. Inanimate or lower animate formations depend on an inherent limited cell consciousness and so are confined to their predetermined place or sphere of activity. Man may, more or less, create his own environment. The cause is to be found in his ability to reason. Thus an entity endowed with the power to reason can transcend limitation to a certain extent. The environment is the primal outcome of the astrocylic pulsations over which there is no control. The sphere of activity man finds himself in has, unknown to him, been predestined.

That man appeared as man upon this earth and not as

a mouse, worm, plant or rock, cannot be assumed to be a coincidence. One cannot ignore the fact that the world we live in is an exquisitely organized system. In fact, this orderliness is the foundation of man's ability to reason. Since the shifting and orbiting of the planetary pattern creates constantly different aspects and arcs to this earth, man has learned to use them. This use of time and tide arose out of the necessity of environmental circumstances that needed rectification. Adjustments for undesirable conditions were made when such ray positions were conducive to the intended proposed improvement.

The reader will be familiar with the basic astrocylic computation as it is given in the accompanying charts. In these the inherent traits, personal indications, mental and physical possibilities are delineated. Since this is the elementary requirement enabling the student to get a better comprehension of the Qabalah, it is not intended here to elaborate on this aspect other than to provide the revised charts.

Emphasis is placed rather upon the Qabalistically evolved system of cyclic occurrences in the daily life of man and its subsequent importance upon the entire life span while he is a dweller on earth. These smaller cyclic durations are based intrinsically upon the larger cycles discussed earlier.

We shall here present a cyclic pattern based upon the seven rays that seems applicable to man. One-fourth division of a lunar month of twenty-eight days is a week. This week consists of seven days. These days are named after some ancient Gods. In all languages they have an appropriate similarity to the names of those deities which they represent. Sunday is named after the Sun, Monday after the Moon, Tuesday after Dius, the germanic god equivalent to Mars, Wednes-

day is Wotan's day of the Anglo-Saxons or Mercury, Thursday is Thor's or Jupiter's day, while Friday is Fria's or Venus's day, leaving Saturday as Saturn's day or the last day before the Sun's emergence again to renew the cycle. As can be seen, each one of these days has a planet as its ruler. Because of this the ancients named them in the order now existing. Why they were named in this order and not in sequence as they revolve around the sun is not known. Further research could reveal some interesting facts. This is the established order of the days as it is now.

The influence of these respective rays ruling each single day exerts a specific frequency upon all inanimate or animate substances. In the beginning this may seem to be very far fetched. It may be argued that the planetary rays are constantly giving off their emanation and no reason can be given for them to be extra potent at a given day. However, it must be conceded that many natural occurrences defy scientific definition. Taking therefore the existing daily pattern as it is, and giving it a thorough examination, we shall find sufficient substantiation for this day by day ray potency.

Assuming then that a particular ray exerts its influence predominantly at such a period of time, i.e., twenty-four hours clock time, or better still, from sunrise to sunset, its interplay with the remaining influences needs to be discovered. Stress was placed upon the thesis that in the pattern that emerges, man has the prerogative to use it or leave it alone. By using it he would either be going with or against known laws, provided they can be substantiated. Assuming that this has been done, a look at color plate No. 13 shows the rays in their respective chromatic order as they would appear. Yellow for Sunday, purple for Monday, red for Tuesday, etc. It will be noticed immediately that this is the order as found on the

Sephiroth upon the Tree of Life. Each day has its predominate ray color under the planetary symbol on top.

It is suggested in this system that each day has, as its secondary manifestation, a re-occurrence of the seven rays in a minor frequency. Just as an hour is made up of minutes, so does a day consist of hours. A day comprises half day and half night. Even here we have subdivisions such as dawn, morning, forenoon, noon, afternoon, evening, dusk, night, midnight, followed by night again. These subdivisions are found within the twenty-four hour day. This would indicate that the seven rays, besides their respective dominant daily influence, will be found also within those subdivisions. The system derived within this Qabalistic interpretation is as follows. (See color plate No. 14.)

Here we see the sevenfold repetition of the rays during one day as they superimpose upon the prevailing ray of the day. Thus, in the upper left corner the ray of Mars (red) is superimposed over the yellow ray of the Sun. Since this additional influence is less in intensity than the dominating daily ray, a constantly changing behavior pattern emerges. (See color plate No. 16.) It will be noted herein, that not once in the course of a week with its seven times seven fields of manifestation is there an exact repetition of the same chromatic presentation. The only time where the color pattern does not change is in its second period of each day where they remain the same as in color plate No. 13. Herein is found the key to the entire system, as shall be shown a little later. Taking the daily ray frequency as 100 per cent and dividing the subsequent seven rays into the daily pattern will give the strength as one seventh, or 14.28 per cent, for each superimposed ray over the daily predominance. This is the reason why the forty-nine fields in color plate No. 16 do not coincide with color

plate No. 14 wherein the dominant pattern of the rays is given as an illustration before their reduction percentagewise.

As an example let us take Tuesday. The red ray of Mars is the predominant ray and is in itself negative (see Tree of Life of either version). The first of seven periods of the day, approximately three hours and twenty-five minutes, has the blue ray over it. This will show as purple, (red and blue) on color plate No. 16. The third square shows yellow over the red, giving an orange tint. It is not a true orange since the daily color red equals 86 per cent and the yellow only one-seventh, or 14 per cent. The result is orange-red. To be a true orange it would have to consist of 50 per cent red and 50 per cent yellow.

This example can now be followed on all weekdays and their divisions. This seven day chart served, and still serves to a certain extent, its purpose. However, since only the seven predominant rays are given here, the more recently discovered overtones likewise will have to have their place of manifestation. It is herewith suggested that the presently considered five overtones be included. In such a manner we would have twelve rays to deal with and not just the seven original ones. Considering the law of polarity as the deciding factor, there should be fourteen manifestations apparent, an overtone for each one of the seven rays. Entering into such advanced speculation requires a further analysis, especially when considered in its relationship with sound. This shall be omitted here but elaborated upon in a future publication. These and additional subjects are included in the Paracelsus Research Society curriculum, but in the present publication, they are considered somewhat premature.

Since the behavior pattern of these rays in their manifold combinations produce different reactions, their causation

becomes evident. This means that the resulting pattern, gives us the clue to the generating consciousness.

The ancient saying: "The fruit is contained in the seed," makes sense. The consciousness in an apple seed predetermines its growth product, it will never be an orange tree. In such manner anything coming under the predominant influence of the Martian ray, for example, would be predestined to such a relationship. Intermixtures of such rays produce mutation or combined results. Again an analogy: An orange and a tangerine are closely related; the difference is nevertheless noticeable. Compared to a grapefruit, also belonging to the citrus fruit group, the difference is still more pronounced, not to speak of a lemon. The latter, when compared to a lime, shows a close relationship. Such variations appear possible only because of the interaction of the rays upon each other and with their resistors, resulting in the formation of such classifications. Following this order in the realms of mineral, vegetable and animal appearances, the behavior patterns in natural phenomena produced by the planetary rays is plausible. A law, or laws, must exist to bring this repeated likeness about. It cannot be written off as chance.

These chromatic influences also exert themselves in the micro world. "As above, so below; as below, so above," again appears as the analogy.

Comparatively few attempts have been made to bring these cyclic color influences into closer relationship outside Qabalistic reference. One book "Fate and the Cycles of Life" by Dr. H. Spencer Lewis, made suggestions about such influences. It is perhaps the only work that puts forth such claims and elaborates upon them. However, no mention is made in this work as to its foundation. The author does not connect it with anything such as astrology or the like. The key to his

interpretation is concealed in seven letters of the alphabet that parallel those of the seven planets. Even his moon cyclic influences are so evident that it is very difficult to exclude the planetary origin. However, credit must be given the author for making the concession that much needs to be discovered about these cyclic influences, which he leaves up to future generations.

The reader will find much stimulation in Dr. Lewis' presentation and in examining it in the light of what is presented here. For easier comprehension, an explanation which appeared in the Alchemical Laboratory Bulletin No. 4, 3rd Quarter 1960, Page 44, of the Paracelsus Research Society is quoted:

"Semantics in Astrology has caused enough confusion among students of esoteric teachings that one can hardly attempt to elaborate on this subject without causing more doubt or apprehension.

In reality it is basically sound and rational. The essentials are not too difficult to master, provided one is sufficiently versed in the mechanics. Only uninformed individuals have caused the furor among rational thinkers with their incoherent interpretations in many cases devoid of any plausible fundamental and lawful explanations. It should be remembered that there are two ways, or kinds, of acceptable astro-cyclic pulsations that clearly show themselves by careful analysis of any birthday, representing the culmination of one's past, which is represented in this incarnation, and the future one presently here in the making in this life, where cyclic impulses can be used to bring about a mastery of the existing situations.

Dr. H. Spencer Lewis in his book "Fate and the Cycles of Life" (AMORC, San Jose, California) brings the

contemporary influence of these cycles, as they manifest, clearly to the fore stating that what we are doing now at a given time will have a bearing on future outcomes depending on the cyclic impulses prevailing at the moment. In essence, he says it makes no difference if one does or does not believe that planets have an influence or effect upon life. He even goes so far as to state it is immaterial to the application of his system.

This statement may seem entirely misleading to the cursory reader, because a closer analysis will reveal some very interesting facts. Before giving the key to a marvelous unfoldment of these cosmic cycle manifestations, it should be remembered also that here, the term esoteric astrology (astro-cyclic-pulsation) should be used. The following is computed for sincere alchemistical students to better comprehend the workings as outlined in this remarkable book.

The author, Dr. Lewis, used the letters A to G inclusive; however, the alchemist being aware of the necessity for the concealment of certain important factors will greatly rejoice in receiving the key to further understanding of these important cycles. Dr. Lewis rightly divided the day into seven equal parts or periods of time, approximately three and one-half hours each, beginning and ending at midnight. By substituting the planetary symbols in place of the letters used in the book we will find the key to the cosmic influences as they manifest at the various times and periods. It is therefore recommended that the student place the book of Dr. Lewis side by side with this bulletin to confirm what follows.

	Sun	Mon	Tues	Wed	Thu	Fri	Sat
1st Period	♂	☿	♃	♀	♄	☼	♁
2nd Period	☼	♁	♂	☿	♃	♀	♄
3rd Period	♀	♄	☼	♁	♂	☿	♃
4th Period	☿	♃	♀	♄	☼	♁	♂
5th Period	♁	♂	☿	♃	♀	♄	☼
6th Period	♄	☼	♁	♂	☿	♃	♀
7th Period	♃	♀	♄	☼	♁	♂	☿

☼ = Sun; ♁ = Moon; ♂ = Mars; ☿ = Mercury;
♃ = Jupiter; ♀ = Venus; ♄ = Saturn

It will at once be seen that each day period No. 2, during the time of sunrise (approximately 3½ hours after midnight until close to seven a.m.) has the symbol that indicates the day; such as Sunday, period No. 2, the Sun, for the letter A; Monday, the Moon, for the letter D, etc. Likewise will the seven periods of 52 days each during the solar year of approximately 365 days, beginning at the birthday, be signed in a similar way, although Dr. Lewis brings no chart to this effect. A close study of the following will also reveal its relationship.

1. Period	52 days	AGGRESSIVE	☼ = A
2. Period	52 days	CHANGE	♁ = D
3. Period	52 days	IMPULSIVE	♂ = G
4. Period	52 days	MENTAL	☿ = C
5. Period	52 days	FORTUNATE	♃ = F
6. Period	52 days	RELAXATION	♀ = B
7. Period	52 days	DISRUPTIVE	♄ = E

Going over the chart, will show how much more can now be read in these symbols as they appear in the different periods of the day, or during the seven 52-day periods in the year. It is not generally known that there is a pronounced difference between a so-called natal chart, a horoscope made for the planetary constellations at birth showing the tendencies an individual has brought along and constituting the sum-total of former lives, and the astro-cyclic pulsations as they manifest at the present time here on earth.

The past record as indicated in the horoscope at birth cannot be obliterated, but the present and future are at our disposal and may be used according to our free agency and choice. Man, therefore, is not a slave to his fate, but can be the master thereof. The difference consists in his knowing when and how to do things that the uninitiated perform at random or by guessing. The end of this incarnation will again show the sum total of all combined incarnations,* including the one just completed, and determines the station in our next life.

Each individual creates its destiny in this fashion and makes its own heaven and hell here and beyond. It becomes apparent that the evolved individual is not so much concerned with his or her natal chart showing the inclinations, but rather with the potentials in this present life by using the astro-cyclic pulsations now. The alchemist is especially aware of this and would not commence anything at a given period that proves negative but would wait until the time of the day, week, month or year that will prove to be a fruitful period for the

*Qabalists think of reincarnation (not transmigration) not in terms of a possibility but a probability.

undertaking in mind. These cyclic influences one will have to prove for himself if they are to be of any value. They will determine the success or failure of one's labors. An intense concentration and meditation will reveal their importance and eventually they will become subconsciously an integral part of the alchemist's thinking.

Dr. Lewis further states about the Moon cycles that coming generations will shed more light on this subject, as it was at his writing not fully comprehended."

When cycles are extended from daily, to weekly, to monthly and yearly duration, the color ray pattern likewise extends. Interesting results will manifest when attempts are made to integrate personal with universal cycles. However, long-range influences predominate over those of the short-term periods. When a birth cycle, beginning at the date of nativity, is superimposed over a universal design, a blending of these two periodic chromatic conditions produces a personal manifestation. When, to cycles which apply to long-range delineations, short-term intervals are added, as in the grand cycle with its various ages, an individual can establish a surprisingly accurate sphere of activity. Possibilities become almost unlimited within the realm of application. The scope for unfolding available potentials can hardly be imagined.

These intricate postulates and tabulations take a little time to master. As soon as their results are seen to fit into a consistent scheme of events, past or present, the future implications cannot be ignored. Taking a weekly seven-day cycle, or a yearly cycle divided into seven periods of approximately fifty-two days, or a seven year cycle of one year each, or a forty-nine year period of seven times seven years each, none of these would change the schematic presentation of the rays. It would only protract their time into longer periods, contrasting

the interplay of different intersecting, merging, opposing or parallel rays. When such personal charts are mapped and compared to the current events, those in a position to realize the importance of their going with or against prevailing tendencies are placed in a better position to make voluntary adjustments.

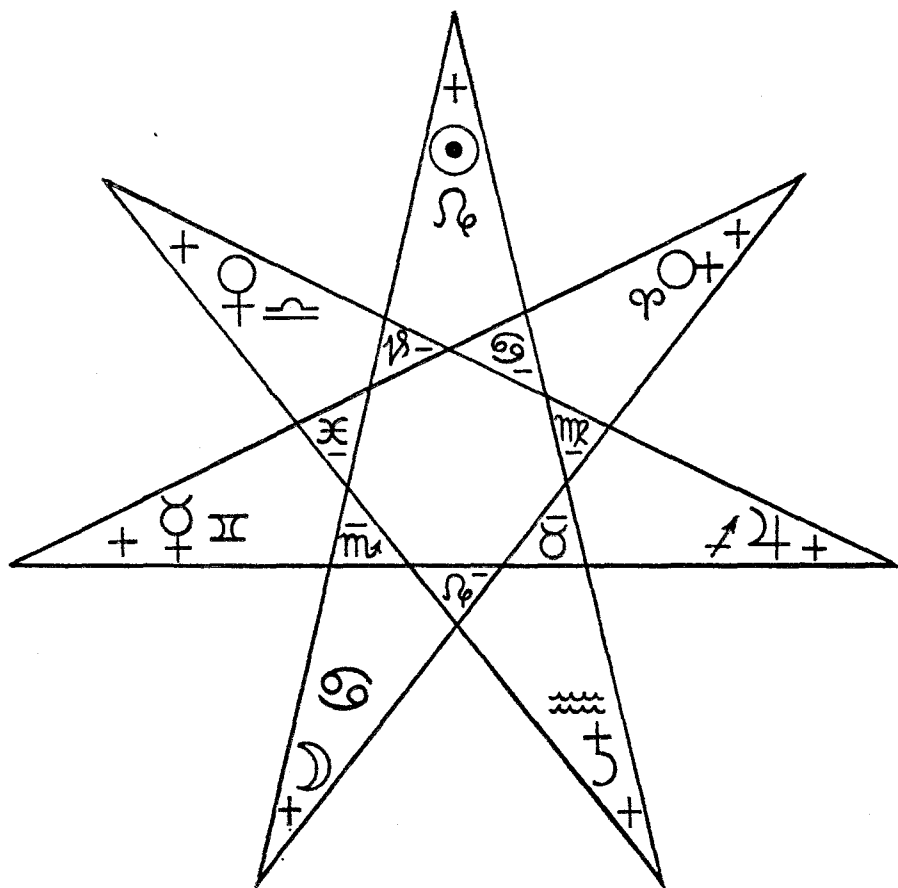


ILLUSTRATION NO. 8
SEPTAGRAM ANCIENT VERSION

All outer triangles show a positive polarity except Saturn in Aquarius. This is the ancient concept defying law and order. In the newer version of the Tree of Life it has been rectified. (See also Chapter 8 "Conclusion," page 186.)

Ordinary horoscopes prepared by popular astrologers also have these rays, unknown to them in almost all instances, as a basis. However, some of the established laws are intermixed with irrelevant and imaginary concepts. Thus by their failure to substantiate what they advocate many hit and miss astrologers practice no scientific astrology at all. What should be a sensible and helpful approach to chart an entire life cycle is turned into a mysterious conglomeration of guessing and available facts. Theories should not be ruled out, but one should be aware when one advocates a theory or when one deals with fact.

Planetary rays open up many different avenues of approach for their application. Another system based on Qabalistical interpretation is given here. Using the seven pointed star, as outlined in the treatise "From One to Ten," its symbolism was found to be little understood. Students could not see at first glance its relationship to the Qabalah; only after oral instructions did the pattern emerge. When looking at this septagram as found on page 43 in "From One to Ten," observe the colors of each protruding triangle in illustration No. 8. Starting with the yellow on top, and following the left line down to violet, then up to red, across again to orange, then over to blue, from there to green, and down again to black and up to yellow, will give the rays as they are found in the seven days of the week. These seven triangles, likewise, represent the seven rays in their positive manifestations. Ancient explanations give to each planet a throne by day and a residence by night, or a positive and negative sphere of polarity. Similar to the pentagram in "From One to Ten," we find here also opposite each triangle, a lesser one, with its own field of activity. Thus, opposite the Sun, we find a small yellow triangle.* The Sun is day and night in Leo. The

*Note corrections to Page 43 "From One To Ten."

big red triangle represents Mars positive in Aries. Opposite it, in the small triangle, we find the green-blue of Scorpio as shown on the Queen scale. Here Mars is negative. The blue triangle shows Jupiter positive in Sagitarius, while its opposite triangle shows the crimson sign of Pisces, found to be negative. But the next triangle gives us trouble, so it seems. Here we have Saturn in Capricorn. Astrologers will tell us that Saturn here is negatively posited. Since all the other outer triangles are positive, with Saturn as the only exception, we leave it to the student to ascertain if we are dealing here with an irrelevant concept handed down to us by the ancients. It will be hard to convince those who are holding on to ironclad rules, even if these rules cannot be substantiated. Ptolemy had to give the flag to Galileo. It was hard for many to convert from the geocentric to the heliocentric system, but it had to be done no matter how long it took. Even greater revisions will become necessary if the present theories of celestial mechanics are to have firm foundations.

Let's come back to Saturn. Its opposite triangle is indigo. Here we find its other polarity. We cannot reverse the color scheme. This will bring indigo into the outer triangles. Indigo is a Queen scale color, while the others are taken from the King scale of the Qabalistic Tree of Life. It would throw the orderly aspects asunder. The violet triangle has the same color on its other side. The Moon is day and night in Cancer. Orange has on its other side the yellow-green of Virgo wherein Mercury is to be found negative. The Venusian ray is positive in Libra while it manifests negative in Taurus, the red-orange field. Again, all this takes place within Chokmah, gray, the zodiac, and revolves around Kether, or white.

The entire universal structure, likewise, is revealed if we place on the tip of the yellow triangle the word electron and go

clockwise, following with molecule, cell, man, solar system, galaxy, and the final creation within the cosmos as far as we terrestrial inhabitants are concerned. From here the cosmogeny and cosmology can be further extended.

In "From One to Ten," on page 47, it will be noted that the rays are depicted upon a white sphere with the earth (malkuth) and its tertiary color rays in the center, while on the following page, the sun (Tiphereth) yellow takes up the center within the white circle. These few pointers should suffice as an incentive to delve further and deeper into what still remains for many a great mystery of universal functions. One should not lose sight of the fact that the macrocosm has its reflection in the microcosm and vice versa.

CHAPTER SEVEN

Relationship of Color and Sound

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The relationship of color and sound has given food for thought to many artists. Not only the musician and the painter are intrigued, but the layman is equally fascinated by these occurrences. It appears that sound is given pre-eminence over the apprehension of color. In this the senses play an important part, as do the affiliated organs, the vehicles by which these sensations reach the consciousness. It is notable that the sensations, as such, have to be considered as intangible or no-things, while the sensory vehicles such as ears and eyes are tangibles.

The proper function of these physical receptors is an important requirement. Impaired sense faculties give faulty results. To the partially deaf person sound cannot be evaluated properly, nor can weakened sight recognize the inherent essential qualities of color. To establish a universally acceptable norm by which sound and sight can be correlated has for ages confronted the investigator. Various attempts to establish color norms such as Oswald's, Faber Birren and Johannes Ittin's theories are wonderful contributions towards this end. Even so all lack a basis as to why they should be as they are presented. The incomplete knowledge of the underlying laws is the sole cause of the different opinions.

The conventional approach to this subject is well known. It has been established that rotation of a surface produces waves that, when low pitched, we recognize as sound. Acceleration will increase the pitch while deceleration reduces them to a hum. When the resistant friction increases to such proportion that the vibratory rate traverses the intermediate range of frequencies, such as the magnetic and elec-

tric spectra, the wave motion then emerges as heat following which color begins to manifest. If in such a way a red color or even white heat appears it may be assumed that this is an indicator of the source of color. However the prime origin of color is thereby not established. It serves only as a symptom.

Color and sound as approached in this manner have their basis in the Qabalistic interpretation. Color is considered a symbol, just as numbers, letters, geometrical forms, sounds and senses are accepted as symbols whereby a meaning is transmitted. Any of those mentioned are prime adaptations for meaningful expressions.

