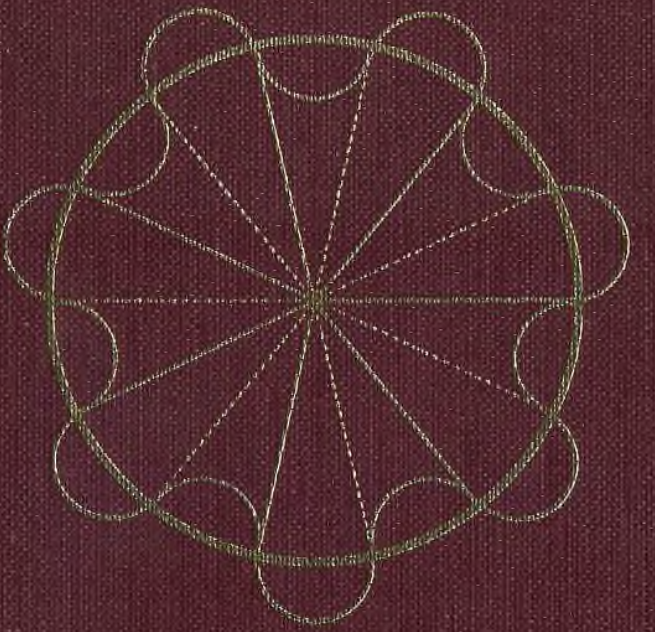

THE SEVEN RAYS OF THE QBL

Revised and Expanded Edition

Frater Albertus

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TABLE OF CONTENTS

LIST OF ILLUSTRATIONS

LIST OF COLOR PLATES

This book is dedicated to
THE GOD OF MY HEART
who gave me as 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

ABOUT THE AUTHOR

Frater Albertus, otherwise known as Dr. Albert Richard Riedel, was published under the name of Albertus Spagyricus in his earliest writings, all of which are important to the serious student. Born on May 5, 1911, in Dresden, Germany, Frater Albertus passed away on July 14, 1984, in Salt Lake City, Utah.

History will undoubtedly record Frater Albertus as one of the truly great alchemical teachers of modern time. He was a spiritual alchemist whose traditional oral teachings entwined alchemical laboratory procedures with the mystical Qabalah, astrology, universal law and the disciplines of higher thought.

In 1960 he founded the Paracelsus Research Society in Salt Lake City, Utah, with the goal of improving the knowledge and lives of mankind, making openly available heretofore hidden teachings which, in centuries past, had been dispensed from Master to student (or from Master to apprentice) in a closed-door situation. To this end he worked unceasingly, teaching throughout the world and establishing additional schools in Australia and Europe.

This revised and expanded edition of *The Seven Rays of the QBL* is the culmination of his remarkable study of the Qabalah and the natural cycles of mankind. Unfortunately, Frater Albertus passed away before the publication of this work was complete.

PREFACE TO THE FIRST EDITION

To the Reader,

This book presents an outline of the material presented in the Paracelsus Research Society curriculum. The subject matter in the following pages is necessarily vague. Oral explanations and further laboratory demonstrations are essential for a complete comprehension of the detailed presentations. The more complete presentation that this material deserves is too complex to be covered in this condensed volume.

Furthermore, adjustments are needed in what is presented here, and the reader should make due allowance for additional expositions. 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 other of the Paracelsus Research Society who helped type and proofread the manuscript for the printer. Since last-minute adjustments had to take place prior to our global lecture tour, it is profoundly appreciated.

The illustrations are the work of Miss Alice Whipple of Hollywood, California, who painstakingly gave an exact color rendition so important in a work of this kind.

Frater Albertus
Salt Lake City, Utah
June 22, 1967

FOREWORD TO THE REVISED EDITION

METAPHYSICS AND SCIENCE

The *Seven Rays of the QBL* was first published in 1968 and has aroused great interest ever since. In order to clarify the difficult subject matter, the first edition was thoroughly revised, new material added and previous material reshaped, expanded upon, and some of it deleted. Errors in certain of the charts and graphs were remedied as well so that we may present a treatise that will provide the conscious seeker with a schema which permits order to come out of apparent chaos in natural phenomena and in those most profound of questions: Who am I? Where did I come from? Where am I going?

For those who are striving to attain the answers, Frater Albertus attempts to provide a method of understanding why one is the way one is, what one brought into this life, and what one can do in this incarnation to shape one's future for the benefit of humanity and for personal well-being.

One is brought into constant contact with everything taking place, either as an observer or a participant. The task of a conscious person is to be more than an actor in a life drama. It is imperative that one be aware of how the various manifestations of nature and society affect one and to understand that these manifestations are subject to orderly laws.

This book, in very general terms, embraces an outline of the curriculum of the former Paracelsus Research Society,* now the Paracelsus College. The purpose of the College and

*The Paracelsus Research Society became a recognized college in 1980, and is now known as Paracelsus College, Utah Institute of Parachemistry.

also of this treatise is to examine the relationship of the superconsciousness, of the unfathomable, to people in general and to science in particular.

The true task of science is to research questions about nature and human existence and to aid both in the process of evolution. Chemists, physicists, astronomers and investigators of all other fields are directed to resolve the mysterious puzzle of life and of the universe in order to fathom the origin of all phenomena. This search is often rendered difficult by our egocentric refusal to establish a correspondence between metaphysics and the "True" sciences. The scientist pays lip service to superconscious forces, then simply ignores the natural laws when he fails to apply them in his work. Is it any wonder that the search for answers to those questions and problems that plague our species are arduous and often impossible? Only when we embrace the idea that the universe and all that is created and contained within it comes from the All-That-Is which is the No-thing, and is not a product of our own handiwork, will that quest for knowledge flow with the ease of the tides.

The blueprints for these cosmic laws are there for those who would open their eyes to them before dismissing them and their investigation as too simple or mythical. Some of these methods to understand ourselves and our universe, as is the case with the QBL, have persisted for centuries into our own time. Would it not be to the benefit of all to investigate seriously *any* recurring method in the hope that there, indeed, is something to be found of tremendous value? The presence of observable cyclic patterns, as well as the cosmic rays which are fundamental to all phenomena, would then find due attention. Cycles could be analyzed for the welfare of mankind without the latter first having to drink from the cup of suffering. Trends of economic crises, violence, epidemics and natural catastrophies could be recognized in time to permit a reduction or an outright avoidance of their inherent dangers through conscious action.

It is to this end that Frater Albertus addresses himself in this book. He does not attempt to introduce the student to astrology or the QBL, but he provides the investigator with important contemporary hints to expand this system for the purpose of a more accurate and thorough analysis. The author demonstrates in a stimulating manner that within our constantly changing universe no system can exist as unchange-

able. The ever present evolutionary process demands adjustments and modifications whenever new knowledge justifies them. He makes clear that methods such as those of cosmic cycles, as well as of other systems, do not exist independently of each other but that all must be viewed as parts of a coherent whole, of the true alchemy, the mother of all sciences. It is in this sense that students of the occult sciences are given important clues for further research.

The law of polarity shows how the two poles of positive and negative affect everything and bring life and matter into a higher state of development. This contrast of positive and negative is scientifically recognized and applied in a limited way. But much more could be accomplished for mankind if the still dormant possibilities of this principle were applied to the physical sciences toward the solution of the pressing problems which face us. Through the recognition that the positive and the negative interact to generate a higher synthesis, undreamed of progress could be made with regard to protecting the environment and the creation of new supplies of energy.

The importance of a system is not justified solely because it meets the approval of the majority of scientists. Nor is a system rejected simply because it does not render itself readily to scientific proof or current methods of scientific investigation, since it is at times based on intangible facts which are nevertheless recognized by a conception of the unfathomable. But it is of the utmost importance that we utilize *all* the means available to us, that we combine them into a meaningful synthesis, to proceed along our path in a *conscious manner* to become master of our own fate. It is only the sin of omission, namely, to act against one's better judgment, which is the great evil.

It is in this context that the attempt is made to integrate the esoteric with the officially recognized sciences for the purpose of a better mutual coordination for the well-being of mankind.

CHAPTER ONE

INTRODUCTION

Our species, with its limitations, has no choice but to recognize a greater intelligence than the one we have. The entire compass of our awareness and of all that we can conceive of lies within the scope of the highest reasoning attainable by any mortal being, past, present or future. Whatever knowledge we possess, empirical or otherwise, is derived from an evolving consciousness, the source of which no human being has fathomed.

The constant striving to know more about our origin and destiny has consciously occupied us as far back as any written or oral traditional references can be found. Attempts have been and are still being made to present the various conceptions and assumptions of the great mystery of all existence in the form of words, symbols and pictures. In this regard, various theological doctrines and many religious beliefs are encountered. Since all are essentially based on faith, no objective proof is usually available. Scientific postulates, however fragmentary, do at least give some clues about our early terrestrial existence. Scientific examinations, based upon available facts, deal primarily with observable manifestations. In the light of these examinations, even archaeological, anthropological, paleontological and similar findings have to be considered as being of a relatively recent occurrence. Facts unearthed or somehow preserved reveal that since remote times man has tried by way of analogy to solve the all-important question, why he is who he is. He observed natural phenomena and by inference or deduction arrived at various conclusions. However, no religious, theological or other

speculative presentation has been able to provide satisfactory and conclusive answers to this mystery. In the final analysis all remains inconclusive proof except for the fact of man's own existence as an independent entity which depends upon a higher consciousness.

The question which presents itself is: Is there a correct approach to this problem? This cannot be answered in the affirmative. Too many implications arise at the point of formulating a specific and an absolute hypothesis. This in itself is sufficient to cause manifold controversies which, in turn, are magnified by the various degrees of intelligence inherent in humans. From the contemporary primitive aborigine to the highly evolved intellectual, with untold ramifications in between, a conglomeration of different concepts is encountered. In reality, all of them are concerned with the same fundamental question. However, their interpretations are strictly individualistic and of such vast dimensions as to make it impossible to arrive at a single conclusion befitting of all the opinions represented. The prevalence of such an abundance of possible interpretations demands that a condensation be made. And so, by the elimination of concepts of a similar nature and of those containing only minor differences, a basic formulation applicable to almost any beginning may be obtained.

In time and ages gone by, history shows that the theological weight upon scientific matter was excessive; the result was an overemphasis of mind relative to matter. In contemporary times the opposite is true: matter dominates the mind. It appears that with a new age cycle scarcely under way, an evolutionary trend bringing a balance of mind and matter is already emerging. The unequal distribution of physical power among a few leaders, the mental strength of the scientific community, both in the context of the physical and the social sciences, and the dominant power of ecclesiastic hierarchies are facing each other. There is no compliance between these factions; each one seeks to dominate the scene. Mankind, therefore, should be made aware that mental and spiritual imbalances, i.e., excesses or strangulations on one or the other level, have led to catastrophes in the past. Considering cosmic cycles, it may be concluded that a change is imminent. This should not be expected to take place within the space of a few years. A period of transition is required for all social relations and institutions to mature or to disintegrate.

Mankind should therefore concern itself profoundly with the nature of cosmic or universal cycles and the events affected by them. It would serve us better to educate our children in the importance of cosmic rays and their influences rather than to teach them relatively unimportant historical events for which no explanations can be given.The merging, blending, opposing and intersection of cyclic intervals should be tested and studied. Then it will be neither the sciences, theology, economics nor politics but the universal lawful pattern of polarity that will predominate. We can learn to adjust to circumstances and to make provisions to forestall or at least to mitigate destructive conditions prior to their occurrence. This is feasible through the knowledge and application of universal cyclic patterns. However, before mastery over such vast universal influences is attempted, we have to learn to govern our affairs according to law—not man-made laws, but those universal laws over which we do not have sufficient control. Only after we have learned to obey natural laws and to utilize both their positive and negative influences in daily life will we be in a position to integrate ourselves into a collective universal pattern. Society always reflects the inherent qualities of the evolved individuals who comprise it.

Universal cycles may be observed by anyone. Based upon sound astronomical and mathematical evaluations, their accuracy will have to find empirical verification in the course of history. Present trends will find further corroboration enabling delineations which are based on the past and the present. When business trends can be charted years in advance and meteorological facts can be postulated through observations by artificial satellites, why then should the destiny of mankind as a whole or that of the individual be exempted from similar prognostications? This treatise affirms such possibilities. Since everything is involved in a steadily progressing process of evolution, the path of development of both the material and the immaterial is charted and lies before us.

Within the setting of the predominant level of consciousness of the Occident one encounters the system known as qabalah or QBL. In the Orient similar if not identical methods of analysis are to be found. The Brahmins left records of this type in the ancient Vedas and Upanishads. However, it must be admitted that Eastern presentations are difficult for the Western-trained mind to comprehend. Interpretations of pre-

Christian Jewish records make it somewhat easier to formulate concepts adaptable to the Occident. However, later Christian teachings based on Jewish concepts have created confusion. In its present primitive form the qabalah is inadequate as a method of analysis. All the pros and cons of unsolved questions remain, in essence, still unresolved.

In the qabalah the attempt is made to lay a foundation within the framework of its own pattern and language. Its vernacular may smack of mysticism emblazoned with superstitious practices. But this should not deter the scientist from investigating the basis upon which it was erected. The qabalah represents a most ingenious method of depicting a cosmic pattern in a concise manner. This would not be the only time that such or similar condensations of scientific principles have been employed. For example, Einstein's complex theory of relativity can be similarly summarized: Energy = Mass × C^2. The type of prodigious study and verification required to fathom this theory is also required for investigations of the qabalistic system.

Hypotheses which are stated, and conclusions made, by various writers in books dealing with the qabalah reflect the authors' way of thinking, giving rise to manifold renditions of the same system. So far, no books have been written (despite Zohar, Sepher Yetzirah and others) that reveal qabalistic teachings in their fullness and richness. In almost all cases, insufficient studies have been the cause of the failure to unveil the qabalah in a logically consistent manner. The individual who could produce such a comprehensive work of the qabalah has intuitively arrived at a state of perception where he has no further need for written instructions. On the other hand, all literature on the subject would be of little value if no one existed who was able to interpret and to apply it. In this treatise the reader is encouraged to fathom such a system of cosmology and cosmogony. Only after profound studies and lawful demonstrations is it possible to verify the system advanced here and to allow meaningful inferences to be made therefrom. The need for further research and greater insight becomes evident by even a cursory examination of all available qabalistic literature; most of it deals with reinterpretations of previous writings about handed-down insights.

For example, the basic structural pattern of the Tree of Life with its ten sephiroth has not been subjected to any significant changes. It practically has remained unchanged

since its reputed compiler, Moses de Leon, first wrote it down in the twelfth century. As with many other orthodox theories, sentimentality and other factors have also prevented necessary modifications in this system. Therefore, revisions have not only become necessary but absolutely essential. Before an analysis of the qabalistic system is attempted, unnecessary embellishments have to be eliminated in order for the researcher to concentrate on the barest fundamental facts. This is our immediate objective! Ingenious applications, and there are many, are in need of a sound foundation.

The system known as the qabalah is perhaps the most worthy and readily accessible to serve as a starting point for the present analysis. If, after a careful investigation, any substantiation or even partial verification of its thesis emerges, the further and more thorough research should be encouraged. The fact is stressed that the qabalistic Tree of Life is only a mode, a schematic, or a graphical picture used to illuminate mankind's relationship to the solar system and to the universe where the supranatural forces, which are beyond our perception, have their origin. These forces are based upon natural phenomena in the form of environmental patterns which are not of mankind's creation but which provide a framework for our investigations. The starting point for an analysis of this kind is found in the four alchemical elements or qualities:

1) Earth with all manifestations of the material realm,
2) the atmospheric conditions known as Air,
3) the immense condensation of hydrogen and oxygen as Water and,
4) the thermal qualities within which Fire is to be found.

Rarely have great discoveries appeared out of nowhere. Prior events have fostered them long before their actual disclosure. Unusual ideas are often ignored as being impractical in order not to impair preconceived notions. Even the analysis of the qabalah presented here will encounter many hostile reactions. During past centuries all sciences were subjected to many revisions which toppled so-called permanent and immutable laws. Many further modifications will be made in all fields of learning in the future; otherwise one would deny the ever existing process of evolution.

In the many books written on the subject matter of the qabalah, the mystical aspect is treated out of proportion to the scientific approach; neither should predominate. The Jewish

background, which emphasizes the underlying religious current and which kept the qabalistic interpretation alive, is only too obvious. Even the replacement of Hebrew symbols by others would be sacrilegious to some people. Too much emphasis is placed on its symbolic presentation rather than on the essential meaning to be found therein. For example, MacGregor Mathers, in his *Kabbalah Unveiled*,[1] uses the Latin text of Knorr von Rosenroth, whereas Agrippa von Nettesheim applies the tradition of the rabbis as found in the Zohar and other strictly Jewish writings.

The reader should always keep in mind that theological teachings and interpretations were of utmost importance *for the early students* of the qabalah. On the basis of religious training they were able to ascend to exalted realms of knowledge for which no scientific terms had yet been devised. However, when the perspective becomes blurred, it is time for a reevaluation. Nebulous apparitions (for such they appear to be) are often considered as absolute truths. Such *fata morganas* indicate that much mental reflection takes place; however, it should not be overlooked that these are only mental reflections.

The mind can only reflect what it has absorbed. The power and strength of the qabalistic system therefore is based on the properly attuned recipient, namely mankind. This is due to the fact that our ability to absorb makes it possible for us to relate ourselves. Physical phenomena when reflected mentally nevertheless have their origin in material manifestations and any subsequent re-reflections are still based upon them. When the mental aspect is given undue predominance its relationship to natural phenomena is thrown out of proportion. Similar difficulties face the orthodox-oriented scientist. He too is out of balance when he ignores the noumena which underly all manifestations on the terrestrial plane. This interdependence between the tangible and the intangible is worthy of profound consideration and further research.

A prolonged study of the ideas presented in this Introduction and the new version of the qabalah presented here is essential in order to deduce concrete conclusions. A cursory examination is clearly inadequate. A complex presentation as

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[1]MacGregor Mathers, *The Kabbalah Unveiled*, 1978. Published simultaneously by Samuel Weiser, Inc. in the U.S., and Routledge & Kegan Paul in the U.K.

the one given by the qabalah requires extensive preparation. But the outcome will not contradict the essential or traditional schematic. A systematic incorporation of newer insights is lawful and appropriate. In its oral rendition the qabalah is readily understood. However, a graphical presentation does not reveal its meaning without a key. The true meaning is to be found in a symbolic interpretation of the picture and not in the picture itself. Interpretations can be read into any symbolic presentation without necessarily revealing their intended meanings.

The qabalah merits special attention as one of the readily available systems of analysis to serve as a point of departure for the investigation presented here toward a solution to the vital question, where we come from and where we are going. The primary of this treatise is to formulate a basis for a lawful examination of natural phenomena. We are therefore not concerned with the question as to when this system in its present garb came into existence; nor are we interested in the various interpretations of a strictly mystical nature. Our objective is to examine the meaning and validity of this methodology in order to shed more light on the superior intelligence which influences this terrestrial sphere and all of its organisms.

Matter itself cannot be conceived as being devoid of all consciousness. Every atom is the outcome of a causal pattern. The aim of this analysis is to formulate a system whereby an orderly evolutionary process is discernible. A purpose, for example, underlies planetary cyclic patterns and their influences upon all organisms. It needs only to be determined which one of the many advocated approaches will contribute more toward a deeper understanding than the commonly accepted methods, which ignore in their analyses the influences of colors and rays.

Contemporary science has made little or no effort to investigate these and similar subjects in the light of the analysis outlined 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 complete and conclusive early attempts were requires a careful examination. Some of the inferences are based on well-established facts, others cannot be substantiated and have been burdened with all kinds of superstitious and irrelevant admixtures.

Claims that the use of numbers, such as mathematics, and similar plausible systems are derived from the traditional qabalah should provide sufficient incentive to conduct a profound study. Astrology, as employed by the makers of horoscopes, is also presumably founded on the qabalah. The laying of cards, especially of Tarot cards, supposedly relates to the twenty-two metzlahs of the qabalistic Tree of Life. As is evident from this cursory examination, a system that fosters so many different methods of investigation certainly warrants a profound examination. This, however, is only possible if sufficient information about the qabalah is available.

It should become evident to the student and investigator of astrocyclic pulsations that not only the arcs of planetary influences but also their chromatic frequencies are at least of equal if not more decisive importance in the final analysis. Spectral analysis will furnish more evidence and will thus necessitate further modifications of the method of analysis discussed here. These are presently too remote and perhaps too revolutionary to be included in this treatise. The entire realm of astrocyclic pulsations is due for a general reevaluation by competent astronomers, astrophysicists and astrophilosophers. Only when astrologers are competent in all three of these areas are they worthy to be called such.

The approach to a study of astrology from an esoteric point of view is decidedly different from the general method of most popular astrologers. Knowledge about astrology is without doubt of distinct help to facilitate a greater understanding of the qabalah and of astrocyclic pulsations. The interrelatedness of astronomy and astrology puts both cosmogony and cosmology on a rational foundation upon which the qabalistic interpretation can be built. It is therefore not surprising that qabalistic teachings provide substantial clues to the investigator. Someone long ago must have had information about celestial mechanics and related impulses; otherwise, a system such as the qabalah could not have been justified.

Although we are confining ourselves in this analysis primarily to our species, the entire qabalistic system is equally applicable to all terrestrial phenomena of the animal, plant and mineral worlds. Each identifiable physical manifestation possesses an inherent ray as a dominant constituent, from which manifestations of other rays can be deduced. "As above so below, as below so above," could not be better substantiated than in the fundamental concepts outlined in this treatise.

It may not be amiss to mention briefly that the impact of modern psychological and psychiatric research is very closely related to the efforts of the ancients to fathom some of these invisible occurrences which underly the perpetual reoccurrence of natural and supernatural phenomena. Results of some of these investigations, presented by the Paracelsus College in its introductory lectures, may be of dubious value to anyone unfamiliar with the subject. Nevertheless, even then some studies for the purpose of acquiring essential knowledge for the comprehension of the qabalistic interpretation will prove to be of benefit to the uninformed reader. This will become apparent when the theories of the following chapters are put to the test. A careful examination of the laws advanced here and further research into the subject matter may reveal many of the indicated conclusions. At the same time changes will have to be incorporated and revisions made wherever necessary even though they may be decried by conformists to the orthodox tradition.

The present treatise, *The Seven Rays of the QBL*, is a continuation of the essay *From One to Ten.*[2] In the latter the attempt was made to analyze the origin and extension of the prime manifestation on the physical plane. Having established a lawful order of the emanations of numerical values, a further attempt is made here to correlate these values to mundane occurrences. The influences of cosmic rays, especially as they relate to mankind and all other natural phenomena, demand a systematic analysis.

[2]Published by Paracelsus College in 1966. Unfortunately the book is presently out of print.

CHAPTER TWO

CYCLIC PATTERNS

All organisms are definable; their dimensions give us the key to their mass which acts as a resistor to energy flowing from interstellar space. This interaction of cosmic energy and its opposing resistor brings forth a reaction known as force. Under the influence of such forces each organism[1] responds with its own individualized cyclic pattern or rhythm. Similar rhythmic responses, in many cases almost identical, can be observed in related organisms; for such similarities an explanation has to be given which is to be found in the evolutionary process. Various theories attempt to account for such a development. From the point of view of science the laws established by Darwin are of value; we may even consider them as the most plausible ones until they are replaced by better hypotheses. However, the Darwinian thesis only deals with the aspects of physical evolution. But since this only comprises the material phase of the law of duality, its opposite, i.e., the mental or immaterial side, needs also to be considered. Therefore, a norm has to be established which will enable us to perceive the influences of cyclic impulses on the material plane.

Despite our search for an all-encompassing answer to explain all questions both on the objective and subjective planes of consciousness, most inquiries have not yielded the desired results. Various attempts to solve questions and problems of this kind on the basis of mathematics only are mostly doomed to failure if they lack a sound foundation. The fact that conclusions are often based on false assumptions makes the deduced conclusions incorrect.

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[1]In this treatise the term "organism" refers not only to those of animate but also of inanimate form (plants, animals, ores, metals, minerals, etc.).

*Table 2.1. Interrelatedness of Cyclic Patterns**

Cycle	Electron	Molecule	Small Cells	Large Cells	Micro-cosmos (Man)	Trito-cosmos	Meso-cosmos	Deutero-cosmos	Macro-cosmos	Ayo-cosmos	Proto-cosmos
Impression					$\frac{1}{10{,}000}$ second	3 seconds	24 hours	80 years	3 million years	90 milliard years	3.10^{15} years
Breath				$\frac{1}{10{,}000}$ second	3 seconds	24 hours	80 years	3 million years	90 milliard years	3.10^{15} years	9.10^{19} years
Day and Night			$\frac{1}{10{,}000}$ second	3 seconds	24 hours	80 years	3 million years	90 milliard years	3.10^{15} years	9.10^{19} years	3.10^{23} years
Life	$\frac{1}{300{,}000{,}000}$ second	$\frac{1}{10{,}000}$ second	3 seconds	24 hours	80 years	3 million years	90 milliard years	3.10^{15} years	9.10^{19} years	3.10^{23} years	9.10^{28} years

*The material in Table 2.1 comes from *In Search of the Miraculous* by P.D. Ouspensky, © 1949 by Harcourt Brace Jovanovich, Inc.; renewed 1977 by Tatiana Nagro. Reproduced in the U.S. by permission of Harcourt Brace Jovanovich and in the U.K. by permission of Routledge & Kegan Paul, Ltd.

Various ways and means, which should yield similar results, are at the disposal of the researcher. The reason for different results is to be found in the various assumptions which were made. Two avenues of approach, as examples for the integration of different possibilities to penetrate into this mysterious universal system, are presented in the following research report. The topic was investigated by a co-worker of the former Paracelsus Research Society. The report was presented at a symposium on May 22, 1963, in Hollywood, California. Its findings agree with the teachings advanced by this College. This report analyzes the interrelatedness of cyclic patterns and takes a table from Ouspensky (Table 2.1) as a point of departure.

