

Reveals the mystery of “the Woman clothed with the Sun.”

Unveiling the Secrets of the Feminine Principle

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Unveiling the Secrets
of the
Feminine Principle

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Table of Contents

Chapters

Author's Note

Introduction

1. Woman, Who Art Thou?
2. The Mother: The Grand Architect and Designer
3. Grandmother Spider's Web
4. Water: The Mother and Father
5. The Seven Aspects of the Feminine
6. The Heart: Emotions and Feelings in the Evolution of Consciousness
7. The Shekinah, The Mystery of Sex
8. The Unveiled and Revealed Isis: The Gate and the Key

Afterword

References

Bibliography

Glossary of Terms

Index

Chapter One: Woman, Who Art Thou?

The Feminine or Creative Principle is the third aspect of the Divine Trinity. This Trinity consists of the Father, the Son, and the Holy Spirit, who is none other than the Divine Mother. These three aspects comprise what many traditions refer to as God. The sphere of the Great Mother functions, in part, to bring about the best and the fullest expression in form of all that the One Life knows as its fullest potential. She is the Cosmic Principle and also the field of separative activity. She contains in her being both the divine idea for creation and infinite possibilities of form to house the Divine sparks of consciousness that are to be imbedded in matter through the process of involution. A multiplicity of finite specialized forms, are created through the process of multiplication and subdivision. In this act of sub-division, the One Reality does not lose its unity but becomes a fraction of the whole and exists for the purpose of carrying out the divine idea of the Masculine Principle to expand consciousness in matter. Ultimately Spirit emerges out of that dense matter of form by means of the process of the evolution of consciousness, which begins when the Mother allows the individual to experience his first visible, emotional and mental grasp of consciousness. Everything that is recognizable is so, because it has separated itself out from its complementary half, while its other half remains hidden behind in the invisible, un-manifested state. The Divine Mother created this concept of apparent separation in order to give the cognitive mind the ability to understand the concept of Unity.¹

There is never a time, however, when the Feminine Principle is in objective expression, that the Masculine Principle is not also in a hidden or concealed expression. The idea of separation does not exist in reality; it is a mental construct of creation. The appearance of separation, which we call many-ness, has caused much confusion, pain, and suffering. The twin concepts of the masculine and feminine are inextricably intertwined forever and cannot be separated, or life in creation would cease to be. The masculine or positive charges are in an ongoing sexual dance with the feminine, copulating continuously to produce more and better bodies for the highest expression of consciousness. In order for black to exist, white has to hold it in place. Similarly, in order for a mountain to exist, there must be a valley.

The Principle of Creation is related to the fruit of evil, which is one of the two fruits, that bears on the *one* tree—the Tree of Knowledge of Good and of Evil. The aspect of the Feminine we symbolically identify with Eve carried out the Divine Plan by creating the mental illusion of the reality of matter. So, since the beginning of time, "the woman" has borne the scourge of being "evil" because she dared to offer to take humanity on an adventure. This experience altered the knowledge and understanding humanity, and life in general, would have. Contrary to the accusatory note given by Adam to God in Genesis—that it is "the woman" who was given to him who led him into temptation and caused him to err—the idea of succumbing to the allure of the five senses was always a collective decision of the Godhead and could not have been otherwise. Thus began Man's tendency to find a "scapegoat", to blame in order to avoid taking personal responsibility. The subsequent pain and suffering of Mankind's five-sense experiences is due, in part, to his loss of memory when he fell out of unity.

What we term "God", is really the totality of All Things, and is the No-Thing or Unity out of which all things emanate, and are manifested.² The material world is like a Tree of Death, and the mirror of the Tree of Knowledge of Good and of Evil, which is nothing other than, the Tree of Life, which bears these two fruits. All things in creation contain this Tree within it. Conversely, a branch of God or the All's Great Tree of Life is contained within all things. The entire material plane is the result of separation, and is the only visible half of the true Self. The goal of Mankind, therefore, is to restore unity. Man, the greatest act of creation, is the only entity capable of doing this, and this unity can only be achieved in a state of consciousness. Man makes this achievement by withdrawing his consciousness from his attachment to his body with which he has become so identified, and His partaking of the fruits of The Tree of Good and of Evil are evidence of this. He must expand his consciousness until he renders the unconscious part of himself completely conscious. Through this process, he will consciously experience the un-manifested, invisible half of himself, and in so doing, he will then achieve divine unity in his consciousness.³ Man is, therefore, able to achieve all this while in his body, and He is able merge with the true Self while still in this visible, created world. The achievement of being re-united with his God-self while on the earthly plane is the Mother's reason for taking humanity on this journey. In achieving this, the longing ends and Oneness is realized in the being; thus the all-inclusive cosmic consciousness of unity with all life is then felt and known in the body. This is, in fact, the reason for which humanity exists, even though man is unaware of it.

Everything in creation desires to find its complementary half and to be re-united in wholeness. Even at Man's atomic level, the positive and the negative, male and female,

good and evil will seek their other half; but no one will ever find his other half outside of himself in the manifest world⁴

The Divine Feminine is the sphere of Understanding and of Active Intelligence. She is the architect of structure, limitation and order, which is manifested as a septenate structure— first as the threefold soul structure and, subsequently, as the fourfold personality vehicle symbolized as a square. This Feminine Principle, the First Cause and undifferentiated cause of all life, set into motion the first cycle, which, through its rotation downwards, brought the Divine spark to our planet. As this spark gradually fell into generation, the coat of flesh that encased it became denser with every action.⁵

In the King James Version of the Book of Isaiah 45:6, 7 we are told that light is formed and darkness is created. Creation is a step-down process through which Divine Intelligence in the form of Light descends into matter. The first Light or Primal Fire, the All, is the infused Primordial Intelligent Life that exists throughout creation. The second emanation, the Illuminating Intelligence, is condensed cometary matter and produced forms within the cosmic circle, as it infused the life principle into every form. The third emanation produced the entire universe of physical matter and it created a sevenfold structure in order for the descent of this consciousness to be finally encased in dense matter, or stone. As this spark of intelligent light gradually recedes from the first central divine light, its brightness wanes and it becomes Darkness.⁶

The Divine intent has always been that over the course of time, through the combined efforts of living fire and living water and their reflected glory upon the "water", which is nothing other than liquid stone—the Divine Light encased within — would be drawn out of its prison toward sunlight as a single-celled life-form. This Intelligence, with each turn

of the spiral and within each cycle, forever moves upward, reflecting what has always been the ordered and willed intent of the First Cause for the involution and evolution of consciousness. At the end of this journey, the separation between the Life Principle and Matter takes place. As the liberated Spirit gains more and more radiance, it mounts the shining path, which ultimately ends at the point from which it started around the time of the Grand Cycle. Let us now examine the third emanation and her ordered and actively intelligent creation in carrying out the Will and Plan of the First Cause.⁷

Woman is the highest expression of the Cosmic Creative Principle. She is the creator of all life, and all things created are contained in her body. This is the Alchemical Woman called Isis by the Egyptians. She is the recorder of the law, and the form-giving principle. She is also the tamer of the turbulent forces of the animal kingdom. She is the preserver of balance; she is the unveiler of truth, and she is the unveiled truth itself. This Cosmic Mother is the Eternal Dancer, partly hidden by the cyclic forms of cosmic expression. Human consciousness reflects her vision of the higher levels of reality. Because she has been held imprisoned and under a curse for too long, she must now die and be reborn before her powers will find complete expression. Having been subject to Man, and his incorrect knowledge she has been brought lower than the animal and because of that same lying semblance of knowledge, has been crowned with a false authority not her own. This must and will be destroyed before her real powers and real worth may be made manifest, and through herself and her activities, the release shall come.