The rays establish the norm which give value to both color and sound. In our presentation sound is related to the seven rays and their five overtones. Certainly the basic seven rays indicate an influence. This is the reason why in color plate No. 17 the tonal values and their planetary relationships are presented. Their sequence is based upon their position on the Qabalistic Tree of Life.

Thus, we deal principally with a scale of seven distinct tonal values. When these seven tones which corresponded to the then only known planetary rays were discovered is a mystery. Even more remarkable, an additional five overtones were included. Called sharps or flats according to their written tonal position, nevertheless, they have their distinct placement. The seven basic tonal values each have a letter whereby they can be recognized. The overtones do not. It is a matter of speculation as to whether the originator of this system knew of the relationship of these overtones to the seven basic tones. Though they represent some of the now known planetary rays they are incomplete as two are still missing. When they are filled by the planetary names, generally unknown to astrologers and astronomers, they will, in due time, take their places.

According to Qabalistic interpretations each sound appertains to its own particular color. This convergence exhibits some interesting facts. Looking at color plate No. 17 it will be seen that each note on the keyboard is connected with a planetary symbol. The tonal value given by a letter of the musical scale does not have a relationship to the sound designation (ah, a, e, etc.) but is a mode of sequential recognition. The color of the planetary symbol presents us with the key. Thus the ten Sephiroth with their color designations are the fundamentals, not the mezlachs with their Queen-scale colors.* Various Qabalistic interpretations do give the Queen-scale colors to the tonal values. This would lower them to a secondary level. In such a case the planetary symbols are contained therein as double letters, whereas the overtones have no place in such a systematic tabulation.

When we consider the keyboard on the piano, we are dealing with an excellent example whereby sound evaluation in its various ranges can be examined. Basically composed of strings, like the violin, cello and similar string instruments, which emit sound values by the determined rate of vibration, the piano keyboard gives a far wider range of tonal values. Who ever conceived a keyboard containing the octave, certainly must either have been inspired or arrived at such a conclusion by profound contemplation. When we speak of an octave, we speak of eight. Knowing that we have but the seven basic planetary rays to go by, eight is out of place. However, the eighth is really the reoccurrence of the first on a higher octave.

From the very beginning it should be realized that the seven tonal step approach is contrary to the established and

*All other available charts consulted show the Mezlah colors and not those of the Sephiroth, whereon the planets are listed.

accepted system of twelve half tones on the keyboard. In essence they should correspond to the twelvefold division of the Zodiac. Thus a planetary ray is assigned to each tonal value. There would be little to add to such an approach. However, a seemingly strange concept still carried over, is the accepted octave of seven tones while a full scale is comprised of twelve half tones. We question why is it called an octave (eight). If each step was presented as a full note it would total only six within an octave. Still it is called an octave wherein are found the seven corresponding notes. A musician, when questioned on this subject, stated that the five black keys could have been equally white. It would make no difference. Their placement and different coloration serve only for easier identification. Our question is still not answered with this explanation. We must look for something apparently hidden or, in esoteric language, occult.

To this day only five tonal values are recognized in the oriental musical scale. Are those the five planetary sound emissions, (not including the sun and moon)? Can an additional five sounds of the other five planets be discovered in this oriental scale, or are they inherent within the five and can only be heard while sounding the notes in duality? This could only be detected by a psychically attuned ear. Listening to a yodeler it can be observed that two notes in rapid succession sound like they were performed by a duo. If this was still further pressed a dual effect would be possible. The human ear is not attuned to such combinations and perceives them as discords in most cases.

It is assumed that similar sound effects needed clarification and gave rise to the half tone scale as presently in use. This does not preclude a further division as has been attempted by Schoenberg and others to produce quarter tone sounds.

Temporarily abandoned, because of relatively minor acceptance in the musical world, one is reminded of Ptolemy's and Kepler's theories. Some time elapsed before they could be understood and accepted. Likewise their polarity will have to coincide with the color values. Fortunately these provisions were made under such farsighted auspices that no revision is necessary such as on the ancient concept of the Tree of Life.

A perfectly harmonious aspect reveals itself when the planetary symbols are coordinated. The overtones of the astrocytic pulsations find here their respective corresponding frequencies. Thus, C natural as a positive has C sharp negative establishing the frequency between Vulcan and Saturn. D negative through the Mercurial ray has its positive overtone in Uranus as D sharp. How astoundingly accurate the law reveals itself is indicated in E where no overtone is found. The Moon ray is positive and negative in Cancer. Therefore no overtone is found. F has Venus positive with its overtone of Neptune negative. G has Mars negative and its overtone Pluto positive. A with Jupiter positive has its overtone Adonis negative, while B with the Sun as positive and negative in the same place, Leo, has no overtone.

A further examination by taking the pentagram (see "From One to Ten") gives us five basic vowels, known as a, e, i, o, u. These are not pronounced as we read them in the English language. Instead A is the outbreathing Ahh, E becomes the sound like in the word Hay; I will sound like ee as in Lee; while O and U retain their usual intonation. Combination vowels produce secondary sounds such as ae (*aer*), ei (*light*), eu (*oil*), oe (*öl*), ue* (*blühen*), ou (*cough*), au (*cow*). These total twelve basic sounds are used in the enu-

*oe=ö

ue=ü not found in the English language.

meration of words by symbols. As to their relationship to color, the Queen scale gives further evidence. Taken in the old version where the twenty-two letters of the Hebrew alphabet are separated into mother, double and single letters, the twelve single letters correspond to the twelve sounds, since they include all colors both primary, secondary and their admixture of ternary.

The newer version of the Qabalistic Tree will let this statement become most evident. In this contemporary presentation, provisions have been made for the newly discovered planets as well as those not officially discovered. In such a manner primary and secondary sounds find their relationship based upon the fundamental laws as given in the treatise "From One to Ten," page 41, and in the pentagram as follows. (See illustration No. 9) It will be noticed that the color red appears twice in here, on top and on the bottom. Red, indicative of fire, is given as the spiritual essence on top and combustible fire on the bottom as found on the earth. The remaining colors are likewise indicated by a letter within each triangle giving the vowel. Thus the upper red triangle is "a" and the lower red one "e." The yellow has "i," the green "o" and the blue "u." These are the five basic vowel sounds and their color relationships. Any combination of two vowels produces secondary ones such as "e" and "i" giving "ei" (ice). Demonstrating that red and yellow produce orange, this secondary color is related symbolically to Mercury. Thus Mercury representing the musical note "d" on the keyboard is in such a manner related to the secondary vowel sound "ei" (ice). Purple is established by bringing together red and blue. In this case "a" and "u" produce "au" (cow). The other combination would be red on the bottom "e" with "u" giving "eu" (oil). Since the Moon is both negative and positive to be found in "ei," the sign Cancer,

SPIRIT OR
CELESTIAL FIRE

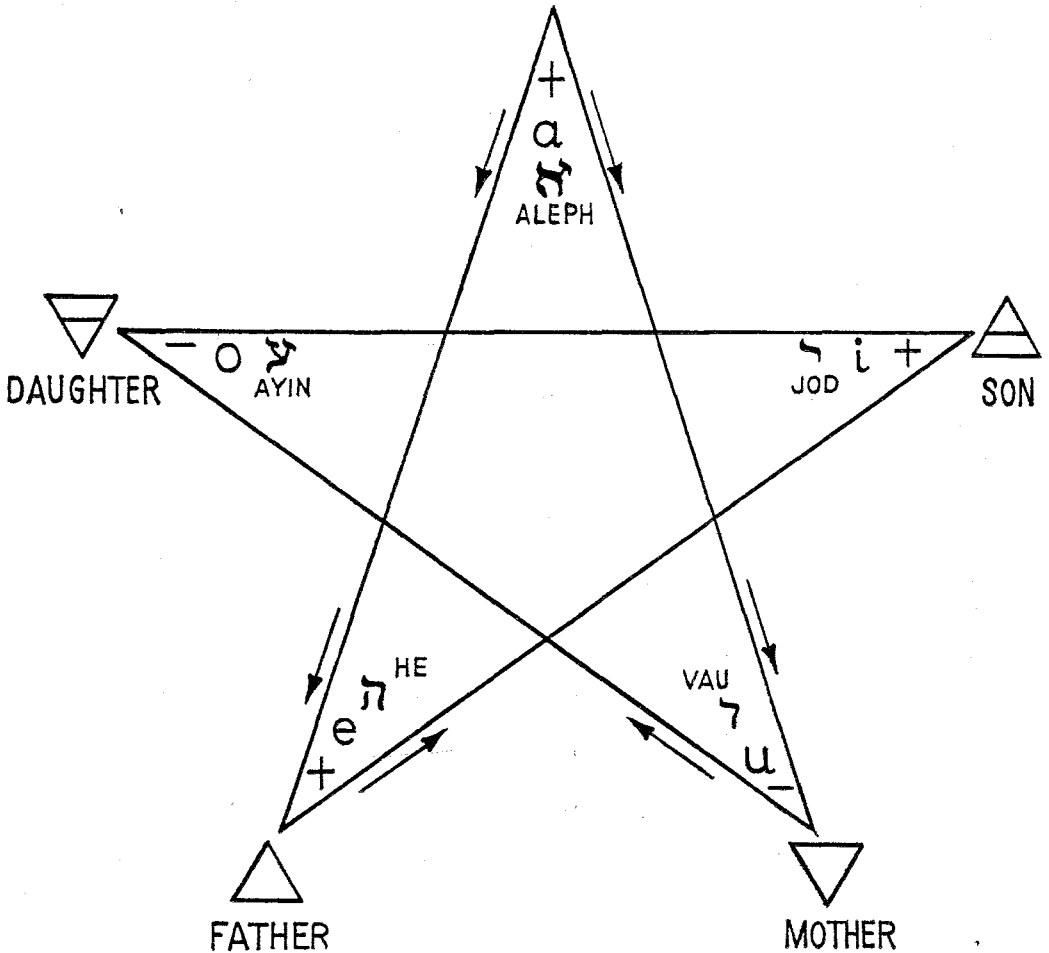


ILLUSTRATION NO. 9
PENTAGRAM

This illustration using the pentagram gives the vowel connections with their dual or combination sounds. The tone values of notes on the keyboard and vocal intonations of the same scale are different. The mechanical emission of sound is confined to its attuned rate of vibration while the voice can transform vowels into various combinations. However, all are based upon the five vowels as shown in the diagram.

the dual polarity of the upper red triangle would be given preference to the lower "e." "U" is negative and the combination gives the "au." There is for this reason no overtone to be found for the musical note "e." In the case of the Sun, also both positive and negative in Leo, the musical keynote "b" refers to "i" (ee) of the vowels. There is likewise no overtone for "b" on the keyboard.

In this Qabalistic investigation the planetary symbols are used for the entire keyboard. The colors, as found, indicate they are compatible to the revised version of the symbolic Tree of Life. The seven rays as found in the zodiacal formation find here an equivalent. Therefore sound and color will have to find their relationship within the spectrum of the rays.

This color evaluation is based upon the known and accepted chromatic scale. If this were the only method of presentation it would not be difficult to master. Another way must be considered, but which proceeds differently. Both of these were known to the early Qabalists. They called them the King and Queen scale. The one given above could be the foundation for the Queen scale. (See color plate No. 12 on the bottom.) The King scale would proceed as follows: any combination will require two of equal value to produce another. In such a way two primaries will produce one secondary and two secondaries will produce a tertiary. It is here that the difference becomes noticeable. (See color plate No. 21.) While in the Queen scale a ternary consists of a primary and a secondary combination, in the King scale the combination would be two secondaries. Purple and green would then produce the tertiary olive. Purple and orange as secondaries of equal value would exhibit russet. Orange and green furnish citrine. The combined outcome of citrine and

russet would yield another variation as a quarternary color of an intricate shade. In both the King and Queen scales all color adaptations stem from the three primaries. The exception or difference is that in the tertiary colors of the King scale the primary colors are ratioed two of one to one each of the others. For example in olive (consisting of green and purple) we have yellow and blue (green) and red and blue (purple) establishing blue as twice present. In citrine, consisting of orange and green, yellow is predominant. Russet combining orange and purple has red doubled.

These two color approaches are of importance in the final evaluation of the ray potentials to be absorbed and the excess to be given off. Any conversion of the chromatic coefficients will produce a distinctly singular effect as it is the outcome of a combination of different dynamics. Green is a singular result of a combination (plural) blue and yellow. Citrine is also a plural outcome presenting a singular chromatic appearance, which defies the dictionaries' definition that singular also means compounded . . . another indication that a Qabalistic interpretation goes beyond standardized and accepted concepts.

By the Qabalist three essentials are considered. These are sound, color and number. Upon this triad, the outcome of one unfathomable source, he builds the entire manifestation, terrestrial and celestial. The qualities of sound are varied and so are those of color and number. A crude sound is considered noise in which no harmonious relationship can be discovered. The moment it becomes attuned to a proper tonal interval its former dissonance takes on a harmonious aspect. When therefore, reference is made to the music of the spheres it implies harmonious resonances. These exceedingly high sound vibrations become colors each having tonal qualities that transcend

the capability of human perception. It may even be suggested that sound is inherent color of a lower octave. Not only that, but both sound and color have numerical values. These correspond to mathematical assessments. The three, sound, color, and number, are one in essence and appear to be different only because of their imposed rate of vibration.

Receptor development is a decisive factor for the comprehension of sound and color values. Some of these vibrations go unrecognized because of insufficient sensory response. Individuals lacking tonal evaluation would, in Qabalistic interpretation, be deprived of sufficient red rays, while those with impaired sight have a yellow ray deficiency. Olfactory perception would depend on the green ray, and taste upon the orange, while touch has its relationship to the purple ray. Substituting the Sephiroth with their combined influences for these colors provides another key. (See illustration No. 10) This rather cursory explanation should not be brushed off as insufficient. In its presentation it may appear so, but further analysis reveals consistency within the outline proposed.

Realizing that sensory perception depends on the interpretation by the senses within the brain, these functions also may not be fully developed. Physically handicapped sensory perceptrs hinder the establishment of near perfect contact, while an insufficient development of sense interpretation is a secondary obstacle which will inhibit normal response. Sound considered as the highest evolved of the senses is located just above sight. This would also establish the close relationship from a strictly sensory association.

It is not intended to elaborate further on the available scientific evidence of sound and color from the physical point of view. Rather the spiritual-mental connection should be

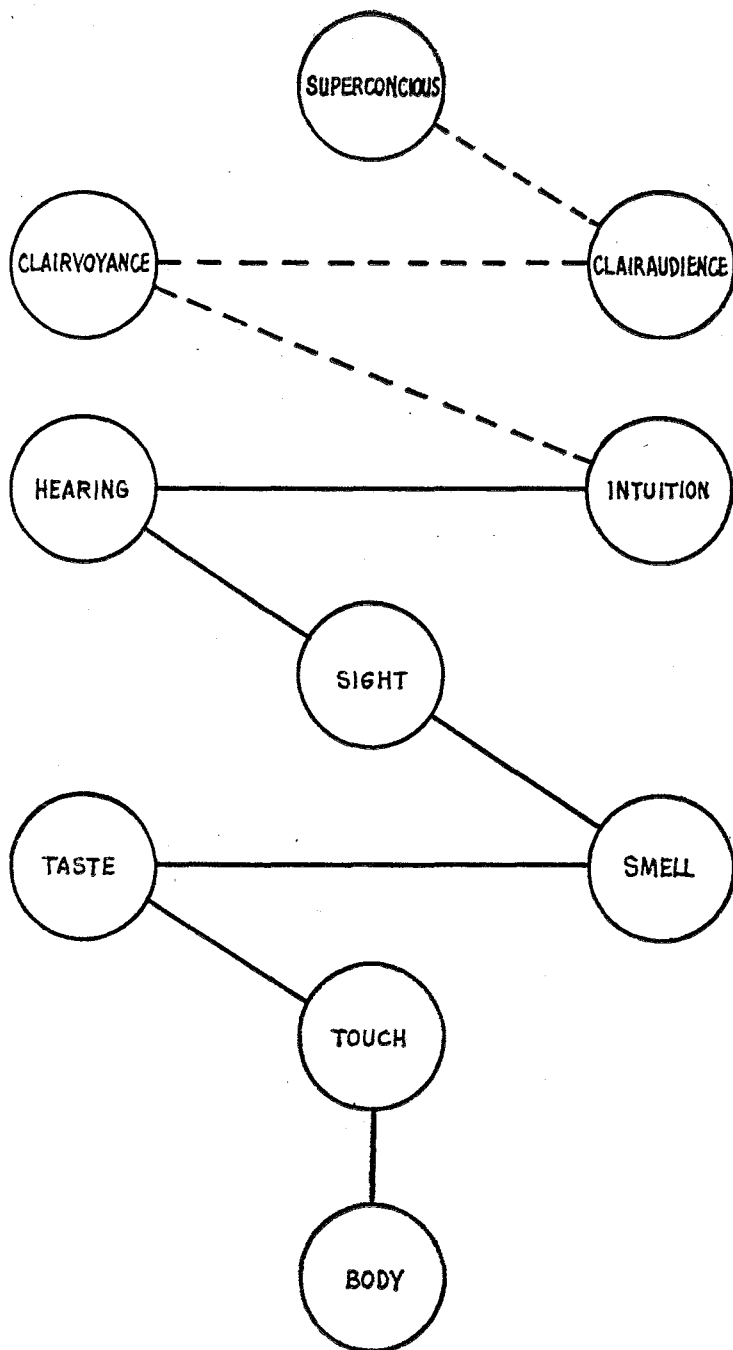


ILLUSTRATION NO. 10
EVOLUTION OF THE SENSE PERCEPTION

established. This approach is beset with many difficulties arising from insufficient available knowledge. It can only be assumed from prevailing testimony that a still higher sense development, above the known five, has to be considered.

Since no other sensory organ that could act as transmitter for additional sense perceptions is known to exist, little attention has been bestowed upon such a probability. It would have to be extrasensory, so to speak. The only physical receptor that could be considered appears to be the brain. This is the most sensitive receptor. Such perception would be free from the immediate limitation of physical sensors and would transcend the limits of recognition of the five senses. This higher sense is sometimes recognized as intuition. When this sixth sense of intuition is accepted then sense recognitions extending without limit are established.

Such extra sensory perception is related to a still higher awareness. These are clairvoyance and clairaudience. Such supersensory sight and sound are not to be confused with those of the five senses. Those seeing and hearing above and beyond the physical sensors are attuned to higher frequencies that only such receptors can recognize. Color and sound perceived in such fashion are individualized impressions. Those having had such experiences claim that it is next to impossible to describe or catalogue them. They search for adequate explanations and comparisons and find them insufficient. Jacob Boehme, William Blake, Swedenborg and others who were endowed with such gifted senses had to take recourse to terrestrial phenomena to illustrate their experiences.

Color and sound emerge then as even greater mysteries. In its evolutionary aspect there would have to emerge still greater and more sublime mediums of recognition of which humans are still not aware but can only suspect. In the light

of this possibility the evolution of man's primitive five senses will play an exceedingly important part in his unfoldment. It appears from these scanty inferences that color and sound, as related sense impressions, are very little understood, except for what is known about them in their specific spheres of application. As a collective whole we are only at the threshold of finding out about their potentials.

When color and sound are applied to cyclic functions there appears a close relationship to events. Even then discrimination has to be used when delineating incidents because of chromatic subtleties whose echos are still audibly reverberating throughout the ages.

So far color and sound have been considered collectively. Individual reaction requires even more attention. The stimuli created by sound upon the mentality is very evident. An angry and shrill voice brings forth a reaction whereby a mental barricade is thrown up. It is a defense against an intruder that disturbs the mental tranquility. A pleasant sound that finds a responding chord will swell and increase its harmonics. There are sounds that appeal to some and are annoying to others. Their origin is the same but the response differs due to the established mental association. Similar reactions are observed in relation with color. Red appeals to some while to others it creates a dislike, clearly indicative of the mental stimuli brought about by our senses. This association of sound and color to established mental precepts is based primarily upon earlier experiences. Newer sensations of either sound or color which are unfamiliar to us do not produce an instantaneous reaction. Association with former experiences requires a time interval to establish some related resemblances. A comparison will have to be formulated producing a similarity until a definite mental image emerges.

Personal tastes, likes, agreements etc. are strictly individual responses. Reduced to minute particulars they can be the cause of mental upheavals, both negative and positive. An unbiased observer may find it difficult to discern even the cause, so negligible may have been the sound or color differences. Mental promptings may be expanded out of proportion when measured by the provocative intent. Inverted, a sensory response may induce elated mental stimulation entirely out of proportion to sound and color. The resonant intonation of the human voice may challenge the listener's emotions. When surrounded by colors that appeal especially in appropriate dress or background, the increase of emotional acceleration may become ecstatic.

The importance of mental apprehension of tonal and color variation in physical surroundings is so far reaching that our daily activities are constantly under this primary influence. Our every-day behavior patterns are involuntarily shaped, colored, and attuned to them. Only when the individual voluntarily creates its own harmonious environment within the general surroundings, can aspects be created that sharpen the sense organs and the sense perception. Cultivation of the sensory response will awaken to overflowing dormant reservoirs of stored spiritual power. This released energy will open the portal to extra or supersensory influences. Perceiving them requires a sharpening of the ordinary senses. Such acuteness is not accomplished by artificial intensification or magnification of color nor by amplification of sound. This would indicate only corrective measures applied to the sensory organs.

To see and hear by mental interpretation and convert that which can be seen or heard into a harmonious pattern, will make an integration into universal harmonics possible. Vibrat-

ing with the planetary rays and not creating willful dissonances establishes a foundation for greater and more far reaching sense perception that can only be surmised. To become clairvoyant and clairaudent will eventually be part of man's exalted destiny. Evolutionary trends point towards this direction. Ancient and contemporary seers saw and heard with supersensory powers in celestial revelations what should befall man on earth. At the present, senses are the only known avenues which enable man to reason. Intuition excels reasoning by its extension of the five senses. Anything beyond it transcends our present scope of scientific investigation.