The first requirement for a scientific investigation is a precise definition of terms. Table 2.1 classifies the universe into eleven separate and seemingly arbitrarily chosen categories. Each one of these could be infinitely subdivided, which for reasons of simplicity and clarity was not done by Ouspensky. In Table 2.1, the electron is shown as the smallest unit. It signifies an electrically charged particle of matter which represents creative fire, everything from a first cause to the atom. It is that amazingly small particle of "matter in the raw" which is so extremely important in the structure of the entire universe. Among its manifold qualities one can determine its mass, electrical charge, perfect timing in orbital rotation, magnetism and light emissions, caused by changes in its orbital rotations. Its consciousness obeys the most intricate laws that govern its movements and reactions so exactly and uniformly that the whole field of electronics is built upon it.

Similarly, the molecule not only symbolizes the atom with its nuclear structure, energy and phenomena, but also the chemical interactions within an atom as well as between several other atoms to form various other molecules. The molecule, a chemically, electrically and physically balanced combination of atoms, represents inorganic matter, i.e., fire, earth, water and air. In contrast to the electron, one finds here a multiplicity of individual forms of consciousness in the nature of chemical elements, more than one hundred in number, each obeying distinct laws and possessing discrete properties. At this level of consciousness, matter of one kind is interrelated with that of another kind in order to bring forth, under certain conditions, authentic properties. Other characteristics would manifest under different assumptions.

In the cell we encounter a union of molecules, brought about by the amalgamation of the vital life force with fire,

Table 2.2. Table of Symbolic Balance

INFRA—NOT US	
Electron	Simple Matter
Molecule	Complex Matter
Cell	Simple Life
US	
Man	Complex Life
SUPRA—NOT US	
Solar System	One Star
Galaxies	Many Stars
Creation	The All

earth, water and air. With the small cell we introduce the lowest form of life exhibiting a simple biological intelligence. This classification represents living cells of many types (viruses and the like) which take advantage of their environment for their own use as well as for the production of other substances. The small cell, in essence, signifies organized living matter. At this level of consciousness we find adaptability to environmental variations and reproduction by simple cell division.

In the large cell we encounter the beginning of group consciousness. This category of development exhibits a much greater adaptability to environmental conditions, which enables the large cell to differentiate itself from other matter. Within the large cell individual specialized cell groups are distinct which contribute to the functioning of the whole. Reproduction takes place at a much higher level than that of simple cell division.

Mankind is the product of all preceding evolution. They are more refined but also more complex in every respect. But mankind has achieved self-consciousness, the power to reason, as well as the drive to self-preservation. They are sensitive to rays emanating from the universe and are beginning to recognize and to understand the significance of these rays. Comparatively few people have attained a level of cosmic consciousness.

If we were to construct a classification such as Ouspensky has done in Table 2.1, we would immediately recognize that his groupings must be selected from a myriad of manifestations. Also, a chart of this type would have to be kept as simple as possible to make it easily understood. Mankind would have to be placed in the center of such a chart, and in order to assure symmetry, an equal number of groupings would have to be placed on either side. The total number of classes would also most likely correspond to symbolic number, as is illustrated in Table 2.2.

The classifications following mankind are just as diverse as those that were discussed in Table 2.1. Even though we have as yet little or no conception of their scope or their levels of consciousness, all of them can be recognized in their material manifestations.

Within our species the beginning of self-consciousness is found. We see ourselves as rulers of the Earth. The solar system, the center of all life, represents the seat of the solar logos (Weltschöpfungskraft) and the seven rays, as will be discussed later. The galaxies govern the solar systems and the rays emanating from them. Creation signifies the cosmos or the All.

Mankind as such is a triune being, possessing a physical body, a soul and a spirit. Similarly, the universe exhibits material as well as immaterial manifestations. However, until we become aware of this fact, at all planes of existence, we are essentially earthbound.

Seven is a perfect number. One speaks of the seven planets, the seven days of the week, the seven golden candlesticks, etc. The arrangement as depicted in Table 2.2 meets this requirement of a mystical number. But it only deals with material manifestations which involve body (mass), soul (mind and consciousness) and spirit (energy). Further subdividing the arrangement of Table 2.2 would impair its symmetry, unity and simplicity even though many subgroupings could be derived from it, for example, the heartbeat, the week, the month, the seven-year cycle, etc. We must recognize that the intervals selected must represent the important cyclical rhythms universally experienced in each of the manifestations. In Table 2.3 on page 16, we consider symbolic concepts and therefore we prefer seven such groupings, both horizontally and vertically. Since the monthly, yearly and the seven-year cycles are not only of importance to us but to all other manifestations, they have been taken into

Table 2.3. Seven Rays of Energy

NOTHING ← Electron	Molecule	Cell	Mankind	Solar System	Galaxies	Creation	
Instant			Impulse $2.2\times10.^{19}$	6.66 Sec.	24 Hrs.	30 Days	SENSITIVITY
			Breath 6.66 Sec. +3.33 -3.33	24 Hrs.	30 Days	12 Mos.	VITAL LIFE FORCE
		6.66 Sec.	Day 24 Hrs. +12 -12	30 Days	12 Mos.	7 Yrs.	WORK & REST
	6.66 Sec.	Day	Month 30 Days +15 -15	12 Mos.	7 Yrs.	144 Yrs.	EMOTIONS
6.66 Sec.	Day	Month	Year 12 Mos. +6 -6	7 Yrs.	144 Yrs.	2160 Yrs.	CLIMATE
Day	Month	Year	7 Years +3.5 -3.5	144 Yrs.	2,160 Yrs.	25,960 Yrs.	GROWTH
Month	Year	7 Years	Life 144 Yrs. +72 -72	Age 2,160 Yrs.	Grand Cycle 25,920 Yrs.	Supreme Cycle 259,200 Yrs.	CONSCIOUSNESS
							→ ETERNITY
1	2	3	4	5	6	7	8

The vertical rules symbolize the following: 1) First cause; 2) Atom; 3) Small cell; 4) Many cells; 5) Planet; 6) Central suns; 7) Cosmos; 8) Infinity.

account in Table 2.3. In the solar system the Moon cycle, or the monthly cycle, is of interest in that it influences everything on earth. The seven-year cycle, while equally important, is not so easily discernible in its correspondence to physical rhythms of the solar system.

Seven life forms, that is, seven levels of consciousness or seven rays of energy, were thus deduced and are depicted in Table 2.3. The scientist would probably say that the entropy of the physical universe is exhausted: because everything is so related and interrelated, there is actually no longer any void in which you could put something and have it *not* relate. On the other hand, the evolution of life forms extends from the most simple to the most complex types, encompassing levels of consciousness from the lowest to the highest energy potential.

The different time intervals used in Tables 2.1 and 2.3 are applicable to the various groupings used. The designation of these and their significance to us, beginning with the shortest time interval, are as follows:

	CLASSIFICATION	*SIGNIFICANCE*
1)	Thought or Impression	Cycle of Sensitivity
2)	Breath	Cycle of Vital Life Force
3)	Day and Night	Cycle of Work and Rest
4)	Month	Cycle of Emotions
5)	Year	Cycle of Climate
6)	Seven-Year Period	Cycle of Growth
7)	Life Span	Cycle of Consciousness

Table 2.3, which is similar to the one used by Ouspensky (Table 2.1), develops a relationship between the life spans of mankind, smaller organisms and matter to those of the universe.

The purpose of these tables is to illustrate the important time intervals of mankind's cyclic existence. Since we not only embody within ourselves the microcosm but a replica of the macrocosm as well, we would also expect to find within ourselves all functions of the supra and infra worlds, such as conscious response, breathing, working, incarnating and others. Each of these activities is characterized by positive and negative phases of roughly equal duration. For example, the breathing cycle in mankind is about 6.66 seconds long, divided equally between 3.33 seconds of inhalation and exhalation. A day represents a cycle of 24 hours, which is divided into 12 hours for work and activity and 12 hours for

Table 2.4. Correlation Between the Rhythmic Impulses of Mankind and the Cosmos

Breath*	Time Equivalent
1 =	6.66 seconds 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 × 12,690)
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 =	1 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*	Time Equivalent
1 =	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 = 1 lifetime
80,621,568,000 =	2,160 years = 1 age
967,458,816,000 =	25,920 years = 1 grand cycle (aeon)
9,674,588,160,000 =	259,200 years = 1 supreme cycle

Time	Earthtime	Universal Time
1 solar year	25,920 earth years	360° Grand cycle
1 solar month	2,160 earth years	30° One age (25,920 ÷ 12)
1 solar day	72 earth years	1° (2,160 ÷ 30)
1 solar hour	3 earth years	1,080 days
1 solar minute	18 earth days	432 hours
1 solar second	0.3 earth days	7.2 hours

One lifetime = 72 years on earth + 72 years not here = 144 years = 1 cycle

*Average breath and pulse are taken as units of measurement.

rest and relaxation. In this context, on life cycle of mankind is assumed to be 144 years on the average, with 72 years of activity on Earth and 72 years of immaterial existence.

When the average cycle of man's breath is set at 6.66 seconds, this indicates 3.33 seconds of positive inhalation and 3.33 seconds of negative exhalation. The relationship of a human breath to that of a planet is like the ratio of 6.66 seconds to 24 hours. The inhalation of oxygen and the exhalation of carbon dioxide amount to 12 hours each and correspond to the law of polarity, that is, to day and night. Further applying proportional relationships, we can determine an interval of 30 days to be the duration of the breath of a galaxy. If we compare the speed of light (186,300 miles per second) with the duration of our breath, a trip of 1,240,758 miles could be taken during the cycle of a breath. Similar values in terms of light years become meaningless. The corresponding durations of inhalations and exhalations on a cosmic scale are simply beyond comprehension. One is lost in the vastness of cosmic consciousness. Mortal consciousness makes it impossible to fully grasp dimensions of this magnitude. But a remarkable fact emerges in that we become conscious of the Unconscious. This and this alone enables us to realize our role as a conscious part of the incomprehensible Unconsciousness. The cognition of limitations within the Unlimited enables one to emerge out of a dormant state of consciousness. The qabalah assists us to expand our consciousness and to obtain a greater perception of these immense concepts. In Table 2.3 the careful reader finds a presentation of the dimensions and possible inferences about the relative duration of cosmic rays.

As was pointed out above, we normally breathe every 6.66 seconds on the average. Some interesting facts emerge if we analyze the rhythm of our breath with the help of a predetermined norm. The much quoted axiom "As above, so below; as below, so above" is generally cited but little understood, and no evidence is usually provided for its confirmation. But how precise this analogy really is becomes evident when rhythmic impulses, to be found within us, are compared to those of the macrocosm. If we were to make an analogy of the astonomical time span of an eon or a solar year of 25,920 years in duration with that of an earth year of approximately 360 days, we would arrive at the results of Table 2.4. A circle of 360 degrees is taken as a standard measurement.

An interesting fact emerges which may appear on first sight simply as a manipulation of numbers; but it gives a deeper insight into the qabalah. Each numerical value when reduced by addition to a single digit yields the integer 9. Within the circle or sphere of perfection, known as 10, the 9 is to be found just before the state of perfection, within which, in turn, are contained all vital manifestations in the evolution of natural phenomena—in this particular case, man.[2] It will further be observed that the 9, an important qabalistic value, is also to be found in 72, the average human life span on Earth. Furthermore, the 9 can be recognized also in the normal pulse rate, which is required to circulate the vital life fluid, blood, through the physical body. The number of breaths which we take within an incarnation of 72 years therefore amounts to 335,923,200. If our pulse beats normally 72 times per minute, it will account for 2,687,385,600 pulse beats during one incarnation. Such a regularity is not of an arbitrary nature but takes place in an orderly fashion as part of a harmonious scheme which transcends human comprehension.

In Tables 2.1 and 2.3 respectively, all subdivisions either step down into the infra world or step up into the supra world, viewed from the position of mankind. This should cause no difficulties if the symbolic manifestations and their corresponding time intervals have been chosen properly. One would expect the dimensions of such presentations to reach from the instantaneous impulse of the infra world to the eternity of creation.

Tables 2.1 and 2.3 reveal that the duration of any cycle of one classification corresponds to the next longer interval in the adjoining lower grouping. In other words, these tables show time intervals of equal length along the diagonal. For example, the duration of man's breath becomes the day for the large cell and the life span of a small cell. Similarly, the impulse of man of 2.2×10^{-19} seconds (see Table 2.3) becomes the day for a molecule.

An analysis of Tables 2.1 and 2.3 reveals that these two presentations do not agree. Ouspensky, for example, did not differentiate between an impulse and a thought impression. He assumed a visual impression to be the shortest possible time interval which corresponds to the duration of an electric spark of 1/10,000 of a second. If his measurement is correct, it would

[2]The reader is referred to the treatise *From One to Ten* by Frater Albertus.

lend merit to his choice; how else could one notice something without an impression?

However, the Paracelsus College takes the position that a differentiation has to be made between an impulse, an impression and a thought. An impulse is here defined as the highest vibrational octave to which a manifestation is sensitive. For mankind, this would correspond to the blue light, the impulse of which is 2.17×10^{-19} seconds. Ouspensky's impression of 1/10,000 of a second is therefore to be found between an impulse and a thought; the latter is being valued with 1/225 of a second by the Paracelsus College.

Which one of these two presentations is more correct and appropriate? In order to deal with this question, we assume the existence of a correlation between the atomic weight and the life span of various manifestations. For example, a man weighing 150 pounds would have a mass of 6.9×10^4 grams and a corresponding life span of 5.26×10^4 days. The corresponding values would be 1.3 grams and one day for the large cell, 4.4×10^{-5} grams and 1.1×10^{-9} days for the small cell. The values given in Table 2.3 show much longer time spans and heavier weights than those of Ouspensky's presentation in Table 2.1. A molecule, composed of 1000 atoms and possessing an average molecular weight of 100 would have to weigh 1.6×10^{-19} grams. Either Ouspensky's impression is too small or the correlation of mass to life span does not extend to the molecular world, or perhaps too many subgroups were considered.

Another difference between Tables 2.1 and 2.3 is to be found in the given values for the various time spans in that Ouspensky only considers one polarity. For example, Ouspensky only takes mankind's average length of stay on the physical plane under consideration. In contrast, the Paracelsus College almost doubles this interval by considering the full cycle of 144 years from birth to rebirth.

The foregoing discussion of cyclic influences and of their time intervals leads to an extension of cycles and their effects. This brings us to the subject matter of cosmic rays and their influences.

CHAPTER THREE

COSMIC RAYS

Gamma rays and xrays are only two examples of the various cosmic rays referred to when planetary rays are considered. Variations in mass, polarity charge, their speed of travel and their frequencies provide us with a key for the origin and the specific functions of such rays. Science deals with manifold manifestations of rays and catalogs their characteristics. The nearest description of cosmic rays is that they behave like photons of electromagnetic energy, perhaps many octaves above presently measurable frequencies. The similarity of planetary rays to these rays is quite marked:

1) Both display chromatic characteristics of their source.
2) Both can be focused upon a point and reflected from it.
3) Both represent phenomena of interference.
4) Variations in the combinations of colors produce secondary, tertiary and other colors.

The origin of these planetary rays is of a similar nature as that of the light rays of the Sun. All of them are highly penetrative photon quantas of energy which travel with immense speed in straight lines until they strike our Earth or other celestial bodies. They are scientifically classified into two groups. The first contains all those rays which emanate from an assumed source or point of origin. The second group consists of rays which were focused upon a specific point or heavenly object and which were then reflected from it. It is known that all material objects are surrounded by auras. The rays, or waves, with which we are concerned in this treatise radiate from the auras of the planets. For example, if a rod is doused with water it will be strongly influenced by the aura of the water. The proportionately larger masses of the planets

exert correspondingly more powerful and also more easily recognizable auric influences.

Scientific laboratories will some day contain apparatus which will measure these types of planetary emanations. Based on the law of polarity, "As above, so below; as below, so above," we postulate that auric rays are of a similar nature to those already researched and analyzed by science; they are only of a finer texture, clearer color and of a higher energy. The transmission of light energy by colors is of profound importance in this treatise; it gives the qabalistic theory of colors a credible basis which in turn is fundamental for the correlation of subsequent results. The various combinations of primary colors and the colors that result from these combinations influence all matter and its evolution.

The attempt is made in this analysis to correlate cosmic rays with astrocyclic pulsations, which will be dealt with in the next chapter. It may become apparent even to the casual reader that a close resemblance exists between scientific terminology and observed phenomena. Employing the qabalistic approach to identify various color combinations, we derive primary, secondary, tertiary and other colors. Such a differentiation is based on the change of frequencies, or vibrations. Each consonant particle of matter is related to a specific color and responds accordingly. A multitude of manifestations is due to the almost infinite possible variations to be found in the receptors, indicated by their diversity of mass and density.

It would require an acute observer to recognize and to differentiate the influences of these subtle rays. Discernment of fine color nuances is facilitated by the use of periodic astrocyclic manifestations. Since astrocyclic pulsations are applicable to the most minute organisms, we are in a position to set forth relationships which would otherwise be extremely difficult to fathom. Relatively decreasing vibratory rates expose phenomena and reactions from which computations of relative frequencies become possible. When the ancients claimed that everything vibrates, that nothing rests, that everything is in a perpetual state of flux, manifesting itself through vibrations, they acknowledged an ever present energy that produces motion out of itself, that is, a *perpetuum mobile.* The ever present state of becoming to which everything is subjected, due to the perpetual motion which is found in the universe, has its origin in cosmic order and lawfulness.

Motion may appear limited within particles, but this is only an appearance; in reality it never ceases. Vibrations,

which are to be found in all manifestations, never cease and are, as perpetuating energy, the transmitters of consciousness found by degrees in all organisms. Vibrations can be determined with the help of colors. In essence, all organisms can be viewed as the sum total of the influences of planetary rays. In this manner all planetary influences upon terrestrial matter can be registered. Thus, rays are carriers of energy and are differentiated into many frequencies. These rays, through the exhibition of their characteristics, provide the investigator with certain norms. Even though we are presently in no position to fully comprehend the significance and importance of planetary emanations, we are able to distinguish their functions, provided we recognize and utilize them in an intelligent manner. Without a mastery of consciousness over mind and matter, as this treatise tries to make clear, a profound understanding of cosmic influences is inconceivable. When, in addition to considering the energies and rays of the celestial bodies of our immediate solar system, the impulses of the farthest depths of space are also considered, we practically find ourselves innundated in a sea of cosmic energy. It is truly amazing that the human brain is capable of absorbing so much and is able to differentiate between the various influences of cosmic rays and their potentials.

Science now begins to substantiate some of the axioms which the Paracelsus College is teaching. Dr. Irving S. Bengelsdorf, science editor of *The Los Angeles Times*, discusses the following in the article, "Of Atoms and Men":

> 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 gland is 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 upor 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 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 suggests 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 it is taken.[1]

That man appeared as man upon Earth and not as mouse, worm, plant, or rock, cannot be considered as a coincidence. One cannot ignore the fact that the world we live in is an exquisitely organized system. It is gratifying to know that scientists are now approaching cyclic time functions and their rhythmic affects in a more profound manner than was previously the case. What a short time ago was not even found to be worthy of any consideration is now becoming accepted fact. In reality, the orderliness and lawfulness of the universe are the foundation of our ability to reason. We have learned to differentiate and to utilize for our well-being the shifting positions of the planetary bodies and the different arcs and aspects of the planets to Earth that result from this shifting. Our use of time and tide arose out of the necessity to utilize environmental circumstances and even to improve upon them. Adjustments for undesirable conditions were often made when the appropriate influences of planetary rays were favorable for the intended purposes. Thus, the cyclic norms of this treatise are beginning to get close attention by the world of science. Eventually, entirely new concepts with regard to cyclic influences upon all organisms will emerge.

Rays as such should not be confused with what are known as sunbeams, which are produced by atmospheric pressure or by cloud dispersion of the sunlight. The invisible energy of the Sun becomes visible and manifests as force only when it encounters a corresponding resistor. An example may be appropriate here. The palm of the hand, when extended toward the Sun, will absorb as much of the Sun's rays as it is able to assimilate or to resist. This is felt as the measurable force of these rays, or as heat. A change in the density of an object will cause a greater or lesser degree of resistance and

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[1]Irving S. Bengelsdorf, "Of Atoms and Men," *The Los Angeles Times*, March 12, 1968. Copyright © 1968 by the *Los Angeles Times*. Used by permission.

result in correspondingly higher or smaller degrees of heat. When these rays are concentrated upon a point with the help of a glass lens or a prism, the concentrated force, meeting such resistance, will release its energy as fire. Almost everyone has at some time held a magnifying glass toward the Sun in order to concentrate the Sun's rays upon a piece of white paper. At first the rays cause a dark pinhead-sized spot on the paper which suddenly grows to a hole and finally ignites the paper. The resulting flame is the visible reaction brought about by the concentrated invisible energy which is carried by the Sun's rays. Thus we establish the fact that rays are carriers of energy whereby invisible force becomes visible when it meets a resistor.

The Sun, the source of energy, is the only immediately observable producer of these forces which make all life possible on Earth when it meets the resistance of this planet. An absence of such forces, that is, the Sun's failure to produce the essential heat, would leave this planetary body dead and extinct of all forms of life.

Considerable contention arises with regard to astrocyclic influences upon individuals and all living organisms. Gravitation is the only scientifically recognized interacting force in celestial mechanics. Since no relationships per se are readily observable between the force of gravity and the mental impulses of the planets, their interaction is given little credence. Nevertheless, gravitational pull is based on the immaterial essence of the celestial bodies. The resulting energy exerts an enormous force upon a given planetary mass and, therefore, necessarily affects all matter and living organisms associated with it.

Actually the whole matter of interacting planetary and other forces is not as simple as may be imagined. For example, the sunspots, which regularly manifest themselves in a rhythmic fashion approximately every eleventh year, cause atmospheric disturbances on Earth that interfere with electromagnetic conditions. This definitely points to a distinct correlation between the Sun's radiation and electromagnetic rays.

Gravity is a decidedly long-ranging force acting in space but with correspondingly weaker strength in the subatomic world. This interesting fact was brought to light by Dr. 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," Professor Gell Man stated that in addition to the forces of gravity and electromagnetism, two other forces, discovered during the twentieth century, are also responsible for subnuclear processes. These weaker interactions cause a particular radioactive decomposition and strong interactions which are considered responsible for connecting atomic nuclei. Further, Gell Man pointed out that if Planck's quantum theory is applied to microscopic physics, an analogy between the macro- and micro-worlds as a magnificent but confusing discipline results.

Sufficient acknowledgment of the interrelationships of such forces is to be found in these deliberations of an eminent scientist. In general, it is assumed that forces are transmitted by means of quantum particles; for example, the photon quantum of energy acts as a carrier of electromagnetic forces. There would have to be another carrier for the force of gravity, yet to be discovered and to be named, as another scientific exposition of the fact that rays are carriers of forces. All of this implies a definite correlation between the world of the astronomers and that of the microphysicists and biologists. These manifesting forces, irrespective of their names, have to be reckoned with in scientific analyses.

Scientifically established transmutations of substances such as uranium into plutonium and neptunium imply an intelligent application of the observed behavior of substances. In scientific transmutations, electrons and other charged particles must pass through an electric field of force in order to come into contact with the nucleus. When such forces exert influences which can modify the formation of matter, then, by inference, the law of polarity must also have a similar impact on the immaterial, or the conscious-mental plane.

The Sun is the central depository of energy in our solar system. The system of its orbiting celestial spheres offers the resistance by which the radiated solar energy is absorbed by them. The planets, including the asteroid belt, are the only celestial bodies of our solar system which offer such essential physical resistance to solar energy, thereby exposing themselves to the spectrum of the Sun.

When mass responds in this manner, a similar conscious-mental reaction cannot be ruled out. The qabalist views not the planetary mass per se as being of primary significance but ascribes its importance to the accumulated intelligence found therein.

At the turn of the century, the English astrologer Alan Leo stressed some of the tenets discussed here in his work *Esoteric Astrology*. He observed exoteric manifestations not to be the result of direct physical emanations of planetary masses. As argument he cites a lecture delivered many years ago by an unnamed but well-known occultist:

> 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 centers 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 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 produces 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 handles of a clock, pointing out what is happening in those other invisible spheres, without being themselves the causes of the influence.[2]

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[2]Alan Leo, *Esoteric Astrology* (London: N. Fowler & Co., 1925), pp. 126-7. This lecture must have been held during the last sixty years of the 19th century. Interested readers will find this book available in the United States, published by Inner Traditions, New York, NY.

It must be kept in mind, however, that the influence of a mass is almost of equal significance since the accumulated consciousness of its individual parts manifests through it in a magnified way. This requires a proportional relationship between the degree of absorption to the mass of the respective organism as well as to the intensity of the ray emanation which provides the organism with its vital life force. It is assumed that the planets, according to their mass and physical constituents, absorbs those spectral rays which correspond to their physical, mineral, gaseous and other inherent properties. The planets, therefore, absorb the visible and invisible rays of the Sun; they keep what they need for their own existence and radiate the excess of such rays into space. As a rock, which is subjected to the light and heat of the Sun, absorbs such heat as long as it is exposed to the rays of the Sun, and gives off what it cannot absorb, a relatively larger body possesses a correspondingly greater radius of emanation.

Further allowance must be made for the intensity of such rays which in turn is correlated with the position, i.e., the reinforcements or diminution, of the resulting arcs between the sender and the recipient. This is determined by the orbits of the celestial bodies and the resultant arcs between them. Astronomically and mathematically established orbits of the planets give their exact positions and arcs, which correlate to their degree of resistance toward the Sun. The energy of the Sun, which is absorbed in this fashion, is converted by the planets and released as planetary rays. If the latter do not encounter any resistance by other celestial bodies, they will be dispersed into space and will be hardly noticeable.