The Alchemical Mother is the One Worker. For long eons she has been endlessly laboring, spinning, weaving, and making the garments of form in which the One Life

clothes itself. In her loom, the tapestry of manifestation has been woven. She is the keeper of the patterns of all possible forms—the cross, the triangle, the square, the pentagon, the hexagon, and the octagon. These are the simple elements for the patterns of all possible forms and together with the circle, which is the container holding all geometric patterns for all the manifold forms in the physical world, they determine all force relations in the universe through the proportions contained in these simple figures.

The work of the Cosmic Mother begins with stars forming themselves into solar systems. We are witness to her achievements by the interplay of activities, which are measurable by the lines and angles that these figures display. Gravity, the most mysterious force of all, operates by a law patterned on these forms, and sound vibration, both in pitch and volume is determined by the same principles. All the play of light and color follow the same laws of form. Atom mates with atom to build a universe, and wherever anything comes into physical manifestation, these same properties are to be found. The Feminine Principle is the matrix of all possible specialized forms of manifestation, establishing limits of quantity, quality, mass, and form. Each form carries within it the note it is to express, and at the same time echoes the unity of all things. Consistent with the intent of Divine Intelligence, the many and varied expressions of the One Life would, at some point in the distant future, come to understand that each is part of something much bigger than itself, but yet identical to itself.

Chapter Two: The Mother - the Grand Architect and Designer

I am the Lord, and there is none else. There is no God beside me.

I girded thee though thou hast not known me.

That they may know from the rising of the sun, and from the West, that there is none beside me. I am the Lord and there is none else.

I form the Light and create Darkness. I make Peace and create Evil. I the Lord do all these things. Isaiah 45: 5, 6, 7(KJV)

Shall a trumpet be blown in the city and the people not be afraid? Shall there be Evil in the city and the Lord hath not done it? Amos: 3: 6(KJV)

Chapter Two: The Mother - the Grand Architect and Designer

The point at which consciousness fell out of unity into matter is what is referred to as *the Fall* of Man. Man can only be reunited with his other half through the spiritualization of matter. Matter must be transformed into Spirit in order for Man to again become whole, and Man is the only entity capable of accomplishing this. He alone of all creatures has developed the physical, emotional, and mental capacity to think, feel, and house this understanding. The Divine spark encased in the tomb of all matter, from the simplest to the most complex life form, is a result of the coming down into matter, and clothing itself with matter and material characteristics. Spirit then animated matter as the Self in order to make possible its spiritualization and salvation. It is through the intellect, the most dangerous and at the same time the greatest gift given to man by Hermes, that man is able to orchestrate his return to divinity. To accomplish this he must build a bridge across the abyss into full conscious union with the “Self”, and by means of his intellect, comprehend truth.

The *Emerald Tablet of Hermes* states that in the process of involution, this Divine spark encased itself in stone as it turned into Earth. Qabalistic thought suggests that The Great Mother is associated with the sphere of Saturn, and that since the beginning of time, she has been under the control of Saturn. They also suggest that the solar system was organized by forces operating inward from the great ring of Saturn’s sphere. However, the most reasonable inference is that the first forms of worship were dedicated to Saturn whose symbol is the stone. The intrinsic nature of Saturn is synonymous with

that of a spiritual rock, the enduring foundation of the solar temple. It has its antitype or lowered octave in the terrestrial rock—planet Earth, which sustains upon its jagged surface the diversified genera of mundane life.¹

The most familiar Qabalistic representation of the stone is the cube, and the very foundation of form is established on the spiritual principles of the stone cube. In establishing the manifest universe, Saturn, who the Hebrews associate with Binah, the Great Mother, is known as the grand architect who created all forms to make the Divine idea visible on the plane of matter. As the externalization of this idea for a physical universe projected outward into space, there was a very definite and measured way in which this process took shape. The masculine principle at the center of the unmanifested orb remains in balance and perfect harmony as the essence of manifestation projects outward. It is the desire to dwell in the world of form that initiated the need to construct a house, or a clothing of flesh, for this Divine idea. An important aspect in the construction of this form is that it would retain within the vehicle the Divine essence needed to ensure that full recollection would be possible after a long period of forgetfulness in the density of matter, whether we are talking about the great central suns, or the tiniest life form. Every form represents the visible image of the spirit encased inside of it. From the very beginning, when matter separated out or projected out from its source—Spirit, the innate knowledge that both matter in Spirit, and Spirit in matter, would consciously come back together, since Unity was contained in the nucleus of every atom. In fact, all things in manifestation are aspects of the One Reality, and there is nothing that exists outside of this reality. It therefore follows that what seems to be the multiplication of forms is really the subdivision of the One into various parts, with each

part housing a spark of the One Life and destined to express the uniqueness of that spark. The highest expression of matter is Man. He is, in fact, both the creator and the created. Only when Man is able to recognize the creator in himself, will he be able to re-unite with his other half. This is the only way the individual can experience self-knowledge. He must be able to mentally grasp the fact that he and the god who created him are one and the same. He must come to realize that the act of separation is a *mental* one, and once this mental healing takes place, death to separation ceases, and the individual is resurrected as a new Man. Through this experience, he recognizes that the one and only self is the creator of the entire universe.²

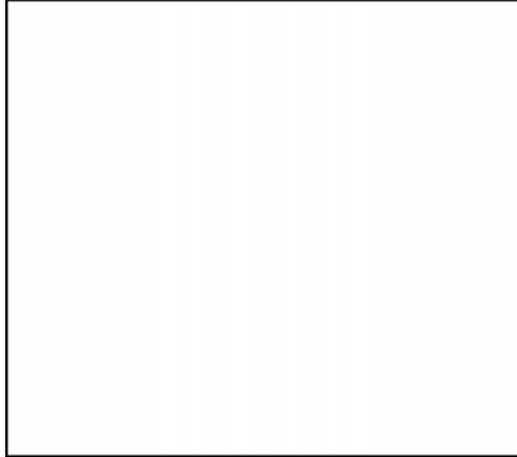
This process of the realization of Spirit in matter occurs along very definite lines, with numbers and geometric forms expressing this process. Masonry declares “Geometry” to be synonymous with God; since length, breadth, height, and depth are the sum total of Life and are God’s measure of the dimensions in the three-dimensional world.