Supersensory perception is therefore not an abnormality but belongs to a normal phase of evolution. When not looked upon from religious or theological concepts it appears as rational foresight based upon cyclic events. When known and understood these can produce mental images in correspondence with previously proven events. This analogy is incidental to the eventual release of preconceived manifestations. To foresee events makes one a seer. To proclaim such foresight and to predict their cyclic manifestations makes one a prophet. When looked upon in such a way seers and prophets truly received their knowledge from celestial messengers. These heavenly harbingers are the planetary rays that contain the vital messages to man. The proverbial sounding of trumpets in holy writ testify to the calling that can be heard throughout the heavens. The harkening to the still small voices and the thunderous soundings are the pre-audible echoes of events in the making.

The signs in the heavens are the same cycles revealed by the planets. Wondrous sights to behold, the ancients termed them. Anyone versed in these cyclic patterns can not help but marvel at what he sees with his own eyes. God reveals

to man the plan of his salvation. He can see the path outlined for him. It can be no other than a divine source from which this superior light shines into his intellect. He listens to his consciousness by way of his conscience and hears what God speaks. He now has attained what prophets of old proclaimed: "Let him who has eyes to see and ears to hear behold the glory of the Lord." All normal men have eyes and ears to see and hear externally. But to see beyond outer manifestations requires a more highly evolved sense of sound and color.

The Zohar, the Book of Splendor, of the Qabalists stresses this latter aspect out of proportion to the detriment of the scientific approach. But, then, who knows, the rabbis perhaps realized only too well that a little knowledge is a dangerous thing. Too many false prophets have led man astray so that it is better to be sure. This we will have to make certain by looking for near infallibility, only making allowance for human frailties. "By their fruits ye shall know them." Very well, let us search for those sages so that we can see their accomplishments and listen to what they have to proclaim. Then color and sound will have found a Qabalistic and scientific substantiation.

CHAPTER EIGHT

Conclusion

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Conclusion

When in the foregoing condensed chapters the Qabalistic interpretation has been contrary to age old, established patterns it indicates the necessity to compensate for later discoveries in a newer version. The need to examine the recent discoveries in astronomy cannot be ignored. To attempt to insert, convert or rearrange in inadequate categories information that was formerly unknown but which, because of recent discoveries must now be contained therein, is to mutilate the system almost beyond recognition. Attempts to change the horsedrawn carriage into a self-propelled vehicle had to undergo many adaptations before it became a conveyance capable of serving its specific purpose. Today's automobile is entirely different in appearance from early models. Not only has the outer visible shape changed but most important the procedure of moving it has undergone radical improvement. Both the old and the new co-exist and serve their intended purpose equally well. There is no need to exclude the one to the detriment of the other.

Our objective has been to establish a basis upon which a norm can be found that will serve to substantiate earlier attempts to shed light on the validity of Qabalistic interpretation. It is well to remember that such investigation as attempted here did not originate in the Hebraic tradition. Rather is the latter one of many such individualistic attempts of both Orient and Occident that trace their ancestry still further into antiquity. One of the ancient Hindu teachings states: "The Kumras are the highest seven self-conscious beings in the solar system." It requires no profound research to realize the relationship of the seven planetary influences under con-

sideration in the Qabalah with the ancient far eastern teachings that antedate Hebraic versions.

To fathom the great mystery of man's being is a question as ancient, as it is contemporary; it is a challenge to man's reasoning. Even to the philosopher, Imanuel Kant, who gave philosophy the most profound contemplation, it remained the greatest mystery. Two things filled him with constant reverence and awe the more he pondered them. In his words they were: "The starry heavens above me and the moral conscience within me." The interwoven texture of the two became the fabric of his mortal and immortal existence. From the inquisitive youngster to the reverently contemplative octogenarian he was always intrigued by the perplexity of being.

All examinations of natural and supra-natural phenomena seek to discover the noumena. The "how" in the investigation is revealing itself profusely. Results of repeated occurrences are evident. But the "why" has eluded man. "Why" does nature reveal herself "how" she behaves. "Why" does consciousness permeate all matter as it shows by "how" it follows predestined laws. "Who" is the predestinator? There is no end to the eternal questioning. If there were, man would be no more. He would have been consummated into all that is, into the "All." So man continues to question; he continues to probe and to investigate by observing how nature functions; he observes, compares, reconstructs and recreates what a higher intelligence has established.

Man becomes therefore an imitator. He can only work with what nature provides him because all of his reorganizing has as substance that which is not of his own creation. Even the intangible, his intellect, is limited. All his actions are based upon experiences past or present and without this background he cannot construct anything different. Without

previous experiences he is unconscious for he is not aware of his mortal existence. When his consciousness as an individual is blotted out, it does not mean that the cell consciousness has left him. Only the individual existing organism that shelters his personality is dormant. That which is called the soul personality, which connects with the supreme consciousness and imbues everything and is in itself a no-thing, is everpresent. The cyclic rebirth in nature produces evidence of this. Everything is becoming. Nothing rests. A *perpetuum mobile*, beginning without end, unfathomable for man, it simply "is."

No matter if man starts with the highest thoughts transcending his earthbound limits, or with concrete scientific probings in the micro-world, he finds movement. Any kinetics may appear imperceptible in the outer shell. Within it the velocities are so enormous as to become incomprehensible to the uninitiated. Still everything moves, no matter if it appears to the contrary on the outside. To deny the existence of this supreme source of energy, or will at work, is to deny, not only man's, but all existence. This no one can do.

When the Qabalah shows various ways and attempts to help in a better discernment and comprehension of this evolutionary process, it has to be freed from the rigid confines with which man has shackled it. Only his ignorance and timid approach erect guardrails that later become rigid enclosures. For fear of losing what he does not possess he confines the light behind closed doors. Superstition has spun legends around the Qabalah and out of sheer reverence, handed down through many generations, it remains hidden. This is a great fallacy. The wisdom to be found in the Qabalah is not in the outer symbolic appearance. This is only the vehicle, the contrivance, to bring to us that which is "it."

Symbols are the best conveyors of meanings. These illustrators are the nearest and best to let the hidden lustre within appear and shine through. Only a responsive mind leads to a reciprocal comprehension. And here lies the crux of the whole question: "Shall the symbol or what it represents be venerated?" This representation, this further revealment, that man may grasp its meaning is the sole purpose of using a symbol. There are many of them. All of our senses are based upon symbols. It is irrational to assume that what a symbol portrays is confined to geometrical formations. There are others, as previously mentioned, which undergo an evolvment. Each additional recognition of further manifestations is based upon their greater sensitivity as receptors to man's comprehension.

Symbolism is employed to serve a purpose. Symbols employed as ornaments only, where the meaning has become lost or where none was intended, are like sense organs that have lost or never had sensory perception. Looking at the profuse display of symbols and their meaningless uses, it is little wonder that the original purpose is unfathomable.

The evolution of matter from the simple inanimate to the complex organism can be explained by the same graphic diagram or symbolic method as the evolvment of the sense faculties. The illustrations herewith show a newer version of the Qabalistic Tree of Life, that can be used for both applications.

Illustrations No. 11 and 12 show at Malkuth the densest of all matter, the metal. It is followed by the mineral in its less conglomerate and compact formation. The plant appears next with its forerunners of lichen and moss visibly showing independent movement. This movement is confined to its habitat. The invertebrate occupies the next evolutionary step. The tiny maggot and worm exceed in movement the stationary plant

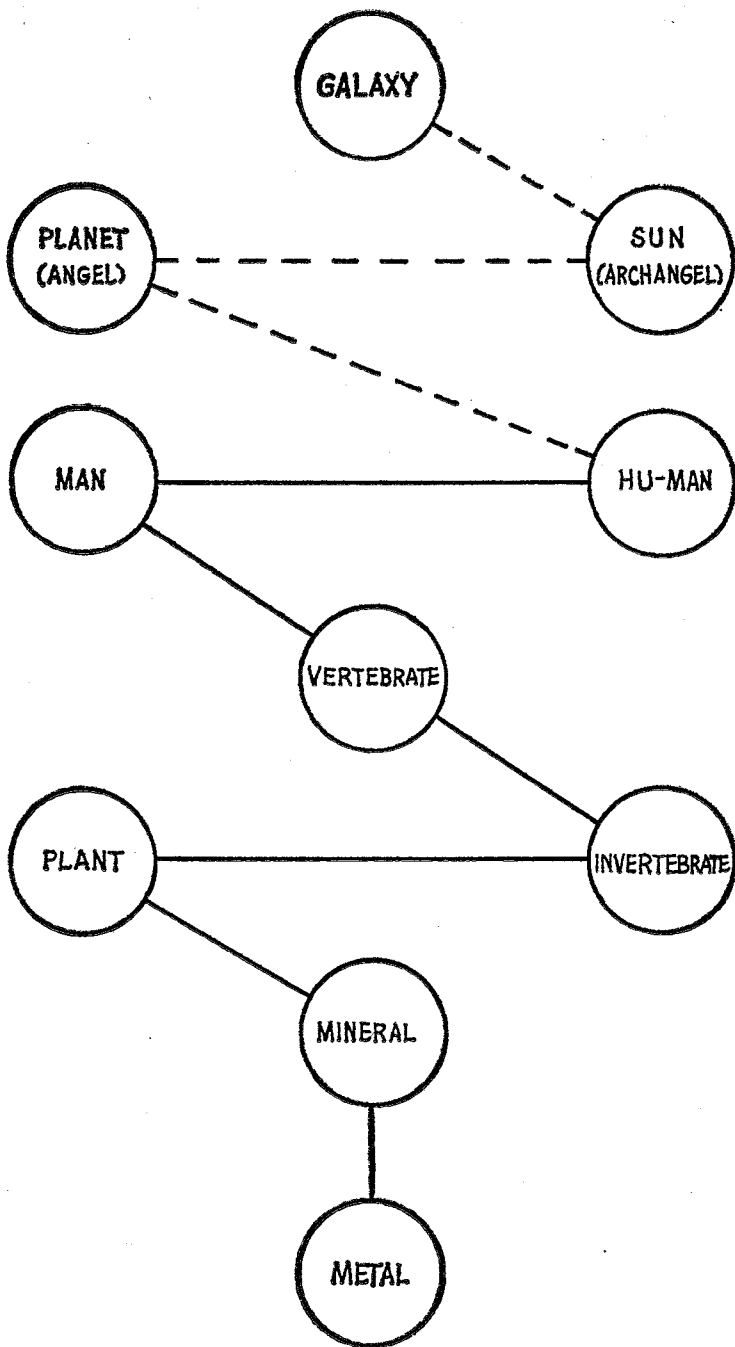


ILLUSTRATION NO. 11
EVOLUTION WITHIN MATTER,
ANCIENT VERSION TREE OF LIFE

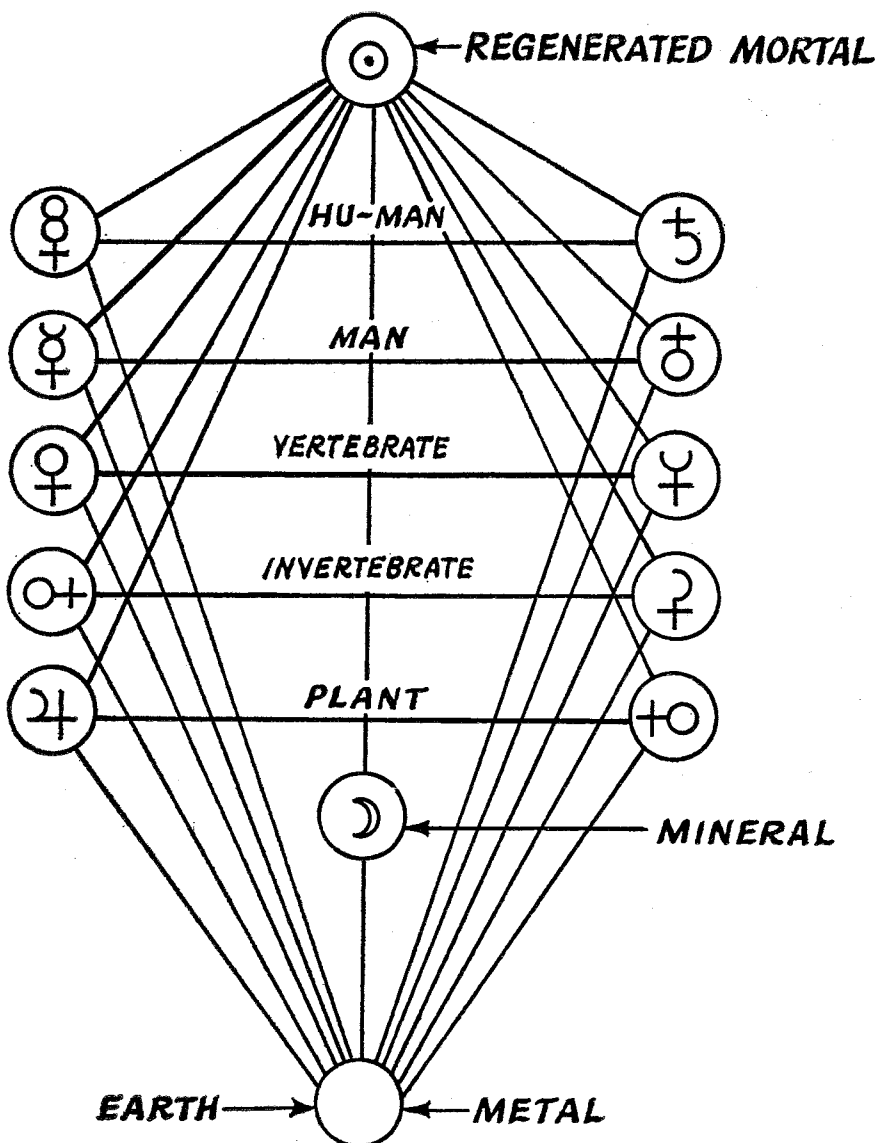


ILLUSTRATION NO. 12
EVOLVEMENT OF MATTER AND LIFE

This graphic presentation shows the evolution of consciousness within matter. Only Hu Man transcends this freedom of movement beyond commonly acknowledged precepts.

but, like the plant, the invertebrate has its domicile within and upon the earth. It is followed by the higher evolved species, the vertebrate. The animal with a spine enjoys generally faster movement. An urge to become and to remain erect is noticeable. Finally man appears. Still belonging to the animal realm, he has greater freedom of movement. Evolved reasoning has predominated over primitive instinct. Even here the end is not yet. Animal man may continue to evolve and become Hu-Man, a more highly developed species whose existence is only vaguely recognized among men. Outstanding characteristics have marked some individuals to be classified as such. Those living such exalted lives are emulated and used as examples. History has produced a limited number of such great soul personalities. Their imprint and influence has shaped future generations with their cultural and other movements. Our immediate present has revealed such singular personalities whose daily lives differ from average man by their altruism. Albert Schweitzer, as an example, deserves to be mentioned among them. Unfortunately these are in an appalling minority. Man's destiny in this evolutionary process of the species is to become Hu-Man. This word is relatively little understood, although phrases like humanity, humane, etc. are found in his vocabulary; a sign that traits, not common to man, are recognized and valued, and belong to one highly evolved. Such recognition is based upon an evolved sense perception. Since senses require sense organs to function and those presently known and recognized do not reveal any such traits much speculation is apparent.

Five senses, commonly accepted by man and characterized by their sensory organs, are insufficient to give credence to higher functions outside their predestined spheres of activity. We have to look for one more advanced. Such highly developed sensitivity requires a separate sensory receptacle.

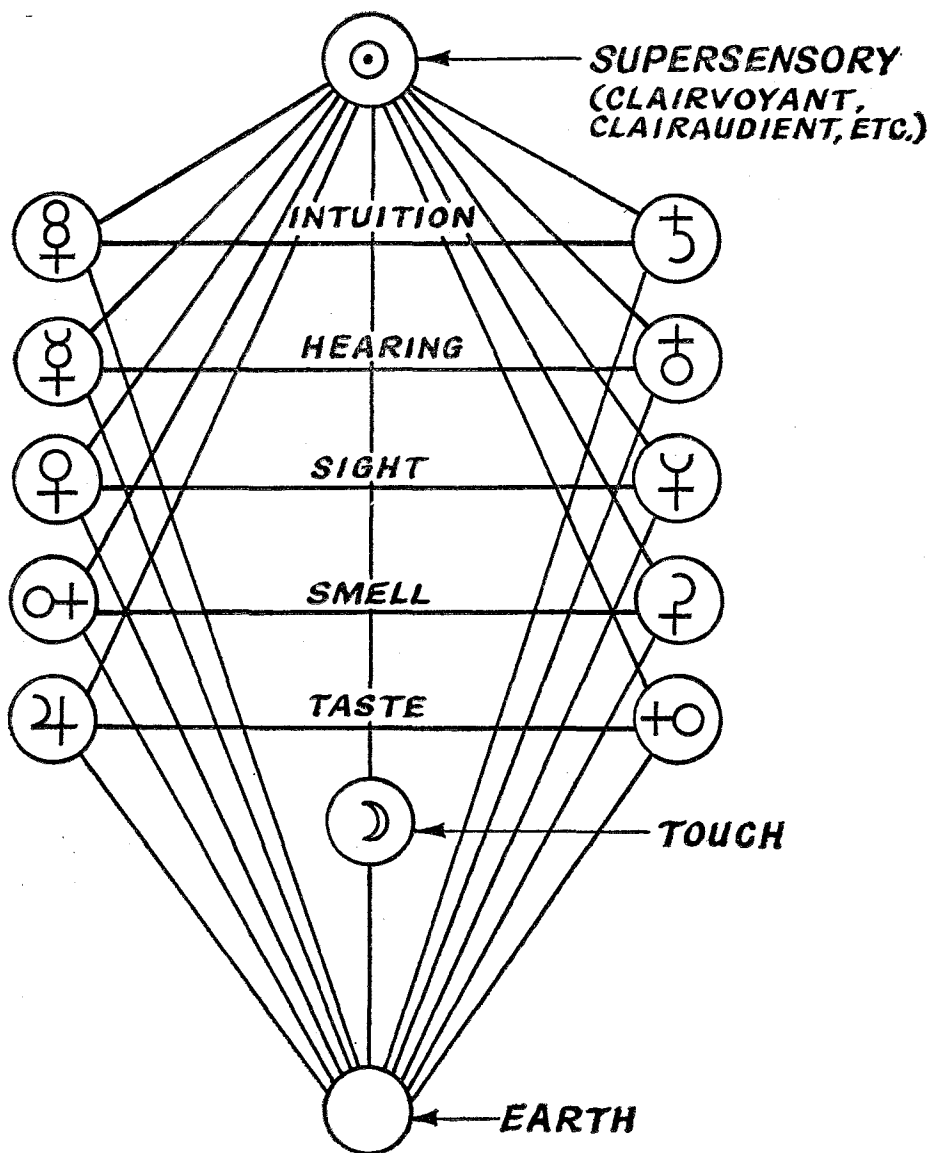


ILLUSTRATION NO. 13
EVOLVEMENT OF SENSES

Senses serve humans to no other purpose than to assist in the recognition and distinction of natural phenomena.

Looking at Illustration No. 13 which employs the same schematic tabulation previously used to establish the evolutionary process, the higher sense faculty will be found exalted above the five senses.

Various opinions have placed the five senses in their evolution into diverse groupings. Some claim that sight is the highest evolved of the five senses, and taste the lowest. Others invert the order, while in still other tabulations one can find all kinds of intermixtures. From a Qabalistic point of view it follows that the lowest of the senses is touch, which is followed in order by taste, smell, sight and hearing. This sequence is not a matter of conjecture but of scientific investigation. The Qabalistic order seems to meet the requirements.

Beginning with touch it is noticed that an immediate contact with the surface of the human body is necessary. Some parts of the surface are more sensitive than others. In any case touch is the most primitive sense. If the other four senses are excluded, touch reveals whether the object felt is soft or hard, cold or hot, moist or dry. These sensations are of an external nature. The skin as sensor directs such manifestations to the brain by way of nerve impulses. To obtain additional sense distinctions, different modes of detection are necessary. To the touch sensation, as mentioned, taste can add sweet, sour, pungent or bitter. Thus we have established a higher sense organ such as the tongue, which, by way of nerve pulsation to the brain, registers taste sensation. Thus external skin or internal membranes are only receptors. The brain cells act as the interpreters, while nerve impulses transmit the reactions. Evidence reveals that the sensitivity under the skin surface is greater. Note the irritation caused by the addition of medication or even water to an open wound.

Taste, like touch, has its limitations. Other sensations

that have their origin still further away from the outer or inner skin, such as the extended tongue that is normally housed under the skin (mouth), require another sensor. The scent from flowers or any substance radiating such subtle phenomena cannot be detected by touch or taste. In the nose we find an area capable of transmitting olfactory sense impulses. The further away the sense stimulants are from the human body the more sensitive must the receptors be. Malodorous or fragrant exhalations permeate the air in subtle particles and these require a properly attuned recipient.

When considering sense perceptors it should not be overlooked that these serve the human individual as modes of recognition. This natural perception is limited to the human organism. Artificial devices that extend the reach of normal sense perception such as those that amplify sound, sight, scent, taste and touch are foreign to natural capabilities and are not considered here. Such artifacts serve their specific purposes and are a testimony to man's ingenuity. The natural limitations considered in a scientific approach follow an established radius wherein definite perception and recognition is possible. Our senses are the tuning forks that establish a rapport with our immediate environment.

Following such an analysis we establish sight as the next most highly developed sense. The normal vision of the human eye is limited. It cannot exceed a certain distance necessary for personal recognition whereby the detailed observation makes a distinction possible. Vision without distinction or recognition is of no value. A mere discernment of light and dark to a visually impaired human has lost its value of distinction. Sight can be naturally adjusted by contraction and expansion of the iris. Nature regulates in a most marvelous manner the ability of the sight sensor, our eyes, to recognize within

inches or many yards what the optic nerves report to the brain. The face of an individual can only be recognized within a normal distance to such sense. At a further distance only a distinction becomes possible. Thus a tree, whose species may not be recognized beyond a certain limitation as a cherry or an apple tree can be distinguished from a dwelling, an animal or other moving object whose outlines or contours in the far distance is beyond the immediate ability of human recognition. That which transpires nearby will always receive our prime attention.