Five of such arc positions are considered in this analysis: (1) a conjunction, the apparent union of two planets when viewed from Earth; (2) the opposition, which indicates a distance of 180° between two celestial bodies; (3) the trine aspect, which gives an interval of 120°; (4) a square of 90°; and (5) a sextile of 60°. The polarities ascribed to these positions are of a positive nature for a trine and sextile but of a negative kind for an opposition and a square. A conjunction can be of either positive or negative polarity depending upon the nature of the planetary bodies occupying these points in space. These positions of the planets affect, through their positive and negative polarities, all recipients subjected to their influence, in our case, the Earth and its satellite, the Moon. It should be noted that all other planets also form such aspects among themselves. Planetary patterns, as are formed in our zodiacal

belt of 360°, cause the manifold combinations of cosmic rays which are absorbed by the respective organisms through breathing, providing them with the essential stimuli. Furthermore, they induce reactions on the part of the correspondingly attuned physical organs. The ancients already had established a correspondence between the vital physical organs and other parts of the body to cosmic rays.

Celestial bodies appear higher in the heavens than they really are. This is due to the refracting, or bending, of their light rays, the carriers of energy, which is explained by the atmosphere of our Earth. The higher a celestial body appears to be situated above the horizon, the less is the refraction of its rays as they penetrate into the Earth's atmosphere. These rays travel in straight lines until they reach the atmosphere of the Earth where they are bent by the prevailing atmospheric conditions and forced into a slightly different direction.

The neap tides, for example, which occur on the global surface at an arc of 90° between the spring tides, gave rise to the theory that the Moon's force of attraction acts against that of the Sun. The tilt of the Earth's axis of 23½° against the perpendicular of the Earth's orbit also influences the absorption of solar, lunar and other planetary rays. It doesn't take much imagination to derive an intricate system from the manifold positions of celestial bodies.

The hypothesis of a correspondence between solar and interstellar radiations must therefore be based upon the following:

1) Rays emanating from any source are absorbed in relation to the mass and its density which they encounter.
2) Such absorbed rays are retained by the recipient to the degree essential for his functions.
3) Any excess of rays is again reflected.

To deal with the behavior pattern of rays requires a keen sense of differentiation not only with regard to color analysis but also in the taxonomy of the interrelationships of colors. The manifold interplay of colors and their combinations constantly provides the investigator with many challenges. One has to occupy oneself with combinations of translucent colored rays and opaque materialized resistors. In any analysis of this kind it is not possible to confine oneself to a single theory of colors. The theories of Goethe, Oswald, Birren, Itten or that of any other individual will not in themselves provide us with a key with which to unlock this universal mystery of colors. We have to reach deeper than any of these theories do.

Patterns formed by combining multiple interplays of the three primary colors act differently on dense matter than on more subtle resistors. This fact alone already points at some of the difficulties involved in drawing clear definitions. The degree of density and transparency of an object produces different results. Behavior patterns of these various rays are based not only on the source of their basic emanation but also on the mass of the recipient, both in the quantitative and the qualitative sense. In addition to the existing complexity, one must also consider the immaterial aspects. These factors are indicative of an enormous area of application with regard to all natural phenomena. As has been discussed earlier, the influence of colors is psychologically very pronounced in that it plays a primary role in our sense perceptions.

We restrict ourselves to the immediate sphere of human activity on Earth and the responses to the influence which are encountered. One thing that clearly emerges from all of this is that all dominant rays exert their influences relative to the receptor's capacity to absorb them. We begin to breathe as an independent entity when the umbilical cord which connects us with the source of gestation is severed. Each entity comes under the influence of at least one ray or a combination of rays, depending upon the degree to which the inhaled air is charged with various gaseous substances such as argon, chlorine, fluorine, helium, hydrogen, krypton, neon, nitrogen, oxygen, radon and xenon. The absorbed and retained influences determine the aura of an individual. The auric emanation is subject to continual change due to the constantly changing arcs of the celestial bodies, the intensity of their radiations, as well as to the varying response of the recipient's basic ray to them. This constant ebb and flow of energy causes the development of matter, known as evolution. The prevailing circumstances permit these rays not only to function but also enable them to cause different expressions of species in size, color, strength, etc. If these interplays did not take place, all species would have to be similar in nature and no variations would be possible. Since these laws influence all terrestrial phenomena, evidence of their functions and responses can be ascertained. In this treatise the attempt is made to outline such influences.

Spectral analysis of a sample reveals, with the aid of certain recognizable color rays, its physical characteristics. For example, a predominantly yellow spectral line is indicative of the presence of sodium. It has been established that various other spectral colors, or Fraunhofer lines, signify the existence

of other substances. This establishes the physical aspect. But the law of polarity, or duality, also requires the determination of its opposite, namely a manifestation on the immaterial plane.

A further mysterious revelation is found in the dispersal of rays caused by refraction: white light is separated into colors! The great mystery of "What is Color?" is debatable. We know of its existence similarly as we are aware of forces emerging out of rays of energy. As chromatic appearances they reveal the diversity of innate energy with its carrier.

Aside from its predominant physical characteristics, a planet radiates its own individual ray in the form of a primary, secondary or tertiary color. It is postulated that the combined chromatic influence of the Sun exerts its energy upon the planetary mass as a whole. The ancients had already established that the characteristic ray of the Sun is signified by yellow, a primary color. But it also contains within itself the whole spectrum, an appreciable portion of which it must have received from its central sun, i.e., from the fixed star Alcyone, as will be discussed in Chapter Five. Likewise it is postulated that the planet Mercury gives off a predominantly orange colored ray; similarly, the Moon, Venus, Mars, Jupiter and Saturn cause violet, green, red, blue and black (similar to indigo) rays respectively. This is indicative of the fact that the planets also exert influences of their own.

The Earth, as one of the celestial bodies, is likewise subjected to the influences of the rays of the Sun and the planets, including those of its own satellite, the Moon. The latter also absorbs the rays of the Earth as well as those of the other planets, according to its angular position to the Earth, deflecting and dispersing any excess into space.

The Moon, though subjected to the same rays of the Sun, does not show any signs of visible life. This is due to the atmospheric conditions surrounding this celestial body. The vapors rising from the waters of the Earth, caused by the Sun's heat, act as resistors to penetrating cosmic rays. Even here, differences are observerable at various points on Earth, as for example at the polar caps and the equatorial regions, caused by the arc which the Earth makes to these rays. Water is to be found in both regions. Though it is less dense in the cooler than in the warmer zones, these cosmic rays must penetrate a greater atmospheric depth at the polar regions. This manifests itself in the enormous differences in temperature between the equatorial and the polar regions.

The Moon, although devoid of water on its surface, offers enough resistance as a mass to cosmic rays, but its atmospheric conditions preclude seasonal changes as we know them. However, with the aid of plastic or other dome-shaped structures, in which atmospheric conditions could be maintained, it would be feasible to create the required temperatures to produce moisture below its surface, which, in turn, could cause significant atmospheric changes. Concentrated thermal increases, brought about in this manner, could manifest as man-made atmospheric conditions conducive at first to the growth of lichen and mosses, which could later result in a flora and eventual fauna of consquence. All of this represents not only a possibility but a highly likely probability. The resulting chromatic manifestations caused by the solar and reflected planetary rays could then find properly attuned recipients in the flora which in due time could bring about a colorful vegetation. Before the rays could function as prescribed, they would first have to encounter the proper resistance which is required to create the measurable force inherent in all living organisms. Extremely prolonged high thermal radiation affecting the Moon could bring about such atmospheric changes.

All of this would have to be based on the postulate of the ancient sages that cold is moist and heat is dry, a combination of these two producing 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 variable conditions.

The foregoing is merely to show why cosmic rays produce different manifestations whenever they encounter a resistance from celestial bodies, including our Earth. Atmospheric conditions appear to be the prime factor for the resulting multitude of manifestations.

All living organisms, without exception, depend upon these planetary rays for their existence. The diversity of natural phenomena is based on this fact. The constantly shifting angles of these rays cause pulsations of different frequencies which bring about the various species of the mineral, vegetable and animal realms.

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 kingdoms, it takes upon itself the imprint of the characteristics of the then prevailing rays; this is the so-called *signature* of all things. The respective entity will adhere strictly to its own species; it will propagate

accordingly and will also slowly change or evolve. Such an imprint seems to be an immutable law for all natural phenomena. Seemingly, inanimate or animate forms of the lowest kind depend upon an inherently limited cell consciousness and are thus confined to their predetermined place or sphere of activity. In contrast, mankind creates within limits, due to the ability to reason, their own environment. An entity endowed with the power to reason can transcend inherent limitations to a certain extent. The sphere of activity we find ourselves in has, unknown to us, been predestined. Our environment is the product of astrocyclic pulsations over which we have no control.

Analyzing these important points, we are confronted with such an intricate array of cosmic influences that a systematic application appears to be out of the question. Even a cursory examination could lead us into a maze where we would be hopelessly lost. In this qabalistic approach we shall confine ourselves at first to the seven basic rays discussed here.

CHAPTER FOUR

ASTROCYCLIC PULSATIONS

Since astrology refers to the teachings of the stars, it is in ill repute with scientists. Perhaps one should, therefore, use the term astrocyclic pulsations instead of astrology. Dr. Morris Jastrow in a contribution to the Eleventh Edition of the 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 also scientific astrologers, whereas medieval astrologers rarely were astronomers. They were, rather, soothsayers and fortune tellers who used all kinds of media known to astrologers. This even seems to hold true in this day and age.

Many other researchers have conceived similar ideas, but so far insufficient correlation has not resulted in an acceptable synthesis. It is hoped that, in spite of shortcomings, the ice will be broken by this treatise and that it might therefore induce sufficient stimulus for further research in this field of learning. 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 antiquity. All hypotheses which would facilitate further research still await their substantiation.

The analysis of cyclic patterns is now applied to the solar system. Keeping in mind the importance of the planetary forces of the solar system, we postulate that rhythmic pulsations are ever present in the universe, influencing everything from the largest macrocosm to the simplest microcosm. This lawful pattern reveals itself in all natural

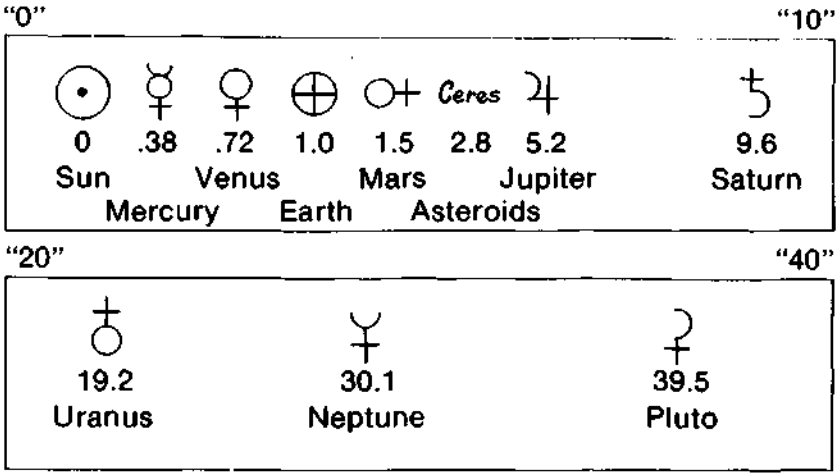

Figure 4.1. Relative distances of planets from the Sun.

phenomena. It can be traced from the established orbital movements of the planets to the barest measurable cyclic rhythm in the most minute organisms.

Whenever a lawful order is exhibited by astronomical data, scientific researchers are justified to utilize astrological examinatons in their analyses. Astrologers, for instance, take as a starting point what the astronomer has prepared for them for their attempts to discover existing laws and order. The following may illustrate this point.

Dr. Robert Kadesch of the University of Utah published an article: "4, 7, 10, 16—And Then What?" on April 30, 1961, in the science section of the Sunday edition of *The Salt Lake Tribune and Telegram.* The article deals in essence with the following:

Figure 4.1 shows the relative distances of the planets from the Sun. But before one remarks that there exists no planet by the name of Ceres, we want to point out that this name refers to the largest of the asteroids, which all fit into the series, and which are classified under Ceres. It seems that Neptune and Pluto are misplaced in this tabulation. Scientists, and especially mathematicians, sometimes are fascinated by the numbers game per se. This may be part of numerology. However, if certain measurements in nature display order and regularity, one is without doubt amazed.

This brings us to a famous progression which was observed in nature a good many years ago. It yielded the values

4, 7, 10, 16 and then was found to be interrupted. Two additional values, 52 and 100, were observed later. If one considers the sequence: 0, 3, 6, 12, 24, 48, 96, 192, 384 and 768, one notices that with the exception of the first two numbers, each value is merely double the preceding one. Now adding 4 to each term and then dividing it by 10 yields the progression: 0.4, 1.6, 2.8, 5.2, 10.0, 19.6, 38.8 and 77.2, known as the Bode-Titius Law,[1] which rather accurately gives the relative distances of the planets from the Sun, taking the relative distance of the Earth from the Sun as unity. Accordingly, the planet Mercury is 0.38, Venus 0.72, Mars 1.5, Jupiter 5.2 and Saturn 9.6 times as far located from the Sun as the Earth. Thus a certain regularity and order are evident in our solar system, at least as far as the distances of the planets from the Sun are concerned.

The values were substantiated for the then known seven basic planets. But it was also observed that no planet existed whose relative distance from the Sun was 2.8 times that of the Earth from the Sun. How could this be explained? Would you believe that there should be a planet corresponding to the gap at 2.8? Some astronomers were of this opinion and searched for the "missing" planet. What they found instead was a belt which contained thousands of tiny bodies, the largest of which they called Ceres, having a diameter of only 480 miles. But the remarkable thing was that the relative average distance of these asteroids, as they were called, was almost exactly 2.8 times that of the Earth from the Sun.

Later, other planets were sighted outside the orbit of Saturn, namely Uranus, Neptune and Pluto. The relative distance of Uranus from the Sun was found to be 19.2 times that of the Earth from the Sun, which is in very close agreement with the Bode-Titius Law which gives that distance with 19.6 units. The corresponding relative distances of Neptune and Pluto were calculated at 30.1 and 39.5 units respectively. But both of these values do not agree with the Bode-Titius progression. Neptune seems to be very much out of place and the relative distance of Pluto makes no sense at all in the context of the Bode-Titius Law.

No one has yet determined whether this kind of numerology of the solar system should be taken seriously. Some theses about the origin of the solar system have attempted to take this law into account, however, with little success. This type of

[1]Named after Johann David Titius (1729-96) and Johann Elert Bode (1747-1826).

Table 4.1. Positions of Planets Verified by Kepler's Third Law

Planet	Bode-Titius Law	Observed Position	Calculated Position[a]	Difference
Vulcan	1.0[b]	—	1.3744	0.37
Mercury	4.0[c]	3.8	3.8710	-0.13
Venus	7.0[c]	7.2	7.2333	0.23
Earth	10.0[c]	10.0	10.0000	0.00
Mars	16.0	15.2	15.2369	-0.78
Ceres	28.0	27.7	27.7692	-0.23
Jupiter	52.0	52.0	52.0277	0.03
Saturn	100.0	95.5	95.3858	-4.61
Uranus	196.0[d]	191.9	191.8239	-4.18
Neptune	388.0[d]	300.7	300.3627	-87.60
Pluto	—	395.2	—	7.20[e]
Adonis	772.0	—	765.0000	-7.00

Note: In this table the relative distance of the Earth from the Sun is taken as 10, *i.e.*, the values in this table are not divided by 10.

[a]Calculated on the basis of L.H. Weston, *The Planet Vulcan, History, Nature, and Tables.*

[b]The first "one" is necessary to get the progression started. See Frater Albertus, *From One to Ten.*

[c]The relative distances between planets situated between the Sun and the Earth is 3.

[d]The relative distances between those planets starting with Saturn and which are outside the orbit of Saturn, with the exception of Adonis, is approximately 100, or 3 × 33.

[e]The difference between the observed position and the value given by the Bode-Titius Law for Neptune.

numerology appears questionable. It must be determined whether this system is useful or if a wrong turn in the analysis caused these discrepancies.

The Paracelsus College examined Dr. Kadesch's article, expanded on it, and made some observations given in a report by one of its associates. First, two recently calculated but not yet officially accredited planets, Vulcan[2] and Adonis[3], were added to the progression. Furthermore, we dared to make some corrections in order to explain the factual positions of Neptune and Pluto. We also compared the actual positions of the planets as reported in the above-mentioned article with values calculated and verified by the constant of Kepler's Third Law.[4] The results are tabulated in Table 4.1.

With respect to Neptune and Pluto various interpretations are possible. Neptune is approximately 87 units below the value given by the Bode-Titius Law; Pluto, on the other hand, is found about 7 units above the term that would be indicated by the progression for Neptune. Is it possible that a planetary *accident* could have split the planet destined for this position, leaving one fragment at 300.7 and another one at 395.2? If this were the case, then the Bode-Titius Law needs no correction and Adonis' position could then be determined from the next term of the progression, at 772.0 units. In this case the difficulty encountered may be explained by the fact that the orbits of the outer planets are of such a long duration and movement that *accidents* could easily divert them from their "Lawful" planetary position. Another explanation is to be found in the position taken by the Paracelsus College that the planets which are found outside the orbit of Saturn are subject to a different rule. The observed relative distances between Saturn, Uranus and Neptune are 96.4, 108.8 and 94.5 units respectively, or an average relative distance of 99.9, or roughly 100 units. If this is the rule, then Adonis, according to its calculated position, would be 370 units from the present Pluto, which in turn would leave another gap to be explained (see Table 4.1). Another hypothesis is that the planet presently known as Pluto

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[2]The orbit of Vulcan is to be found between that of Mercury and the Sun.

[3]A transplutonian planet.

[4]If the time required by any planet to complete one revolution in its orbit is called its "period," then the squares of the planetary periods are proportional to the cubes of their average distance from the Sun. This is called the "third" or "harmonic" law. The harmonic law may be formulated mathematically in the form of a simple proportion: Let t_1 and t_2 be the periods of two planets and a_1 and a_2 their mean distances from the Sun, then: $t^2_1/t^2_2=a^3_1/a^3_2$.

Table 4.2. Inherent Tendencies Found in Zodiacal Signs

SIGN	INFLUENCE	SIGN	INFLUENCE
Aries	aggressive	Libra	uniting
Taurus	decisive	Scorpio	solidifying
Gemini	diffusive	Sagittarius	inspirational
Cancer	tenacious	Capricorn	retentive
Leo	organizing	Aquarius	concentrative
Virgo	analytical	Pisces	relaxing

is but a satellite of Neptune, due to its closeness to the latter. The true Pluto then still needs to be discovered farther away from the presently accepted position.

The above example calls attention to the fact that astronomy can throw more light on astrological interpretations of dynamic influences at work caused by the orbits of the heavenly bodies around the Sun. Simply to deny the value and validity of astrology because of some discrepancies in the data cannot be justified. For the same reason, one should also not bluntly reject astrological delineations simply because of insufficient or contradictory evidence.

If miscalculations are granted to be possible for mathematics and other sciences, then the same concession must also be made for other variations of numerology, including celestial mechanics. Permissible modifications of scientific hypotheses and theories will have to make due allowance for necessary rectifications in psychological, psychiatric, metaphysical and other borderline sciences. It is mandatory that *all* phenomena be investigated in an unbiased fashion. This also applies to those areas in which little empirical evidence is readily available to substantiate ancient as well as contemporary theories.

The above considerations then must also apply to the planet presently known as Pluto. Its observed position, since it does not agree with the Bode-Titius Law, still raises questions in the minds of astronomers and astrologers with regard to its validity. The state of the science remains unchanged until someone insists on an orderly placement of the planets in a scientific tabulation. It is the constant urge to improve upon existing theories as well as to explore unknown laws which expand knowledge and science. The danger of a certain degree of complacency is always present. As soon as certain laws are

established they are often considered to be the final word and tend to go unchallenged for a long time, especially when they were incorporated into the curricula of universities.

If one were to speculate about the origin and causes of cosmic cycles, both an impossibility and also a probability would be confronted. The origin of these cycles cannot be fathomed. Otherwise our power to reason would place us in a position to perceive the end before the beginning. However, to recognize the functions of these cycles, as they manifest themselves to us, lies within the realm of probability. Since energy as such cannot be fathomed, the origin of cyclic rhythms remains hidden. Its presence can only be ascertained by way of potential fields created by the resistance encounterd by cosmic forces. Energy, as an intangible attribute of astrocyclic pulsations, must be transmitted in a way in which it can be recognized. This takes place by way of the emanation of rays which transmit energy, similar to that done by light waves. Such invisible sources of energy manifest on the material plane whenever they encounter a spatial resistance.

The ancients attributed these celestial influences, as manifested by rays, to the planets. They established a system by which influences of this type could be determined. The analytical methods of the ancients have been taken over into contemporary celestial mechanics. The origin of the latter is to be found in the imaginary zodiacal belt of 360°. With its twelve divisions of 30° each, it represents the twelve zodiacal signs, or constellations, each having a symbolic name. Plate 2 of the Appendix shows the cyclic influences of the traditional zodiac within a sun cycle of 365 days. The model conceived by the ancients starts with the sign of Aries and ends with the sign of Pisces, moving in a counterclockwise direction (see first ring of Plates 2 and 3 in the Appendix, and Plate 1 in the front of the book).

Each of the twelve zodiacal signs is characterized by a special name. The ancients named them, starting at the left with the red inner segment in the third ring of Plate 2 and moving counterclockwise: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. For reasons of convenience these names are still used today. Qabalistic interpretations point out that it was the influences inherent in these constellations and not the starry groups as such which provided the existing terminology. Table 4.2 correlates these names with the inherent tendencies to be found in these zodiacal signs as shown in the center of Plate 1.

Table 4.3. Color Radiations of the Seven Basic Planets

Planet	Symbol	Color	Planet	Symbol	Color
Sun	☉	yellow	Mars	♂	red
Mercury	☿	orange	Jupiter	♃	blue
Venus	♀	green	Saturn	♄	indigo
Moon	☽	violet			(black)

The names of these starry groups therefore do not represent definitions as such but signify their inherent meanings. Their influence can be noticed in all terrestrial manifestations, the latter are exposed due to the orbit of the Earth, to corresponding influences of cosmic rays.

Table 4.3 represents the colors of the zodiacal signs (shown in the fifth and the third rings of Plates 1 and 2 respectively) which describe the radiations of the seven basic planets, as they were known to the ancients.

These colors indicate the immaterial conscious-mental attributes inherent in these planets, which affect all matter and organisms. Attention is called to the fact that the ancients gave Saturn black for its color since all colors are taken up in black. By this they wanted to indicate the completion of mankind's cycle on Earth. For this reason Saturn is depicted in the illustrations of this treatise by a black ray and not by indigo, which would be more correct.

Each planet is attributed with a positive and a negative polarity. For example, the positive polarity of Mars is thought to be a ruler of Aries; its negative polarity is ascribed to Scorpio; both of these signs are depicted by the color red. If each of the basic seven planets is characterized by a dual aspect it would necessitate fourteen zodiacal signs to place them. Since the ancients realized that the Sun is not a planet but a star, they assigned both of its polarities to the sign of Leo. Similarly, the Moon found its dual placement in Cancer. In this manner the ancients were able to position the seven basic planets and their dual polarities as rulers in the twelve zodiacal signs. Each color, with the exception of yellow and violet, is therefore represented twice in the zodiacal belt. Table 4.4 shows the planets and their corresponding polarities as they were placed by the ancients (see fifth and third rings of Plates 1 and 2 respectively).

These colors correspond to those of the Sephiroth of the Tree of Life, which will be discussed in more detailed in Chapter Seven. They are based on the king scale of colors (see Plate 4). This color scale consists of the three primary colors, blue, red and yellow, and of the three secondary colors, green, orange and violet. The combination of two primary colors, at equal parts, produces a secondary color; red and yellow call forth orange, blue and yellow give green, blue and red result in violet. A seventh color, blue-violet, was added which doesn't seem to fit in the harmonious exhibition of the primary and secondary color manifestations of Plate 4. This seeming discrepancy is explained by the fact that the ancients knew only seven planets. The king scale of colors can be expanded with the help of tertiary colors, brought about by the combining, in equal parts, of two secondary colors.

The colors representing the planetary rays are not to be confused with those which characterize the material influences of the zodiacal signs. Qabalists usually speak of the qualities of the planets and of the influences of the zodiacal signs; both of them, however, are essential for a meaningful synthesis. The color rays of the constellations correspond to the paths of the Tree of Life and are based on the queen scale of colors (Plates 5 and 6), and will be elaborated on in Chapter Seven. In the king scale of colors the reader finds twelve colors, representing primary, secondary and tertiary colors. The latter consist of equal parts of a primary and a secondary color. In the queen scale of colors a tertiary color is derived from the fusion of equal parts of two secondary colors.

Originally the zodiacal belt was divided into four segments of 90° each. They represented the four cardinal points of the compass: east, west, north and south. At the same time they were indicative of the four alchemical elements known to the

Table 4.4. Planet Polarities

Planet	Polarity	Sign	Planet	Polarity	Sign
Sun	(+,-)	Leo ♌	Mars	(+)	Aries ♈
Mercury	(+)	Gemini ♊	Mars	(-)	Scorpio ♏
Mercury	(-)	Virgo ♍	Jupiter	(+)	Sagittarius ♐
Venus	(+)	Libra ♎	Jupiter	(-)	Pisces ♓
Venus	(-)	Taurus ♉	Saturn	(+)	Aquarius ♒
Moon	(+,-)	Cancer ♋	Saturn	(-)	Capricorn ♑

ancients: fire, air, earth and water. Each of these elements was assigned a color: fire=red, air=yellow, earth=green and water=blue, which is shown by the four colored triangles in the centers of Plates 1, 2 and 3. In reality this represents a master key to unlock the zodiacal door. But these four divisions of the zodiac did not prove to be satisfactory and led to its twelvefold subdivision. It is the four colored triangles with their corners, centers of Plates 1, 2 and 3, representing the four alchemical elements which caused this twelvefold division of the zodiacal belt calling forth the twelve zodiacal signs of 30° each. The points of these triangles touch those constellations which are of the same conscious-mental quality. For example, the red triangle comes into contact with Aries, Leo and Sagittarius, indicating that each of them is a fire sign. The blue, green and yellow triangles similarly point to water, earth and air signs respectively. This complexity of the zodiac is to be unlocked with the aid of the four alchemical elements. It should be understood that these four elements have no resemblance to those of the periodic table. To the ancients, these four alchemical elements represented the inherent fundamental forces manifesting through natural phenomena.