Elisabeth Haich, in her book *Initiation*, gives an explanation of how the un-manifest became manifest; of how thought, in essence, became flesh. And the sacred writings of most philosophers and mathematicians, notably, Pythagoras, support her theory. Haich explains that, in order for a force to emerge from the dimensionless state and manifest itself, it needs a point of departure. Manifestation begins with the point (.), which is considered to be the undifferentiated center from which form is initiated on a one-dimensional plane. A point consists of only a single factor and contains within itself the number of unity, the number *one*.

This force whose first manifestation is a point emerges from the dimensionless and moves outward to form a line, giving birth to *length*. Though the line is essentially

endless, in the world of manifestation there is always a beginning and an end— a line always involves three factors: its starting point, its end, and the space between the points. The line, therefore, represents the number three, a key number of the one-dimensional world.³ Clearly, there is no possibility of manifesting or finding the number *two* in unity. When a point moves even the slightest amount, the number *three* is created. The number *two* can only exist when two units are set side by side, and then the number two arises by a kind of splitting of unity. Because nothing has any real existence outside of unity, to manifest itself, it must project a reflection outside of itself. This alludes to the fact that the number *two*, which is usually used to imply *doubt* and creates a kind of fission or separation in the mind and soul, does not really exist and cannot exist outside the three-in-one, or the one-in-three, we call God.

As each of the points of the lines projects outward from itself, the two-dimensional world emerges and gives birth to width. Out of the totality of these lines, a plane is created giving rise to an equilateral rectangular square, which consists of four lines of force. The rectangle contains five factors, the four manifested lines and the non-manifested area enclosed by the four lines. The key number, then, of the two-dimensional reality is five.

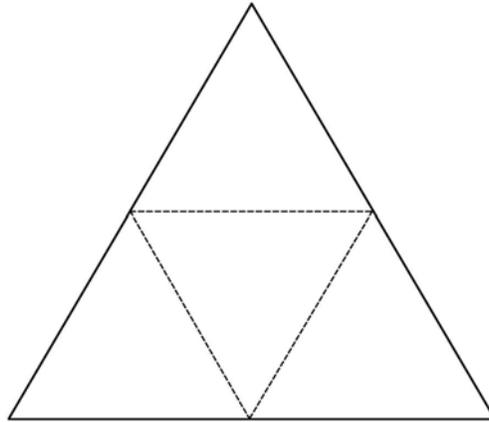


Equilateral rectangle

The three-dimensional world gives rise to height. As the lines of force move outward from the points of the rectangular plane, these lines form a cube. The cube is six-in-one and one-in-six; the six manifested limited planes and the seventh un-manifested factor comprising the whole of the cube. The basic form of matter is cubical, as exemplified by the salt crystal. We now have the emergence of volume.⁴

Always hidden within matter is Spirit, which gave birth to matter in the first place. When a cube is cut obliquely starting from one corner and cutting through to the point on the opposite corner, thus cutting off the corner of the cube, what is exposed is the tetrahedron. In fact, this creates two interlocking tetrahedrons, forming the perfect three-dimensional symbol for God, with four equilateral triangular faces. These four triangular faces are what the sages describe as the four faces of God. The equilateral triangle is the three-dimensional equivalent of the tetrahedron, and representing perfect harmony and perfect equilibrium, as all three points are an equal distance from each other. This is the state of God resting in himself/herself, and therefore corresponds to the three- in- one. However, when force moves out of the dimensionless state of time and space and into the

three dimensions, it becomes the creative aspect and manifests itself as four, or three *and* one. The equilateral triangle is viewed as the primordial form of divinity, expressing the three aspects of God. The reader can see that four equilateral triangles are contained within this equilateral triangle.⁵ (see diagram)



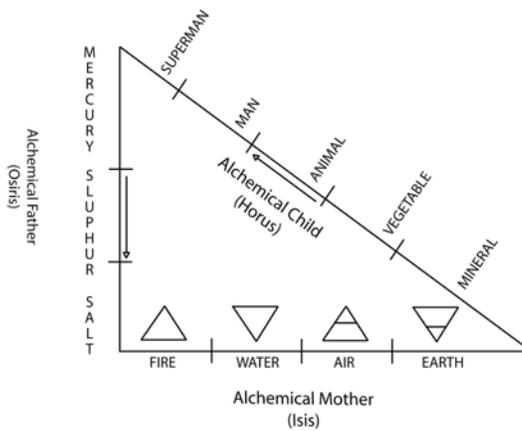
Four- in- one triangle

Robert Lawlor in his book *Sacred Geometry* states that Unity, or the Oneness, contains “the finite Many” because unity exceeds all limitations or descriptions by multiplicity, and at the same time, all limitations by finite conceptual oneness. Unity can be represented as a circle, but the lack of a common measure for the circle, indicates that the circle belongs to a level of symbols beyond reason and measure. The square, which also represents wholeness, lends itself to a better understanding of Spirit. The square represents the four primary orientations of north, south, east and west, and is formed by crossing two pairs of perfectly equal yet oppositional linear elements, thus fulfilling the description of universal Nature described by ancient philosophers.⁶

Physicist Albert Einstein, in differentiating absolute space from relative space indicates that relative space is curved and finite, and states that the arresting of infinite boundless energy, which becomes bound by lines and angles, is what attempts to give physical identity to the entity we call God. As Man evolves through these forms, he is able to return to full conscious identification with Quintessence, his Creator.

Now that we have established the basic geometric forms— the circle, the triangle, and the square, we can see how these three basic forms are configured and bifurcated to produce the five polyhedras, or Platonic solids. These five volumes are essential because all their edges and interior angles are equal. The tetrahedron, the octahedron, the cube, the icosahedron, and the dodecahedron— are only volumetric equivalents of the triangle, the square, and the pentagram, and are solids, which demonstrate how the Many emerged out of the One, by first becoming three, then four, and then five: 1, 3, 4, and 5— the geometric dimensions of the Pythagorean right triangle.⁷

Robert Lawlor explains the Vesica Piscis as a form generator, which has at its center the Pythagorean triangle out of which all regular polygons arise from the succession of vesica constructions. In reality, everything in the created universe is a volume, and the formation of any volume structurally requires triangulation; as such, the trinity is therefore the creative basis of all forms. The Vesica Piscis thus illustrates the geometry of how the Pythagorean triangle makes evident the process of creation and how the “One” became the “Many.”⁸

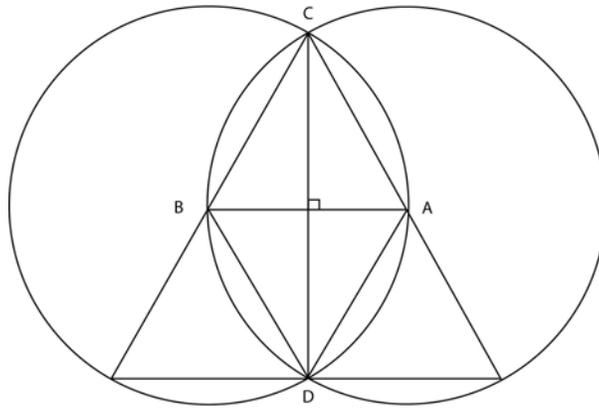


Pythagorean triangle

The Pythagorean triangle also better demonstrates the relationship of the Alchemical Father, the Alchemical Mother, and the Alchemical Child. In his book, *The True and Invisible Rosicrucian Order*, Dr. Case suggests that the Child is asleep in the mineral kingdom; he begins to dream in the plant world and in the animal kingdom, he sleeps on, though sometimes half awake. In Man, the Child awakes and begins to realize the meaning of life. Yet, he has an even higher destiny to fulfill because he is not merely Man—he is God-Man, destined to attain perfect union with the Father. In that union, the alchemical work, or Great Work, is completed. Man finally rises from the limitations of three-dimensional existence to share with his Father and Mother the freedom of the fourth dimension and the immortality of Perpetual Intelligence.⁹ This Child is none other than Man, and this potential lies dormant within him.