This would leave sound as the last and most highly evolved of the five senses. Sound can be recognized and distinguished over greater distances than sight. This statement has been contested by many. There is no conclusive evidence that sound should yield to sight. In a "Time Essay" of November 24, 1967, *Time Magazine*, an interesting fact emerges, giving credence to the predominance of sound. It stresses the greater benefit derived therefrom by the illiterate. When transistors make radio transmission possible, not to mention natural human perception, it shows that the reception of sound has predominant importance in the life of man. The Time Essay states in substance: "In terms of human lives, one of the revolutionary inventions in this age of communications is the transistor radio. It is hardly taken seriously as a development, in the tradition of the printing press. The most important factor in radio's power is that it hurdles the literacy barrier. The illiterate says 'I cannot read and I cannot write but I am learning through my ears.' "

It can be summed up to: In the beginning was the word. The word was sound and sound became sight (light) that gave scent, taste and touch their proper places in the scheme of evolution to involution and vice versa.

All senses serve the human individuality to no other purpose than to assist in the recognition and distinction of natural phenomena. In the evolution of sense perception each additional sensor adds to the previously established limitations found therein. Thus, touch cannot taste, but taste touches. Smell can be experienced by bringing the object to be smelled in touch with the mouth, whereby, through the openings in the mouth, the olfactory buds are activated.

In a darkened room we can feel, taste, smell and hear but not see. During utter darkness we can grope our way by senses other than sight; the latter can only function as a sensor when in contact with light. The absence of illumination makes sight useless. Not so with sound. It transcends the distance of normal vision to recognize as well as to distinguish an object. For example: a moving object may be distinguished as a human in the far distance; but there is no recognition of the person observed. Sight limits the proof, if it is the person or otherwise, to be identified. This uncertainty can be rectified by sound. By calling, or other emission of sound, the oncoming but visually un-recognized individual may be questioned, and by reversal of sound emission, or answer, can thus be recognized either through prearranged symbols or other traits of identification. This would also apply where sight is useless and sound permits recognition, as in the dark. A falling object not seen, can be determined to be soft or hard, the release of cold or warm air can be detected when it reaches the body to be felt and registered; a scent will reach us and taste may be recognized in the dark. But sight without light is impossible.

Investigating the Qabalistic presentation from the angle outlined, would substantiate again this ancient tradition.

To include a higher sensory perception, such as Hu-Man would possess, requires a still more sensitive organ. Its distance would have to be greater than sound. Its limits would have to include the entire global sphere. Here distinction would become recognition. It would not be bound by physical limitation. This sixth sense would transcend the usual five. Since it is only sparsely found among men, and then only vaguely developed, relatively little is known. It has been called "intuition." Recognition is possible through intuition to which the previously discussed five senses also contribute. Intuitionally recognized incidents do not, however, require the five senses for cognition or to relate such intuitive experiences and recognitions. Sight and sound can then advance into still more elevated sensors known as supersight (clairvoyance) or supersound (clairaudience). Both the older version of the Tree of Life and the newer presentation are in harmony with such classified sense evolution.

When comparing theories of evolution advocated by serious scientific investigators it will invariably be found that concrete substantiation at a given point becomes most vague. It would appear that the majority of serious investigators wholly accept the premise that physical manifestations, and such only, contain all the possible elements of evolution within themselves. Phenomena alone is considered paramount. On the contrary, no investigator can exist without being a theorist. The eternal game of question and answer simply cannot be ignored. Thus the noumena, the unknown causes, are admitted to exist but given secondary status; whereas, they should have primary placement.

This brings an inevitable question to the foreground: "Should cause be investigated prior to manifestation?" It may appear out of place to insert such a question. An imme-

diate reply would be: "But science does this all the time." This is questionable. A cursory examination reveals that in most accepted scientific investigations manifestations per se are worked with. Such accepted presentations of phenomena are not always valid. It is well known that such preliminary postulations have to give way to later more acceptable versions. Since the procedure is not reversed, investigators have to wade through reams of documents to try to find verifying clues. Even these innermost structural and organizational clues to evolution are not available to everyone.

With the help of Qabalistic interpretations it appears much easier, and most important, more plausible, to arrive at a source acceptable to scientists. It is of no consequence if unknown causes go under various nomenclature such as hypothesis, theory, secret doctrine, secret teachings, metaphysics, occultism, etc. Any such terminology indicates an unknown factor in need of verification.

If students of branches of higher learning were taught a system where fundamental laws are applicable to all branches of investigation, it could conceivably open up an entirely different approach. Any replies to such suggestion would terminate with: "What system?" or: "Is such a system available and applicable?" It would be equally irrational to suggest that one such system alone would exist. Conceivably it could never exist. It would have to be a perfect way of permitting the assimilation of all extant knowledge. Since no specimen of mankind can be cited where these attributes are perfectly contained as a formulated system it will have to be looked for in a superior kind of evolution, not in mankind.

Our present investigation concerns mankind and the possibilities of further avenues of advancement, both physical and non-physical. This requires a version wherein a condens-

ation of previous advances from antiquity can be formulated. Historical evidence on the mundane sphere of existence will have to be weighted with spiritual-mental evidence to complete history. Since an all encompassing factual substantiation approaches the impossible, due to complexities arising out of an enormity of material evidence, a condensation becomes essential.

From previous investigations it appears that the system known as Qabalah offers the greatest possibilities to the western mind. In its traditional form it is inadequate. Superstition, mystery, theological precepts and other distorting factors have degraded it to a toy in the hands of the childish. Its essence has either escaped them, been ignored, or most likely has not even been suspected.

Considering the interplay of the rays in the everpresent activities found in creation, the master key to unlock these elusive processes must be contained within them. This is to say that the rays, as singular keys, when combined, represent the master key to our mundane and solar evolution. A key without a lock is of little or no use. The Qabalah, alone as a key, to open the mystery of evolution will provide us with little help, except for the nature of the key. Thereby, the eventual size and opening into which the key fits can be ascertained.

The lock which needs to be opened, to reveal what it encloses, is man's conscious behaviour pattern as a whole. It has been lying dormant and unnoticed. It has become rusty for it has received little attention. The average man is afraid to open it. To him it could turn out to be another "Pandora's Box." It could reveal what he desires to ignore. His ignorance would become too obvious. So he plays with the ring that holds the keys which he refuses to exchange for a master key.

He imagines all sorts of things which he will find within himself once he permits his innermost consciousness to be laid bare. Thus are superstition and imagination continued. A world of fancy void of actuality supplants natural, daily occurrences. Like a cocoon, man is spun into an unreal world of his own, not recognizing that it has no permanence but will have to undergo a metamorphosis into another state of being.

Thereby does man live in a world of illusion, or maya, as the eastern mystics relate. It is a world of fancy within a materialistic world similar to a person under prolonged hypnosis where repeated suggestion is required to keep him functioning. It is this animal magnetism that has not yet been changed into an electro-magnetic force. This source of energy can produce force of greater dimensions, and the ratio of power will multiply. Only a lawful application produces results. Man has to know these laws and by their constant use he can awaken his consciousness.

Each individual has to discover the potentials and limitations of the laws to enable him to function properly. Insufficient knowledge thereof has produced inconsistencies that need to undergo constant rectification. Man's limited mortal consciousness needs to be raised to a higher plane of realization. His constant contact with actualities has warped his judgement concerning relative values.

Only when placed on the scale, to be counterbalanced by the law of reality, can a predestined outcome be determined. Arbitrary fluctuations of actualities prove their instability. Reality stabilizes, actuality transforms. In such manner evolution becomes an awareness to man. Looking at color plate No. 8 this interplay of actuality and reality in action is seen. The interpolarization of contraries produces in man's awareness the visible changes about him. Likewise,

he notices on a more subtle basis a constant transformation within. This combined outcome is evolution.

When these segments of Qabalistic interpretation are carefully examined an almost revolutionary advancement is possible. Man will find himself in a position to voluntarily test himself within his sphere of activity. He will not have to rely on the indoctrination. If we consider actuality that which transpires on the physical plane, and reality its counterpart or compliment, we establish another manifestation on the physical plane, namely the interplay of the manifest with its immaterial concept. In such manner thoughts become actuated. Using color plate No. 8 as an instrument, the cone-shaped section of one segment of the zodiac or 30 degrees are opposite to each other. The threefold separation gives on its outer pointed section the symbol of the zodiacal sign. In the inner three separate equal divisions we find the ten degree decans and on the opposing twelve divisions are the dwadashamsas of $2\frac{1}{2}$ degrees. The differences are the color rays of the King scale on the right and the Queen scale on the left. The masculine opposing the feminine or positive and negative. Facing each other, degree for degree, we find only two duplications, namely the first $2\frac{1}{2}$ degrees and the third $2\frac{1}{2}$ degrees, the red ray of all Aries symbols and the orange Gemini dwadashamsas. All others produce a different interplay. The other zodiacal signs have some such similar neutralizing factors. However, this is only the case when they oppose each other. In such manner no repetition is possible. This law would indicate the necessary change to avoid a neutralizing vector. The immaterial (thought process) needs a contrary (physical) to act upon. Thus male and female if born hypothetically at identical moment and place would still react differently when considered under this law. These Qabalistic ray interpretations are the opposing Kether and

Malkuth principles, or the upper triad reflected in the lower.

Where in astrology no answer could be found for such a hypothetical case as cited above, the ray emanation would provide the answer within the framework of this postulation. In a similar way the interplay of the physical and nonphysical ray combination can be determined for an individual as shown in the large folding color plate. A so called auric color could thus be compiled. This would be a basic manifestation that would have to undergo constant mutations based upon the prevailing planetary rays as they present themselves at a given time after birth. These myriad interplays provide the investigator and researcher with such abundant material that another volume is needed to classify it. Realizing that in color plate No. 8 only the seven rays in their duplicate colors are used and not the twelve half tonal values as indicated on the musical scale (see color plate No. 17) any additional vectors arising therefrom are not even considered here.

If one contemplates that a simple description, as the Qabalistic Tree of Life gives, opens up such vast domains in the evolutionary processes of nature, it is little wonder that many have sought to unravel its concealed mysteries. It is unfortunate that such concealed knowledge has been clouded by so much superstition, mystery and irrelevant material. If one takes the time to investigate further, the additional insights are astounding.

Man breathes normally every 6.66 seconds. Investigating the rhythmic correspondence of man's breathing or his pulse, after establishing a norm, some interesting facts emerge. Within the spherical completion of a Sephirah, all nine numerical values are found as the sum total of all values. The much quoted axiom "as above, so below, as below, so above" is generally cited but little or no evidence is produced whereby this

can be confirmed at least to some degree. How precise such analogy can and does work out becomes evident when rhythmic impulses within man, such as his breath and pulse, are compared to the cyclic duration of the macrocosmic world. In the duration of an eon of 25,920 years, or a solar year, when looked upon astronomically, and compared to the duration of an earth year of approximately 360 days, the following shows: (The circumference of the 360 degree circle taken as a norm is employed in both these measurements.)

1 solar year	25,920 earthyears	360° Grand cycle
1 " month	2,160 "	30° One age (25,920 ÷ 12)
1 " day	72 "	1° (2,160 ÷ 30)
1 " hour	3 "	(1,080 days)
1 " minute	18 earthdays	(432 hours)
1 " second	0.3 "	(7.2. hours)

BREATH

1 Breath	6.66 second	3.33 inhale ÷ 3.33 exhale)
9 "	1 minute	(6.66 × 9 = 59.99 sec.)
540 "	1 hour	(60 × 9)
12,960 "	1 day	(24 × 540)
90,720 "	1 week	(7 × 12,960)
388,800 "	1 month	30° (12,960 × 30)
4,665,600 "	1 year	360° (388,800 × 12)
335,923,200 "	72 years	1 incarnation (4,665,600 × 72)
10,077,696,000 "	age	2,160 years (4,665,600 × 2,160)
120,932,352,000 "	1 solar year	25,920 earth years (one age × 12)
1,209,323,520,000 "	1 supreme cycle	10 solar years

PULSE*

1 Pulse =	0.8333 seconds	
72 " =	1 minute	= 60 seconds
4,320 " =	1 hour	= 60 minutes
103,680 " =	1 day	= 24 hours
725,760 " =	1 week	= 7 days
3,110,400 " =	1 month	= 30 days
37,324,800 " =	1 year	= 360 days
2,687,385,600 " =	72 years	= one life time
80,621,568,000 " =	2,160 years	= one age
967,458,816,000 " =	25,920 years	= one grand cycle (aeon)
9,674,588,160,000 " =	259,200 years	= one supreme cycle
one life time = 72 years on earth + 72 years not here = 144 years = 1 cycle		

*Both breath and pulse are given as the norm of man at the middle period of life.

According to the tables used the doctrine of reincarnation shows one hundred eighty reincarnations within a grand cycle. This figure is arrived at by taking one life cycle as seventy two years on earth and seventy two years off earth. $25,920 \div 2 = 12,960$ years on earth and 12,960 off earth. $12,960 \div 72 \text{ years} = 180$ reincarnations.

An interesting fact emerges that may at first appear as playing with numbers but gives deeper insight into Qabalistic interpretation. Each number has in itself, when reduced to one integer by cross addition, the total of all numerical values, namely nine. Within its circle or sphere of perfection known as 10, in the one before the completed sphere, are contained all vital manifestations in the evolvment of natural phenomena, in this case man. Even his normal terrestrial cycle can be determined as seventy-two years or the equal to a day within a solar year of 25,920 years.

The number of breaths man takes within such a norm equals 335,923,200. His pulse beats at the rate of the normal 72 per minute, 2,687,385,600 times.

It will be observed that the corresponding nine, an important Qabalistic value, is found as 72 in the normal life expectancy, when considered within the framework of this postulation, also as the normal rate of pulsation required to circulate the vital life fluid, our blood.

Such regularities are not arbitrarily found but recur in orderly fashion as part of a harmonious scheme transcending human comprehension.

Light travels 186,300 miles per second, or in relation to a breath that man takes, a short 621,000 mile trip to the moon and back. This would be judged insignificant when compared to distances measured in light years. The corresponding breath-

ing and exhaling on a cosmic scale is simply beyond man's capability to even imagine. He is lost in the vastness of cosmic consciousness, because his mortal consciousness makes it impossible for him to even grasp it. But the remarkable fact emerges, namely: man may become conscious of the unconscious. This and this alone enables him to realize that he is a conscious part of this incomprehensible Unconsciousness. His limitation within the Unlimited makes it possible for him to emerge out of the dormant state of conscious stagnancy. The Qabalah in such manner makes it possible still further to expand consciousness and come closer to a realization of these immense concepts.

The much discussed pentagram used in various ways by those who hope to unravel some of the cosmic secrets of energy, may indeed become of great help when used as an additional key. The Illustration No. 9 shows its dual aspects, material-phenomenal and non-material noumenal. What is known Qabalistically as the supreme spiritual or celestial fire, the *quintessentia*, is of dual polarity, the *perpetuum mobile*. It makes the four elemental appearances possible as fire, earth, air and water. This represents the phenomena. The noumena which brought it about, is through the intangible word or sound. This outbreathing, the Qabalah tells us, or breathing the life into phenomena, is a continuous intake and outflow. The five vowels, a, e, i, o, u, and their consonants bring about the enduring change that provides the cosmic stability. Nothing rests, everything moves, meaning that "no-thing" rests while "every-thing" is in constant movement. In the illustration, beginning on the top, the word activates the form, who becomes the father, creator of the son, who takes the daughter, who becomes a mother only to return to the source from whence it came. It will be noticed that on the right side from the top point down towards

the mother the principle is reversed. Here the mother produces the daughter who bears the son who becomes a father only to return again to the source of his beginning. Both are the same, the perfect hermaphrodite of the Qabalist. On the phenomenal plane, the law of polarity requires their dual appearance, on the noumenal they are the same. Just as a man has both a left and a right arm and leg and other organs in his own body, so does the spiritual-non-material conscious entity possess both attributes. Man can think both positively and negatively while in one body. When studying the illustration No. 9 the reader should note that the upper triangle forms two triangles (father-mother or positive and negative separated) below. But each forms again only its own polarity (triangle). Only on the same level do son and daughter meet to return as father or mother, who find in this fashion their way back home whence they came, to be at-oned or reunited with their primal source. This is the eternal round of God. When this pentagram is set into motion it becomes a blazing star.

This central energy meets resistance on its spherical periphery and creates a force that compels it to return to the source of its origin where it is absorbed only to be thrown off or given off again. In such manner the positive nucleus or positive proton creates its own electrons that return as neutrons to the positron, where the process is repeated. This explains Einstein's theory that every phenomenon must return to its noumenon, even if the return path becomes bent, because of the rotation of the sphere wherein it all takes place. This can be an atom, a universe, or the All—again a plausible Qabalistic explanation. (See illustration No. 14)

It is in this sphere of fourfold physical manifestation of the ancient four elements that the Quintessence of the

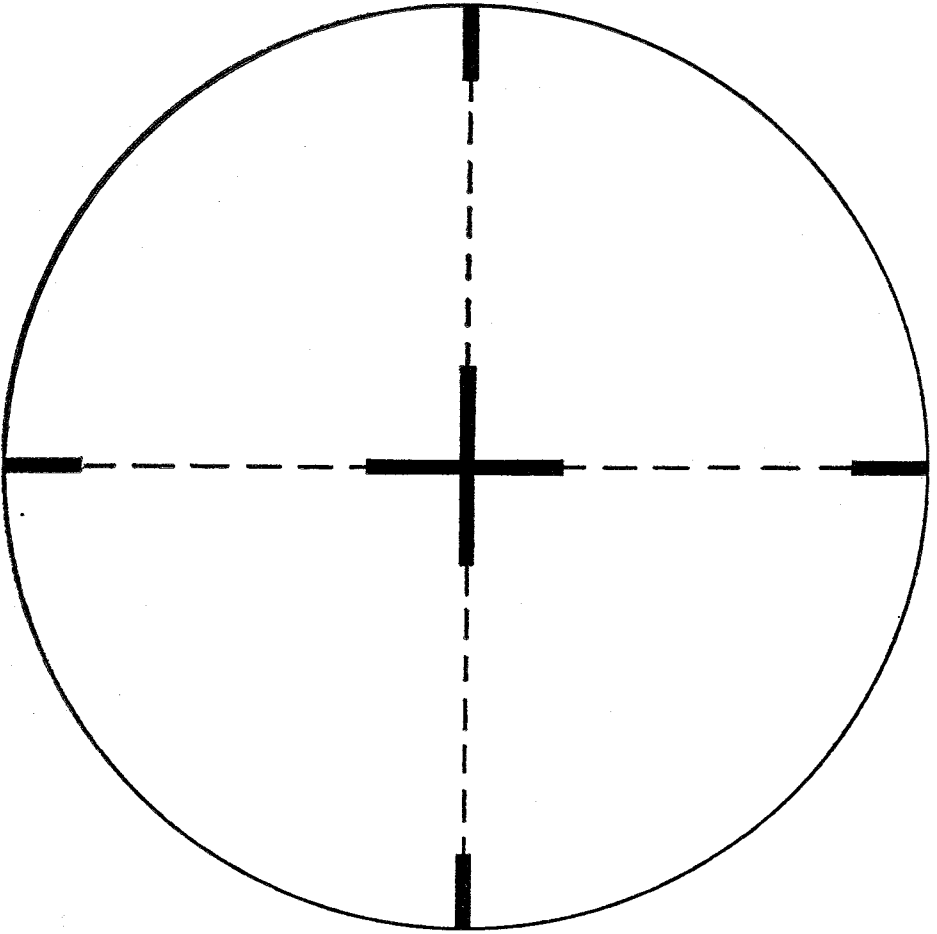


ILLUSTRATION NO. 14

MANIFESTATION OF POLARITIES

Qabalists, in the form of the pentagram, becomes active and creates this universal symbol of equilibrium, whereby man's evolved consciousness becomes evident. He begins to observe both phenomena and noumena and evolves his reasoning by the use of the numbers. He has devised only nine such that are an outcome of what he found in the symbol of the pentagram based upon the law of duality or polarity. With these nine, within the circle of perfection, or zero, he can now enter into realms formerly closed to him. His future progress is conditioned upon mastering the laws that numerical sequences reveal to him. The reader is referred again to the treatise "From One to Ten." Looking at the illustration No. 15 he will notice that within the nine numerical values either by addition or multiplication the highest value of nine will manifest. Going clockwise we start with 9. Then $1+8=9$, $2+7=9$, $3+6=9$, $4+5=9$. If we reverse its order it will be the same, $5+4=9$, $6+3=9$, $7+2=9$, $8+1=9$. Multiplication will give the same 9 in the end. $9 \times 1=9$, $9 \times 2=18$, $9 \times 3=27$, $9 \times 4=36$, $9 \times 5=45$, $9 \times 6=54$, $9 \times 7=63$, $9 \times 8=72$, $9 \times 9=81$. Or counterclockwise $9 \times 9=81$, $9 \times 8=72$, $9 \times 7=63$, $9 \times 6=54$, $9 \times 5=45$, $9 \times 4=36$, $9 \times 3=27$, $9 \times 2=18$, $9 \times 1=9$. All totals when condensed to one digit give 9.