But even the twelvefold division of the zodiacal belt was found to be insufficient to explain the basic characteristics of humans. Therefore, each sign of 30° was further subdivided into three segments of 10° each, called decans, derived from the Greek work *deka*, meaning 10 (see second and fourth rings of Plates 2, 3 and 1 respectively).

The first decan of each sign is of the same influence and color as the respective constellation. The other two decans exhibit the same elemental quality as the first decan. For example, if the first decan of Libra is indicative of an air sign then the remaining two decans are also air signs. The key is to be found in the alchemical elements, as was discussed above; the yellow triangle touches all three air signs going from Libra to Aquarius to Gemini and back to Libra. The three decans of Libra thus show the influences of the constellations Libra, Aquarius and Gemini. Similarly, going counterclockwise, the same decanates are also to be found in Aquarius and Gemini. The only difference is that the first decan of each sign starts with the latter's influence; the remaining decans follow in the order indicated by the zodiac. The colors of the decans depicted in the second ring of Plate 3 correspond to those of the queen scale of colors. Those exhibited in the fourth and second rings

of Plates 1 and 2 respectively are based on the king scale of colors.

Even this further division of the zodiacal belt proved to be inadequate. Each decan is therefore further subdivided into four more segments of 2½° each, called dwadashamsas, a Sanskrit word indicating a division of 2½°. The zodiac is thus subdivided into a total of 144 segments (first ring of Plates 2 and 3; first, second and third rings of Plate 1).

As was the case for the zodiacal signs and decans, the four alchemical elements again provide the key to the dwadashamsas. The color sequences of the dwadashamsas thus follow the same pattern. The first dwadashamsa of a decan is of the same color as the respective decan and therefore of the same color as the corresponding constellation. All other colors of the dwadashamsas are determined by the order of the zodiac. For example, the first dwadashamsa of the first decan of Taurus is green. Going counterclockwise, the second dwadashamsa is orange, corresponding with Gemini, the third one is violet according to Cancer, and the fourth dwadashamsa takes on yellow as indicated by Leo. The colors of the dwadashamsas are based on those of the queen scale of colors as depicted in the first and third rings of Plates 3 and 1 respectively. For purposes of comparison, the dwadashamsas in the first ring of Plate 2 were colored according to the king scale of colors.

This division of the zodiac into signs, decans and dwadashamsas corresponds to the customary division of a day into hours, minutes and seconds. It is undertaken for the purpose of more accurate analyses. We concede that only 144 variations are considered in this treatise. However, this need not limit the investigator. Proceeding in a similar fashion,the dwadashamsa could be further subdivided into mini- and microdwadashamsas by dividing each dwadashamsa into twelve minidwadashamsas and these in turn into twelve microdwadashamsas. The color sequences of such mini- and microdwadashamsas would follow the above indicated pattern for signs, decans and dwadashamsas. Following this procedure, each sign and the whole zodiac could be divided into 1,728 and 20,736 segments respectively. A subdivision of this magnitude is only indicated but not undertaken in this treatise.

Our method of analysis thus permits a more comprehensive understanding than traditional astrology makes possible. In addition, one also has to consider the constantly changing positions of the planets and the resulting arcs. As a result,

variations become possible which assure that each individuality is unique. The assumption that all who are born under the same zodiacal sign must be of identical nature and character is thus invalid. It should be kept in mind that every person is endowed with a given imprint, a certain character, at the time of birth, which is also subject to change during that individual's lifetime. Furthermore, the precession of the equinoxes assures almost unlimited variations making it nearly impossible for two identical individuals to exist within a grand cycle (see Chapters Two and Five).

The traditional division of the zodiac proved to be satisfactory only as long as no other planets were known. When Uranus, Neptune and Pluto were later discovered, it also became necessary to place them in the zodiacal belt. They were assigned to those constellations which were characterized by only one polarity of a planet. Uranus was placed in Aquarius, Neptune in Pisces and Pluto in Scorpio. No plausible explanation was ever provided why this arrangement and not a different one was chosen. Neither did astrologers bother to explain this arrangement nor do many of them even today incorporate colors into their analyses. The respective planetary symbols were placed in the signs of the zodiac where they were supposedly to be found, and that took care of the matter. However, the newly discovered planets do not automatically assure a desired order, law and harmony of celestial phenomena. They have to be evaluated differently and modifications must be made continually. Since rays are carriers of energy, one has to consider the composition and functions of such supplementary rays.

Since each one of the seven basic rays finds its overtone in another ray, as discussed in Chapter Eight, two additional but officially not yet recognized planets, Vulcan and Adonis, will also be considered in this treatise. Astrologers are waiting for these discoveries by astronomers in order to fill existing gaps in their analyses.

As was already indicated in Table 4.1, the orbit of Vulcan is between that of Mercury and the Sun. At the time of this revision, Vulcan has already been sighted but still awaits its official confirmation.[5] Adonis' orbit is to be found outside that of Pluto. A third planet, also officially not yet recognized but nevertheless mathematically determined, is Kronos. The latter's orbit is along the outer edges of the Milky Way, nearly six

[5]See Carl W. Stahl, *Vulcan, the Intra-Mercurial Planet*, 1972.

billion miles from Earth. It needs about 600 years for one revolution around the Sun.[6] Kronos, the most distant planet of our solar system, thus symbolizes the real "Father Time" in the context of man-made time. Presently, this planet is not considered in this treatise due to too drastic astrological changes that would be required. Nevertheless, the indication is made to facilitate further research.[7]

In the seventh ring of Plate 1, reading counterclockwise and starting from the left center line, one finds the planetary symbols. The uninformed reader may face a puzzle here; in addition to some of the commonly accepted planetary symbols, emblems formerly not associated with the twelve zodiacal signs are now introduced. These represent symbols for the newly discovered and in some case not yet officially affirmed planets. The whole symbolism is based on the circle and the cross.

The cross within a circle (⊕), indicative of the four alchemical elements and the four cardinal points within a sphere, represents Malkuth, or the Earth. (It is the cross within a circle which gives us the position from which all other symbols are derived.) If the sphere is placed above the four cardinal points or above the cross, it signifies a greater proximity to the Sun, as is the case with Venus which follows an orbit between that of the Earth and the Sun. Placing a half circle above the sphere on top of the cross provides us with the emblem of Mercury and of its orbit around the Sun. Vulcan is even closer to the latter, following a rather tight elliptic path around the Sun. Its symbol has two spheres above the cross as a special mark of distinction. It indicates that it is the closest to the Sun. The emblem for this fiery celestial body looks quite different from those of the traditional seven planets.

In the opposite direction from Earth we first encounter Mars. It is signified by a cross at the right side of the sphere which indicates that its orbit around the Sun is to be found outside that of the Earth. Jupiter with its greater elliptic path has for an emblem the cross attached to the lower portion of a half circle. Saturn, which is still farther out, is characterized by a symbol having a half circle attached to the lower arm of the

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[6]"California Scientists Predict Discovery of Planet Past Pluto," *The Denver Post*, April 30, 1972.

[7]For additional information on the officially not yet confirmed planets, the reader is referred to Frater Albertus, *Men and the Cycles of the Universe*, Paracelsus College, 1970.

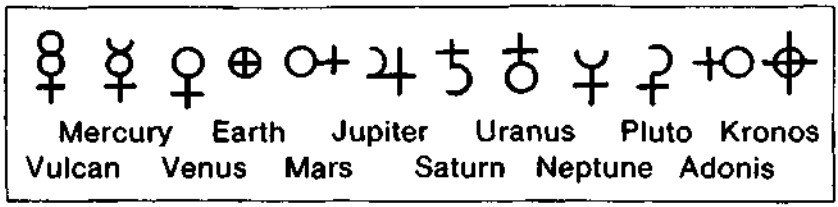


Figure 4.2. Symbols of the planets.

cross. Uranus is depicted by a sphere below the cross and Neptune by a half circle above the cross. Pluto is designated by the inverted symbol of Saturn, whereas Adonis has the inverted symbol of Mars for its emblem. This only leaves Kronos, the most distant planet, which is signified by a cross transcending the limitations of the sphere. The complete sequence of planetary symbols is depicted in Figure 4.2, starting with the planet closest to the Sun.

The traditional system of the qabalah is based upon the seven basic rays of the seven planets of the ancients. The discovery of additional planets demands, therefore, a modification of this system. At first sight it may seem that this would cause a great upheaval in its methodology. However, modifications can be made by adding five additional planetary rays to the original seven without rejecting the whole system. The initial seven planetary rays are supplemented and reinforced by the qualities of the newly discovered planets, Uranus, Neptune and Pluto, and also by the officially unrecognized planets Vulcan and Adonis.[8] Four of their inherent colors also correspond to a sephirah of the Tree of Life, in which they are found as tertiary colors in Malkuth, as will be shown in Chapter Seven. These colors of Malkuth are assigned to the additional planets as follows: Uranus—citrine, a combination of green and orange; Neptune—olive-green, caused by green and violet; Pluto—russet, a fusion of violet and orange; and Adonis—umbra. Since Saturn is depicted by black on the Tree of Life, the lower part of Malkuth is shown as umbra, from the Latin for shadow. Vulcan is assigned gray for its ray, which also corresponds to a sephirah of the Tree of Life. As can be observed, all colors have their source in the three primary colors.

These additional colors are now substituted in those zodiacal signs which are characterized by the negative polarities of

[8]As was pointed out above, Kronos is not considered in this analysis.

the planets Mercury, Venus, Mars and Jupiter. In the case of Saturn, its positive polarity will be replaced. The reader is referred to the sixth and seventh rings of Plate 1 and to the third ring of Plate 3; compare with the third ring of Plate 2. For example, the green of Taurus, indicative of the negative polarity of Venus, is replaced by the olive-green charcteristic of the negative polarity of Neptune.[9] The modified color sequence of the qualities of the planets manifesting through the zodiacal signs according to the expanded king scale of colors is shown in Table 4.5. (See also third and sixth rings of Plates 3 and 1 respectively).[10]

This pattern is depicted in the septagram of Plate 20. It brings the analysis of astrocyclic pulsations into conformity with the qabalistic method of the Tree of Life; the reader is referred to Chapter Seven and Plates 15 and 16. According to this method, no colors are duplicated within the twelvefold division of the zodiac. These modifications are further tabulated in Plate 6. Plate 3 thus depicts a more harmonious color pattern

Table 4.5. King Scale of Colors

Sign	Polarity	Color	Planet	Planetary Polarity
Aries	(+)	red	Mars	(-)
Taurus	(-)	olive-green	Neptune	(-)
Gemini	(+)	orange	Mercury	(-)
Cancer	(-)	violet	Moon	(+,-)
Leo	(+)	yellow	Sun	(+,-)
Virgo	(-)	citrine	Uranus	(+)
Libra	(+)	green	Venus	(+)
Scorpio	(-)	russet	Pluto	(+)
Sagittarius	(+)	blue	Jupiter	(+)
Capricorn	(-)	black	Saturn	(-)
Aquarius	(+)	gray	Vulcan	(+)
Pisces	(-)	umbra	Adonis	(-)

[9]The reader is referred to Chapter Seven for further details.

[10]The polarities of the zodiacal signs and their rulers (planets) are denoted by (+) and (-). Attention is called to the fact that the planets and also the constellations have their own polarities which do not necessarily agree.

than is exhibited in Plate 2. It will be noted that several colors shown in Plate 3 are not found in Plate 2.

The influences of the planets which are to be found in the various zodiacal signs and their subdivisions, call forth manifold color combinations. This demands a modification in the color shadings and therefore in the physical aura, which is depicted in the first two rings of Plate 1. This can be traced in the most subtle and hardly differentiable nuances, which only by careful separation can be broken up into the proper components. Plate 1 thus represents a synthesis of the manifold influences of colors. Every fusion of rays calls forth a state of consciousness on the physical and mental planes of awareness, inherent in all organisms and matter, providing each individuality with its signature or characteristic.

The colors to be found in rings two to six inclusively and in the center of Plate 1 are derived from the qabalistic king scale of colors. A methodology which considers the zodiacal signs as well as their decans and dwadashamsas provides for essential refinements in the analysis. Altogether the zodiac has been divided into 144 segments. Each of the subdivisions of a zodiacal sign contributes relatively to the total ray emanating from it. Weighing the various resulting color combinations, we come to the conclusion that the color ray of a sign contributes 70.6%, that of a decan 23.5% and that of a dwadashamsa 5.9% to the depicted colors of the first two rings of Plate 1.[11]

The second ring of Plate 1 depicts a synthesis of the interrelationships exhibited in rings three, four and five. In this resulting combination only the intelligences or qualities of the seven basic planets are considered in their relationship to the influences of the zodiacal signs. On the other hand, in the first ring of Plate 1, the impact of all colors of *all* planets has been taken into consideration by adding to the color shadings of the second ring the color effects of the sixth ring.[12] The

[11]A zodiacal sign = 30°, a decan = 10° and a dwadashamsa = 2.5°, or a total of 42.5°. If the 30° of a sign are divided by 42.5°, one obtains 70.6% for the contribution of a sign to the color ray. Similarly, 10° ÷ 42.5° = 23.5% and 2.5° ÷ 42.5° = 5.9%.

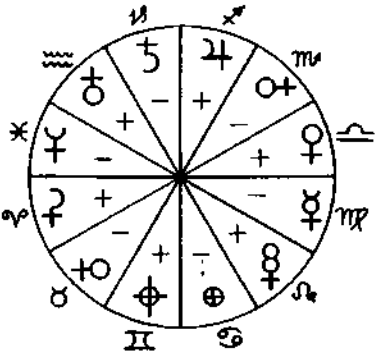
[12]In order to be more correct, one should include in Plate 1 a similar ring as ring 4 which would depict the decans on the basis of the color influences of the sixth ring. Accordingly, the decans of Taurus would then depict olive-green, citrine and black for their color rays, reflecting the intelligence of Neptune, Uranus and Saturn respectively. Similarly, all other colors with regard to the decans would have to be modified. Such a ring is not included in this plate, but the fusion of its colors with those of the third and sixth rings would produce the color shadings of the first ring.

differences in the color shadings of the first two rings of Plate 1 are of a very subtle nature. The cursory observer would discover only a few of the existing deviations, if any.

The color shadings depicted in the first two rings of Plate 1 thus represent the sum total of psychic as well as conscious-mental qualities in conjuction with those of the material plane. Such color combinations are the dominant factor; they are indicative of the behavior pattern of all objects. Eventually, additional factors will have to be considered as necessitated by the use of mini- and microdwadashamsas and the planet Kronos, as was pointed out above. Reactions to these subtle and yet important influences modify existing conditions and, therefore, permit further differentiation or subdivisions.[13]

Without a thorough knowledge of these influences which make it possible for us to find ourselves, it is next to impossible to establish a relationship between ourselves and the solar system. A qabalistic interpretation of our relation to the universe is only possible by considering all pertinent cosmic laws, which manifest through astrocyclic pulsations and which affect us. The understanding of such rhythmic occurrences establishes a rapport between our inner self and our environment which in turn advances mankind's evolution. Our concern for the starry heavens reflects our thoughts about our relation to the solar system of which we are a part, however minute. Eventually, mankind's thinking will evolve to much higher ends transcending our present state of existence. We will then recognize the purpose of mankind's evolution to extend beyond our immediate unfoldment as a species. It is by observing natural phenommena occurring within the framework of established laws that we can ascend into those spheres of consciousness which permit us to relate our activities to dominant cosmic laws. Only then will the qabalistic approach prove to be rewarding.

[13]The zodiac could be further modified by incorporating the positive polarity of Kronos in Aquarius and assigning the positive polarity of Vulcan to Leo. Even this modification does not need to be the final one. Another version can be derived by taking the Earth as a point of departure and looking toward the Sun, which is then taken as the center of the zodiac. The Moon is then considered not as a planet but as a satellite of Earth.



In the delineation of an astrological chart, or horoscope, it is well to realize that the various methods used in astrology do not always yield the same results. First, a basis has to be established for the selection of general guidelines for dealing with matters of race, nationality, sex and other special characteristics, which are applicable to all methods, providing a norm regardless of whether the tropical or the sidereal methods of analysis are used. The failure to modify traditional methods of analysis and to incorporate the modifications discussed here may be the very reason for often encountered insufficient results.

In drawing up a horoscope, i.e., of an astrocyclic chart, one should consider the approximate time at which the respective person started his sojourn on Earth. If the hour of birth is unknown, one can use the position of the Sun at the day of birth as a starting point. On the basis of such a solar chart a satisfactory preliminary analysis may be undertaken. However, during the course of day, the faster orbiting planets, even though they exert relatively minor influences, can nevertheless cause substantial differences in the explanations of a chart. The interpretation of a solar chart is therefore not as precise as when the hour of birth is known.

Since astronomy furnishes the necessary norms for the determination of planetary positions, accuracy is of paramount importance. If astrologers and astronomers err in their calculations, true results cannot be deduced therefrom. A main reason for false deductions is often found in a careless use of the ephemerides. An interpretation of an astological chart should only be attempted after all related factors have been carefully scrutinized. Summarizing the above, the following points should be considered in the delineation of a useful and valuable astrocyclical chart:

1) the determination of the exact hour of birth;
2) tabulations of predominant directions to establish similarities or relationships of physiological and mental behavior patterns;
3) tabulations of occurrences which are astrologically not determinable;
4) an examination of the above tabulations, based on lawful or contrary occurrences and their established repetitiveness;
5) an analysis of such influences to determine the response pattern of the recipient to the combined influences of the prevailing ray emanations, based upon the doctrine of influences of planetary and other cosmic energy sources;

6) the drawing up of data of physiological and mental responses to chromatic conditions, as demonstrated by psychology and psychiatry, thereby closing the circle of mankind's dual reactions to phenomena and noumena.

Step 6 calls for a thorough analysis of all aspects of material responses such as the reaction of the plant world to light and color and the resulting growth, disease resistance, changes, mutations, etc. Likewise, the sympathetic reflections of the animal world to light and color will need to be determined. Furthermore, the responses of reacting minerals and metals to various stimuli of chromatic origin call for attention. Observations of such a nature cannot be confined to only one realm of material phenomena. They have to be all-inclusive in order to generate an understanding of their uniform responsiveness to the influences of color and light, relative to their capacity to absorb them.

To determine the auric condition of a person it is necessary to analyze the influences of various colored rays. Considering the older version of the zodiac, as depicted in Plate 2, we take an individual born on April 16, 1905, as an example. The Sun is to be found in the sign of Aries, which is influenced by the qualities of Mars, characterized by a red ray. In the center of Plate 1, one notices that the red triangle starts in Aries; the inscription says "aggressive," indicating that this zodiacal sign exerts a tendency or influence of an aggressive nature. The letters C, F and M in the eighth ring of Plate 1 refer to influences of a short-run, long-run or of a medium duration respectively, which correspondingly affect everything that comes under the influence of the respective constellations. In our example, the letter C therefore indicates a sporadic, short-run effect, and the tendency to act is of an impulsive nature. This trait of the individual, coming under the attribute of Mars, will be predominant throughout his life. In the sixth ring of Plate 1, the reader again finds the sign of Aries and the color red. The fifth ring shows Mars with its positive polarity in the red segment. All of this indicates that the red ray of Mars is predominant.

The only other segment where Mars exerts its influence, according to the traditional version of the zodiac (fifth ring of Plate 1) is in Scorpio where Mars is of negative polarity. In the fourth ring the reader notices the subdivision of the sign of Aries into three differently colored decans of 10° each. The key to this color division is to be found in the center of the illustration, as was discussed above. The red triangle commences at

Aries, goes to Leo, from there to Sagittarius and back to Aries again. Since Leo and Sagittarius are characterized by yellow and blue rays respectively, these colors of the fiery triplicity are therefore to be found in the decans of Aries. In other words, the second and third decans of Aries characterize the intelligences of the Sun and Jupiter which are the rulers of Leo and Sagittarius respectively. This pattern repeats itself accordingly in all signs belonging to the same alchemical elements.

It is to be noticed here that within the first decan of Aries the full impact of the red ray of Mars is realized. In the second decan the influence of Mars is weakened and supplemented by the yellow subray of the Sun, modifying the total ray emanating from this segment of the zodiac, brought about by the fusion of the red ray of Mars with the yellow subray of the Sun. By percentage, the influence of the red ray is 75% and the yellow ray 25% of the total ray, disregarding for a moment the corresponding dwadashamsas. This combination, however, does not yield a true orange but an orange-red.

In the third decan of Aries the influence of the blue ray of Jupiter is encountered; the mixture of red and blue results in a violet tinge. Again, the relative importance of each is such that no true violet results but a violet-red. Within a compass of 30° and its threefold division, three distinct color combinations are recognizable. This in turn indicates that the inherent tendencies, as indicated in the center of the illustration, supplement each other significantly.

Therefore, 75% of the aggressive influences are combined with 25% of the organizing influence in the second decan or with 25% of the inspirational influence in the third decan of Aries, again disregarding the influences of the dwadashamsas for a moment. Each of the three decans thus emerges as a different entity even though they all belong to the same zodiacal sign.

The above example of a birthdate of April 16, 1905, has to be converted into corresponding degrees for the astronomical sign in question. The 16th of April would correspond to approximately 26° of Aries. In this case then, 70.6% of the red ray of Mars would fuse with 23.5% of the blue ray of Jupiter and with 5.9% of the violet ray of the eleventh dwadashamsa, being under the sign of Aquarius. The sum total of all of these different color influences gives the shadings depicted in the second ring of Plate 1, from 25° to 27.5°, coming under the symbol of Aquarius within the sign of Aries. This resulting

color ray then constitutes the physical aura of the individual in question.

A typical color combination can be depicted with the help of Table 4.6 on page 58. As an example, 12° Taurus is used. In this table the relative weight of a sign is given by a factor of 12. Therefore, the corresponding factors for a decan and a dwadashamsa have to be 4 and 1 respectively; a decan amounts to 1/3 of a sign, a dwadashamsa to 1/12. The first half of Table 4.6 gives the relative components of the total color ray based on the old or traditional version of the zodiac which considers only the seven basic planets. In the second half of Table 4.6, *all* planets, as discussed previously, are taken into consideration. Examining the relative components of the total ray, a considerable difference is noticeable in the results based on the old or new versions of the zodiac. According to the old version, the total color ray of 12° Taurus contains 51.5% yellow, 11.8% red and 36.7% blue; on the basis of the new version the values are 27.9% yellow, 29.4% red and 42.7% blue.

Such a pronounced modification in the composition and also of the absorption of the respective rays must necessarily cause variations in the recipient's behavior pattern which cannot be ignored.

The above deliberations concerned the birthdate of a person. But even further details would have to be considered if circumstances so demand. For example, if two individuals are born under the same astrological conditions but are of different sex. It is then necessary to consult the male and female attributes of the king or queen scale of colors respectively. To deduce further particulars, the respective decans and dwadashamsas will have to be modified with the aid of the king and queen scale of colors depending upon whether one is dealing with a male or female personality; this is shown in Plate 7.

Plate 7 depicts the interplay between actuality and reality. Using this illustration as an instrument the reader will notice two cone-shaped sections (a) of 30° each placed opposite to each other. The subdivisions of these show in the pointed sections the symbol of the corresponding zodiacal influence. The segments of 30° are subdivided into three decans of 10° (b) each and the latter again into four dwadashamsas of 2.5° (c) each. The differences between the left and right presentations are to be found in the fact that the colored rays on the right half are based on the king scale of colors whereas those on the left are derived from the queen scale of colors. The male princi-

Table 4.6. Color Combinations for 12° Taurus

	Color	Old Version Primary Color Contribution	Factor	Factor × % Color Yellow	Red	Blue	Total
Sign	30° green	50% yellow + 50% blue	12	600		600	1200
Decan	10° orange-yellow	50% yellow + 50% red	4	200	200		400
Dwadashamsa	2.5° yellow-green	75% yellow + 25% blue	1	75		25	100
		Total:		875	200	625	1700
		Percentage Contribution:		51.5%	11.8%	36.7%	100%
		New Version					
Sign	30° olive-green	25% yellow + 25% red + 50% blue	12	300	300	600	1200
Decan	10° citrine	25% yellow + 50% red + 25% blue	4	100	200	100	400
Dwadashamsa	2.5° yellow-green	75% yellow + 25% blue	1	75		25	100
		Total:		475	500	725	1700
		Percentage Contribution:		27.9%	29.4%	42.7%	100%

ple is thus depicted with the female principle. Comparing the two, degree by degree, one notices that only one color influence repeats itself, namely the ray of the first segment of 2.5°, the red ray of all segments denoted by the sign of Aries. All other decans and dwadashamsas produce a different interplay. All other zodiacal signs possess similar neutralizing arcs and are subject to similar modifications.

The immaterial, the thought process, demands an opposition in the form of the physical plane upon which it can act. Therefore, even if the male and female principles manifest at the same time and place, they will nevertheless react differently under this law. This eliminates the possible duplicity of an individuality. This method thus points to necessary modifications in the analysis to avoid neutralizing arcs. These qabalistic interpretations of color combinations result in the opposition of the Kether and Malkuth principles, depicted in the reflection of the upper triad in the lower one of the Tree of Life (see Figure 7.2 on page 90 in Chapter Seven).