Keith Critchlow in his book, *Order in Space*, gives a brilliant explanation of the process of how the infinite becomes finite, as well as how Spirit creates appropriate vehicles for operating in matter.

Akasha or Quintessence, represented by the Vesica Piscis, is formed by the intersection of the segments of two circles of equal radius. The Vesica Piscis is produced when the Divine Feminine and the Divine Masculine merge in creation of the “Son or Child,” thereby giving expression to their Divine intent to dwell in form. The Pythagorean triangle expresses how this Divine Idea (Word) for living in flesh became a reality in each of the four kingdoms. First, it manifests as the element of fire, and then continually wraps itself in a clothing of flesh, making it possible for spirit to dwell in the dense vibration of matter. These manifestations may be two-dimensional, three-dimensional, and even four-dimensional¹⁰ The same units, which make up the three sides of the Pythagorean triangle, eloquently illustrate the union of the Alchemical Father—the principles of Sulphur, Mercury and Salt, in union with the Alchemical Mother—the elements of: Fire, Water, Air and Earth. These elements then give birth to the Alchemical Child, the Sun/Son, the kingdoms of—the mineral, vegetable, animal, human and, finally, God-Man, the Regenerated Man. The five Platonic solids are the houses of the five elementals of: ether, fire, water, air, and earth, in the five kingdoms. Rama Prasad’s book *Nature’s Finer Forces*, explains that these elements proceeded out of pure Spirit, which he also calls Quintessence or Akasha and that these five elements also refer to the five realities or principles that express the actual intelligences of the One Life.



The Vesica Piscis

These elements: Ether, Fire, Water, Air and Earth are subdivisions of Spirit, and each is associated with a sense and color.

- Ether/Ether with the sense of hearing or sound vibration, and the color black/blue-violet
- Ether/Fire with the sense of sight and the color red
- Ether/Water with the sense of taste, and the color white/violet
- Ether/Air with the sense of touch and the color blue/greenish
- Ether/Earth with the sense of smell and the color yellow, which is a synthesis of sensations.

While sensations are not the same as reality itself, they do give Man the notion of substance and therefore his experience of the third dimension.

The following five basic forms are also related to each of the five elements. They are—the Tetrahedron, the Octahedron, the Cube, the Icosahedron, and the Dodecahedron.

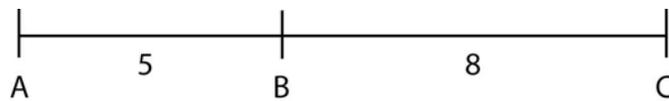
The relationships are as follows:

- Fire —Tetrahedron

- Air —Octahedron
- Earth —Cube
- Water —Icosahedron
- Ether —Dodecahedron

In Eastern philosophy, these five forms or principles, called Tattwas are classified as: Teja, Vayu, Prithivi, Apas, and Akasha, respectively.(see chart) Every form is designed and constituted in such a way as to give maximum expression to the spirit of consciousness that is encased in it. The objective is to be able to experience God in matter and to mentally and emotionally make meaning of the experiences of life in that form, so as to have total knowledge of the embodiment of God in matter. This experience gives birth to the dwelling of God in the kingdom of *flesh*.¹¹ An important understanding of this journey of humanity's unfoldment is that Man's complete self-knowledge can only be achieved through his mental and emotional understanding of his life experiences. The ability to *know* through *feeling* is essential, and without this component, his achievement is incomplete because we gain our awareness of Spirit, or Quintessence, from experiencing the operation from which the other four elements fire, water, air and earth arise. Since nothing exists outside of Spirit, whether life is expressing itself in form or formlessness, it exists continuously in pure spirit. We are afforded the opportunity through our senses, of a relative experience with Spirit, and through the steady process of Initiation, Man comes to know Spirit through the union that occurs. In alchemy, this process and accomplishment is called, the Great Work.

Everything in existence, and in one’s universe, is a fraction of the unknown One. Though the concept of ONENESS seems unthinkable, Man’s contemplation of this philosophical concept, coupled with his mystical experiences, forces him, a traditional thinker, to place this idea at the forefront of his thought process. As he becomes more reflective, he is able to relate all parts to one another proportionally in order to achieve *knowing*. It is multiplicity that, in fact, reveals Unity, and Unity creates by dividing itself. The circle, being the symbol of Unity, is the container of all that exists and, at the same time, all that has not yet manifested in form—and on the plane of matter, the circle manifests as the supernal triangle. When lowered or projected out, it appears as the square— demonstrating the four elements of fire, water, air and earth, which are the composites of matter. It is this concept of the triangle and the square that gave rise to Man as a septenate being. He is Spirit represented by the triangle sitting on the square—the tetrahedron, which gave birth to the cube.¹² The Golden Section, or the Extreme and Mean Proportion, expresses the sovereign and creative nature of Man who was given dominion over the Earth in the Garden of Eden. It also demonstrates the relationship of — *the Lesser to the Greater, and the Greater to the Whole*.



Extreme Mean Proportion

Mathematicians and philosophers assign the values of 5 units to the smaller segment, 8 units to the larger and 13 units to the whole line, which yields the golden ratio of ~1.6 by dividing the larger by the smaller. This is the *constant* for all life in the manifested

universe. The life-force created by this ratio is continual in creation and is the basis for the movement of logarithmic spirals. These spirals are the basis for all forms, from the single-cell organism to the lion in the jungle, to Man, the crowning achievement of creation. It is only by relating all parts to one another proportionately that knowing is achieved and these proportional relationships are aimed at leading the mind back to Oneness. The extremes of AB and AC are bound together by BC. The Greeks call this a continuous proportion of three terms where one element is to a second as the second is to the third; this, in turn, gave rise to the term “analogy.” In this proportionality, the relationship of nature (AB) to Man (BC) corresponds to the relationship of Man (BC) to God (AC) which is $AB + BC$. In this relationship, Man is the central figure and thus becomes both the perceiver and the identity between the observed differences and the extreme.