During the Middle Ages, Qabalists attempted to bring this cosmology into harmony with then existing concepts and astronomical teachings. These proved erroneous, not because the Qabalistic idea was out of place but because of the then prevailing concepts concerning astronomy and natural science. Ptolemy's geocentric system had its merits and seemed to fit into some of the Qabalistic teachings but it was not what was needed to make the entire Qabalistic view more comprehensible. Even today astrological concepts are as outdated as Ptolemy's system. Some have forced these personal concepts into

Qabalistic symbolism. Except for the pentagram none among them has been squeezed and shaped as much, as the septagram or seven pointed star. The reader is referred to colored plates

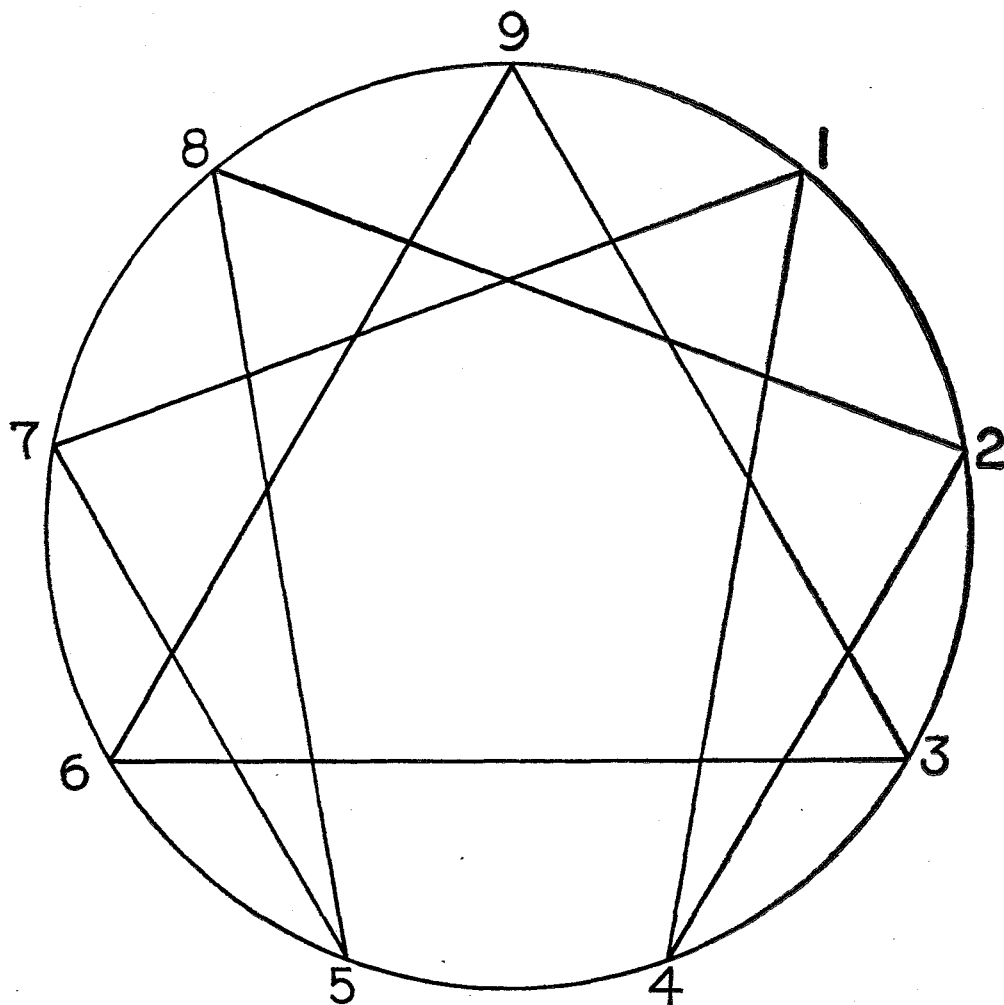


ILLUSTRATION NO. 15

NUMERICAL VALUES AS SUM OF PERFECTION
WITHIN A SPHERE (SEPHERA)

No. 19 and 20 where this is illustrated. Further examination reveals that when the Qabalistic seven planets from the Tree of Life are placed in their positive phase upon their outer points of this septagram, one, Saturn, does not conform, because Saturn in the zodiacal position is negative in Capricorn and positive in Aquarius. If such placement is attempted as it has been by some Qabalists, then we meet with obstacles like those investigators during the Middle Ages and earlier. The illustration No. 16 will confirm it. In such a manner Saturn would indeed occupy its outside position as positive. But! How would it confirm the law of polarity with the respective colored ray emission? This has been neglected, due to those who were not sufficiently versed or initiated into Qabalistic teachings.

A comparison with the colored plates No. 19 and 20 will show how irrelevantly such symbols are used. Much confusion will arise on account of such vagaries, causing consternation among researchers and investigators. Such application is based upon the venerated conventional Tree of Life. Due to its ancient concept that did not include later discovered and still to be discovered planets, no provisions were made for such contingencies. The newer version of a Qabalistic Tree of Life takes into consideration these factors. The Illustration No. 16 will show that it can have a lawful adjustment within the framework of the whole. In here the other planets, formerly missing, are shown and Saturn will find its rightful place, negative in Capricorn and positive as Vulcan — its half-tone — takes its rightful place in Aquarius.

It is such and similar trials that will help to show that an attempt to prove the validity within a given system may fail. Such failure is not due to the system itself but to insufficient data available at such a time. There are at present

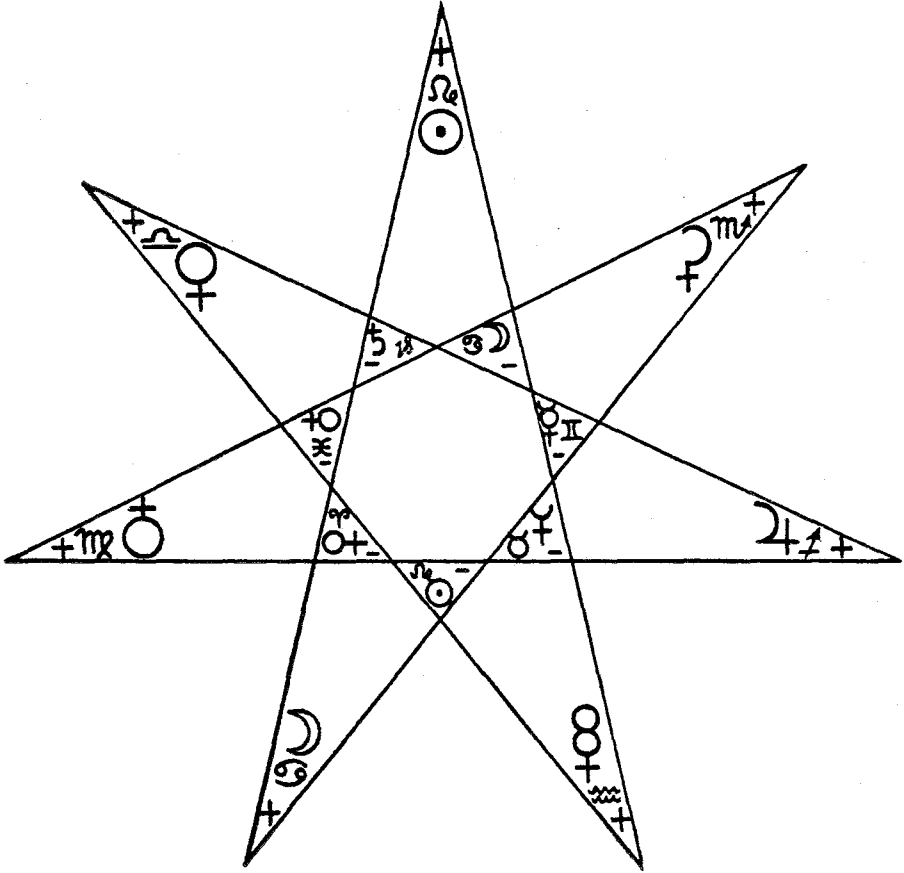


ILLUSTRATION NO. 16
 POSITIVE PLANETS ON OUTSIDE AND
 NEGATIVE PLANETS ON INSIDE

still some facts lacking to establish full Qabalistic teachings and interpretations. This should not prove an obstacle impossible to overcome. Trial and error has produced knowledge and wisdom. If the Qabalah continues to reveal as much as it has with such feeble attempts as set forth herewith, it can prove a fertile field for further investigation. There have been and will be inaccurate interpreters of such a system as the Qabalah. It cannot be otherwise, because it encompasses such immense scope of scientific and spiritual knowledge while it sheds light on the combined physical phenomena manifestations and their intangible noumena or spiritual causation. A science that incorporates also a philosophy (love of wisdom) and vice versa, has brought the two poles, positive and negative, together and cannot fail to bring positive results according to the immutable law of the triangle. The Qabalah seems to fill just such a vacancy in men's quest to know more of the presently unknown. Much needs to be adjusted to make it meet a wider horizon, possible through the newer advances into the unknown. These will continue and—who knows?—in such manner the Qabalah will perhaps need no outside vindication as it will vindicate itself by the fulfillment of the supreme law of progression or evolution.

CHAPTER NINE

EXPLANATION TO THE COLORED PLATES

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EXPLANATION TO THE COLORED PLATES

COLOR PLATE NO. 1

This shows a grand cycle of 25,920 years divided into seven segments. Each consisting of 3702.86 years has one of the seven Tree of Life planetary ray colors in a positive and a negative phase. For example, the yellow segment is posited in one of the seven 1851.43 years positive and 1851.43 years negative. Each of the rays exerts an influence during the prevailing interval. This shows the inherent non-material or spiritual intelligence as it permeates the several periods of time. These Qabalistic King scale colors are different from the Queen scale colors based upon the Hebrew alphabet.

COLOR PLATE NO. 2

The twelve fold division of the zodiacal grand cycle shows each segment of 30 degrees consisting of a positive and a negative phase. These twelve colors are derived from the Qabalistic Queen scale. The twelve single letters of the Hebrew alphabet are each attributed to one zodiacal sign, see color plate No. 6. The black outline in its positive and negative phases, is the sevenfold division of the same 360 degree zodiac as shown in color plate No. 1. All twelve color shadings pertain to the material aspects, i.e., to the cultural, architectural, technical, and other accomplishments, as they manifest themselves during each zodiacal age.

COLOR PLATE NO. 3

Color plates No. 1 and No. 2 are combined to produce the merging and blending of colors, when both the seven and twelve phase cycles intersect to produce the distinctive ebb

and flow of both material and non-material appearances. As regards a materialistic or mental-spiritual predominance or decline, a rise and fall of civilizations can be analyzed. In rare instances a combined rise or decline will be noticed. Such instances occur only three times during a 25,920 year grand cycle.

COLOR PLATE NO. 4

This presentation reflects the cyclic influences of the conventional astrological foundation on a minor scale, i.e., within a solar cycle of 365 days as compared to a grand cycle of 25,920 years. A similar pattern, as outlined in the previous color plates could manifest itself, within four circles, when the Qabalistic King scale colors are applied. It points out the zodiacal signatures by which the entire astrological concept is recognized: The innermost circle gives the key using the four elemental qualities of fire, earth, air and water. This is followed by the zodiacal signs, from Aries to Pisces, in the second circle. The threefold division of each 30 degree sign into decans is found in the third circle. The outer sphere exhibits the fourfold division of each decan or the twelvefold separation of an entire sign of 30 degrees into $2\frac{1}{2}$ degrees, each called a dwadashamsa. This plate then presents the elements, signs, decans, and dwadashamsas. All signs, as indicated by their symbols are the foundation upon which the general astrological concept and its evolving delineations are based.

COLOR PLATE NO. 5

This plate, insofar as the zodiac and background is concerned, parallels plate No. 4. The latter signifies a positive manifestation as compared to the negative where this plate would apply. At first glance, plate No. 5 will cause some confusion because symbols are inserted which are little known

or understood. These are Hebrew characters or letters. In addition colors have been added that are not found on color plate No. 4. Again the inner circle gives the key in the form of triangles of the four elements. The second circle, counted from the inside, shows the tertiary colors as found in Malkuth in addition to those of color plate No. 4. An exception is found in the sign Pisces which exhibits an umber-like (shadow) color, similar to black as found on the bottom of the tertiary colors of Malkuth. According to this procedure none of the colors repeat themselves within the twelve divisions of the zodiac.

The next circle, with the decans, likewise differs from color plate No. 4. Here the colors have been taken from the Queen scale. (See color plate No. 6.) In the outer circle the colors of the $2\frac{1}{2}$ degree divisions or dwadashamsas are also Queen scale colors. When color plate No. 5 is compared to color plate No. 4 it will be noticed that a more harmonious pattern emerges. It becomes more pleasing to the eye, the rainbow colors and subsequent spectra provide more details.

A similarity will be noticed when comparing the conventional Tree of Life with the newer version as exhibited on the color plates shown later.

COLOR PLATE NO. 6

This plate represents the Queen scale of colors. Here we find the twenty-two Hebrew characters divided into three mother letters, Shin, Aleph and Mem, as shown on the right. Each of the respective elements is indicated by its symbol. The center column consists of the seven double letters, pe, resh, beth, daleth, gimel, tau and kaph. Each signifies one of the seven planets. The left column shows the twelve single letters, he, vau, zain, cheth, teth, jod, lamed, nun, samech, ayin, tzaddi and qoph. Each represents one of the twelve zodiacal signs.

Even a casual observation will show one of the four elements missing, namely earth. This element was included by the ancient Qabalists in the last letter tau standing for Saturn, a double letter.

COLOR PLATE NO. 7

This newer version of the combined King and Queen scales of colors shows twenty-four divisions as compared to twenty-two colors on the Queen scale and the ten colors on the Sephiroth. This inconsistency will rectify itself. Here, too, are only twenty-two letters, the same number as the Hebrew alphabet employed, but instead of only three elements all four will be found. In addition the twelve signs are included as before. However, in the Queen scale of colors provisions were made for only seven planets. Here all twelve are to be found as indicated in color plate No. 5, as each sign is given its own planet.

Within these twenty-four divisions, twenty-two letters are found with their respective Qabalistic symbols, but none of the symbols are repeated. In such a manner twelve planets are placed into twelve zodiacal positions and all four elements repeat themselves three times, as the key indicates. Each of the planets, when reading down, shows an alternate polarity; for example, Mars positive in Aries, Neptune negative in Taurus, Mercury positive in Gemini, Moon negative in Cancer, etc.

In the ancient and still accepted astrological and Qabalistic approach, later discovered planets have been assigned a place as so-called higher octave planets. This is a haphazard placement. Pluto, for example, would take the place of Mars on a higher octave. Where would Mars then be found? Octaves do not change the pattern, they only raise or lower the pitch. The tone relationships remain the same. Newly discovered

and to be discovered planets must fit into the present scale. Therefore, they will have to be assigned their respective place in the prevailing pattern. If Uranus represents the other polarity of Mercury, it has to fill that place, not in Aquarius, but in Virgo where Mercury is negatively placed. Neptune, supposedly, is the higher note of Venus. Then what is it doing, according to the present systems of astrology, in Pisces? Venus is positive in Libra and negative in Taurus. Therefore, Neptune belongs in Taurus and not in Pisces.

It seems astrologers hit the mark with Pluto. It belongs in Scorpio where Mars is negative. This leaves two more planets to fill the missing links; these are not officially discovered. They have been named Vulcan, a planet between the Sun and Mercury, and Adonis, a transplutonian planet.

COLOR PLATE NO. 8

On the left a 30 degree arc, representing Aries, with its three decans and twelve subdivisions of $2\frac{1}{2}$ degrees is opposite to a similar illustration. There is a marked difference noticeable. The left triangle exhibits in the decans and dwadashamsas the color of the Queen scale. The opposite triangle represents the colors of the King scale. In color plate No. 4 every first $2\frac{1}{2}$ degrees of a sign, a decan and a dwadashamsa are of the same color. Not so on color plate No. 5; here only the first $2\frac{1}{2}$ degrees of the signs and decans of Aries and Libra are of the same color.

Both triangles of color plate No. 8 are each a section of color plates No. 4 and No. 5 where 144 various color types manifest themselves. For example, a comparison of a male and a female horoscope will produce different results, even though both have the identical birth times, i.e., the degrees of the planets are identical at birth. When adapting the charts of

two individuals for a comparison of the dual polarities or male and female qualities, each individual man and woman, as two now become one pair. The polarized traits join and a different pattern emerges.

Should planetary conditions at birth show some variations due to time differences, it will form a different horoscopic pattern. This is agreed upon. However, this would show only what they represent individually by their inherited traits and other significant factors. What we basically are at birth is not of our making. What we make of possibilities thereafter is another matter. What is set in motion voluntarily is different from a submission to prevailing conditions.

There are thirteen duplications possible when identical color combinations, together with identical sign, decan and dwadshamsa designations oppose each other. For example, when the first and third $2\frac{1}{2}$ degrees of Aries, according to the King scale, are in opposition to the same degrees in the Queen scale, they will match colors. Likewise if we match the fifth dwadashamsa of Gemini with regard to the King scale to the same degree in the Queen scale we obtain a similar result.

At first glance this would indicate an absolute likeness. However, this is not the case. Considering the various intelligences on the Qabalistic Tree of Life, it will be seen that there is another difference to cope with. According to the King scale all intelligences of the decans and dwadashamsas are placed upon the ten Sephiroth; while with regard to the Queen scale they are placed upon the twenty-two paths. Thus, for example, $2\frac{1}{2}$ degrees Aries, King scale, has the intelligence of Geburah (strength) while the same degree with regard to the Queen scale, has He, a single letter indicating Aries, as a fifth mezzalah, whose intelligence is the constitutional. Thus the degrees of intelligence are different, the one is anchored primarily in

the red ray of Mars, the other one serves as a connecting link between wisdom (Chokmah) and beauty (Tiphereth). This links strength (Geburah-Mars) with wisdom (Chokmah) and beauty (Tiphereth) constituting another intelligence merger.

The crude, aggressive Mars will become refined through the constituting link of wisdom and beauty. This would be a symbolic interpretation, that would have to manifest in even such a near identical occurrence. Hence there is only a remote possibility of two identical egos ever matching on this terrestrial sphere. If such were the case, they would have united and could hardly be distinguished. This would indicate the possibility of at-one-ment according to Qabalistic interpretation.

COLOR PLATE NO. 9

This plate represents the conventional Tree of Life as found among Qabalistic interpretations. It shows the ten Sephiroth with their King scale of colors and planetary intelligences. The straight lines are the twenty-two mezlachs or connecting intelligences, based upon the twenty-two letters of the Hebrew alphabet. These constitute the Queen scale of colors.

This pattern of the Qabalistic Tree of Life has only the seven planets listed, known in early times. It works well, as long as no other adjustments are made. However, with the discovery of newer planets and the possibility of others yet to be discovered a different approach becomes necessary.

COLOR PLATE NO. 10

This newer version of a Tree of Life takes into account the present planets, exceeding the seven ancient ones and the two not yet officially discovered. Their symbols are explained in

Chapter 3, illustration No. 4. A better balanced distribution of planetary influences in their polarities becomes apparent at once; vertically and horizontally they follow the law of polarity.

Surprisingly the same twenty-two mezlaks are used to connect, in a more orderly fashion, all twelve planets with the earth. The twelve straight black lines coming from the sun are absorbed by each planet. After absorption they give off the excess rays as shown by the dotted or broken lines. These are in turn absorbed by the earth. The same twenty-two intelligences are now accomplishing the job with twelve sephiroth, not including the earth as recipient, that connected the former ten sephiroth.

COLOR PLATE NO. 11

This plate shows the twenty-two paths in their order as they are absorbed and given off again by each planet. This represents our solar system with the sun as the center.

All colors of the twenty-two mezlaks or connecting rays are the same as found on the conventional Tree of Life. (See color plate No. 9.) It will further be noticed on this earlier color plate that all four elements are found three times in this system. This is the macrocosmic presentation of the microcosmic. (See center of large folding chart.)

Another important fact is that each planet receives its own ray (King scale) and gives off its relative converted ray (Queen scale). These conform to the mezlaks on the conventional Tree of Life. Here also are found the complimenting polarities of the planets. This then gives a clearer picture of why Uranus, Neptune and Pluto cannot be higher octave planets. They are corresponding and complimentary planets within the same octave as is shown in color plate No. 10.

COLOR PLATE NO. 12

This plate exhibits the King and Queen scale of color side by side. Both of them are used, when applicable to the seven cyclic periodic system, during man's life upon earth.

These cycles, as explained in Chapter Six, can be used in daily, weekly, monthly, yearly and seven year periods, to reveal prevailing conditions to be used consciously to determine their outcomes. These are similar to mathematical computations when the same results have to manifest under identical conditions. The primary color composition of Queen scale colors is as follows:

QUEEN SCALE COLOR SEQUENCES

<i>Primary</i>	<i>Secondary</i>	<i>Ternary</i>	<i>Quaternary</i>	<i>Quintenary</i>
Formula	$\frac{1}{2}$ Pri. + $\frac{1}{2}$ Pri.	$\frac{1}{2}$ Pri. + $\frac{1}{2}$ Sec.	$\frac{1}{2}$ Pri. + $\frac{1}{2}$ Tri.	$\frac{1}{2}$ Pri. + $\frac{1}{2}$ Qua.
RED				$\frac{1}{16}$ red $\frac{1}{16}$ yellow
		$\frac{3}{4}$ red $\frac{1}{4}$ yellow	$\frac{7}{8}$ red $\frac{1}{8}$ yellow	
	$\frac{1}{2}$ red $\frac{1}{2}$ yellow	$\frac{3}{4}$ yellow $\frac{1}{4}$ red	$\frac{7}{8}$ yellow $\frac{1}{8}$ red	$\frac{1}{16}$ yellow $\frac{1}{16}$ red
YELLOW				$\frac{1}{16}$ yellow $\frac{1}{16}$ blue
		$\frac{3}{4}$ yellow $\frac{1}{4}$ blue	$\frac{7}{8}$ yellow $\frac{1}{8}$ blue	
	$\frac{1}{2}$ yellow $\frac{1}{2}$ blue	$\frac{3}{4}$ blue $\frac{1}{4}$ yellow	$\frac{7}{8}$ blue $\frac{1}{8}$ yellow	$\frac{1}{16}$ blue $\frac{1}{16}$ yellow
BLUE				$\frac{1}{16}$ blue $\frac{1}{16}$ red
		$\frac{3}{4}$ blue $\frac{1}{4}$ red	$\frac{7}{8}$ blue $\frac{1}{8}$ red	
	$\frac{1}{2}$ blue $\frac{1}{2}$ red	$\frac{3}{4}$ red $\frac{1}{4}$ blue	$\frac{7}{8}$ red $\frac{1}{8}$ blue	$\frac{1}{16}$ red $\frac{1}{16}$ blue

COLOR PLATE NO. 13

The seven divisions of a week in their respective Qabalistic King scale colors are depicted here. The planetary symbol above each color indicates the day by which they are known. In such a manner each day represents 100 per cent of the prevailing ray influence.

COLOR PLATE NO. 14

Each day is divided into seven periods of approximately $3\frac{1}{2}$ hours each; the key to this will be found in Chapter Six, page 134. Each one seventh period of a day will therefore show one of the seven rays during this interval of time. However, each ray here has only one-seventh of the strength or approximately 14 percent compared to 86 percent of the ray influencing the entire day, making a total of 100 per cent (see color plate No. 15).

COLOR PLATE NO. 15

In the left chart are the 86 percent of the color values and in the right the 14 percent, i.e., one-seventh period of each day. These are the color values as they can be presented under the limited printing technique. It shows the relative weakness of the lesser rays that nevertheless exert enough influence to change a given color spectrum significantly.