Even though traditional astrology cannot provide satisfactory results as indicated in the above examples, an analysis of the emanations of color rays is able to do so within the framework of this methodology. The effect of the interplay of the physical and immaterial rays on the individual and therefore on one's auric color can be determined in a similar fashion, as shown in Plate 1. The resulting basic manifestation would again be subject to constant change depending upon the positions of the prevailing planetary rays. The myriads of possible interrelationships provide the researcher with abundant material; another volume would be required for their taxonomy.

An analysis of Plate 1, in the light of the foregoing discussion, reveals that all denoted influences are applicable to the various subdivisions of the zodiac. If mankind is taken as the center of all frequencies from the smallest impulse to the entire life span, then it will be seen that different degrees of influences of such rays are to be found at all steps.

An impulse is only recognizable by the visual impression it creates. This dual aspect of ocular perception and mental reaction has its source in the prevailing dominant ray. But an apprehension of the senses depends upon their keenness. In a similar manner, mental impulses manifest themselves independently of outer stimuli. Arbitrarily evoked incidents are not necessarily the result of physical incitement.

In our waking state we are conscious of the interrelationships of these influences, while during the time of sleep our physical sense perceptions are secondary to conscious-mental

stimuli. Excessive mental incitement can also affect our sensory perceptors and induce a reversal by arousing us from the dream state to a condition of physical consciousness.

If this analogy is expanded into the area of geology, we are confronted with similar phenomena. Geologists report cataclysms of enormous proportions which occurred according to cyclic patterns. The formation and submergence of land constantly takes place. Such reactions not only affect the entire responding mass but also all matter and organisms to be found within and upon it. To ignore cyclic influences and their resulting consequences would mean to ignore their underlying causes.

The above elaborations indicate that astronomical investigations have sufficient applicability to microorganisms. A denial of astronomical influences would also imply a denial of the existence of relationships to celestial bodies. However, since the latter have been mathematically established and scientifically proved, their acceptance likewise requires the acceptance of their simultaneously occurring influences on the most subtle brain cells. We have therefore established the occurrence of effects of celestial forces of the macrocosm upon the microcosm, inclusive of supra-micro perception. This makes sense to the scientific astrologer, especially since rays are carriers of energy. The observable reactions of organic life prove such a postulate. But, *what* it is that energy is capable of producing is beyond the realm of perception.

Researchers of cyclic planetary patterns (and their influences) have to consider the time intervals of the cycle. The mental stimuli caused by the breath of man, or the duration of planetary exhalation and inhalation exists relative to their mass or their physical capacity of absorbance. The life-generating qualities of the air contain minute but charged particles of rays, which in their effectiveness can be compared to oxygen or to the relative mass of man to that of a planet. The inhalation of carbon dioxide and the exhalation of oxygen by our Earth as well as the mutation of matter are indicative of a supplementary exchange of the vital energies of matter.

CHAPTER FIVE

COSMIC CYCLES

Astronomy, the science that deals with the motions, positions, distances, masses and the physical consistencies of the celestial bodies, is the basis of astrognosy. This science of the stars is not only confined to the fixed stars but also applies to the planets. Cosmology, which tries to research the origin of the universe, is not considered in this treatise. The existing cosmic pattern and the influences of its centers of energy are the subject matter of this analysis.

Every action brings in its wake a reaction. This dual aspect manifests itself in all creation. For example, night follows day, below is opposite above and left is opposite right. All physical manifestations incorporate within themselves the law of polarity, or duality. Each manifestation of matter is subject to laws which in turn have dual interpretations. That is, a nonmaterial stimulus from interstellar space exerts itself upon all terrestrial forms of life and matter. But such an animation can function only with the help of an opposite, i.e., through material manifestations.

The basis of cosmic cycles and their astronomical evaluation relative to terrestrial phenomena rests upon planetary motions and the Sun's position in the zodiac. The latter is a hypothetical band of a width of 16° through which the ecliptic runs centrally. It represents the prime motivating force of astronomical influences with regard to astrocyclic manifestations. The Sun and the Moon as well as the bright stars, with the occasional exception of the planets Venus and Pluto, are always to be found within this zodiacal belt. The latter is divided into twelve signs of constellations, as was discussed in the last chapter. Over two thousand years ago the Greeks

already had observed as many as forty-eight different starry groups, or constellations, according to Ptolemy, who mentioned them in his *Almagest* about 150 A.D. Contemporary astronomy does not consider them except in relation to the commonly used constellations. In addition to such older groups of stars, the influences of which are taken into consideration in this analysis, the additional ones eventually will have to be considered in all meaningful analyses. The predominant large suns of the principal constellations, known as fixed stars, are beginning to receive more and more attention from scientific astrologers.

The enormous masses of giants like Aldebaran in Taurus, Pollux and Castor in Gemini, Spica in Virgo or Regulus in Leo radiate immense energies into interstellar space. For example, Betelgeuse, the giant star of the constellation Orion, has a diameter of a magnitude more than three times the distance of the Earth from our Sun. It must radiate enormously powerful rays to be felt, especially when it makes a propitious arc. The size and temperatures of stars are indicative of their heat radiation. Such stars may appear as a solitary mass to reveal themselves only, upon closer examination, as double stars. Other stars flare up, then expire to flare up again. Such a flare-up by some stars may take place within hours while others require years to manifest the same phenomenon. These variations are observable by the outflowing of energy and by light explosions. Astronomers call them pulsating stars which expand to contract again—a scientific example of rhythmic or cyclic manifestations. Similar observations have also been recorded in recent history.

Tycho Brahe, the great Danish astronomer, who admitted being a scientific astrologer (not a soothsayer) observed a nova,[1] a star which increased its light by thousands of times from the time it was first sighted, then reduced its light emissions. Shortly thereafter it was surrounded by an expanding cloud, a super nova, which can flare up to millions of times its former brightness only to disappear again. It was such a super nova which Tycho Brahe observed in 1572, more than 400 years ago. The Chinese discovered a super nova even earlier in the year 1054 in the constellation Taurus. No star can presently be found in that location; only a great and rapidly

[1]Literally, a new star; a fixed star whose light emissions all of a sudden sharply increase by as much as 10,000 times or more within a few days, then become dim again.

expanding cloud can still be observed in its place after more than a thousand years. When such a star explodes and disperses its mass as fragments into space, it gives rise to many mysterious tales. As was already noticed by Brahe, such a star emits radio signals which can be received even to this day. We do not assume that they represent messages of intelligent beings but rather inherent frequencies which go out from the total mass. The diffused fragments interact upon themselves thus increasing the potential of these signals. Considering the enormous distances involved and the relatively strong reception of the signals, it is not surprising that these and other vibrations and radiations influence their distant and properly attuned recipients or resistors.

If in addition the gravitational force of the star giants is taken into consideration, their influence upon everything coming within their reach cannot be denied. Mercury, the small planet orbiting between the Sun and Venus, would fit into the seabed of the Atlantic Ocean without even touching the coasts of Africa and America. This example illustrates the relatively small mass of Mercury to that of the Earth. Yet its response to solar and planetary electromagnetic and gravitational forces is of equal importance in the entire solar system to that of the Earth, Venus, Mars or any other planet.

Since a close relationship exists between planetary forces, it must be conceded that they mutually affect all matter and organisms coming within their sphere of influence. Since matter cannot be separated from its inherent consciousness, acting adhesively and cohesively within it, the cyclic influences, which have been established astronomically and proven mathematically, must be evaluated from a new point of view.

Perhaps the word "eternal" will take on a more comprehensive meaning when it is compared to the limited dates of time. The eternal and timeless recurrences of cyclic phenomena are not bound to the man-made concept of time. Conscious interludes can only transpire within the timelessness of the unknown regardless of which system is used, including the one of this treatise, to explain celestial phenomena and mechanics.

To speak of billions or trillions of years of elapsed time is of little value. There is not need to go to extremes in the measurement of time. Nevertheless, we will consider an immediate time cycle of approximately a quarter of a million years, or, to be exact, of 259,200 years. Taking this cycle as the reckoning of time, we establish a norm which is primarily based

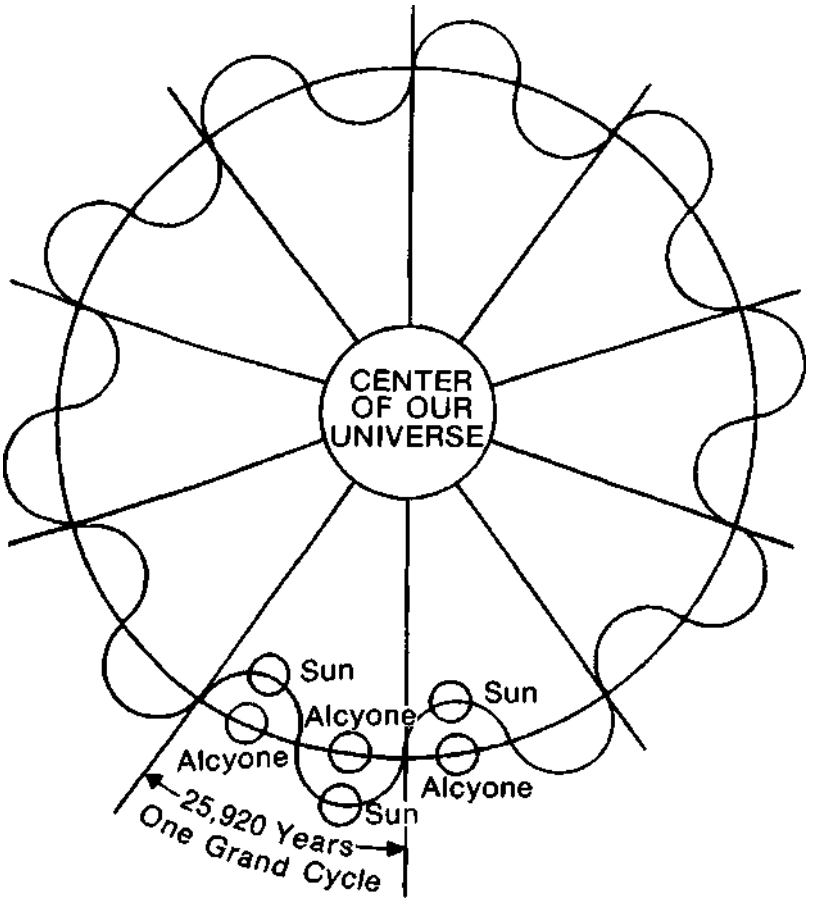


Figure 5.1. The Supreme Cycle of 259,200 years. Ten Grand Cycles (each division of the circle) equal one Supreme Cycle, or 259,200 years.

upon the precession of the equinoxes. This cycle, in turn, can be expanded or subdivided into larger and smaller ones.

We shall commence with this cycle of 259,200 years, the supreme cycle.[2] It gives us the largest measurable period of

[2]The designation "supreme cycle" was given by Herman Bangerter, an investigator of cycles, during the late 1930s. With his permission, we use the same term since it best conveys the meaning intended for the first cycle to be considered.

time relative to our position in the universe. This supreme cycle represents the length of time required for the fixed star Alcyone (the brightest star in the Pleiades) to revolve around a hypothetical center of the universe. In other words, Alcyone represents the central sun around which our Sun revolves (see Figure 5.1).

This supreme cycle is divided into ten segments, each of them representing a time span of 25,920 years, called a grand cycle. Each grand cycle contains a positive and a negative phase indicative of the path which our Sun takes around Alcyone. The latter needs ten times as long, i.e., 259,200 years, to revolve around its center in the universe. This then illustrates our relative position within the universe. From this cycle all time intervals, down to the most minute microorganisms, are derivable.

A circle has no beginning or end; any point may be taken for its beginning. Since the rotation of our Earth takes place from West to East, it gives the appearance of the Sun rising in the East. The East has therefore been accepted as the most logical beginning. The Earth's counterclockwise rotation can be followed on the grand cycle; the beginning of the latter (is given as) 19,717 B.C. in the sign of Sagittarius. A point of utmost importance must be stressed here: time is only a man-made concept! As such it has no foundation in reality. Time, as a duration of consciousness, represents a mode of relating to passing occurrences. Therefore, a date is only meaningful when it is in conformity with accepted precepts. The year 19,717 B.C., for example, appears to be meaningless to the Chinese while the corresponding Jewish date is without use in the Christian world. Since the various conflicting calendars give confusing data as to the time intervals involved, a measurement of time is used in this treatise solely for the purpose of conveying an impression of what has transpired in the past or what is about to take place in the future. The substitution of a Chinese, Coptic, Hindu, Jewish or any other date for the year 19,717 B.C. does not alter the occurrence or periodicity of these celestial cyclic manifestations.

A grand cycle of 25,920 years is formed by taking one of the above segments of a supreme cycle and translating it into a circle. Such a grand cycle has the fixed star Alcyone as its center around which our Sun revolves. This grand cycle is further sudivided into twelve parts, representing the zodiacal belt within which the twelve zodiacal constellations are to be found (see Figure 5.2 on page 66).

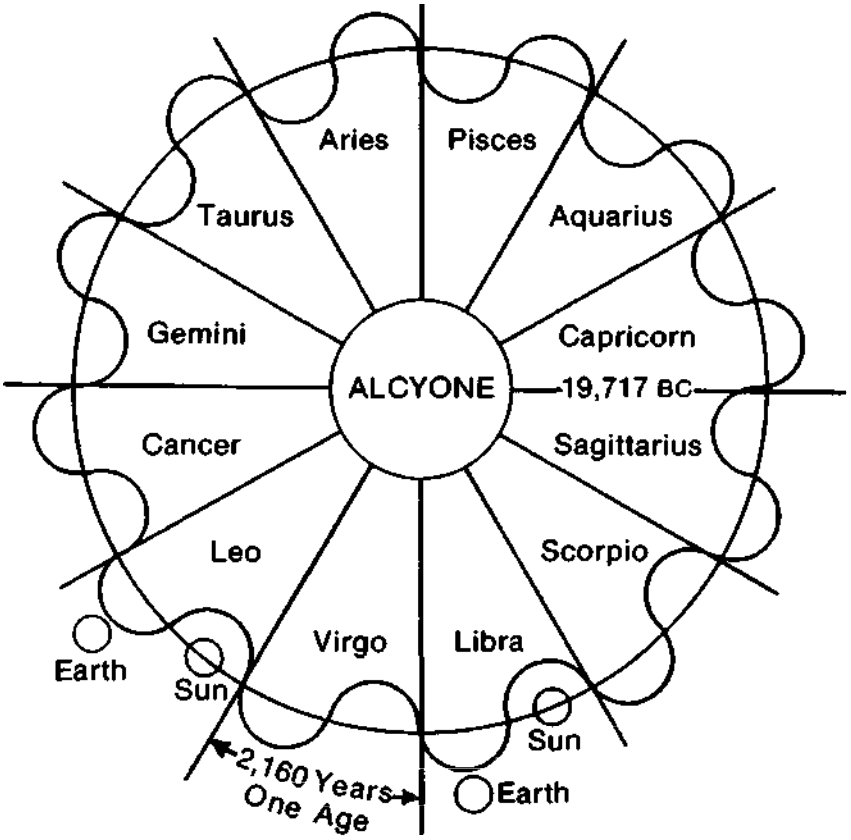


Figure 5.2. The Grand Cycle of 25,920 years with positive and negative phases of the material cycle.

Astronomical symbols for each of these twelve segments of 30° each are indicative of the various ages, e.g., the Aquarian or Piscean ages, within this grand cycle. Similarly, the astronomical symbols of the planets, in a sevenfold division of the grand cycle, are indicative of the various phases on the conscious-mental plane. Each of the twelve segments of the grand cycle represents a time span of 2,160 years. Our Sun therefore needs 2,160 years to move through one sign or 25,920 years to go through all constellations of the zodiac, i.e., through the grand cycle. Each one of these twelve segments also contains positive and negative phases, describing the path

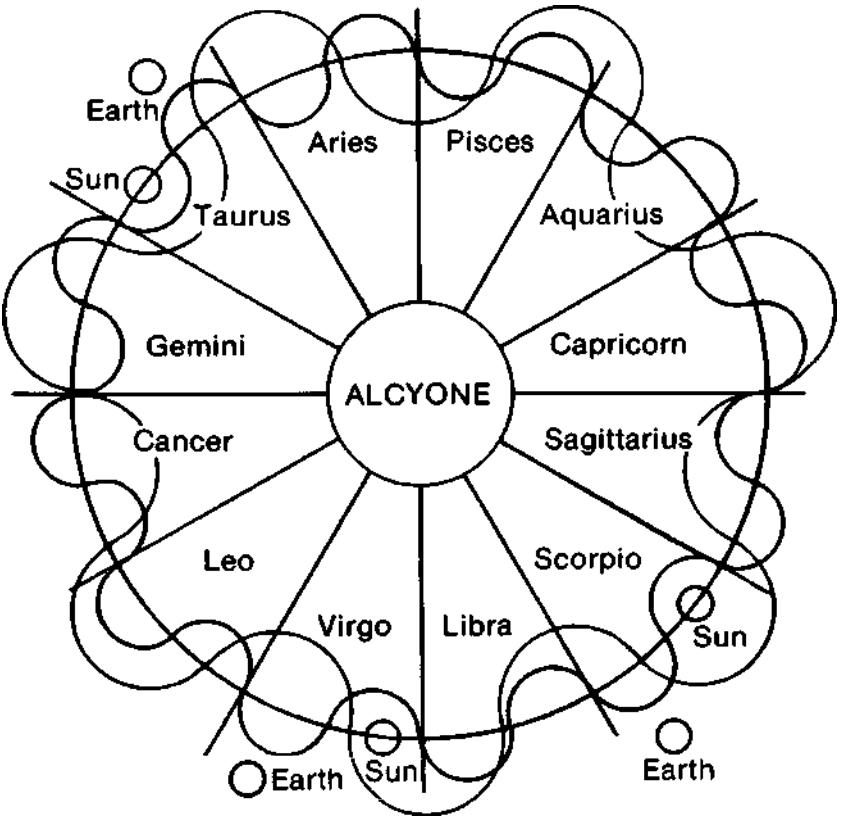


Figure 5.3. The Grand Cycle with delineated material and conscious-mental phases.

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which our Earth takes around the Sun. The seasons on Earth, caused among other things by the orbit of the Earth around the Sun, are subject to similar waxing and waning phases.

Considering Figure 5.3 and Plates 8 to 11 inclusively, it will be noticed that two distinct cycles are depicted within this grand cycle of 25,920 years. These were derived from the seven- and twelvefold divisions of the grand cycle, as indicated above. Each of these segments show a positive and negative phase or polarity. The seven- and twelve-phase cycles are indicative of the conscious-mental and material influences respectively.

These cycles can be further reduced into smaller ones. For example, the positive phase of an age of 2,160 years can again be separated into positive and negative halves of 540 years each. Subdivisions of this type can be repeated deriving correspondingly smaller cycles which lend themselves to applications in daily life. By continually dividing each one of the resulting segments by 2, the following cycles are derived from a segment of 2,160 years of a twelve-phase cycle:

2,160.0	years
1,080.0	years
540.0	years
270.0	years
135.0	years
67.5	years
33.75	years
16.875	years
8.4375	years
4.21875	years
2.109375	years
1.0546875	years

Divisions of a segment of a seven-phase cycle can be undertaken in a similar manner. No matter how small each subdivision of a cycle is, it contains within itself the highest potential for development, which can only be realized by completing its cyclic manifestation, i.e., by the completion of the first cycle know as "10".[3] In such a manner, cyclic influences can depict their validity down to the smallest periods of time.

Colors denote the spectral emanations of rays as they are emitted by the Sun, absorbed and given off again by the planets, as was discussed in the last chapter. The colors of the seven-phase cycle are based on those of the qabalistic king scale of colors whereas those of the twelve-phase cycle are derived from the queen scale of colors. Plate 11 shows that when the seven- and the twelve-phase cycles merge they bring forth other manifestations of colors. If, for example, the seven- and twelve-phase cycles manifest at the same time, as immediately prior to 13,237 B.C., only a tiny fraction of the grand cycle appears as green whereas the blending of the green and the violet produces the predominant russet. These interrelationships between the seven- and twelve-phase cycles reveal numerous interplays of color shadings.

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[3]The reader is referred to Frater Albertus, *From One to Ten.*

Plate 8 shows a grand cycle of 25,920 years divided into seven segments, each depicting a time span of 3,702.86 years. Each one of these is divided again into positive and negative halves characterized by one of the seven basic planetary rays. For example, the yellow ray is of positive and negative polarity for 1,851.43 years each. Each one of these rays exerts its primary intelligence or quality during the respective periods. These planetary rays are indicative of their inherent immaterial or conscious-mental qualities permeating the various epochs of time, giving each its particular signature. The chromatic sequence of these planetary rays, starting with 19,717 B.C. and going in the clockwise direction, is as follows: Sun—yellow, Moon—violet, Mars—red, Mercury—orange, Jupiter—blue, Venus—green and Saturn—black.

As was pointed out in the last chapter, the emanations or qualities of the more recently discovered planets must also be incorporated into this pattern. The color sequences of the seven-phase cycle, as shown in Plate 8, must therefore be modified. For example, the seven-phase cycle shows at the year 277 B.C. the negative half of the green segment indicative of the negative polarity of Venus, which was assigned to the sign of Taurus (see Plate 2 and fifth ring of Plate 1). However, in the third ring of Plate 1, one finds the symbol of Neptune, whose intelligence is depicted in the fourth ring as an olive-green background for the sign of Taurus (also refer to the third ring of Plate 3). Therefore the negative half of the green segment of the seven-phase cycle, Plate 8, must be modified by the substitution of olive-green for the quality of Neptune, as shown in Plate 9. The green of the positive half of this segment, reflecting the positive polarity of Venus, and assigned to the sign of Libra, remains (see second and fourth rings of Plates 3 and 1 respectively).

Continuing in this fashion, the negative polarities of the planets Mars, Mercury, Jupiter and the positive polarity of Saturn are replaced by the negative polarities of Pluto, Uranus, Adonis, and the positive polarity of Vulcan respectively. In this manner, the newer planets are incorporated into the old system of the qabalah. The result of this adaptation is shown in Plate 9.

A grand cycle of 25,920 years which has been divided into twelve segments is depicted in Plate 10. Each one of the segments of 30° represents an age of 2,160 years in duration having positive and negative phases of 1,080 years each. Analogous to the seven-phase cycle, the color sequences of the

twelve-phase cycle are due to the inherent qualities of the zodiacal signs. They are derived from the color sequences of the paths of the traditional Tree of Life, i.e., they are based on the queen scale of colors. They reflect the material influences of the respective ages, which reveal themselves in tangible, physical and cultural achievements such as in architecture, the sciences and technology.

Each of the twelve segments of the grand cycle can be taken to represent an age or an epoch. In the year 277 B.C. the Sun entered the astronomical sign of Pisces and left it in 1883 A.D.[4] During this epoch the Sun is shown in a positive as well as in a negative phase. Accordingly, civilizations will manifest their rise and fall.

The first half, i.e., the negative phase, of the Piscean Age lasted from 277 B.C. to 803 A.D. (see Plate 10). The lowest point of this phase was reached 263 A.D., corresponding to the so-called Dark Ages. The positive phase of 1,080 years of this epoch began 803 A.D. and ended 1883 A.D. It reached its zenith around 1343 A.D., indicating the beginning of the Renaissance. It was during the 14th century that a monumental upswing in architecture, the arts, literature, the sciences and other achievements started to leave their imprint on the world which continued through subsequent centuries.

Beginning in 1883 A.D., a new epoch, the Aquarian Age, commenced which will last until 4043 A.D. By the same method, the cyclic recurrence of a rise preceded by a fall can be delineated for this age. If one were to go back to the Taurian epoch, another astronomical sign, it would not be too difficult to find the Egyptian civilization to be the most prominent during that time.

Considerable contention has arisen among archeologists about that mysterious monument, the Sphinx, representing the body of a lion with a woman's head. In the year 11,077 B.C., or approximately 13,000 years ago, the Sun left the astronomical sign of Virgo and entered Leo. Respectively one half of the Sphinx represents each one of these two constellations. The question, What is this monument supposed to tell?, the silent Sphinx has left so far unanswered. But an analysis of cosmic cycles may also shed more light on this question.

Since identical cyclical laws hold true, it does not matter whether we call the pattern past, present or future. The reader

[4]See Frater Albertus, *Men and the Cycles of the Universe.*

can examine the various ages and their civilizations for further insights. A careful tabulation of such occurrences will prove to be helpful for an accurate dating of historically recorded events. Herodotus and other ancient historians can in this manner be put to the test and discrepancies may thus be rectified.

The above discussed seven- and twelve-phase cycles of Plates 9 and 10 are combined in Plate 11. The intersections of the seven- and twelve-phase cycles cause the merging and blending of colors representing the distinctive ebb and flow of both material and immaterial manifestations. Depending upon the predominance of the material or the conscious-mental influences, the rise and fall of civilizations can be analyzed. In rare instances a simultaneous rise or decline on the material and conscious-mental planes can be observed; this takes place three times each during a grand cycle of 25,920 years.

When the positive sector of a segment of a seven-phase cycle is operative, the immaterial influence is predominant. On the other hand, during the negative portion, the immaterial influence will be of little impact. When the segments of both the seven- and twelve-phase cycles are simultaneously in a positive phase, without intersecting each other, both types of influences assert themselves. This is the case around 1343 A.D., at the time of the Renaissance, around 9457 B.C., or towards the end of this grand cycle at about 5663 A.D. As Plate 11 reveals, the various segments of the seven- and twelve-phase cycles of a grand cycle appear simultaneously positive, without intersecting each other, only three times during the 25,920 years. This is in itself noteworthy since in the post-Christian era evidence is available. Little factual data is to be found for the time around 9457 B.C. As to the future third manifestation, one can only assume, if this cyclic pattern holds true, that a finale, a consummation in a joint material and conscious-mental climax, will close the last epoch, or the Capricornian Age, of this grand cycle.