Man, does not stand outside the comparative activity, but is himself the orchestrator. Man is able to register in his cells, the experiences of his environment as vibrational patterns from his field of awareness. He is able to interpret and distinguish between the external vibratory field and the inner field of perceptions. This is the evolution of consciousness or the mode of perpetual awareness that Sri Aurobindo describes as knowledge by identity, and this development is an important stage in the process of spiritual development.¹³

The geometric proportion of these two terms, 5 and 8, which yields the number 1.6183 has also been given the name *Golden Proportion*, and is designated by the Greek letter phi (ϕ). This irrational number 1.6183 expresses the geometric progression, relating the internal original ideation to the reflected external plane of manifestation.

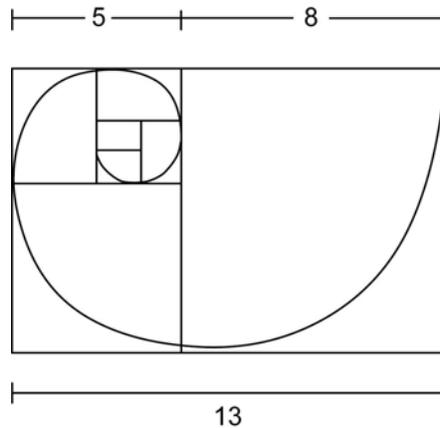
Lawlor cites the *Upanishads* as saying that, “It is through the perceiver, Man, a symbol of the Son of God, that all things take on their existence from that which perceives them.”

When the mathematical concept of the Golden Proportion is fully understood, the evidence for how the Trinity — ‘Three, that is Two; and Two that is One’ — gives proof of the causal singularity through the ultimate reduction of proportional thought, will be fully grasped. The concept of the relationship of “many-ness” to the One will then finally become evident since it is the irrationality of the number of the Golden Proportion that provides for the perpetuation of creation.¹⁴

The encasement in which “spirit” or the “spark of life” is entombed in the stone sepulchre of form is called a vault. This vault or tomb is said to have seven sides, each with dimensions of five feet by eight feet. Mathematical and scientific evidence suggests that these rectangular sides of 5 by 8 produce what is called the Golden Mean Rectangle. The Golden Mean Rectangle later becomes the *sarcophagus* that liberates the spirit from the prison of matter at the final Initiation.¹⁵

Through his theorems, Pythagoras illustrated how the Feminine Principle uses the laws of geometry to elucidate the science by which her powers are measured. The proportion of 5:8 is the nearest arithmetic expression of the Pythagorean Golden Section, or Extreme and Mean Ratio, which is defined as that division of a quantity which makes the ratio of its lesser part to its greater part, the same as the greater part is to the whole. This is the same proportional relationship of Nature to Man, and Man to God.¹⁶ The logarithmic spiral illustrated below represents the basis of all forms. At the basis of the logarithmic spiral is the Golden Mean Rectangle. As the spiral expands, the dimensions of the original structure remain constant. The nebulae from which our solar system

evolved are formed through the interplay of activities measurable by the lines and angles displayed by these many figures and their proportions. The Golden Mean Proportion is derived from this spiral, and all things in creation come into manifestation through the strict cosmic geometric principle of triangulation. The Alchemical Woman works with the same patterns by means of what is called gnomonic expansion. She uses these geometric operations as the basis for the formation of spiral curvatures, which serve as the model for a vast range of universal movements, from particles to galaxies.¹⁷



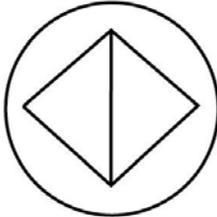
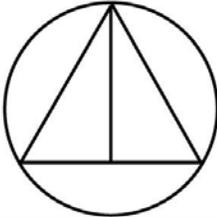
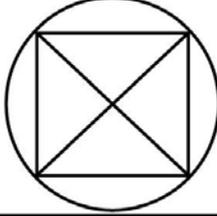
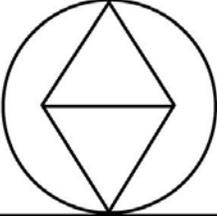
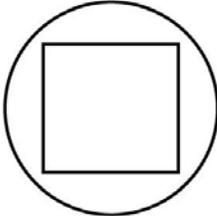
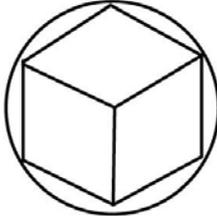
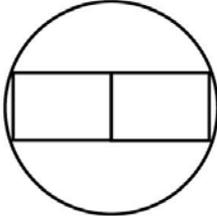
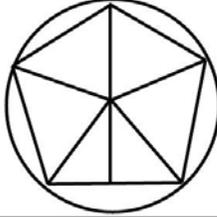
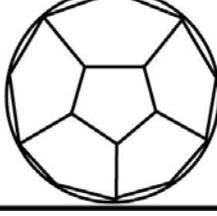
Logarithmic Spiral

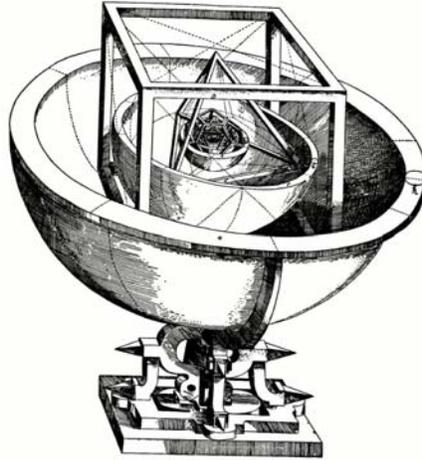
It is through the application of the alchemical process to the geometry of human form that these patterns become the key to accomplishing the Great Work in Man. When the human mind is turned inward toward recognition of the structure of the body, with the aid and influence of Spirit upon sub-consciousness—the builder of forms— Man will also become conscious of the actual re-construction of his subtle and gross physical vehicles. He will then understand how the Child is born in him, the same Child whose

destiny is union with his Father; the Child who is Master of all things in heaven and earth.¹⁸

The Grand Architect designed the human form meticulously and precisely according to Divine specifications, in such a way as to allow the Designer to fall asleep in it. And with continuous, vibratory impulses from his soul, Mankind will eventually awaken to full consciousness and become a witness to his inheritance of the Kingdom of Heaven.

The Five Platonic Solid – Tattwas of the East

| Tetrahedron | | | Color | Sense | Element |
|---|---|---|---------------------------|--------------------------------|-------------------------------|
|  |  |  | Red | Sight | Fire-Teja |
| Octahedron | | | Color | Sense | Element |
|  |  |  | Blue/ Greenish | Touch | Air-Vayu |
| Cube | | | Color | Sense | Element |
|  |  |  | Yellow | Smell | Earth-Prithivi |
| Icosahedron | | | Color | Sense | Element |
|  |  |  | White/ Violet | Taste | Water-Asas |
| Dodecahedron | | | Color | Sense | Element |
|  |  |  | Blue/ Violet/ Black | Hearing/ Sound Vibration | Ether-Akasha/ Quintessence |



Kepler's vision

Johannes Kepler who was a German Lutheran mathematician, astronomer and astrologer, was a key figure in the astronomical revolution of the seventeenth century; and is best known for his three kinematical laws of planetary motion. Kepler claimed to have had an epiphany on July 19, 1595 while teaching a class in Graz, where he was demonstrating the periodic conjunction of Saturn and Jupiter in the zodiac. He found that each of the five Platonic solids could be uniquely inscribed and circumscribed by spherical orbs nesting these solids, each encased in a sphere within one another would produce six layers, corresponding to the six planets known at the time: Mercury, Venus, Earth, Mars, Jupiter, and Saturn. Kepler found that by ordering the solids correctly—the octahedron, icosahedron, dodecahedron, tetrahedron, and the cube, the spheres could be placed at intervals corresponding to the relative size of each planet's path, assuming the planets circle the Sun.