When applied to color therapy this key could open some of the portals that have remained locked and produced the seeming inconsistencies among those investigating this particular realm.

COLOR PLATE NO. 16

Each one-seventh period of a day is a composite of 86 percent and 14 percent of the respective rays merging, with the exception of the second period of each day. Here the full 100 percent of each King scale color is present. This provides

us with the key to unlock the laws involved in this system. (See illustrations page 134, Chapter Six.) Not one of the forty-nine possible combinations is repeated within one week. Some of these are so subtle that a careful distinction has to be made. In this wise even the Queen scale of color shades are exceeded (compare with color plate No. 12). This brings to light a further expansion of color evaluation, similar to the auric emanations as shown in the two outer circles of the large folding color plate.

COLOR PLATE NO. 17

Sound and color in connection with their respective planetary rays are presented as found on the keyboard. Here we find only complimentary half tones, not higher octaves, that produce one full note. The polarities and their tonal responses are shown for all ten planets. Included are two not as yet officially recorded. The gray planet is Vulcan and its overtone or missing half-tone is Saturn to make one full tone. Each full tone consists of a positive and negative polarity, likewise Mercury and Uranus, etc. These polarities are taken from the King scale of the Tree of Life and coincide with both the ancient and newer version. In such manner the music of the (heavenly) spheres can be brought within the range of human conception.

It will be noticed that neither the Moon nor the Sun have an overtone or missing half tone. Both are found confined within their dual placements as positive and negative in one zodiacal sign.

If the ancient version of the Tree of Life is used we find why the tonal scale is incomplete when the same planet is given a dual aspect, such as Mars in Aries and Scorpio. It would leave two half tones, C and A sharp, unexplained. No sounds

or planetary emissions could be found in this system. There are only ten Sephiroth on the ancient Tree of Life. The newer version makes provision for twelve, as shown here on the complete keyboard.

COLOR PLATE NO. 18

The law of the triangle, as explained in the treatise "From One to Ten" underlies all Qabalistic interpretation. From the first triad, on either version of the Tree of Life, to all subsequent explanations, comparisons and deductions it forms the basis from which Qabalists proceed. Upon the three points of the triangle initiates saluted each other. The law of cause and effect depends upon the three points of the triangle. It is the first manifestation that man can recognize based upon the law of duality. The blue, red and yellow triangles produce all subsequent manifestations known to man. In the mineral, plant and animal world nothing could manifest if it were not for this law.

Here we have in No. 1 the triangle with its three points.

No. 2 shows two triangles with three points each when joined to form a square of only four points.

No. 3 has three triangles with a total of nine points revealing a pentagram with only five points.

No. 4 interlaces two triangles that reveal their six points.

No. 5 has again three triangles, a total of nine points, that produce seven points.

No. 6 shows four triangles with a total of twelve points united into eight points.

No. 7 with four triangles of twelve points, a nine-pointed star emerges, that has its ninth point emerge out of the fourth triangle as the Quintessence.

No. 8 requires a keen eye to see the hidden continuation of the six triangles into the ten-pointed star. When the top center point is merged with the lower left blue line and on the right side until it hits the blue it forms another triangle. When the second point from top center on the left is continued it will stay with the green and from there to the red line where it will form the other side of the triangle to the point of beginning.

Checking all triangles from their outer points will give us six triangles, 3 primary and 3 secondary colors, 6 triangles with 3 points each give 18 points. Here we have 6 triangles forming 10 points.

These simple illustrations give an idea of why the law of the triangle is such an all important activator upon all phenomena.

COLOR PLATE NO. 19.

In the treatise "From One to Ten" it was pointed out that the septagram or seven-pointed star would reveal some interesting facts about both the macrocosm and microcosm.

There seems to be a discrepancy when it comes to the assignment of the planet Saturn, that defies its present placement.

All outer points of this seven-pointed star are in the colors from the King scale. Each one is found in its respective sign, according to presently established Qabalistic interpretation. This is also carried over into astrology. However, it does not coincide here. Saturn is placed negatively in Capricorn. This disturbs the entire pattern, because on the inside Saturn is placed positive in Aquarius. All other zodiacal signs are found negative therein.

This will prove that even a new system, when forced to coincide with established patterns, will not correct misplacements.

The next color plate will adjust this misplacement and not go contrary to established laws.

COLOR PLATE NO. 20

The newer version of the zodiacal color placement of planetary rays has been made to coincide with the septagram in this color plate. When this is examined it shows all outer points to be positive and all inner triangles to be negative. This conforms to the newer version of the Tree of Life where all planets listed herein are given in their respective polarities.

This pattern is also in agreement with the sounds on the keyboard scale.

The question will arise: How will this apply to the daily routine as given in color plate No. 13 and on page 43 in "From One to Ten"? It shows that eventually a further adjustment will have to be made. Diurnal and nocturnal must show in such graphic description likewise. If this is missing at present, it may be added at a later date as mentioned in "To the Reader" as found on page 7.

COLOR PLATE NO. 21

This interesting display of colored spheres within a square provides the key for the evolution of color combination. Intermixtures of three primary colors produce these and many more shades and hues. The reader may wish to number these circles and discover in such manner how secondary, ternary, quaternary, quinary, etc. color nuances are obtained in the Qabalistic establishment of the rays.

COLOR PLATE NO. 22

It is claimed by the Qabalist that each sephirah contains within itself a complete Tree of Life. Here, Malkuth, the tenth sephirah, contains all the King scale color rays found upon the Tree of Life pattern. It represents matter and anti-matter superimposed or interlaced as dual aspects. The sphere represents Malkuth with its own tertiary colors citrine, olive, russet and black. All three Qabalistic pillars can be seen. The middle pillar is shown as white, yellow and purple. The right pillar of mercy shows gray, blue and green. The pillar of severity has black, red and orange. Substituting the usual Hebrew words Kether for white, Tiphereth for yellow and Yesod for purple etc., one can very easily discern the pattern of the Tree of Life, whereas, without this explanation the eight-pointed star was passed up by nearly all students as an interesting color combination but was not recognized as the "Tree within the sephirah."

COLOR PLATE NO. 23

It was said that ten is the sum of perfection. Here we have all that can be found upon the Tree of Life pattern with their positive and negative polarities. The three pillars can be seen as the middle one white, yellow and black. On the right are all positive emanations Chokmah (gray), Chesed (blue), Netzach (green), Tiphereth (yellow). The left side shows the negative side Binah (black), Geburah (red), Hod (orange), Yesod (purple). The center (top) has Kether as white in its dual polarity from whence the positive and negative emerge, indicated by its two lower right (yellow-sun) and left (purple-moon) ends of the triangle. Only four triangles show themselves complete when followed from end to end. They are the white, blue, red and yellow triangles. Secondary colors do not form triangles that have the same color, when

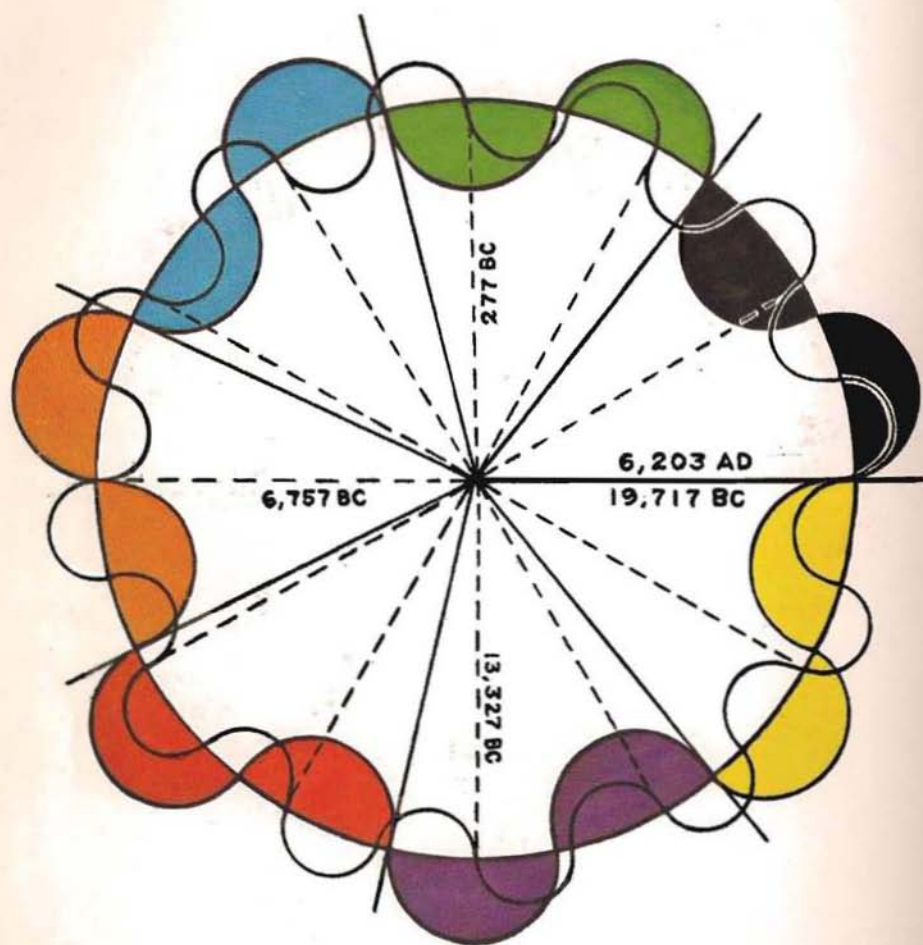
followed from the point of the triangle to the base of termination.

The dotted lines indicate that the pentagram as quintessence is also to be found therein. However, according to the law of polarity, the reader will discover that the quintessence is represented here in the same dual way alchemists interpret it; as a manifestation on the physical plane, distinct as Philosophical Mercury from the spiritual illumination or divine wisdom. The colors of Malkuth are also found as dual: olive-positive, russet-negative, citrine, the upper of the smallest triangles, positive and black the lowest of the small triangles, negative.

Nine finds its perfection in the sphere of Malkuth as accomplished creation. To the Qabalist it contains all laws by adaptation, that a profound study of the Q.B.L. will reveal to him.

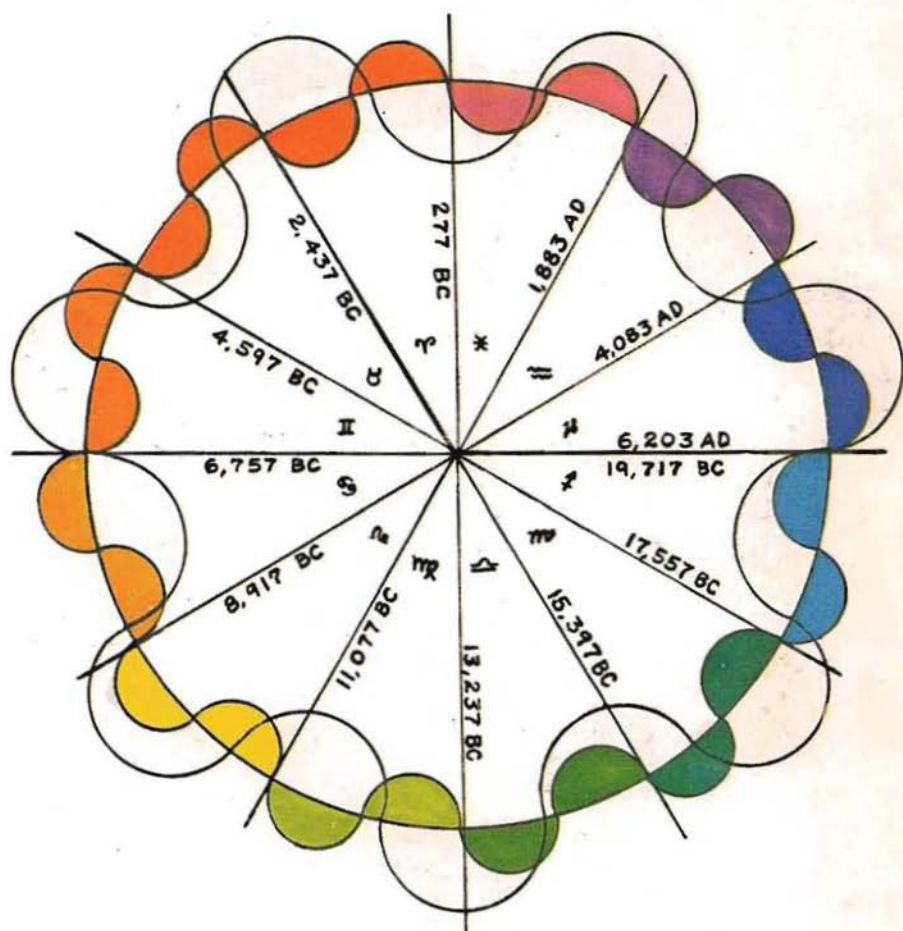
CHAPTER 10

COLOR CHARTS



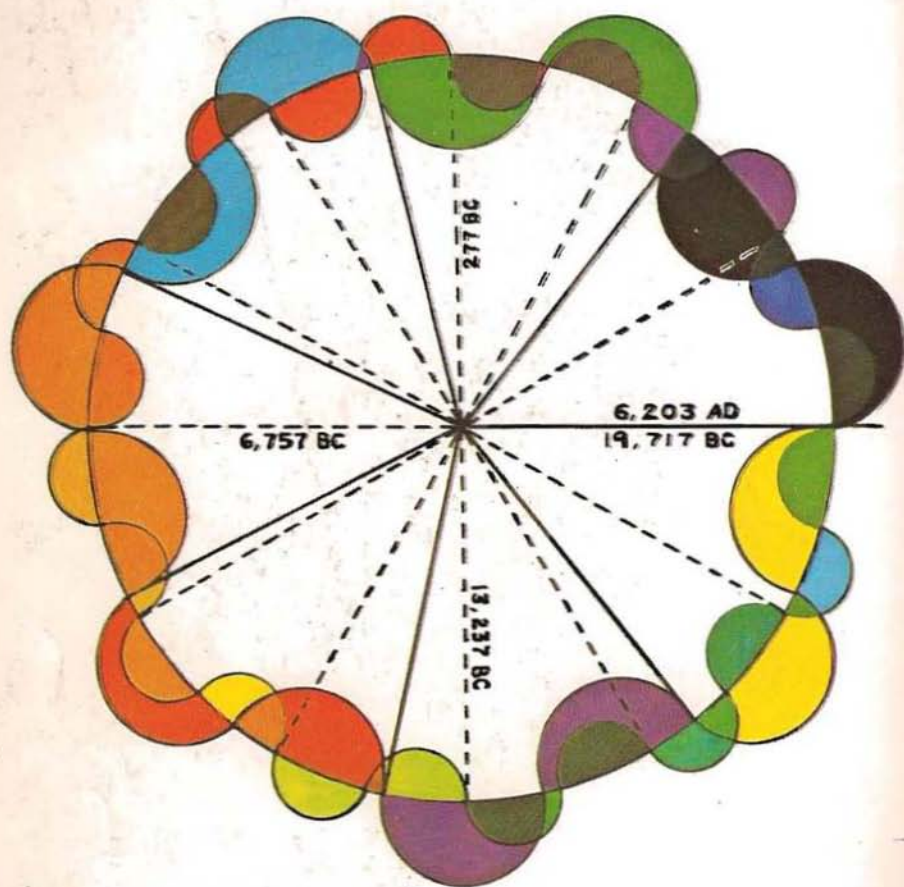
COLOR PLATE NO. 1

GRAND CYCLE
7 Phase



COLOR PLATE NO. 2

GRAND CYCLE
12 Phase



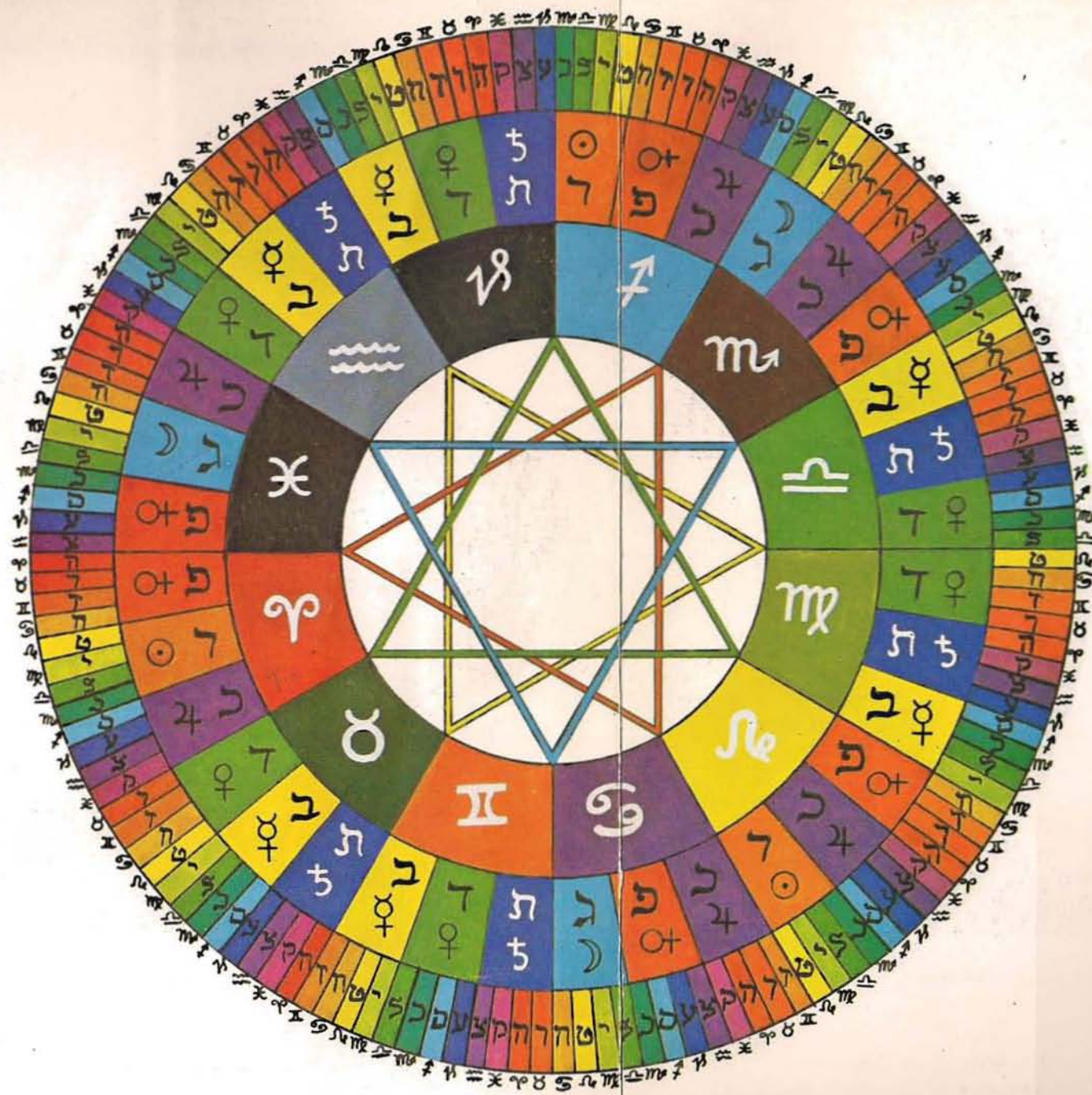
COLOR PLATE NO. 3

GRAND CYCLE
Combined 7 and 12 Phases



COLOR PLATE NO. 4

ZODIAC KING SCALE



COLOR PLATE NO. 5

ZODIAC KING AND QUEEN SCALE

ה	ר	ה	♂	
ו	ם	ו	♀	
ז	ן	ז	☉	
ח	ס	ח	♀	
ט	ק	ט	♀	
י	ל	י	♀	
כ	ם	כ	♀	
ל	ן	ל	♀	
מ	ס	מ	♀	
נ	ף	נ	♀	
ס	ף	ס	♀	
ע	ף	ע	♀	
פ	ף	פ	♀	
צ	ף	צ	♀	
ק	ף	ק	♀	

COLOR PLATE NO. 6

QUEEN SCALE
Mother, Double, Single Letters
Old Version

QUEENS SCALE

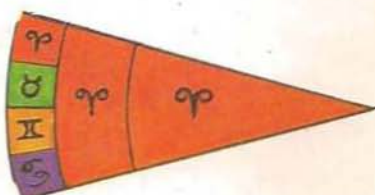
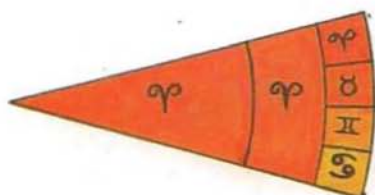
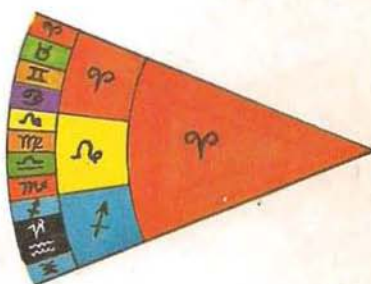
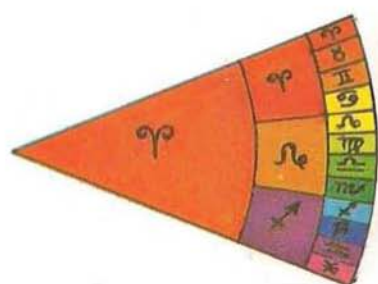
KINGS SCALE

△ HE	♿ RED	♂ PE	RED
▽ VAU	♿ RED~ ORANGE	♀ RESH	OLIVE
△ ZAIN	⚔ ORANGE	♀ BETH	ORANGE
▽ CHETH	☉ ORANGE~ YELLOW	☾ CHETH	PURPLE
△ THETH	♿ YELLOW	☉ THETH	YELLOW
▽ JOD	♿ YELLOW~ GREEN	♂ GIMMEL	CITRINE
△ LAMED	⚔ GREEN	♀ DALETH	GREEN
▽ NUN	♿ GREEN~ BLUE	♀ MEM	RUSSET
△ SAMECH	♿ BLUE	♂ KAPH	BLUE
▽ AYIN	♿ BLUE~ PURPLE	♂ TAU	BLACK
△ TZADDI	⚔ PURPLE	♀ ALEPH	GRAY
▽ QOPH	♿ PURPLE~ RED	♂ SHIN	UMBER