On the other hand, low points of civilizations can be ascertained by the same method, as was the case in the time intervals around 19,177 B.C., 14,857 B.C. and 4057 B.C. It will be noticed that in these instances segments of both the seven- and twelve-phase cycles manifest themselves at the same time, without intersecting each other, on the negative plane.

Another point of importance is encountered whenever segments of these two cycles are to be found opposite each other without intersecting themselves. In the periods around

17,017 B.C., 6217 B.C. and 1897 B.C., the immaterial influences are found to be predominant whereas the material ones are subordinated. The segments of the seven-phase cycle are to be found in their positive polarities at these times whereas the segments of the twelve-phase cycle manifest in their negative polarities. Around 11,617 B.C., 7297 B.C. and 3503 A.D., the opposite is the case; segments of the seven- and twelve-phase cycles manifest in their negative and positive polarities respectively.

Furthermore, one also has to consider the points of intersection between the seven- and twelve-phase cycles. They occur in each age and reveal the lawful repetition of cosmic occurrences. The phrase "history repeats itself" finds its substantiation here. Such cosmic repetitions must be comprehended within the framework of cyclic influences and not in the expressions of contemporary achievements per se. Just as atomic research has brought forth an era of advanced scientific achievements, the builders of the pyramids, for example, also had achieved for their times extraordinary mathematical and physical accomplishments.

What the future has in store for the time around 3503 A.D. may be speculated on by similar deductions. On the basis of past and present achievements, scientific and technological progress of that period may surpass even the boldest of our expectations.

An interesting dimension for historical investigations opens up when cyclic influences are considered in the examination of important events of past civilizations. Due to the limited data usually available to the researchers of early history, the use of the cycles discussed here can open up important new vistas. Much research with regard to the applicability of cosmic cycles is still necessary, but even a cursory examination of them will reveal startling insights. For example, an analysis of the grand cycle, with its twelve ages, starting at the western sector with the year 19,717 B.C., indicates that the conjectured continent of Atlantis must have reached the height of its civilization before this time. In this regard it may be important for the scientist to compare the findings of Donelly's *Atlantis* and of Churchward's *Mu*.[5] The data presented in these works do not have enough substance to stand

[5]James Churchward, *Cosmic Forces of MU* (New York: Ives Washburn, 1934); Ignatius Donelly, *Atlantis: The Antedeluvian World* (New York: Harper & Bros., 1882).

by themselves. However, with the aid of the cosmic cycles discussed here, they may eventually be worked into significant facts.[6]

The immense scope which opens up to the scientific investigator points to untold possibilities. Deductions which can be derived therefrom are also applicable to all mundane affairs of mankind; their cyclic dependence is only too evident. With the expanded time intervals and therefore extended dimensions of astronomical assessments, the resulting implications become of even greater importance. Speaking of ages of approximately 2000 years and influences manifesting during their time demands a constant evaluation of prevailing laws to verify their validity. Only by the continual effort to resolve inconsistencies and find missing laws can the existing state of knowledge be improved upon and a clear conception of the ever changing universe be derived.

Historians, archeologists and other scientists concerned with the exploration of the remote past will find the qabalistic cycles outlined here an important tool which can serve as a norm in scientific investigations. The results and final substantiation of such cosmic cycles depend, however, primarily upon the accurate use of the applicable laws. In an analysis of the seven basic rays the researcher encounters considerable leeway which can easily result in misinterpretations of large-scale cyclical events, not yielding in every case the hoped for correct results. Revisions in the methodology, which incorporate the additional five planets, will begin to shed more light. It is easy to make modifications in accordance with the investigator's personal preconceptions, which, however, may also result in all kinds of speculative theories. Lack of knowledge in this respect has led in too many instances to the sidetracking of important clues which could have led to the right results. It is therefore of utmost importance to note the correct positions in an analysis of the interplay of colors; any deviation therefore produces erroneous results.

The reader, in the examination of cyclic epochs, should keep in mind that the influence of a basic predetermined rise, after a fall, is predominant. Any other additional influences, as they represent activating forces which bring about events, are of secondary importance. Energy flowing from interstellar space reacts differently to the changing arcs, bringing about

[6]For additional information regarding the practical application of cosmic cycles, see Frater Albertus, *Men and the Cycles of the Universe.*

the various ages of the grand cycle. The tenfold partition of the supreme cycle is also subject to similar continual changes. Otherwise, the radiations of energy would show no deviations, calling forth identical manifestations.

From the extended cycles of the solar system to the smallest cycles of an electron is only a relative step. All cycles are based on the same basic laws. If the system of the universe is applied to the microcosms, similar results have to be produced, relatively speaking. However, variations are possible within a given segment whenever the planets are subject to such cyclic influences. This affects the atom, the molecule and the cell just as much as the macrocosm, even though the underlying conditions for cyclic applications are subject to change. This implies not a radical change of a preconceived method but only a variation within it. For example, the asteroid belt represents the fragments, caused by an "accident," of a former planet. This indicates that modifications in the analysis are not only possible but essential. With regard to the microcosm, similar modifications of the cellular composition are entirely feasible. Since such modifications take place despite established prototypes, it may be postulated that the underlying cause is to be found in the conscious-mental influences of the cosmos. The ever present change of physiological appearances supports such a hypothesis.

Due allowance must therefore be made for the influence of a supra mentality which brings about these adjustments and changes. Even within mortals, with their limited mental capacity, developmental changes are observable. Although such changes are often hardly noticeable, they nevertheless influence predestined goals. There is no such thing as immutable rigidity in the universe. Everything is subject to change within the boundaries of established laws. Such an ever becoming, unlimited expansion, demands a harmony in the manifestations of cyclic phenomena. Within well-defined limitations, adjustments take place which are confined to the existing cycle. Any transgression against such laws would bring about a maladjustment and the eventual nonattainment of the preordained plan of perfection of creation.

Cycles provide the observer with an outline of preconceived lawful results. They illustrate the law of cause and effect. Astronomical studies confirm infinite concepts and endorse microbiological investigations of the immediate sphere. The basic influence of the chromatic ray has the last word

with regard to all forms of expression and existence on the cosmic as well as on the terrestrial plane. When adjustments are justified in the grand cycle, the grandiose schematic of the solar system, then they are also applicable to smaller cycles derived from it.

It further has to be kept in mind that the primary directions, due to the transits of the planets and their arcs, give rise to reactions which have to be considered in the analysis. The positions of the transiting planets in relation to the radix, which provides the respective individual with his imprint or signature, give rise to interpretations similar to the established results of astrocyclic pulsations. For example, a grand cycle with its various ages has its own imprint through which its inherent qualities are expressed. However, these added celestial influences cannot be dealt with even in this analysis. The investigator first has to become acquainted with the fundamentals before he involves himself with more intricate details. The latter are only hinted at to point out the possible extensions and ramifications of the system discussed here.

CHAPTER SIX

DAILY CYCLES

It takes time to master the intricate postulates and methods of the last chapters. As soon as one fits their results into a consistent schematic of events, past or present, future implications cannot be ignored. Neither a 7-day cycle, a yearly cycle, divided into seven intervals of 52 days each, a 7-year cycle, consisting of seven periods of one year each, nor a 49-year cycle, having seven periods of seven years each, affect the chromatic presentation of rays. One can manipulate the time spans of the respective cycles thereby contrasting the interplay of different intersecting, merging, opposing or parallel rays. Those in a position to realize the importance of going with or against prevailing tendencies will find themselves in a better position to make voluntary adjustments by charting personal cycles and analyzing them in the light of current events.

The consideration of smaller cyclic patterns, as subdivisions of larger ones, is only of a relative nature. The use of cycles in the microworld is just as applicable as in the macrocosm. Reductions in time intervals per se are inconsequential; their value is always of a relative nature.

The chromatic pattern must correspondingly be applied whenever cycles of a daily, weekly, monthly or yearly duration are derived. Interesting results come to light when the attempt is made to integrate personal with universal cycles. One must keep in mind that long-range influences always predominate over those of a short-run nature. The superimposition of a birth cycle, beginning at the date of birth, brings about a blending of these two chromatic relations calling forth a personal manifestation. If one adds to long-range cycles yielding long-run tendencies, e.g., the grand cycle with its various ages,

those applicable to short-run delineations, an individual can derive for himself a surprisingly accurate sphere of activity. If this system is further expanded, the resultant possible applications are almost unlimited; the scope of the unfolding potentials is hardly imaginable.

Comparatively few attempts have been made to apply these cyclic color influences outside of the qabalistic framework. Dr. H. Spencer Lewis made suggestions in this regard.[1] His analysis is perhaps the only work that puts forth and elaborates upon theories to be applied in daily life. Unfortunately, he does not discuss the underlying factors for his theories. He does not establish a correlation of cosmic cycles to astrology or to other sciences. The key to his interpretations is defined by the first seven letters of the alphabet. However, in reality these letters represent the seven basic planets of the ancients. The influences of a Moon cycle are only too evident to deny the planetary basis of his analysis. However, to Dr. Lewis' credit one must remark that he points out that future generations will have to shed more light upon cyclic influences, especially with regard to Moon cycles. Dr. Lewis' analysis is stimulating, especially when the latter is studied on the basis of this treatise.[2]

Semantics in astrology has already caused enough confusion among students of esoteric teachings. One can hardly expect to elaborate further on this subject without causing even more doubt and apprehension. In reality astrology is basically sound and rational. One who is sufficiently versed in its fundamentals should not encounter insurmountable difficulties to master this science. It is only the pseudoastrologers, with their incoherent interpretations which are devoid of any plausible basis and lawfulness, who have caused the furor among rational thinkers. It should be kept in mind that two kinds of astrocyclic pulsations reveal themselves. One shows itself in a careful analysis of a birthdate, which represents the culmination of the past of an individual who is embodied in this incarnation. The other concerns itself with the future, which is shaped during this life span. In this context, knowledge of cyclic influences can be applied to enable an evaluation of and mastery over existing situations.

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[1]H. Spencer Lewis, *Self Mastery and Fate with the Cycles of Life* (San Jose, California: Supreme Grand Lodge of Amorc, 1929).

[2]This subject was partially discussed in "Astrology and Alchemists," *Alchemical Laboratory Bulletins*, No. 4 (1960), pp. 44-46.

Dr. Lewis elucidates in his book the contemporary influences of the manifesting cycles. He very clearly states that our present course of action will affect our future, depending upon the predominant cyclic influences at work at the time of action. However, despite this, he says at another place in his work:

> As stated in a previous paragraph, the laws and principles set forth in this book have naught to do with the art and parctice of the system called astrology, and whether one believes that the planets have any effect upon life or not, is immaterial in consideration and application of the system set forth in these chapters.[3]

This statement may seem strange to the reader, especially in the light of analysis of a table contained in the same book, which reveals some interesting facts.[4] Before the key to the marvelous unfoldment of these cosmic cyclic influences is given, the reader is reminded that the terminology "astrocyclic pulsations" or "esoteric astrology" should be used rather than astrology. The facts have been tabulated in Tables 6.1 and 6.2 to provide the sincere student with a greater insight into Dr. Lewis' treatise.

Dr. Lewis uses the letters A through G inclusive to identify various periods. The alchemist, who constantly has to fight the concealment of certain important facts, will be happy to receive an essential key for a deeper understanding of important cosmic cycles. Dr. Lewis correctly divided a day into seven pertinent periods of approximately 3½ hours each, beginning and ending at midnight. Substituting planetary symbols in place of his letters (see Tables 6.1 and 6.2 on page 80), we have found the key for the cosmic influences which manifest themselves during the different periods of a day and a year. It is therefore recommended to have this treatise readily at hand for a study of Dr. Lewis' book.

It will be noticed that the second period of approximately 3½ hours of each day is characterized by the planet which rules over the respective day. For example, the second period of Sunday is depicted by the symbol of the Sun or the letter A, the second period of Monday by the symbol for the Moon or the letter D, etc. Similarly, the solar year with its roughly 365 days is divided into seven periods of 52 days each, starting with the birthday, which are also subject to planetary influences.

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[3]Lewis, *Cycles of Life*, p. 119.
[4]Lewis, *Cycles of Life*, p. 143.

Table 6.1. Daily Division of Planetary Influences

Period	Sun	Mon	Tues	Wed	Thu	Fri	Sat
1	♂	☿	♃	♀	♄	☉	☽
2	☉	☽	♂	☿	♃	♀	♄
3	♀	♄	☉	☽	♂	☿	♃
4	☿	♃	♀	♄	☉	☽	♂
5	☽	♂	☿	♃	♀	♄	☉
6	♄	☉	☽	♂	☿	♃	♀
7	♃	♀	♄	☉	☽	♂	☿

☉ = Sun; ☽ = Moon; ♂ = Mars; ☿ = Mercury; ♃ = Jupiter; ♀ = Venus; ♄ = Saturn

Table 6.2. Yearly Division of Planetary Influences

Period	Days	Qualities	Planetary Period
Period 1	52 days	Aggressive	☉ = A
Period 2	52 days	Change	☽ = D
Period 3	52 days	Impulsive	♂ = G
Period 4	52 days	Mental	☿ = C
Period 5	52 days	Fortunate	♃ = F
Period 6	52 days	Relaxation	♀ = B
Period 7	52 days	Disruptive	♄ = E

A consideration of Tables 6.1 and 6.2 will reveal that much more can be read into the symbols representing the various periods of a day and of a year than can be comprehended by a cursory examination. It is not generally known that there exists a pronounced difference between a natal horoscope and astrocyclic pulsations which manifest themselves on Earth. The former renders information about the positions of the planets at the time of birth. It is also indicative of traits and talents which the individual in question has acquired in previous lives and brought along into this incarnation.

The past, which we have brought with us into this life, as indicated by the natal chart, cannot be obliterated. But the present and future are, within limits, at our disposal. We are not necessarily a slave of fate; we can take the latter into our own hands. It is therefore of utmost importance that we be aware of when and how to act instead of behaving blindly or randomly. The sum total of the present incarnation is again to be found in the culmination of all past and present incarnations, influencing how we start our next incarnation.[5]

Each of us creates our own heaven and hell, not only in our present state of consciousness but also in the beyond. It is therefore apparent that evolving individuals should not be primarily concerned with their natal horoscope, which shows their inclinations. We should rather be concerned with our potentials, which we can evaluate and utilize with the help of astrocyclic pulsations. The alchemist, for example, is especially aware of this. He would not commence anything during a period which is restrictive in nature. He will rather wait until the time of day, week, month and year which will prove to be beneficial for his undertaking. Each of us has to prove for ourselves the validity of such cyclic influences if they are to be of value to us. These influences will affect the success or failure of our labors. Intensive concentration and meditation will not only reveal their significance but will make them unconsciously an integral part of the alchemist's way of thinking.

We are presenting here a cyclic pattern which, based upon the seven basic rays, is applicable to mankind. Each individual has the perogative to use this system or patten, i.e., to act consciously within the framework of existing cosmic laws, or to leave it alone.

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[5]The qabalist thinks of reincarnation (not transmigration) not as a possibility but as a probability.

One fourth of a lunar month of 28 days is defined as a week. The days of the week are named after ancient gods. In all languages these names have a similarity with those of the deities which they are to represent. Sunday is named after the Sun; Monday after the Moon, Tuesday after Dius (the Germanic equivalent of Mars); Wednesday is the Wotan's day of the Anglo-Saxons (for Mercury); Thursday is Thor's, or Jupiter's day; Friday is named after Fria, or Venus; Saturday is named after Saturn, the last day before the Sun again renews this cycle. As can be seen from this description, a planet has been assigned to each of these days as its ruler.This caused the ancients to establish the prevailing sequence. Why this order evolved and not a different one, analogous to the system where the planets revolve around the Sun, is not known. Further research could reveal some interesting facts. In the present analysis the traditional classification is used.

These rays which influence each day, exert specific frequencies upon all organisms and matter. In the beginning, this may seem to be very farfetched. It may be argued that the planets constantly emit their rays and that, therefore, there exists no justification for the assumption that certain planetary rays should be especially potent during a given day of the week. However, it must be conceded that many natural occurrences defy scientific hypotheses. If one takes the existing daily pattern as a point of departure and subjects it to a thorough analysis, one will find sufficient substantiation for differences in the potencies of planetary rays at various days of the week.

If it is assumed that a particular planetary ray is predominant during a day of 24 hours, a relationship to the remaining planetary rays must be established. Plate 12 depicts the sevenfold division of a week according to the king scale of colors. The planetary symbol above each column shows the planet by which the respective day is known. Each day is characterized by its predominant chromatic ray as indicated by the planetary symbol; for example, yellow for Sunday, violet for Monday, etc. Plate 12 therefore depicts each day with its inherent ray of influence in a strength of 100%.

Attention is called to the fact that each day is also influenced, though in a secondary manner, by the other planetary rays, namely, by the reoccurrence of the basic seven rays in less efficacious frequencies. Just as an hour is made up of minutes, a day is composed of hours, which on the average consists of two equal parts, day and night. Even here one encounters

further subdivisions in the form of dawn, morning, forenoon, noon, afternoon, dusk, evening, midnight and night, occurring within the time span of a 24-hour day. This, in turn, indicates that the seven rays, besides their respective dominant daily influence, also affect each period of a day in a secondary manner.

Plate 13 divides each day into seven periods of approximately 3½ hours each. Each of these periods of 3½ hours is depicted by one of the seven basic rays which influence the respective segment of the day. However, these secondary ray influences have only a potency of one seventh, or about 14%, compared to 86% of the ray influence for the entire day (see Plate 14).[6] Plate 13 thus depicts the influences of the seven basic rays which manifest during the various periods of a day superimposing themselves upon the predominant ray which characterizes the entire day. For example, the red ray of Mars is superimposed upon the yellow ray of the Sun in the upper left-hand corner of this illustration. Since this additional influence is of a lesser intensity than the predominant ray of the day, a constantly changing pattern emerges which is exhibited in Plate 14. Each period of 3½ hours of a day therefore represents a composition of about 86% of the predominant and 14% of the secondary rays of a day, with the exception of the second period of each day during which the full strength of the predominant ray prevails. This provides us with the key to unlock the laws which are fundamental to this system. Not one of the resulting forty-nine possible combinations of rays repeats itself within one week. Some of these are of such a subtle nature that a careful analysis has to be made to differentiate them. Here, even the colors of the queen scale of colors are surpassed. This brings to light an extension of the values of colors, similar to that shown in the first two rings of Plate 1.

As an example, consider Tuesday. The red ray of Mars predominates in its negative polarity (see Plate 12 and Chapter Seven). The first one of the seven periods of this day, roughly 3½ hours in duration, is subject to the supplementary influence of the blue ray of Jupiter (see Plate 13). The blending of the blue ray of Jupiter with the red ray of Mars results in the color violet for this period of the day, which is depicted in Plate

[6]Consider the frequency of a ray for the whole day to be 100%. Then, by dividing a day into seven periods, one determines the strength of all secondary influences to be 14%.

14. Similarly, the third period of Tuesday is characterized by the fusion of the yellow subray of the Sun with the red ray of Mars, giving this period an orange tint.[7]

The ancient saying "The fruit is contained within the seed" makes sense. The consciousness which is to be found within the seed of an apple, for example, predetermines the growth of the product. It will never develop into an orange tree. Expanding on this hypothesis, everything that comes under the predominant influence of Mars would be predestined to similar relationships. The fusion of these rays brings

Table 6.3. Planetary Correspondences

Period[a]	Planet[b]	Symbol	Polarity	Color Ray[c]	Intelligence
1	Jupiter	♃	+	blue	measuring
2	Adonis	⊕	-	umbra	altruistic
3	Mars	♂	+	red	radical
4	Pluto	♇	-	russet	securing
5	Sun	☉	+	yellow	mediating
6	Sun	☉	-	yellow	releasing
7	Venus	♀	+	green	occult
8	Neptune	♆	-	olive-green	enduring
9	Mercury	☿	+	orange	absolute
10	Uranus	♅	-	citrine	comprehensive
11	Earth	⊕	+	violet	resplendent
12	Moon	☽	-	violet	clear
13	Vulcan	☿	+	gray	activating
14	Saturn	♄	-	black	sanctifying

[a]Each period has a duration of one hour and 43 minutes.

[b]For a definition of the planetary symbols see p. 000. This schematic could be further expanded by including the planet Kronos; see Chapter Four.

[c]The secondary color influence in this presentation amounts to 7.15% rather than the 14.3% of Plate 13.

[7]It is not a true orange since the predominant red contributes 86% and the secondary yellow 14% to the total ray. The result is therefore an orange-red. To be a true orange, the color combination would have to consist of equal parts of red and yellow.

about different combinations and mutations. As an analogy, an orange and a tangerine are closely related but the difference between the two is nevertheless pronounced. Compared to a grapefruit, which also belongs to the family of citrus fruits, the difference is still more noticeable, not to speak of a lemon. The latter shows a close relationship to a lime. Variations of this type are only possible due to the mutual interaction of rays and due to the resistance they encounter. Extending this analysis to the realms of the mineral, vegetable and animal manifestations, the influence of planetary rays upon all natural phenomena is only too evident. Only lawfulness and not random chance can bring about the observed modifications and mutations. These chromatic influences also exert themselves in the microworld: "As above, so below; as below, so above" also holds true in this context.

This method is not only applicable to all days of the week and their subdivisions but also to other cycles such as the time span of a year. The pattern depicted in Plate 14 has served its purpose in the past and also, to a certain extent, in the present. However, since only the seven basic planets are dealt with in this schematic, the influences of the additional planets must also be considered. One would then have to deal with twelve rays. Taking the law of polarity as a decisive factor, a total of fourteen manifestations seem possible within each day. But advanced speculations of this nature demand additional studies, especially with regard to sound frequencies, as indicated in Chapter Eight. An analysis of this type is not presented in this treatise; it will be the subject of another dissertation. These and similar topics are part of the curriculum of the Paracelsus College and are considered to be somewhat premature in this essay. Nevertheless, another hint for further research is presented.

To expand the system discussed in this chapter, one would have to subdivide each day and each of its periods (Table 6.1) into positive and negative phases.[8] The incorporation of the additional rays would then take place as discussed in Chapter Four. Still considering Tuesday as an example, the red ray of Mars would have to be divided into positive and negative halves; from midnight to noon the positive polarity of Mars would predominate, characterized by the red ray. But in the interval from noon to midnight, the negative polarity of Mars

[8]The same method is also applicable with regard to the yearly cycle of Table 6.2.

would have to be replaced by its overtone, the russet ray of Pluto. In a similar fashion the secondary color sequence for this day is modified as shown in Table 6.3, which depicts the respective planetary symbols, their polarities, their color rays and their inherent intelligences.

Since the interplays of these rays in their manifold combinations produce different reactions, their causes become evident. This implies that the resulting pattern provides the clue for the consciousness which generates them. If the analysis of colors discussed here were applied in therapy, for example, many of the still closed portals would be unlocked and existing inconsistencies removed.

Emphasis is placed on the qabalistically evolved method of cyclic occurrences in daily life of people and the subsequent importance upon the entire life span during which they are dwellers on earth. These smaller cycles are derived from the larger ones discussed earlier.

The purpose of this treatise is to make clear that the various methods of analysis for the explanation of cosmic laws rest essentially upon the same basis. In this and preceding chapters the nature of cosmic cycles has been discussed from various points of view. A synthesis is now needed within the framework of the qabalistic Tree of Life which is presented in the following chapter.

CHAPTER SEVEN

THE TREE OF LIFE

Innumerable references to the qabalistic Tree of Life have created some strange conceptions about it. Since a tree has its roots in the ground (earth) and its trunk, branches, leaves and fruits in the air (heaven above), it represents a dual existence. Man is conceived as a similar dual being. Though we are dwellers upon Earth, we are also imbued with immaterial, conscious-mental attributes. This dual aspect of the tangible and the intangible, the principle of duality or polarity, is the underlying cause of all phenomena.

The qabalistic approach presented here is based on the rational assumption that rays are carriers of energies.[1] When these energies meet the resistance of individualities, they manifest as force, thus establishing, by degree, an outcome which is based upon cause and effect. With the exception of the mental reactions of individuals, this would be indicative of predetermination similar to that found in astronomy, where the orbits and positions of celestial bodies are determined in advance for a particular point in time.

The Tree of Life should be looked upon as a symbolic drawing, similar to that made by an engineer for a projected apparatus. It is considered as such in this chapter and not only as a mystical symbol. Since this graphic description yields information about the cosmology or cosmogony of our universe or solar system, it merits our special attention and investigation. The symbolic Tree of Life is therefore to be considered in terms of its basic concept of our relationship to life. We often have insufficient data to do this.

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[1]It is assumed in this treatise that the reader is familiar with the structure and symbolism of the Tree of Life.

The basis of the Tree of Life is to be found in its partition into four parts, or worlds, as depicted in Figure 7.1: Atziluth, the highest archetypal world; Briah, the creative world; Yetzirah, the formative world; and Malkuth, or Assiah, the world of the elements. Within the framework of these four states, or worlds, the whole evolutionary process is observable. A careful examination of Figure 7.1 reveals an interesting concept: It takes an archetypal idea (Atziluth) to create a blueprint, or pattern (Briah), to assume a form, (Yetzirah) out of the elements of matter (Malkuth). A rational application of this principle is observable in daily life, especially whenever something new (e.g., the building of a house) is being contemplated and implemented.