Kepler's first law—the Law of Ellipses, states that all planets orbit the sun in a path, which resembles an ellipse, with the sun being located at one of the foci of that ellipse. His second law, referred to as the Law of Equal Areas describes the speed at which any given planet will move while orbiting the sun; and that the speed at which any planet moves through space is always changing, and moves the fastest when it is closest to the Sun. His third Law of Harmonics compares the orbital period and radius of the orbit of a planet to those of other planets.

Chapter Six: The Heart, Its Role in Consciousness

When the Heart of the Body throbs with Spiritual energy, when its sevenfold content thrills under the spiritual impulse, then the currents spread and circulate and Divine manifestation becomes a Reality; the Divine Man incarnates.”

The Old Commentary

Chapter Six: The Heart, It's Role in Consciousness

Anatomically, the heart is described as a hollow, cone-shaped muscular organ about five inches long, three and one-half inches wide, and two and one-half inches thick. Its weight varies from ten to twelve ounces in men and eight to ten ounces in the women, and it is positioned at an angle in the chest, with its apex directed forward, downward and to the left. Divided by a longitudinal muscular septum, and a transverse constriction, it has four cavities— two upper cavities, the auricles, and two lower cavities, the ventricles. In reality, the heart could be considered a double organ because its right side is dedicated to receiving venous or impure blood, which enters the right auricle through the veins, and then passes to the right ventricle where it is taken away from the heart through the pulmonary artery to the lungs to be purified. The blood then returns to the left side of the heart through the pulmonary veins, entering the left auricle, and from there the blood passes to the left ventricle and then leaves the heart via the aorta and its many arteries to supply oxygen and nutrients to the entire body. Dr. Charles W. Chapman indicates that there is a sino-auricular node, a small specialized mass of tissue, situated at the place where the superior vena cave meets the right auricle. This node, said to be the seat of the origin of the heartbeat, is called the pacemaker, and is thought to receive fibers from the vagus and sympathetic nerves.

Philosophers comment that there is an occult significance to the circulation of the blood, and indicate that the blood contains an airy, fiery spirit whose center is in the heart where it is most condensed and from which it radiates out not only to the whole body but also out into the atmosphere, until it returns to the heart. Paracelsus thus establishes a

universal correspondence to the similar effect that the fiery spirit of the sun has on the atmosphere of the planetary scheme. An analogy is also made to the world soul in form and function as a center of the supreme principle of intelligence and vitality, since where there is intelligence there must be vitality, and the heart exists in the most precious part of the body. Of all the centers in the body, the heart symbolizes the principle of intelligence and vitality, and Man has his supreme sensation in the blood around the heart.

Philosophers claim that the elements of earth and water, fire and air, and heaven and earth are in Man, and that the planets, the stars, and the Milky Way have their mystical correspondence in his heart. Man, they say, is the living temple of God, and the heart is the Holy of Holies of that temple. It is a Mystery Temple, and microcosmically the palace of the king. This temple was always seen as a symbol of a spiritual universe in the midst of a material one. Just as the temple was at the heart of the cultural life of the community, which supports the well being of Man, so was the heart the support of the physical body. It was for this reason that the heart, with all its Hidden Places, became the pattern on which many temples were constructed, since somewhere in its chambers was the mysterious Hierophant known as the “Master of the Hidden House” that no man has ever seen.¹ In the Mystery schools of Egypt and Greece, among Moslems, Hindus, Jews and Christians, the heart is seen not only as the temple of God, but as the Holy City of Jerusalem, also called the temple or tabernacle below and the house in the center of all. The heart is the chief, king of all the organs of the body and of all the divinities in Man; it therefore receives the highest position in the body and is said to contain the seven correlating centers in the body, which we call charkas. Additionally, the seven churches mentioned in the Book of Revelation, and the seven holy cities are analogous to the

Anahata chakra, located in the center of the heart. The Hindus liken this chakra to a twelve-petalled vermillion flower, with the masculine upturned triangle, and the downward pointing feminine triangle, in the center. The germ of *Pragna*, located in this chakra is likened to “universal consciousness”, and when Man’s consciousness is centralized in this germ, a state of ecstasy is realized.² The Old Commentary says: “When the Heart of the Body throbs with spiritual energy, and its sevenfold content vibrates under the spiritual impulse, then the currents spread and circulate and Divine manifestation becomes a reality, as the Divine Man is born.”³

Eastern occultism states that at the time of death, the spirit withdraws its radiations from the parts and extremities of the body to the heart and that point of the heart then becomes luminous as the soul departs. We learn from the sixth Khanda of the Khandogya-Upanishad that there are one hundred and one arteries in the heart, one of which penetrates the crown of the head, and the one hundredth and first artery goes directly to that point in the head where the door of Spirit is located. H. P. Blavatsky states that even if the head is severed from the body, the heart will continue to beat for thirty minutes, and will even beat for hours longer if wrapped in cotton wool and put in a warm place. She further states that this spot in the heart, which is the last to die, is the seat of life, the center of all, and is what the Hindus called Brahma or the Absolute Primordial Essence; this is the first spot that lives in the fetus, and is the last to die. It contains potential mind, life, energy, and will. During life, it is said to radiate the seven prismatic colors, which are opalescent and fiery. The flame in the heart consists of the complete spectrum, revealing that all the seven principles which conspire to precipitate the objective Man, have their thrones and spiritual existence in the greater spirit of the

whole undifferentiated spiritual life of the Man. Consequently, there are seven brains in the heart, and seven hearts in the brain. The seven brains in the heart are the intelligences of the vital organs. All things physical are the manifestation of Spirit in matter, so the Seven Spirits before the Throne of God, as stated in the previous chapter, do not actually leave the *face* of their Lord, but it is rather their reflections that are visible as is the case regarding the Planetary Lords of the Solar System. These Seven Logi or Cosmic Lords are all in the Sun. A study of the Qabalah will reveal an understanding of how their reflection precipitated the worlds, and describes how the ten emanations or qualities of God are reflected downward to establish order in all departments of life. Additionally, the Zohar states that the principles do not descend to earth, but rather cast their shadows into the substance of matter.⁴