COLOR PLATE NO. 7

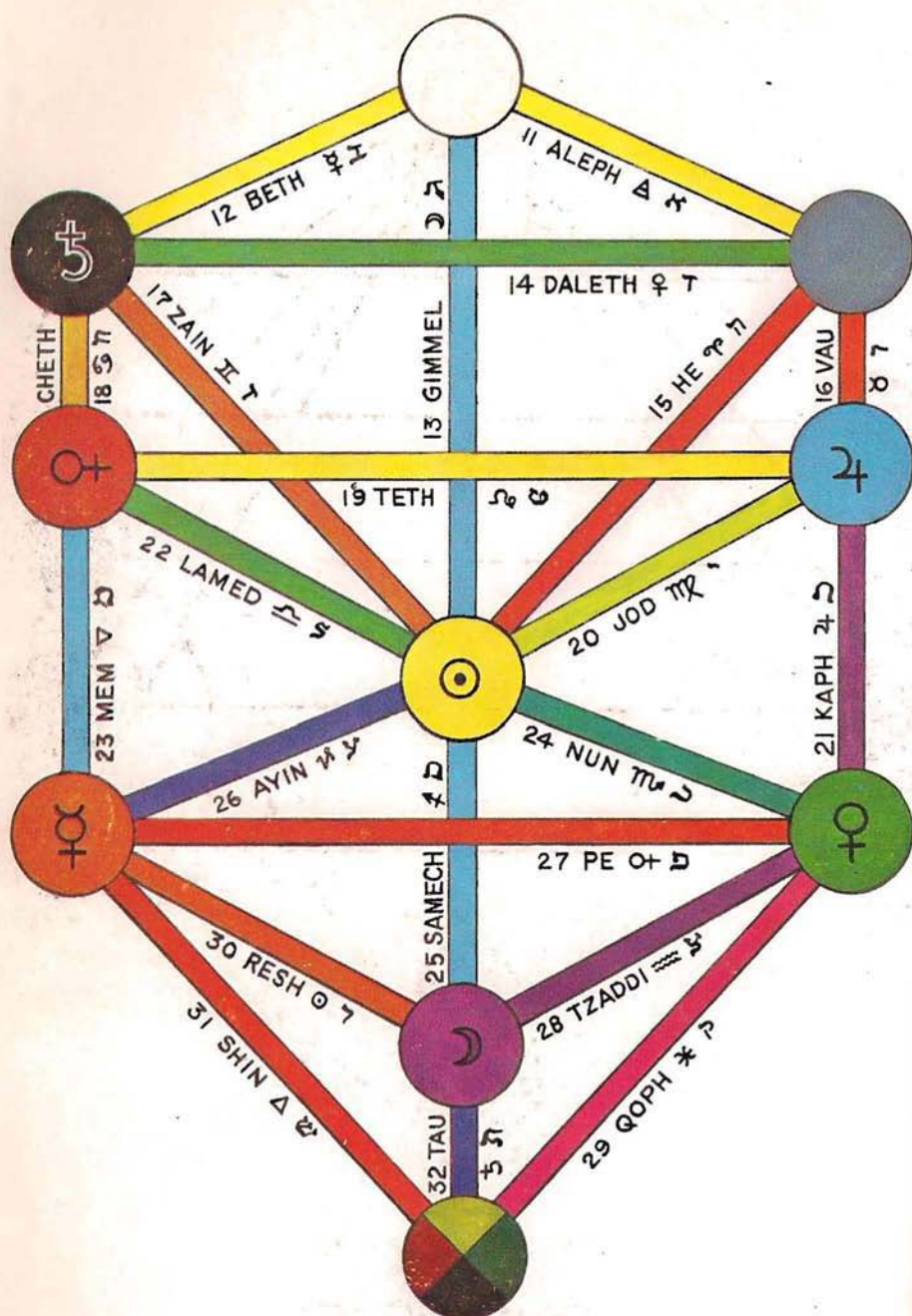
QUEEN SCALE

Mother, Double, Single Letters and Four Elements
New Version



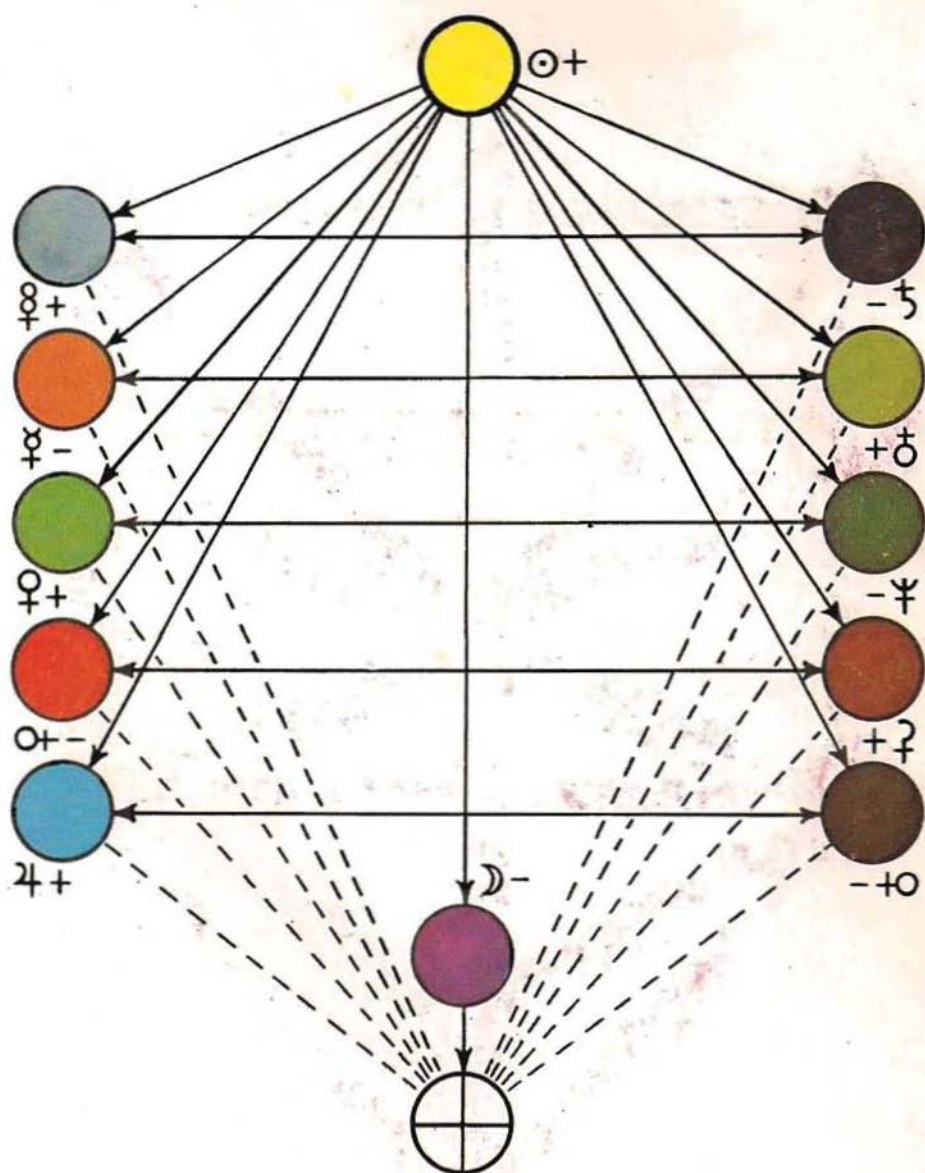
COLOR PLATE NO. 8

COMPARISON OF POLARITY MANIFESTATIONS



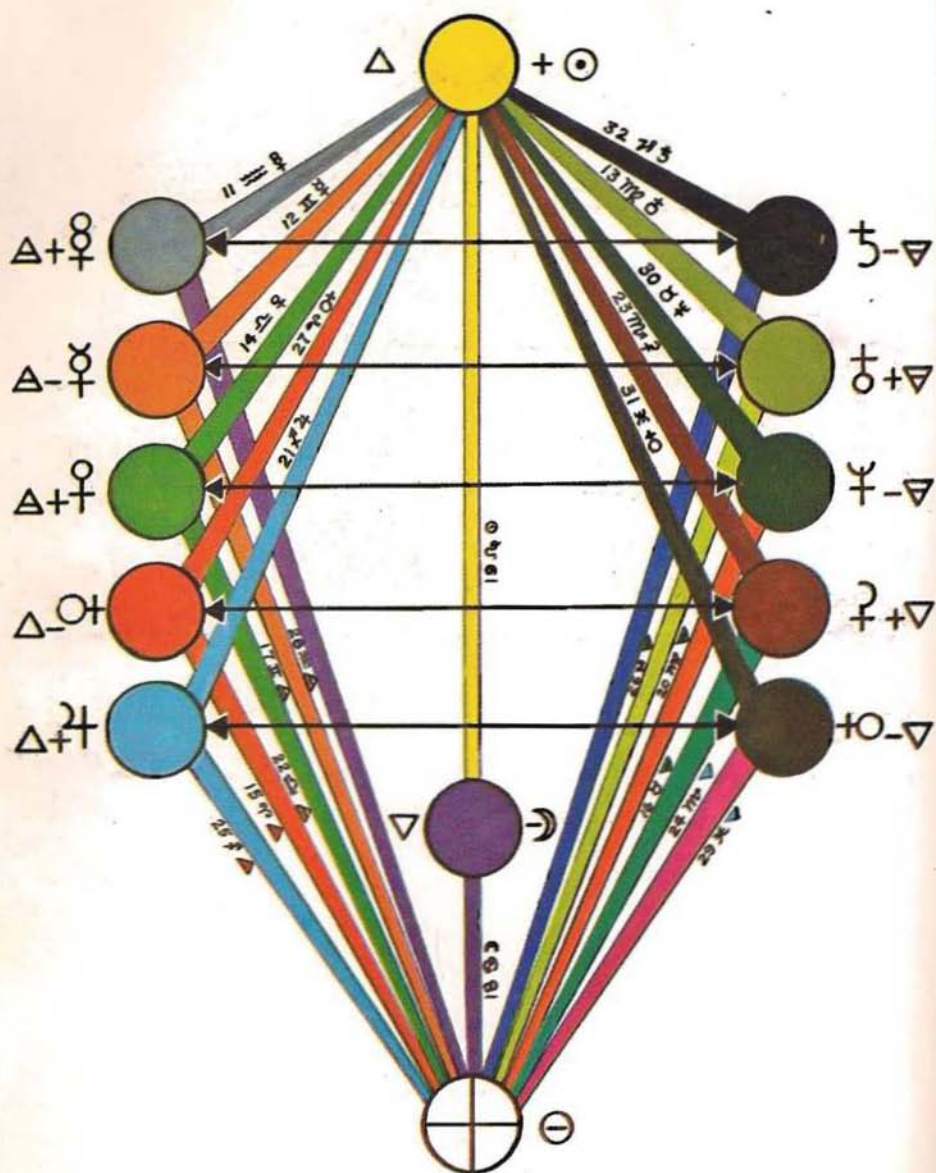
COLOR PLATE NO. 9

CONVENTIONAL TREE OF LIFE



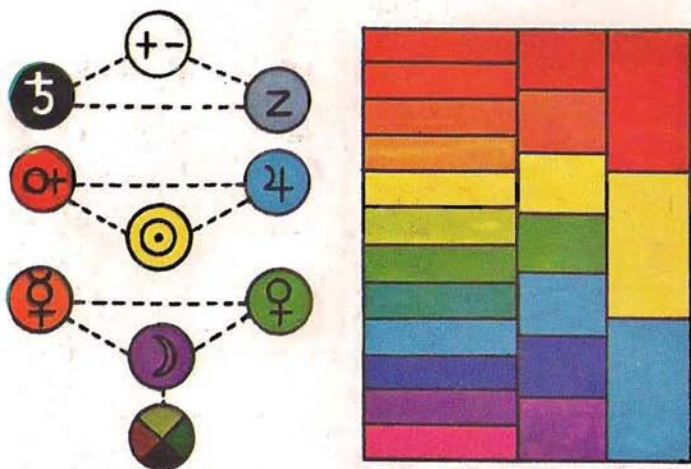
COLOR PLATE NO. 10

NEW VERSION - TREE OF LIFE
With 13 Sepheroth



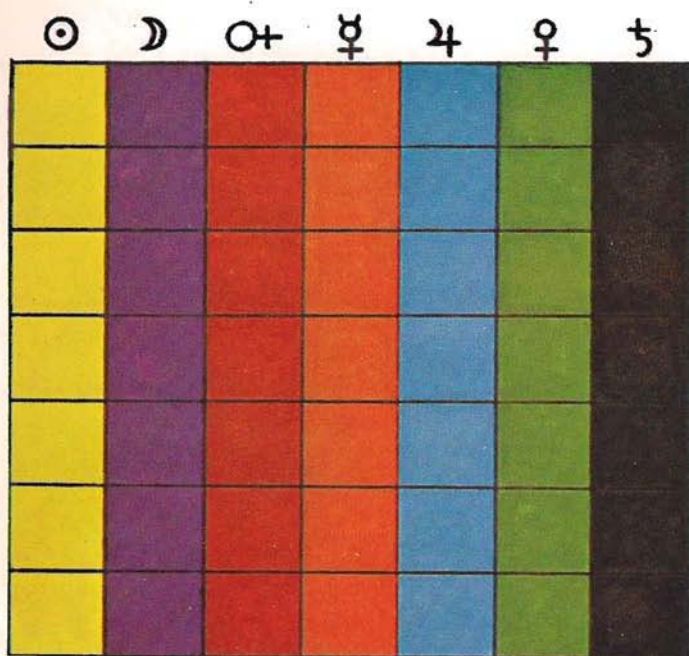
COLOR PLATE NO. 11

NEW VERSION - TREE OF LIFE
With Mezlah's



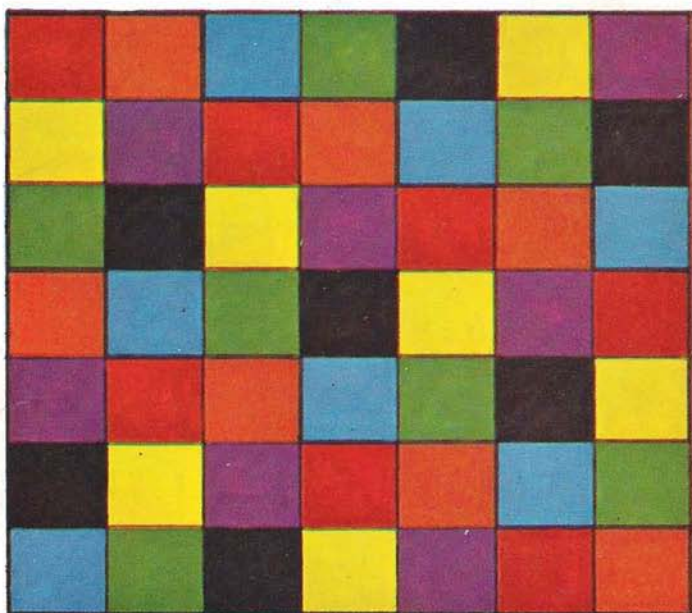
COLOR PLATE NO. 12

THE QABALISTIC KING & QUEEN SCALE OF COLOR



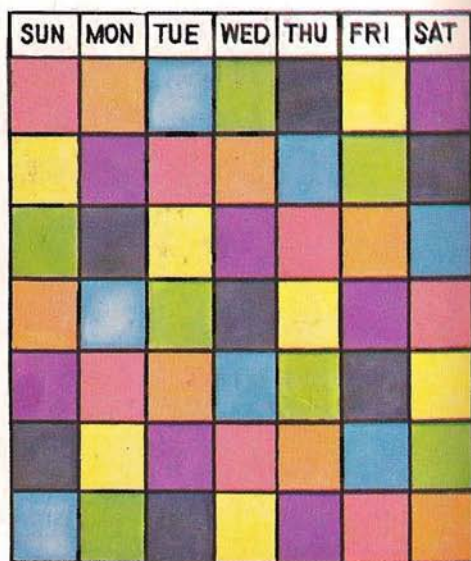
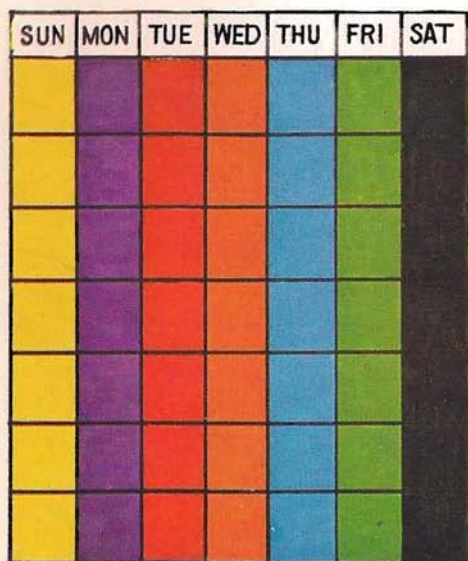
COLOR PLATE NO. 13

THE SEVEN RAYS AFFECTING EACH WEEKDAY



COLOR PLATE NO. 14

THE SEVEN RAYS AFFECTING THE HOURLY
PERIOD WITHIN EACH DAY



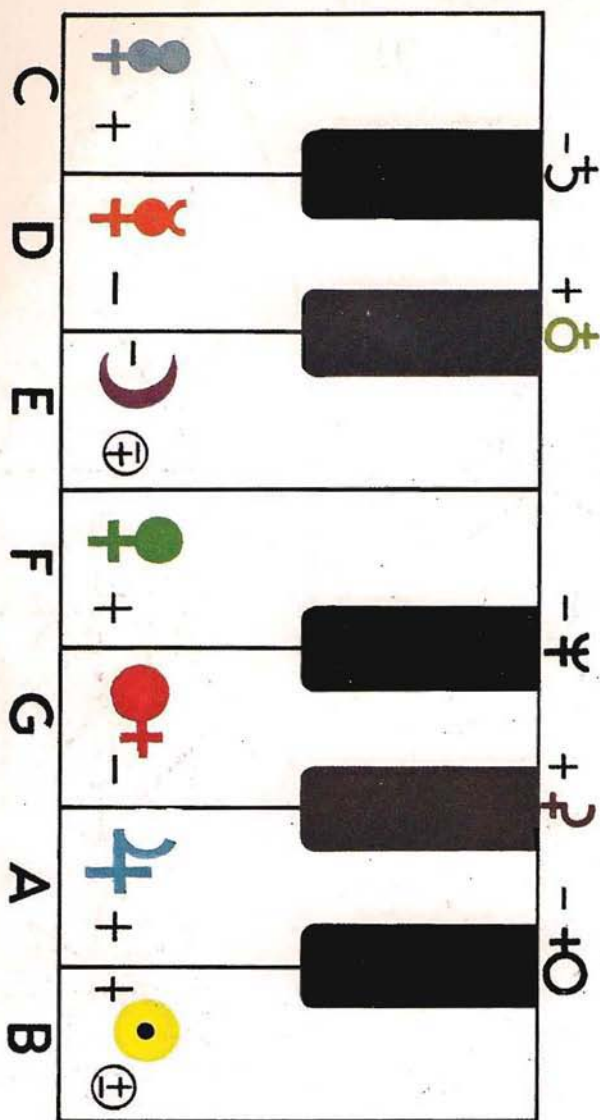
COLOR PLATE NO. 15

LEFT 86 PERCENT AND RIGHT 14 PERCENT OF THE
DAILY RAY INFLUENCE

SUN	MON	TUE	WED	THU	FRI	SAT
Orange	Red	Brown	Orange	Blue	Green	Black
Yellow	Purple	Red	Orange	Blue	Green	Black
Yellow	Dark Purple	Red	Brown	Blue	Brown	Black
Yellow	Purple	Brown	Brown	Teal	Green	Black
Brown	Purple	Red	Brown	Teal	Brown	Black
Yellow	Purple	Brown	Orange	Grey	Green	Black
Green	Brown	Brown	Orange	Blue	Brown	Black

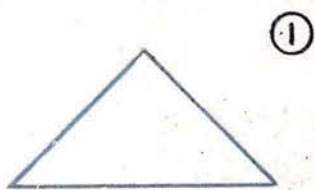
COLOR PLATE NO. 16

TOTAL RAY COMBINATION MANIFESTING
DURING EACH OF THE 49 WEEKLY PERIODS



COLOR PLATE NO. 17

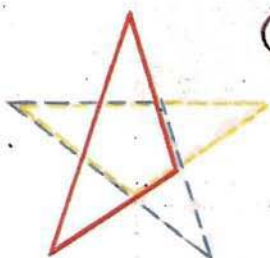
PLANETARY RAYS IN RELATION TO SOUND
ON THE KEYBOARD



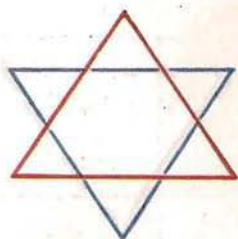
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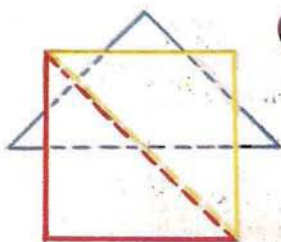
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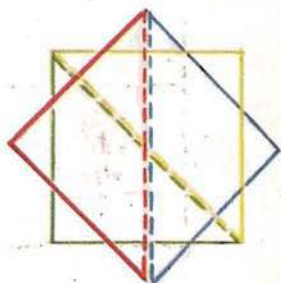
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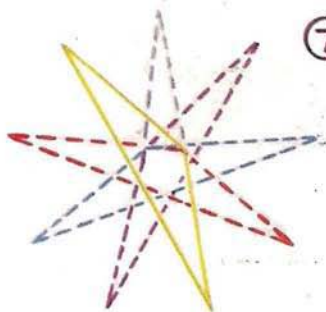
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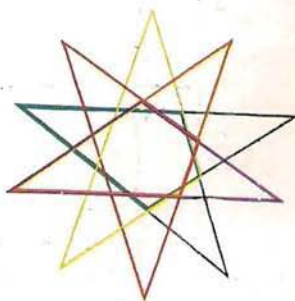
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⑥