As Figure 7.1 shows, the Tree of Life consists of ten spheres called sephiroth. Each sephirah is indicative of the

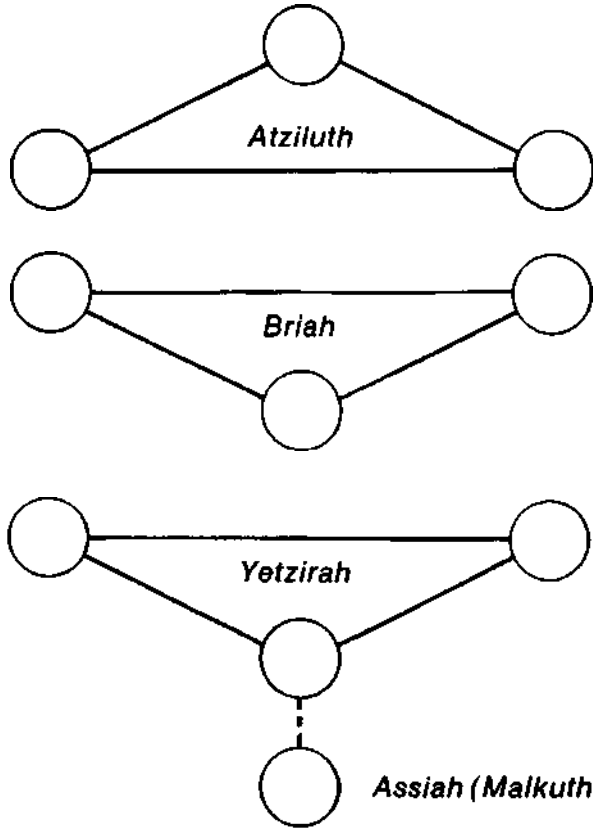

Figure 7.1. The worlds of the Tree of Life.

inherent intelligence of a supernatural being as represented by a conglomerate sphere as our Earth or another celestial body. The intangible which the qabalist calls Ain is to be found above the Tree of Life, the No-thing, which is indicative of the intangible and which induces the law of duality or polarity.

Mankind has not created any of the original manifestations of the animal, the plant or the mineral worlds. Realizing that natural phenomena are not of our own making and that we cannot prove that they have been brought forth by any other mortal, we are faced with the fact that some cause must have brought them about. Since no one can be found who is capable of creating natural phenomena, even on a minor scale, we search for the noumenon which we suspect in the intangible, or the No-thing. We reason that if there exists a tangible manifestation, e.g., matter, there must also be an intangible counterpart to it in the form of mind or consciousness. Since a manifestation is only recognizable by the contrast of being and not being, both within and without, we become aware of our individuality as distinct from other individuals and species. This is made manifest by our corporeal existence. Our other aspect, our immaterial entity, is to be found in our self-consciousness. We have thus established within our tangible physical body the presence of the unfathomable consciousness, of the No-thing.

The presence of a limited manifestation necessitates an opposite, namely the existence of an unlimited manifestation, of which we are vaguely aware. Every limitation reveals as its opposite an unlimited dimension such as the sky, air or interstellar space. In other words, as soon as we become aware of our physical being, we recognize the presence of an unfathomable consciousness and also of a spirit which animates us; we establish ourselves as a dual being. The principle of duality or polarity is therefore of utmost importance. The only truth which is unquestionably evident to us is our existence as a dual being. This is the only relatively unchangeable evidence we are capable of rendering. In other words, we represent a union of the limited and the unlimited. Neither an individual consciousness nor an individual embodiment can endure separately in a terrestrial incarnation. A separation of the two brings about the disintegration of the appearance. Without necessarily changing our nature, we are nevertheless confronted with untold factual experiences that are subject to constant change. Our whole environment undergoes a continual metamorphosis. The only thing which never changes, relatively speaking, is

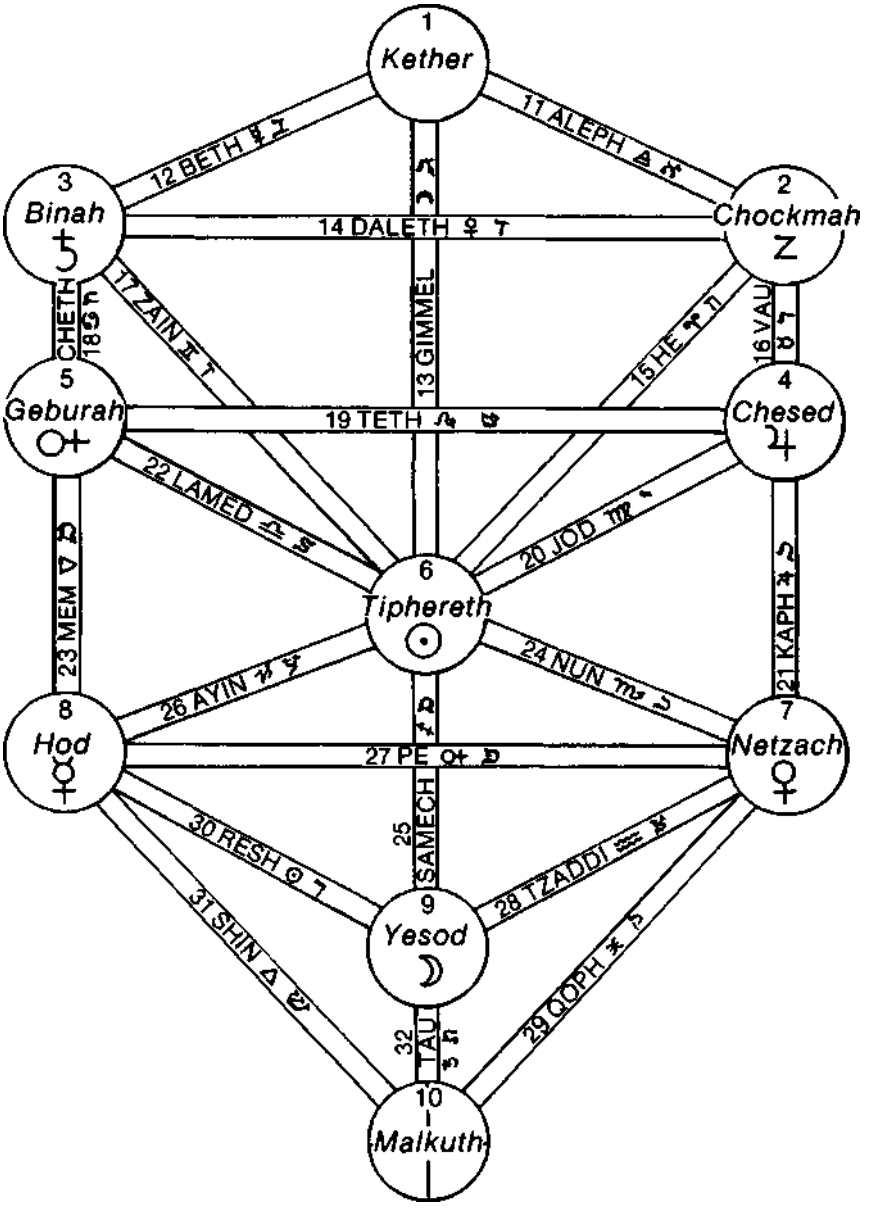

Figure 7.2. Traditional version of the Tree of Life.

our characteristic appearance as a distinct species endowed with a consciousness and an inherent faculty to reason. Everything else around us and even within us is subject to perpetual change.

Another result of mankind's reasoning is the recognition of phenomena made possible by way of light. Even here the limited and the unlimited are observable; they stimulate our awareness and enable us to differentiate between light and darkness. We discover, despite the temporary absence of sunlight due to the Earth's rotation, that light is unlimited. Never has there been a time, in the history of mankind, when an incident of no celestial illumination was recorded. Even at night the sky is studded with ever present innumerable lights.

Three principles, based upon the important law of polarity, represent the highest form of intelligence by which man can reason. The qabalist calls this highest form of intelligence Ain, the No-thing; that which is without limit is called Ain Soph; and the unlimited light is called Ain Soph Aur. These three principles are not based upon the Tree of Life nor are they to be found within it; they are above it.

After we have reached the outer limitations of our reasoning faculties, we proceed down the symbolic Tree of Life, whose limited crown (Kether) reaches into the limitless expanse of space, through its branches and trunk to its roots. The latter are grounded in the elemental world of the Earth (Malkuth) of which we are a part. Then taking the Earth as our vantage point, we look beyond our immediate surroundings into space. In an analysis, therefore, the qabalist does not start with the lowest sephirah, Malkuth, and move upward; he first seeks the highest conceivable intelligence and then proceeds downward, correlating all other phenomena derived therefrom.

In the unfathomable limitless expanse of the heavens, we observe other corporeal substances, e.g., suns, planets, moons and asteroids, which seem to hang suspended in space. Since we know of no other objects which are just suspended in space, we realize that they must be subject to different laws. We know that, due to the force of gravity, everything that goes up has to come down again, unless the gravitational pull of the Earth is unlawfully suspended. This phenomenon is of profound importance. All objects of interstellar space are directed by and obey an invisible force.

The ten sephiroth are the main centers of the qabalistic Tree of Life, as presented to students of the Paracelsus College (see Figure 7.2 and Plate 15). Each one of the sephiroth is

Table 7.1. Queen Scale of Colors

Primary	*Secondary*	*Tertiary*	*Quaternary*	*Quintenary*
Formula	½ Pri. + ½ Pri.	½ Pri. + ½ Sec.	½ Pri. + ½ Ter.	½ Pri. + ½ Qua.
RED	½ red ½ yellow	¾ red ¼ yellow ¾ yellow ¼ red	⅞ red ⅛ yellow ⅞ yellow ⅛ red	1/16 red 15/16 yellow 15/16 yellow 1/16 red
YELLOW	½ yellow ½ blue	¾ yellow ¼ blue ¾ blue ¼ yellow	⅞ yellow ⅛ blue ⅞ blue ⅛ yellow	15/16 yellow 1/16 blue 15/16 blue 1/16 yellow
BLUE	½ blue ½ red	¾ blue ¼ red ¾ red ¼ blue	⅞ blue ⅛ red ⅞ red ⅛ blue	15/16 blue 1/16 red 15/16 red 1/16 blue

labeled with a number and a name and depicted by a particular color; these represent the key to the qabalistic system. As will be seen, these numbers and colors follow a distinct arrangement.

If one connects the sephiroth and the three triangles of Figure 7.1 with straight lines, a total of 22 connections, or paths called metzlahs, are obtained, which correspond to the 22 letters of the Hebrew alphabet. The assertion that the peculiarity of the Tree of Life is arbitrary, or is due to other reasons, is of no immediate importance. What is important is that the emerging geometric pattern is the basis of the Tree of Life.

The connecting links of the Tree of Life represent a combination of the intelligences, or qualities, inherent in the sephiroth. The resulting interplay of colors produces secondary reactions. Through their diffusion and interaction other complex color amalgamations arise, which are shown in the queen scale of colors (see Plates 4, 5, and 6). The resulting color combinations of the queen scale of colors are defined in Table 7.1 and depicted in Plate 21.

The interesting display of colored circles of Plate 21 provides a key for the evolution of color combinations. The mixture of three primary colors induce those and many other shades. The reader may wish to number these circles in order to trace the development of secondary, tertiary, quaternary, quintenary and many other color nuances on the basis of the qabalistic theory of colors.

To be able to distiguish between these metzlahs, the qabalist confines himself to 22 paths and uses the Hebrew alphabet with its 22 letters for their identification. It is an ingenious device and serves its purpose rather well. Attempts to depict the meaning of the metzlahs through Biblical pictures, or through the Tarot cards, go too far. The resulting limitations of their inherent intelligences and their correlation to a system of symbols would be similar to the idea of devising a system of 22 cards which would solve all mathematical problems. They are without doubt of value as aids to relate the harmonious relationship between consciousness and matter and their basic principles. However, their use as a means to produce answers to all questions is of doubtful value.

Whatever transpires in our solar system and therefore influences our Earth can be ascertained from this geometric presentation. At first glance it seems utterly impossible that such a limited configuration could provide a clue to celestial

mechanics. Nevertheless, a closer examination will reveal some startling facts. It is asserted here that the qabalistic Tree of Life teaches the highest thought forms perceptible to mankind as dwellers on Earth.[2]

The upper triangle of Figure 7.1 and 7.2, also of Plate 15, has as its peak a white sephirah, numbered 1. The other two sephiroth are marked with the numbers 2 and 3 as well as by gray and black respectively. Between 1 and the 3, i.e., between the white and the black, we find its mixture as gray; however, neither white nor black are colors. All colors have their origin in white and are absorbed in black; gray, therefore, represents the source for the entire color spectrum.

The qabalist calls the first sephirah Kether, the crown. It is the top of the Tree of Life which touches the above mentioned three principles: Ain, Ain Soph and Ain Soph Aur. The first sephirah cannot be fathomed since it represents the 1; it can only be recognized by its reflection in the 2 even though its essential nature is always hidden.[3] A sephirah as such can never exist or be recognized. Due to the law of polarity, an opposite is always required, which in this case is to be found in the 2. Kether, therefore, is defined as the hidden, the admirable intelligence.

The second i.e., the gray, sephirah is labeled Chockmah. It represents the unlimited, the illuminating intelligence of the zodiac. The limitless light was discovered in the wandering lights of the heavens, the planets, in contrast to those celestial lights which are relatively fixed in the heavens. Binah, the third sephirah, depicted by black, is ascribed to Saturn; his sanctifying intelligence is understanding.

The seven basic planets, including Saturn, are placed in sephiroth 3 through 9 inclusively on the Tree of Life (see Figure 7.2 and Plate 15). The first nine numbers are, qabalistically speaking, the only ones we really have.[3] All other numerical values are derived from them. The number 10 reflects the fact that a cycle has been completed. For this reason, Malkuth, the last sephirah, was assigned the value 10 (see Figure 7). The next cycle then starts again with the 1. The zero thus indicates the completion of a cycle.

The next downward pointing triangle of Figure 7.1 contains the three primary colors: blue, red and yellow (see Plate

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[2]See Frater Albertus, *From One to Ten.*
[3]See Frater Albertus, *From One to Ten.*

15). The secondary colors, green, orange and violet, are found in the third triangle, which also points downward. In the last pendant sphere, representing Malkuth, or the Earth, a fourfold color rendition shows the tertiary colors; at the top citrine, at the left russet and at the right olive-green. The lower quarter of Malkuth reflects umbra.

These color attributes form the foundation of the Tree of Life. Each sephirah represents a planet and its chromatic ray. In consideration that the ancients were aware of only seven planets, Figure 7.2 and Plate 15 are meaningful and do make sense. The qabalist is of the opinion that the source of all knowledge, which falls on all mental recipients, is to be found in the differences of the intelligences of the planets as indicated by the sephiroth. Since each of the sephiroth represents one of the heavenly bodies or a combination of these, a knowledge of astrocyclic pulsations is essential. It is irrational to assume that one could fathom what the Tree of Life reveals without an insight into astrocyclic pulsations.

Since the qabalistic approach concerns itself with our solar system, it takes the Sun as the focal point from which all rays emanate; the rays are absorbed and reflected by the planets (see Chapter Four). Though the entire spectrum is radiated by the Sun, each planet is especially attuned to its own inherent intelligence which corresponds to its basic chromatic ray. Only after it has absorbed the necessary ray substance essential for its own functions can it give off the excess. Thus the seven basic planetary rays are radiated as reflected color emanations of the Sun. All celestial bodies give off differently colored rays based upon the king scale of colors. Furthermore, the conversion of the Sun's radiation into twelve different beams is of greatest importance in that it reflects the secondary mode of expression by way of the queen scale of colors.

In Figure 7.2 and Plate 15 the reader encounters a complex arrangement of the seven basic rays. The Sun is found near the center of the Tree of Life, surrounded by the other planets. So far, this configuration meets our immediate requirements. But as soon as the color emanations of the planets and of the metzlahs are examined, one encounters difficulties. When the Sun is taken as the focal point, i.e., the source of all manifestations, then the chromatic rendition of the paths does not agree with the planetary rays. Not one of the planets gets its characteristic color from the Sun in this configuration of the Tree of Life; neither Jupiter, Mars, Venus, Mercury, Saturn nor the Moon

receive blue, red, green, orange, black or violet rays respectively. It may be argued that the metzlahs only represent connecting links; even then, a logical color sequence must exist. But there is no relationship, for example, between Mercury and the blue-violet ray which goes from the Sun to this planet. Likewise, there is no basis for the orange ray going from the Sun to the black of Saturn. Were one to add the newly discovered planets to Plate 15, it would be even more difficult to derive a coherent and logical graphical presentation. The discovery of the additional planets therefore requires a different presentation of the Tree of Life.

The incorporation of the additional planetary influences demands a modification of the Tree of Life which changes the traditional system. Attempts have been made to place Uranus (citrine), Neptune (olive-green) and Pluto (russet) in Malkuth. The relation of their colors to the seven basic rays, from which they are derived, would be a consistent one. But what relationship exists between three planets and the Earth? The Moon, as a satellite of the Earth, could possibly be placed in Malkuth (see Table 6.2 on page 80), but Pluto, a very distant planet, is a very unlikely candidate. Even if the assignment of Uranus, Neptune and Pluto should be correct, it nevertheless appears to be an arbitrary one. There are still other planets of our immediate solar system, Vulcan, Adonis and Kronos, though officially not yet recognized, which nevertheless must be considered. These and similar complications seriously concern the investigation of qabalistic interpretations.

The conventional Tree of Life does not contain enough sephiroth to accommodate *all* planets within its framework. Since Saturn has been assigned to Binah, with its black field, only the gray sephirah, Chockmah, is left for the placement of another planet. The white sphere of Kether could not very well represent a planet since it symbolizes the source of the law of polarity. Only the black segment of Malkuth remains. But to place a planet there would prove to be unsatisfactory; in the obscura of black all colors are absorbed. The ingenious Hebraic presentation of the Tree of Life is, therefore, only valid in the context of the seven basic planets of the ancients.

It is an undeniable fact that the discovery of additional planets demands a new qabalistic interpretation to explain and to remove arising discrepancies. This may cause an uproar among the strict adherents of the traditional system who insist that the old system should not be changed in any way. Oftentimes it does not seem to matter if the proposed

adjustments are useful. The conservation position seems to be that the letter must not be violated. Considering that the qabalistic Tree of Life is only a symbolic presentation, it should not matter if this symbolic system, which has served its purpose so well in the past, is subjected to modifications. An adaptation demanded by new facts and circumstances should clarify the method and put it on a more rational basis. In order not to make the changes too drastic, the modifications presented here retain the 22 metzlahs of the conventional Tree of Life. The result is a contemporary and harmonious pattern as shown in Figure 7.3 on page 98 and Plates 16 and 17.

If one compares this new version of the Tree of Life with the traditional one of Figure 7.2, a more orderly and more easily comprehensible presentation is noticed in Figure 7.3. Since in our solar system the *centrum omnium rerum* is represented by the Sun, a modification of the conventional Tree of Life requires that it be assigned the prominent position it deserves. The Sun as the main source of positive and negative energy is therefore placed at the top of the Tree of Life and not in its center.

The older version subordinates the influence of the Sun to Kether. The hidden intelligence of Kether coincides with that of the fixed star Alcyone, the hub around which our solar system revolves, as shown in figures 5.1 and 5.2. In this new version of the Tree of Life, Figure 7.3, the 19th metzlah goes directly from the Sun to the Moon, where it is intercepted. This path is known as the "intelligence of all the activities of conscious beings," which brings its meaning definitely within the range of comprehension. The Sun radiates the very intelligence of all activities of a conscious being into the planetary recipients. It is intercepted by the Moon, on the basis of the 18th metzlah, known as the "intelligence of the house of influence," before it reaches Malkuth (the Earth). It is this house of influence, the Moon, which plays an important role as a relay station for solar energy. Its interception of solar energy regulates electromagnetic activity on the gravitational field of the Earth and converts solar energy into gravitational force. Whenever the Moon, by its angular position, influences the flow of energy from the other planets, the corresponding energy flow is either increased or diminished.

The spring tide (an exceptionally high tide) for example, occurs at the time of the new moon; the Moon receives the full force of solar rays and transmits its electrical energy to the Earth, where it is absorbed as gravitational force. The full

moon likewise takes up the greatest amount of solar rays and passes them on to the Earth. The difference is that the Moon is visible to men on Earth in the latter case. The field of emanation is the same in both instances, but the Moon is closer to the Sun during the time of the new moon. This results in an additional conversion of the electromagnetic energy of the Sun into an extra gravitational pull.

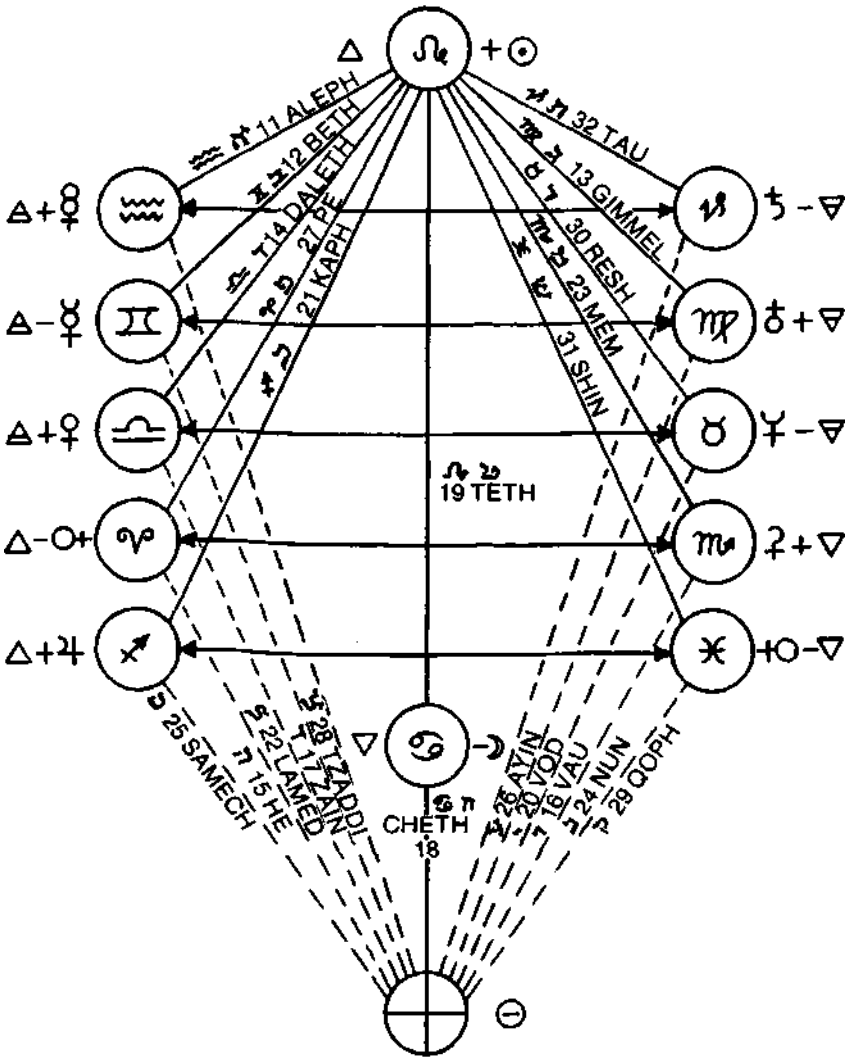

Figure 7.3. New version of the Tree of Life.

An examination of the new version of the Tree of Life of Plate 17 reveals that this configuration is easier to comprehend. Taking the Sun as the source of all chromatic rays which are absorbed by the planets results in a better systematic arrangement. At the left side in this illustration the reader finds those celestial bodies which absorb their own basic rays from the Sun to reflect them again; the exception is Vulcan, represented by gray. Since gray as such is no color but contains within it the whole spectrum, it may be considered as the converter of solar rays. At the right side of the illustration, one finds the overtones of the five basic rays. No overtones are assigned to the Sun and the Moon. This new version follows the law of polarity both horizontally and vertically.

An analysis of the new version of the Tree of Life also reveals that the same corresponding 22 metzlahs of the traditional Tree of Life are still retained to connect, in an orderly fashion, all twelve planets with the Earth. The twelve solid lines, which originate from the Sun, represent the influences of the Sun which are absorbed by the planets (see Figure 7.3 and Plate 16). Similarly, the dotted lines, going from each of the planets to the Earth, are indicative of the excess ray substances passed on by the planets to be absorbed by the Earth. The same 22 paths now accomplish the same job with twelve sephiroth, excluding the Earth as a recipient, what was formerly possible only with ten sephiroth (see Plate 15).

All colors of the 22 metzlahs, or connecting rays, are the same ones as found on the conventional Tree of Life (Plate 15). It will be noticed, however, that the color of the 18th path in the new version is of a blue-violet shade (Plate 17). In the old version the color of the 18th metzlah was given as yellow-orange. The explanation for this is that each planet depicts the color which it has in excess. The Moon, as a satellite of the Earth, shows the same radiation as the Earth, which it reflects.

Therefore, the Earth should also show a metzlah as a connecting link to the other sephiroth, extending beyond the Moon. This is depicted by the 32nd path on the conventional Tree of Life. On the basis of the saying, "The first shall be the last, and the last shall be the first," the paths of the Tree of Life may eventually be interchanged. For example, the 11th path of the old version which goes from Kether to Chockmah, characterizing the "scintillating intelligence," could become the 32nd path indicative of the "adminstrative intelligence" and vice versa. This of course does not make a provision for the 18th metzlah, which is blue-violet in color, of the new version,

to be exchanged with the orange-yellow, as depicted by the old version. Either the configuration discussed here is adopted or further changes will have to be made to incorporate the orange-yellow of the 18th metzlah of the old version into the 18th metzlah of the new version. But this in turn would require a further modification of the Tree of Life in that the planet Kronos would have to be considered in it.[4]

The careful reader will also observe that all four alchemical elements appear three times in Plate 17, depicting the macrocosmic presentation of the microcosm (see center of Plate 1). Another important point which has to be considered is that each planet receives its own particular ray which is registered in the king scale of colors. It then gives off a relatively modified ray which corresponds to the queen scale of colors, which in turn are correlated with the colors of the paths of the conventional Tree of Life. One should also notice in Plate 17 the complementing polarities of the planets. All of this gives a clearer picture why Uranus, Neptune and Pluto cannot be planets of a higher octave. They are corresponding, or complementing, planets belonging to the same octave, as depicted in Plate 16 and discussed in the next chapter.