Moses Maimonides, author of *The Guide for the Perplexed*, states that the heart is in constant motion. It is the source of every motion one notices in the body, because it rules over all the other members, and through its own pulsation, communicates to them, the force required for their functions. The heart epitomizes the whole body. It consists of three parts—the inner, middle and outer part, which correspond to the cerebral, thoracic, and the abdominal cavities of the body. It also corresponds to the three main divisions of mind, spirit and body. According to *The Secret Work*, the heart is the only manifested God, because the two higher aspects—consciousness and intelligence—are definitely invisible and beyond the limitations of physical manifestation; the Spirit in the heart is the third and lowest aspect of the Supreme Essence. The third aspect of the Divine is the Lord of the Pulse, which is the only direct manifestation of Spirit in matter. This Pulse often referred to as the Heavenly Breath, is the rhythm of the Infinite. The pulse point is

referred to as the drum of the Mother, the drum that beats the doom of every Man. More over the heart is not only the seat of so-called emotions, but also high Olympus, because it is said that the mountain of the gods rises above the four elements of fire, water, air, and earth until its peak is in ether, the fifth element. And in the utter tranquility of this fifth element, where the gods reside, is the place where is concealed a “small ether” and a spirit so vast that the universe can scarcely contain it.⁵

According to Ageless Wisdom, all bodies whether spiritual or material, have three bodies, whose center is spirit, and the circumference is matter. These three bodies are referred to as upper, middle and lower centers. The three universal centers represent three suns, or three aspects of the sun. These three centers have their analogue in the three grand centers of the human body—the head, the heart and the reproductive center. The first of these suns is analogous to the light inherent in the sun itself; the second corresponds to the light that immediately proceeds from the sun and the third, to the splendor communicated by this light to nature. Since the superior, or spiritual center, is in the midst of the other two, its analogue in the physical body is the heart, the most spiritual and mysterious organ in the human body.

All the mysteries recognize the heart as the center of spiritual consciousness. This concept is often ignored, and the heart is usually seen in the exoteric sense as a symbol of the emotional nature. But the heart is so central to the consciousness of the individual that it is important to recognize all its physical and non-physical aspects, as well as the fact that this is the place where the mental, emotional, and physical aspects of the individual come together to be expressed internally and externally. Any one who has attained the level of adeptship understands the human heart and knows what great

struggles they face to maintain balance in the midst of the swirling conflicts of the world's emotional life. These souls are tender without being weak, compassionate without unduly identifying themselves with the woes of others, and they firmly correct error without feeling any condemnation for those who err.⁶

The heart is the Seat of Life and the Sun Center in the human body. The heart is central to the specific purpose for which Man was sent into incarnation, and so lets turn our attention to the Sun and the planetary influences, which impact that goal. The Sun has three aspects—the Physical Sun, which is oriented to multiplicity and the illusion of “manyness”, separation, and the animal soul; the Heart of the Sun, oriented toward the human and the Divine soul, which has a true understanding of his essential duality; and finally, the Central Spiritual Sun which is associated with Divine Consciousness, the Will of the whole, Unity, and the awareness of God. Hermetic philosophers see the sun as the supreme benefactor of the material world, and believe that there is a Spiritual Sun which ministers to the human and universal needs of the invisible and the Divine part of Nature. With regard to this, Paracelsus writes:

“There is an earthly sun, which is the cause of all heat, and all who are able to see, may see the sun; and those who are blind and cannot see him, may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun, and be conscious of his existence; but those who have not attained spiritual consciousness may yet feel His Power by an inner faculty which is called Intuition.”⁷

The planetary ruler of the heart, which is the Sun, is associated with the sign of Leo, and both are directly under the influence of the constellation of Sirius, which also wields

the electric force for our planetary scheme. When humanity is perfected by the influences of Leo, he initially becomes a loving, self-conscious soul, who carries his power of expression straight through from his own plane to the plane of exterior manifestation, while maintaining internal control; later on, he becomes a true observer who is detached from the material side of life, but uses matter as he pleases.⁸ *Sensitivity* sums up the whole story and function of the sign of Leo, since the objective of all astrological influences is the interaction of the self-conscious unit within the individual with its environment. The development of sensitive responses to the impact of one's surroundings, and the ability stand at the center of one's little universe, as the Sun stands at the center, is an important influence of this sign. Man begins to realize that everything in his environment is contributing to his liberation, since the nature of all things is to set free rather than to bind, and he comes to know that the inherent tendency of self-existence is toward liberation, which is at the heart of the cosmic order. Ultimately, the spiritual sensitivity of the God-Man, which is the fusion of the soul and the personality, results in the Liberated Man who is no longer influenced by his environment, but now begins the arduous task of conditioning his life to the Divine plan and purpose, as well as to the sensitivity and impact of the higher worlds in fulfillment of the final goal, the liberation of humanity.

Everyone is here on this planet to achieve final initiation. And initiations are a process of penetration into the mysteries of the science of the Self, and of the one self in all selves; the Path of Initiation is the final stage on man's path of evolution, and it is divided into many stages. Initiation marks the transference of man's consciousness from his lower quaternary to his triad, resulting in fusion of his personality with his soul, or

matter with spirit. Each individual is stimulated into awakening by an electric rod or scepter of power, which is designed to:

- Stimulate the latent fires until they blaze
- Synthesize the fires through an occult activity that brings them within a certain radius of each other
- Increase the vibratory activity of some centers, whether in ordinary man or the Heavenly Man
- Expand all bodies, especially the causal body
- Arouse the kundalini fire at the base of the spine and directs its upward movement systematically through the chakras⁹

The four scepters of power and initiation are— cosmic, systemic, planetary, and hierarchical. The scepter of power for our Solar sphere is in our Sun, and it is specifically hidden in the “Heart of the Sun”, that mysterious and subjective sphere which lies behind our physical sun, and of which our physical sun is a shield or envelop.

The sign of Leo is where the consciousness of individuality is developed, used, and finally consecrated to its Divine purpose. Leo is also related to Polaris, the Pole Star in the Little Bear constellation, and is especially susceptible to the Pointer in the Great Bear. The Pole Star, esoterically speaking, is regarded as the “*star of re-orientation*”, which brings the individual back to his originating source by re-facing and recovering that which is lost. All adepts agree that in the main, what the aspirant has lost is his memory.

The energy from this Pointer is the influence, which guided man on his path of involution into matter. When the purpose for which man went into matter is achieved, the Pole Star begins to make its presence felt, and a sense of right direction, and guidance

is registered in the cells of the aspirant, to re-orient him on his evolutionary path back to his source and to full consciousness. Leo rules the heart and the spine, and this influence gives the aspirant the “spine” and sense of “individuality” needed for him to symbolically stand on his own two feet. Leo is of paramount significance in the life of the aspirant, since he must know himself through true self-awareness before he can know that Divine Spirit is his true Self, and at the same time come to know his fellowman. It is here that the Divine Necessity of achieving alignment is portrayed in the symbolism of the sky and the sun as the source of Divine Intelligence. Once this alignment is achieved there is then an inflow of Divine energy, and man is linked in a new and creative way to the source of Divine Supply.¹⁰