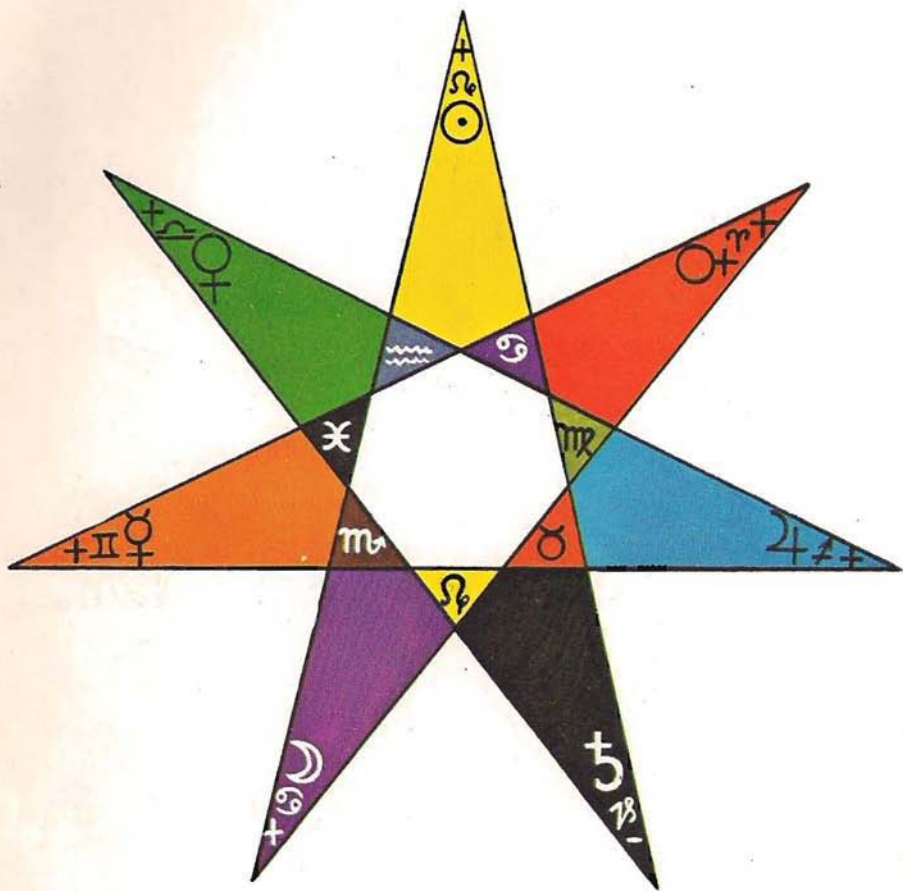
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⑧

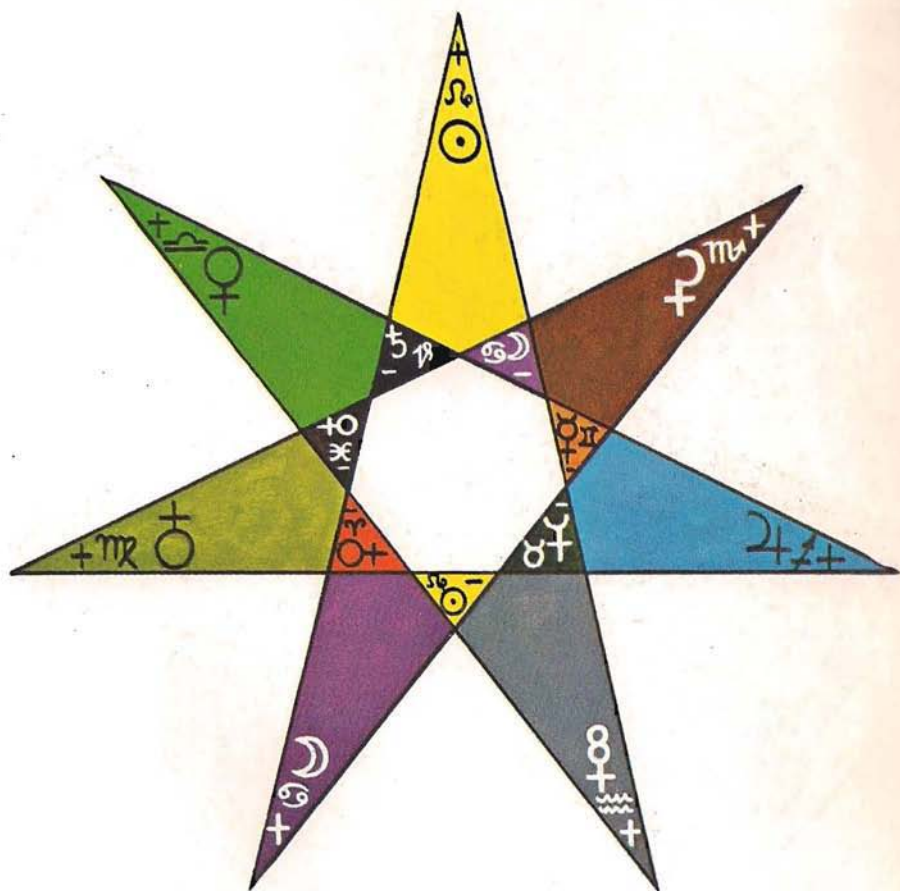
COLOR PLATE NO. 18

THE IMPORTANCE OF THE TRIANGLE
IN NUMERICAL VALUES



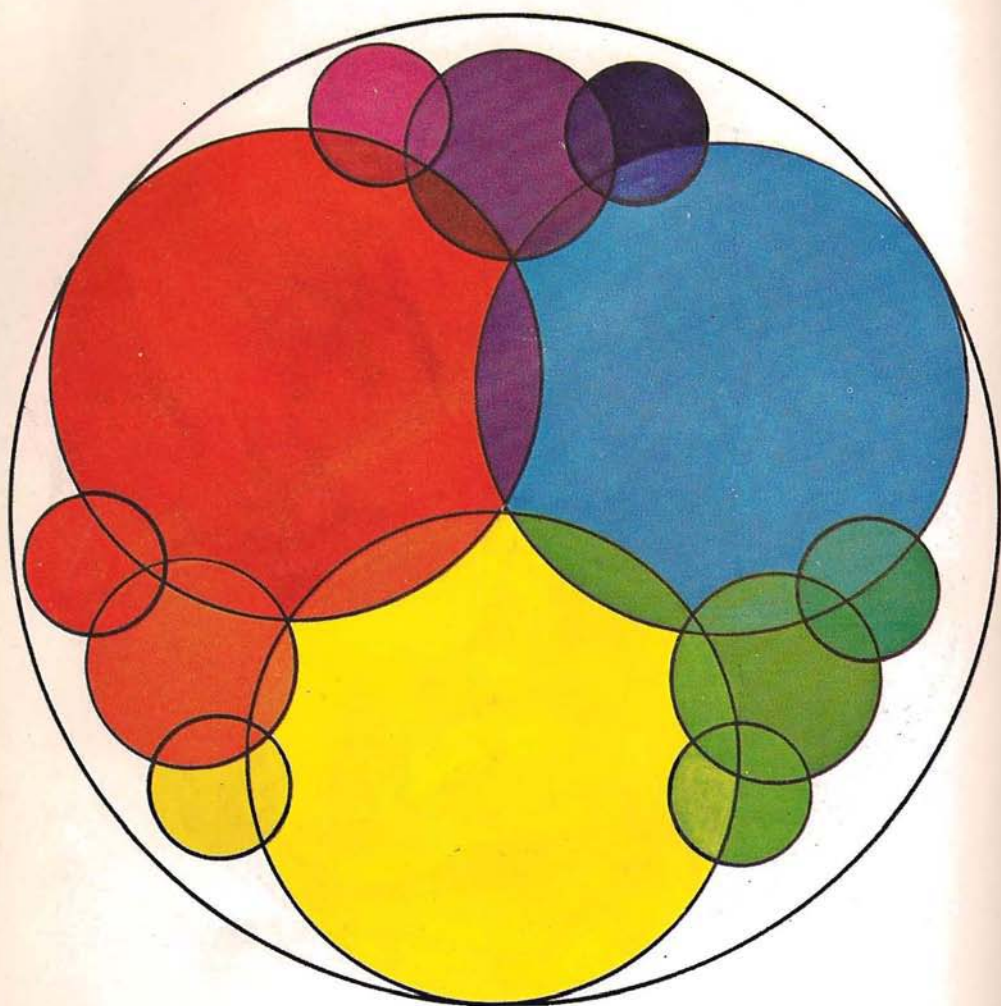
COLOR PLATE NO. 19

INCORRECT OLD VERSION
OF POSITIVE PLANETARY PLACEMENT



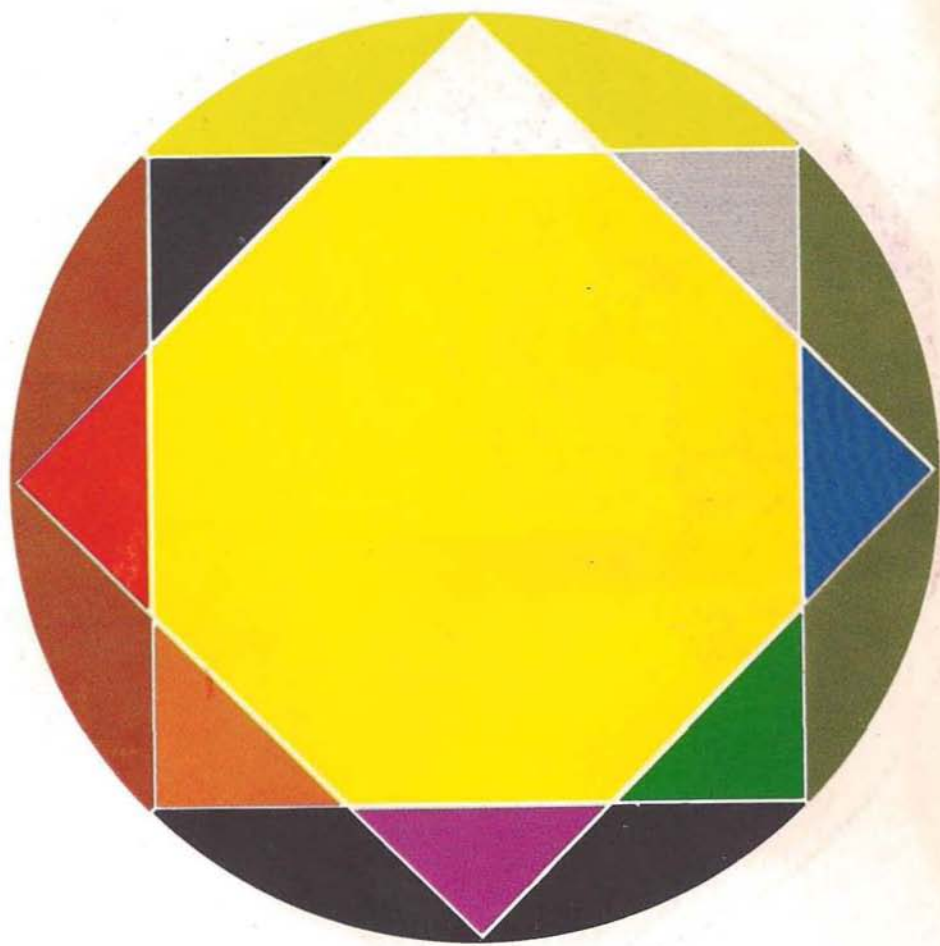
COLOR PLATE NO. 20

CORRECT VERSION
OF POSITIVE PLANETARY PLACEMENT



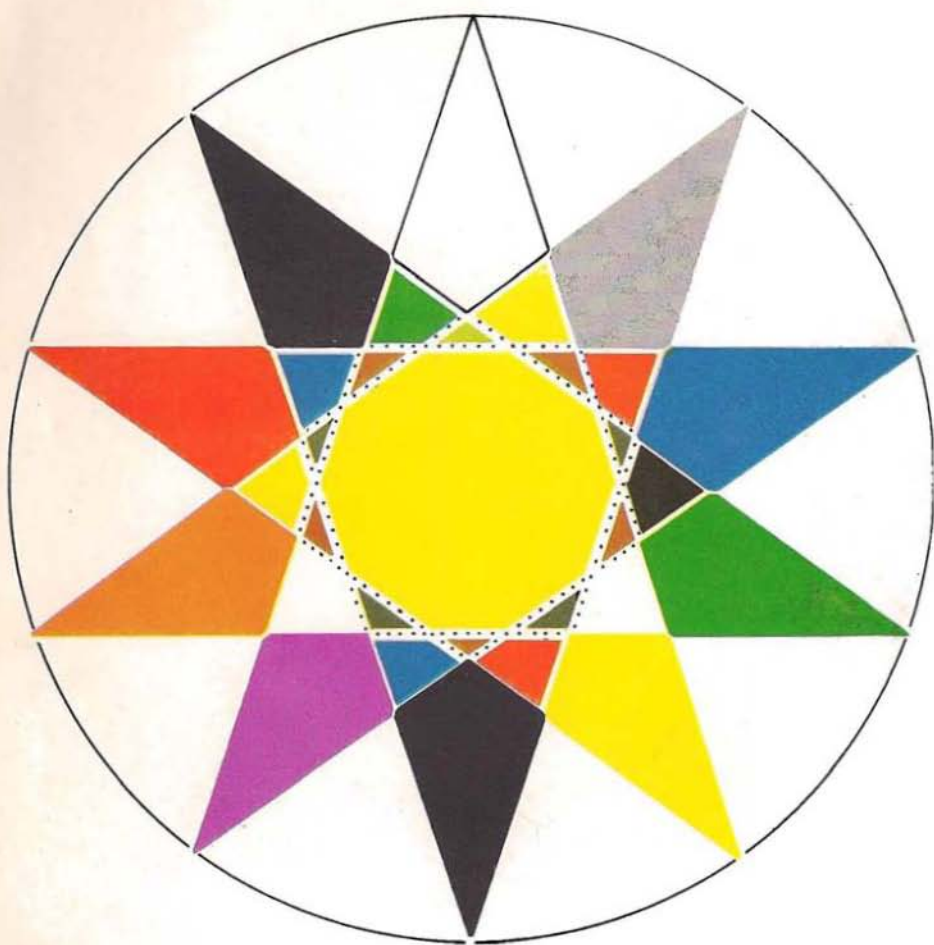
COLOR PLATE NO. 21

THE THREE PRIMARY COLORS AND THEIR
DIVISIONS INTO SECONDARIES, TERTIARIES
QUATERNARIES, ETC.



COLOR PLATE NO. 22

THE TREE OF LIFE CONTAINED WITHIN A SEPHERAH



COLOR PLATE NO. 23

THE SUM OF PERFECTION

By the same author

NOW OFF THE PRESS

From One to Ten

A treatise on origin and extension of the prime manifestation on the physical plane. It is a primer to the present volume, "The Seven Rays of the Q.B.L." This most interesting and revealing dissertation has received worldwide recognition. This book with its many beautifully colored illustrations is one that will set many to thinking about first manifestations. In a concise way the origin will be traced as far back as the mind will permit. This is not a book on mathematics and its various systems, but a search for the causation of mathematics. It describes the emergence of numbers and colors as related prime factors of physical phenomena. The laws involved and their manifestation as pictured in full color make it an unusual contribution to any scientific and metaphysical library. The chapters are short, precise, and the illustrations of such depth that the reader will find much in them that would otherwise require additional volumes to explain.

Price: \$7.50

Praxis Spagyrica Philosophica

The unusual part of this book is its up-to-date commentary on the translated manuscript. Many books on alchemy are to be had but, to our knowledge, not one gives such a precise and contemporary explanation of the laboratory process involved. The original was recently discovered in Heidelberg, Germany. The PARACELTUS RESEARCH SOCIETY possesses the only known copy in existence. Privately printed in 1711 in Leipzig, Germany, by an anonymous author, it has the complete description of how the writer went about creating the much discussed and equally denied existence of the Philosopher's Stone. This book describes the laboratory process and is not a theoretical treatise. Step by step the author reveals the process he had followed to attain the coveted goal. This book has on one side the exact photographic reproduction of the original German text and on the opposite page the English translation. Those versed in both languages will have an opportunity to compare the translation and will find it to be not only linguistically correct, but more important, will find the translator himself to be an alchemist. This allows for a better understanding; the literal meaning is explained in a commentary to make the laboratory procedures involved understandable and workable. Because of its brevity and directness this is a book that no student of the spagyric arts and sciences can afford to be without.

The Royal Institute of Chemistry, in its monthly journal, "Chemistry in Britain," December 1967 wrote: "This curious work, published for subscribers to the Alchemical Laboratory Bulletin, is an interesting example of the persistence of alchemical interest in the modern world. It is always useful to have an English translation of genuine alchemical works, even of such late ones as this, originally written in German. The commentary is thoroughly in the spirit of the original text, which is reproduced in facsimile. It includes information about the Paracelsus Research Society described as a strictly humanitarian, educational institution, fostering the study of arcane science."

So much for the scientific attitude. For those not caring to emphasize this aspect read what Dr. Israel Regardie—author of the "Golden Dawn" (4 vols.) and other books on esoteric and metaphysical literature—wrote to the author: "My most profound congratulations. You have a real masterpiece here, and I am tremendously intrigued. Of course your footnotes and running commentary are infinitely valuable; they are what make the masterpiece. The text is illuminated as I have never before seen, and you are to be congratulated for having put on record a piece of writing which will survive the 'deluge'."

There is no need for others to speak about this fascinating and most revealing book on practical alchemy. It speaks for itself, when the processes described are followed by practical applications.

Price: \$10.00

IN PREPARATION

Ready by 1969

An Old Alchemical Manuscript

During the middle 1500's a manuscript was written in England, dealing with alchemical experiments and expoundations. It was filed in the archives of the British Museum in London, England. Several centuries later it was rediscovered by the Paracelsus Research Society when two of its officers found it there. Realizing its value, that for nearly four hundred years had been laying dormant and unnoticed, the officials of the British Museum had it photographed and gave the Paracelsus Research Society the exclusive right to have it published for the subscribers of the "Alchemical Laboratory Bulletins."

To assure that the exact wording would not be lost, since it was written in the old English, a research team was recommended by the

Museum's staff. It took over a year to make a proper transcript from the hard to read handwriting. More months are needed to translate it and make it readable in modern English. Here is further proof of what medieval scientists accomplished and how they were actually ahead of our times.

Very few original alchemical manuscripts are to be found. Those existing are mostly in private hands and are not given out to be published. They remain the cherished possession of those into whose care they were entrusted. Here is one that in a rather unusual way was rediscovered and is now available to all readers and students of alchemy.

This book contains some authentic reproductions of the handwritten pages from the original document.

You will treasure this valuable manuscript from the British Museum, published for the first time many centuries after it was written. Here is a genuine collector's item.

Price to be announced

The Book On Antimony

For many years in the making and now close to completion, this book will be found worth waiting for.

Ever since the appearance of Basil Valentine's "Triumphal Chariot of Antimony," first published during the sixteenth century and its subsequent translations including the recent republication by Vincent Stewart, London, England, no other work on antimony has covered the subject as thoroughly as THE BOOK ON ANTIMONY, soon to be published by the PARACELSUS RESEARCH SOCIETY. The subject is extensively covered from its remotest appearance in history to the last and presently discovered virtues in the laboratory the reader will find little known therapeutic and alchemical values of antimony systematically compiled in THE BOOK ON ANTIMONY, formerly exclusively reserved for alchemical students and practitioners.

What will immediately elevate it above all other books on antimony is the fact that it represents not a one man's opinion. Scientists and laymen who have devoted years to this exclusive study, with their combined individual and independently obtained laboratory results, have consented to present their findings in this volume. Those versed in the alchemical lore will find it to be a treasure house. Readers who have become intrigued with why the alchemists stressed this mineral so much

and praised its virtues above all others, will concur with Paracelsus when he said: "There is no greater cure for wounds than that which is obtained from antimony, except in wounds of the head." Also with Valentine who said: "There is no greater medicine to be found than that prepared from antimony." Contemporary researchers have attempted to find out if this is so. Read about the remarkable laboratory results they have obtained. The reader is apt to ask: "Why is not more known about it?" Read further how the actually produced results from laboratories are denied by prejudiced minds to exist. Their denial rests on the premise that nothing about the oil of antimony is presently found in medical textbooks.

This book brings the formulas by which independent laboratory researchers have achieved their results. They are open for scientific examination to any one. Included are also procedures for the production of mineral and metallic oils not listed in medical textbooks and pharmacopoeias. Truly, THE BOOK ON ANTIMONY is a book that had to wait for several centuries to be written. It bridges the gap between the "Triumphal Chariot of Antimony" and as compendium to the former it has no peers.

This volume will appeal to the scientist, spagyrist and metaphysical student alike. It is a must for your library.

Price to be announced

Alchemistisches Handbuch des 20. Jahrhunderts (Alchemical Handbook of the 20. Century)

To be published in the German language. It replaces a former English edition, now out of print, published by the Paracelsus Research Society in 1960. Completely re-written with emphasis upon 20th century findings of alchemical and spagyric results within the German speaking countries. Emphasizing especially the works of Dr. Zimpel, Baron von Bernus and others, this critical book brings both proofs and mistakes and cites formulas for the preparation of spagyric products out of the plant and mineral kingdoms. We are not aware, up to the present time, of the existence of another work of this nature in any language. An English translation may appear at a later date.

Price to be announced

SPECIAL NOTICE

The desire expressed by readers of "The Seven Rays of the Q.B.L." to have the cyclic charts contained in the book available in a larger format, to better check the events in the life of men and the sphere of historical existence, has prompted the publisher to produce a special chart edition.

The large size graphs will make possible the tracing of the outlines upon transparent paper and the insertion thereon of any dates desired, which may be computed from the cycles in the book.

To familiarize those uninformed about "The Seven Rays of the Q.B.L." an explanation and outline of the cyclic theory and practical use is appended.

This colored portfolio in a multilingual deluxe edition will be ready the middle of 1968. The text will be in English, German, French and Spanish.

It will be a limited edition. The size of the portfolio containing the large full colored charts will measure about 15 by 20 inches.

The price of this exceptionally beautiful and artistic edition in four languages will be \$4.85 pre-published price.

Orders accepted about August 1st, 1968.