Leo is the other half of the cosmic influence of the Age of Aquarius and must be remembered as a part of the great mystery of the Sphinx. The signs of Leo and Virgo make up the spirit and matter of the whole man, and the God-man. As a result, the true nature of the world and the Mystery of the Sphinx will be revealed at the same time. The mystery of the Sphinx is connected to the secret of the solar angels, to the mystery of the higher and lower mind, as well as to subjective and objective consciousness and their relationship to each other. The Sphinx is the propounder of the eternal riddle. In practical occultism, this riddle represents the supreme attainment which is the identification of the Inner Self of the personality with the Cosmic Self.¹¹ In this world cycle, the sign of the Sphinx is divided into two signs, Leo the Lion and Virgo the Virgin. This is so because the state of human evolution leads to the realization of recognized duality, until at “the judgment” a fusion takes place and Man’s sense of antagonistic dualism begins to end.¹²

Individuality and self-consciousness are outstanding keynotes of the sign of Leo. It is important here to differentiate between self-consciousness motivated by instinct, and the desire of a truly developed Man. In the former instance, one recognizes himself as the dramatic center of his own universe, and is swayed by a desire and an orientation towards the satisfaction of that desire. In the latter case Man's direction, purpose and plan is oriented to that of the Divine Plan for humanity.¹³ Another keynote of Leo is the will-to-illumine, which constitutes the driving urge towards self-knowledge, self-perception and intellectual positivity, the will-to-rule, and to dominate. This force conditions the aspirant on the path to move toward having dominion over nature as Adam was commanded to do in the Garden of Eden. The aspirant comes to learn that this statement is a direct reference to his gaining dominion over his own animal nature, which is facilitated by Leo, king of the jungle. He achieves self-mastery and control over his own personality, through this sign, since Leo represents the preparatory work that all individuals and all races must undertake in the process of their own return journey.

The three constellations, which control and energize our solar system, are: the Great Bear, Sirius, and the Pleiades, and the three great centers through which these constellations reflect their influence are: Shamballa, the Hierarchy, and Humanity. These three constellations work through the medium of the seven planetary rays and the twelve constellations, which form the great wheel of the zodiac. These three major energies are orchestrated by the Lords or ruling Powers, who mysteriously step down the forces of life through the seven sacred planets. This great inter-relation is embodied in the awesome process of Transmission, Reception, Absorption, Relation, and Living Activity—which embodies one of the most important clues to the whole evolutionary process, and is the

key to the mystery of time and space, as well as the solution for all problems. The factor of greatest importance here is that the whole matter is a function of focused Will.¹⁴

The energies emanating from Sirius are linked to the love-wisdom aspect, or the attractive power of the Solar Logos to the Great Being. This great cosmic soul energy is related to the center of the Hierarchy, through which the Great White Lodge on Sirius finds outlet for its spiritual service in the Great White Lodge on Earth. The Sun is the heart of our planet and Sirius is the administrative Over Lord of our planet, our Sun, and the heart of the physical body. The center of our physical heart is called “the Heart of the Sun” and is also called the Holy of Holies, the location of the kingdom of heaven. Sirius, therefore, oversees the development and evolution of all consciousness on our planet. Consequently, it behooves us to take a closer look at this constellation and its objective as regard this experiment of which we are a part. As stated before, Sirius rules the sign of Leo, which rules August, the month of the Dog-star, called Sirius, which is the home of the greater Lodge to which the man on the path of initiation is admitted, and to which it brings him as a humble disciple. The Great White Lodge on Sirius is the spiritual prototype of the Great White Lodge on Earth of which modern Masonry is but a distorted reflection, just as the personality is a distorted reflection of the Soul.¹⁵

The three influences of Sirius are focused in the Regulus, usually referred to as “the Heart of the Lion”, a white star of great magnitude in the constellation of Leo.¹⁶

The role of Venus, the energy of Love and Beauty, cannot be ignored in the affairs of the heart and the evolution of consciousness in man. All philosophers and sages conclude that she is the ‘alter ego’ of planet Earth, and therefore is primarily involved in the functioning of outcomes here. Her relationship with the Sun in Sirius focuses on the

development of the lower and higher mental bodies of Man, and correspondingly, the quickening and strengthening of the heart. The force flows from the heart of the Sun, working through the triangular relationship of Venus, the Sun, and the Earth.

It is important to note here that energies and forces are pouring into and upon our solar system and planet ceaselessly, potently, and cyclically. These energies come from all manner of sources extraneous to our solar and planetary scheme. However, until Man's bodily instruments become sensitive enough to register a definite response, scientists and astrologers alike will continue to deny their existence, but this does not in any way indicate that these energies and forces do not exist. It is partly for this reason that the Sun, through the energies of Leo, brings about these sensitivities in the heart and mind of mankind.

Venus rules the nerve plexus in Man's throat center, connecting the heart center to the head center, and linking the four lower centers in the body to two higher centers in the head. Alchemists say 'the sun rises to be joined to the moon', and the moon center is the pituitary body, or Master gland that controls all bodily functions; the sun center is the cardiac plexus in the upper trunk. Through the sun center in the body, contact can be made with the pure radiance of the Sun, and its metaphysical counterpart in the human body, and the body then receives what alchemical philosophers call *undifferentiated Prana*, which originates in the Sun. When the solar energy rises through the Venus center in the throat, the superconscious impulse received through the sun center is changed into the awakened functioning of the Venus center. The state of consciousness produced by the awakening of this throat center is predominantly emotional, because the desire nature is now stirred into intense activity. Venus is "the door", literally and

symbolically, which has to initially open towards the heart rather than towards the head, at the beginning of the process of transformation. The secretions released into the bloodstream from the endocrine gland in the Venus center located in the throat begin to perform their subtler functions by awakening the individual to interior *hearing* and interior *sight*; and the aspirant actually begins to hear the Wise Men of the East. Later, this same door must swing the other way, to allow the force from the heart center to rise through the throat to enter and energize the brain. However, in order for any effective action to occur, there must be deep and genuine emotion, and the desire for peace must persist as the dominant motive. As a result, little or no progress can be made in the work of practical occultism by those who have only intellectual motives, since feelings which flow from the heart center, must be part of the process.¹⁷

All alchemists agree that behind the veil of language, the simple truth is this: “love is the fulfillment of the law. It is said that the pure gold of the Absolute is found through the working of the gentle heat of love, (and) that the sacrifice of sacrifices is a broken and contrite heart purified in the fires of love, and that only through love can the true pattern of that perfect golden cube, the New Jerusalem, be rightly perceived and understood”

The rose, which is also a symbol of Venus, is recognized as a symbol of secrecy. When the petals of the rose open up under the influence of the Sun, man will come to know his true relationship to his brother, and the Age of Brotherhood will then be our legacy.¹⁸

Gold is the metal assigned by alchemists to the Sun, and the gold of religious thought is absolute and supreme reason. In philosophy, it is truth. In the subterranean and mineral world, it is the purest and most perfect gold. In visible nature, it is the Sun,

which is the emblem of the “Sun of Truth”, as the Sun is the shadow of the First Source from which all splendors spring. For this reason, it is said the search for the Magnum Opus is called the search for the Absolute, and the Great Work is itself called “The Work of the Sun.”¹⁹

Reveals the mystery of “the Woman clothed with the Sun.”

Unveiling the Secrets of the Feminine Principle

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