The groundwork for the further expansion of the qabalistic method has doubtedly been laid by the ancient sages. It needs only scientific verification to substantiate what already was known or at least anticipated.

The new version of the Tree of Life is not to be thought a final one. Every attempt, on the basis of new knowledge, to clarify planetary positions and their influences will bring about further changes which, in turn, will shed more light on this science. A consideration of yet officially to be recognized planets will call for revisions similar to those indicated in Chapters Four and Six.

Our physical body represents in essence a universe made up of atoms, similar to the celestial universe. The whole Tree of Life can be discovered in each sephirah. For example, the entire Tree of Life can be found in Malkuth; in this case mankind would represent the crown of creation. Within the spherical completion of a sephirah all nine numerical values are to be found which are recognized in the manifesting sum total of all

[4]See Frater Albertus, *Men and the Cycles of the Universe*, Illustration No. 2 for a further clue. As was already mentioned, the planet Kronos is not considered in the treatise; it is only mentioned for the purpose of proposing further research.

values, namely in the 10, according to the conventional Tree of Life.

The development of perfection is a decisive factor for the comprehension of color and sound values. Many vibrations go unrecognized because our senses are insufficiently developed. Individuals who possess no or little appreciation for sound are deficient in the red ray substance, according to the qabalistic interpretation. On the other hand, people who have impaired sight show a deficiency of the yellow ray. Olfactory perception depends upon the green ray, whereas taste is correlated with the orange and touch with the violet rays respectively. The application of the sephiroth, in this context, with their inherent influences and interrelationships, provides the reader with another key (see Figure 7.4 on page 102). The latter shows the higher sense faculties placed above those of the common five senses.

On the basis of various opinions, the five senses are assigned to different phases of the evolutionary process. Some people claim that sight is the highest evolved one of the five senses and rank taste as the most primative one. Other investigators reverse the sequence. The reader thus encounters in different interpretations various combinations of the rankings of the senses according to their relative importance. The qabalistic point of view considers touch as the lowest developed of the five senses, followed by taste, smell, sight and hearing, in this order of increasing importance. This sequence is not a matter of conjecture but is scientifically justified.

Considering touch as the most primitive sense, one observes that an immediate contact with the human body is required to perceive it. Some parts of the body are more sensitive than others. Disregarding the other four senses for a moment, touching something reveals whether the respective object is hard, soft, cold, hot, dry or wet. These sensations are of an external nature. The skin, as a sensor organ, transmits such impressions with the aid of nerve impulses to the respective centers of the brain. Different modes of detection are required for other sense perceptions.

This brings us to taste as the next higher developed sense, which is able to differentiate between sweet, sour, pungent or bitter. The tongue thus serves as a more evolved sense organ, again transmitting, with the help of nerves, sensations to particular centers of the brain to be evaluated there. The external sense organs and the internal membranes only serve as receptors. It is the brain cells that register and evaluate these sig-

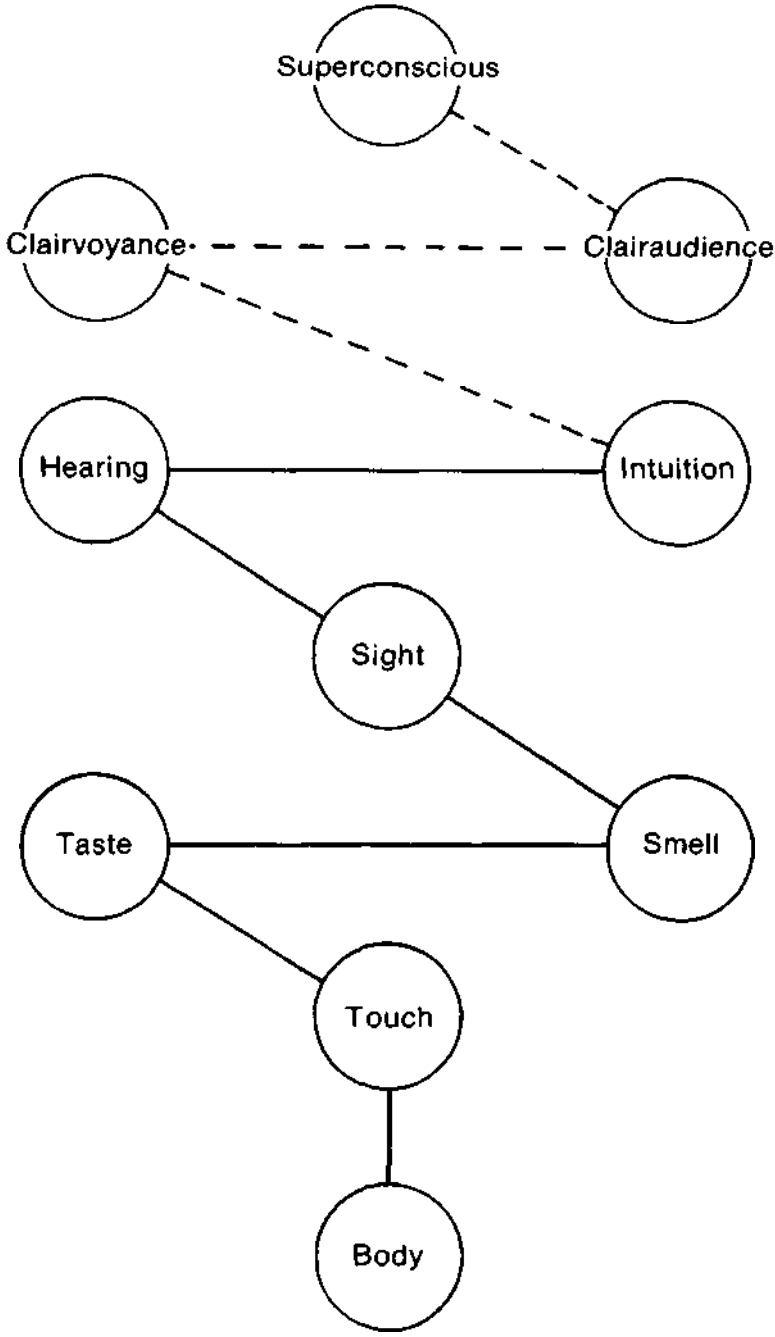

Figure 7.4. Conventional version of the evolution of sense perception.

nals. The fact is that sensitivity is greater underneath the skin, which is evident by the irritation caused whenever medications or even water come into contact with an open wound.

Taste, like touch, also has its limitations. Sensations that have their origin still farther away from the skin, such as the extending tongue which is normally housed under the skin (mouth), require still another sensor. The scent from flowers or of other substances cannot be detected by touch or taste. Malodorous or fragrant exhalations permeate the air with subtle particles, only to be perceived by a properly attuned recipient. Thus we find in the nose an area capable of transmitting olfactory sense impulses. The farther away the sense stimulants are from the human body, the more sensitive the respective organs have to be.

In the consideration of sense organs, one should not overlook that they undoubtedly serve for the perception of natural phenomena. Our senses are like tuning forks which establish a rapport with our immediate environment. Such a natural perception is limited to the human organism. Artificial devices which extend the range of normal sense perception as through the amplification of sound, sight, scent, taste and touch are not considered here. Artifacts of this type serve specific purposes and testify to mankind's ingenuity and inventiveness. Recognition and perception which are possible within an area of activity place natural limitations on scientific investigations, such as the one presented here.

In context of this analysis, sight is considered as the next highest developed sense. The normal vision of the human eye is limited by nature. It does not reach beyond a certain distance, but within that limitation detailed observations are possible. Vision without distinction or recognition is of little value. A visually impaired person, who can merely discern between light and darkness, has lost the faculty of distinction. Sight is naturally adjusted by contraction and expansion of the iris. Nature regulates in a most marvelous manner the ability of the sight sensors (our eyes) to recognize within inches or many yards what the optic nerves transmit to the brain. The face of an individual can only be recognized within a normal distance by these sense perceptors. That which transpires in our immediate surroundings always receives our primary attention. At a farther distance only an outline may be recognizable. For example, a tree whose specific species is not distinguishable can still be differentiated by its contours from a house, an animal or from another object.

This leaves sound as the last and highest evolved of the five physical senses. Sound can be recognized and distinguished over greater distances than sight. This statement is contested by many people. But no convincing evidence exists for the assertion that sight is more evolved than sound. In an

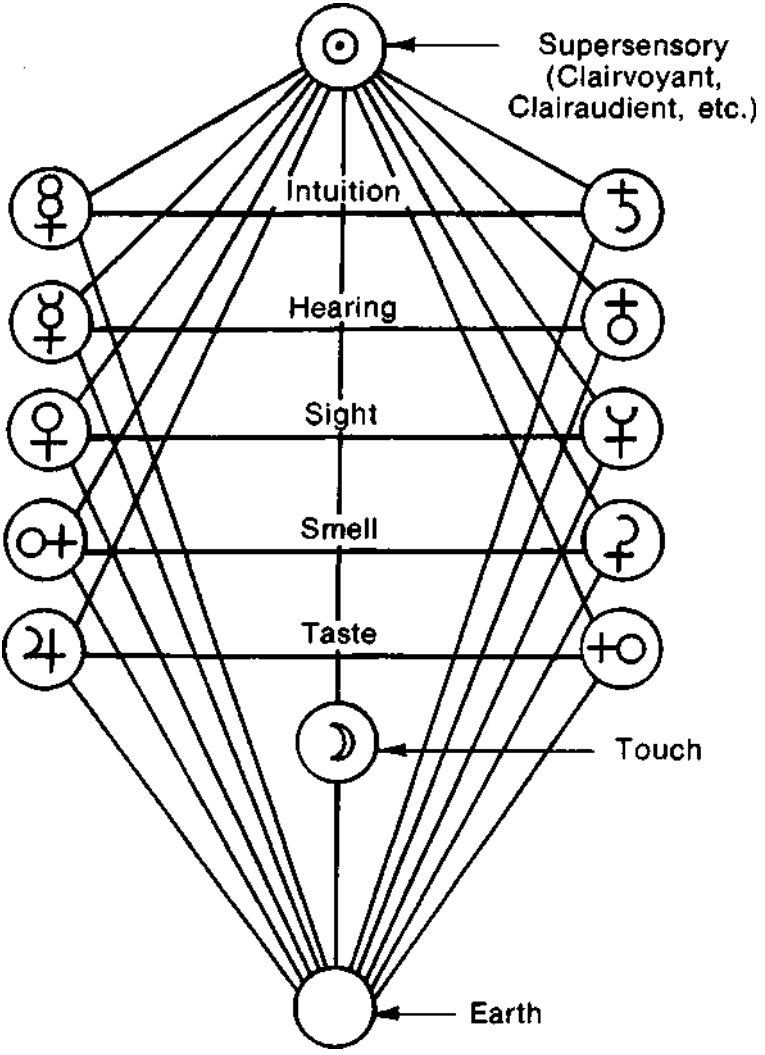

Figure 7.5. New version of the evolution of sense perception.

article, "Time Essay,"[5] the position is taken that hearing must be a higher evolved sense than sight. In this essay the interesting fact stressed is that the value of hearing is greater than the one of sight for an illiterate person. Our lives were changed enormously by the institution of wireless radio signals, i.e., by the transmittance of sound. This article states in substance:

> In terms of human lives, one of the revolutionary inventions of this age of communication is the transistor radio. Those plangent little boxes, as large in sound as they are small in size, massaging the minds of ambling adolescents or committing public nuisances on train and bus and crowded beach, are hard to take seriously as a development in the tradition of the printing press. But in much the same way that printing opened up vast new possibilities to 15th century Europe, the transistor is opening the world to hundreds of millions still isolated from the 20th century by geography, poverty and exploitation.
>
> • • •
>
> The most important factor in radio's power is that it hurdles the literacy barrier. "I cannot read and I cannot write," says a Peruvian mining peon, in some wonder, "but I am learning through my ears."

Sound, considered as the highest evolved of the senses is located just above sight, indicated by the close relationship of the respective sense perceptors.

A consideration of the additional planetary rays requires a modification of the traditional configuration of Figure 7.4 also in this context. The arrangement of sense perceptions according to the new version of the Tree of Life is depicted in Figure 7.5.

The preceding can be summed up as follows: In the beginning was the word. The word was sound and sound became light which assigned scent, taste, and touch their proper places in the schematic of external and internal evolution. An analysis of the qabalistic system within the framework outlined here will only substantiate this traditional system. The task of all senses is to assist us in the perception and differentiation of natural phenomena. In the process of evolution of sense perceptions each additional sensor expands the previously existing limitations.

If one keeps in mind that sensory perception depends upon the interpretation made by the senses within the brain, it may

[5] *Time* magazine, November 24, 1967, p. 45.

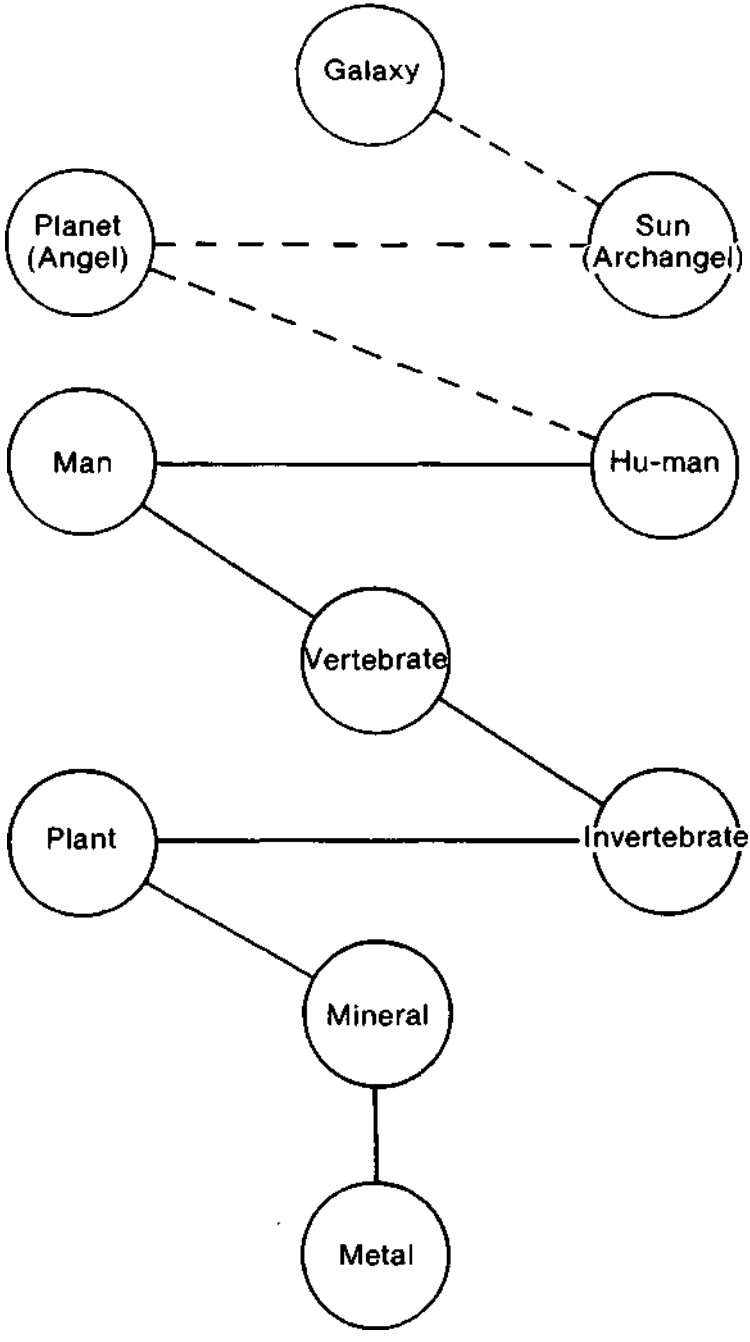

Figure 7.6. Old version of the evolution of matter and life.

be realized that these functions may not be fully developed. Physically handicapped sensory perceptors hinder the establishment of perfect contact while an insufficient development of the faculties to interpret represents a secondary obstacle which inhibits normal response.

The five commonly known senses, characterized by their sensory organs, are in themselves insufficient to function outside their predestined spheres of activity. One must therefore look for more advanced organs. A higher state of sensitivity requires corresponding sensory receptors.

Since no other sensory organ is known that transmits supplementary sense perceptions, little attention has been paid to such a possibility. Such a bodily organ would have to be of an *extra*sensory nature, so to speak. The only physical organ that would appear as a likely candidate would be the brain as the most sensitive receptor. But extrasensory perception cannot be subject to the limitations of physical organs.

To consider a higher form of sense perception, such as possessed by the Hu-Man, requires a still more sensitive organ within which the entire global sphere would have to be contained. In this case distinction would be synonymous with recognition; it would not be bounded by physical limitations. This so-called sixth sense, usually called intuition, would have to transcend the common five senses. It is only sparsely found among mankind, and then only vaguely developed. Relatively little is known about it. But when intuition is developed, the sense perceptions extend without limit.

Recognition, or knowledge, is only possible through intuition, to which the other five senses contribute. Intuitively recognized incidents do not require the five senses to relate such events and an understanding thereof. Furthermore, extrasensory perception is related to still higher states of awareness, namely clairvoyance and clairaudience, to which sight and hearing have evolved. The extrasensory sight and hearing faculties are not to be confused with the common five senses.

Those individuals who are able to transcend the five physical sensors are attuned to higher frequencies to be recognized only by such receptors. Individuals who have such experiences claim that it is next to impossible to describe or to classify them. Attempts to search for adequate explanations or comparisons have proven unsuccessful. Jacob Boehme, William Blake, Emanuel Swedenborg and others who were endowed with these gifts had to take recourse to terrestrial phenomena in order to pass on their knowledge to us.

Viewed in this light, sound and color appear as even greater mysteries. In the context of the evolutionary process, greater and more subtle mediums of recognition would have to emerge of which we are not yet aware but which we suspect. From this perspective, the evolution of the common five senses will play an exceedingly important role in mankind's unfoldment. It appears from these scanty inferences that sound and

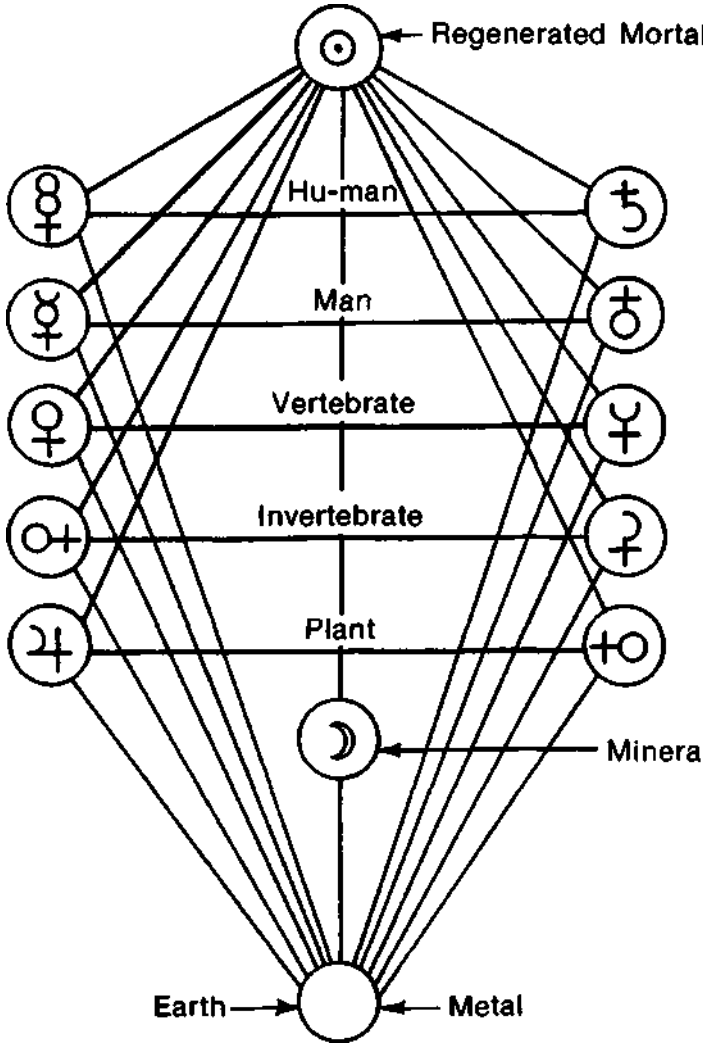

Figure 7.7. New version of the evolution of matter and life.

color, as related sense perceptions, are very little understood outside their specific spheres of application. Mankind is at the threshold of perception of such potentials.

Supersensory perception is therefore not an abnormality but a normal phase of the ever present process of evolution. When it is not considered within the framework of religious or theological concepts, it appears as rational foresight based upon cyclic events. When the latter are known and understood they can produce mental images in correspondence with previous events. This analogy is incidental to the eventual release of preconceived manifestations. The gift to foresee makes one a seer. To proclaim such foresight and to predict the cyclic manifestations make one a prophet. When looked upon in this way, prophets and seers truly received their knowledge from celestial messengers. It is the planetary rays which serve as the heavenly harbingers that bring vital messages to us. The proverbial sounding of the trumpets in holy writ testifies to the calling that can be heard through the heavens. The harkening to the still, small voices and the thunderous soundings are audible echoes of events in the making.

One may speak of organisms and matter; however, in the final analysis both are the same. Only their manifestations differentiate between a seemingly dormant object and those moved by kinetics. The movement in growth, for instance, may be so gradual as to be imperceptible in some species, while in others it may appear extremely fast. The pace of growth involved is not of prime importance; it is the evolution caused by the inherent animation that is of immediate concern.

The evolution of matter from the simple inanimate to the most complex organism can also be illustrated by a graphic presentation. This is done in the context of the symbolic evolution of sense faculties within the framework of both the conventional and the new versions of the Tree of Life as shown in Figure 7.6 on page 106, and in Figure 7.7.

Metal, the densest of all matter, is represented by Malkuth, the Earth (see Figures 7.6 and 7.7). Proceeding upward on the Tree of Life, one encounters next the mineral as a less compact and conglomerate formation in Yesod, the Moon. The plants with their forerunners, lichens and mosses, appear in the next phase of the evolutionary process. The invertebrates, in turn, depict a still higher state of evolution than the plants. The tiny maggot or the worm already possesses some independent mobility in contrast to the stationary plant. But, similar to plants, invertebrates have their domicile in and on the

Earth. The vertebrates represent the next higher step of evolution. Animals characterized by a spine enjoy a higher degree of mobility. The urge to assume an erect posture is only too evident. This brings us to mankind, the next higher step on the evolutionary ladder.

Humans still belong to the animal realm, biologically speaking, but differentiate from the latter in that they are endowed with the faculty to reason, which predominates over primitive instincts; they also possess a greater freedom of movement. But this phase of the evolutionary process is also not the final one. Even man is capable of further development and may become Hu-Man, a more highly evolved species, in that they are free to transcend commonly recognized limitations, a fact which is only vaguely recognized. Outstanding characteristics have marked some people of the past and also of the present who have reached such a higher state of consciousness. Those who live such exalted lives are emulated and taken as exam-

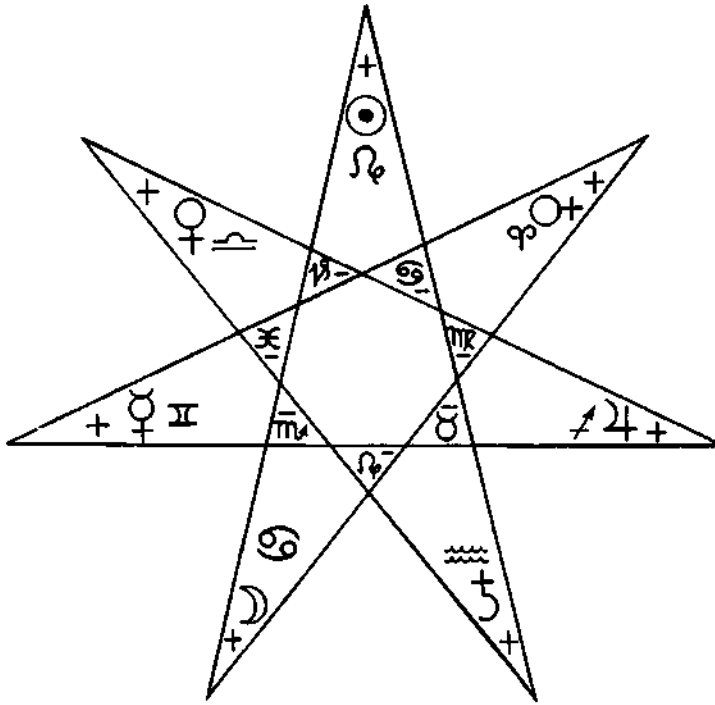

Figure 7.8. Traditional version of the Septagram.

ples. History has produced only a limited number of great soul personalities who have left their influence upon future generations. Even the present has produced personalities like Albert Schweitzer, whose daily lives differ from that of the average person by their altruism. Unfortunately, people of this type are in an appalling minority.

Our destiny in this ever present evolutionary process of the species is to become Hu-Man. This word is relatively little understood, although phrases like human, humanism, humanity and others are to be found in the vocabulary. This in turn is a sign that traits, which are not commonly possessed by people, are nevertheless recognized, valued and ascribed to highly evolved personalities.

The applicability of planetary rays can be approached from different avenues. The method used in this treatise is based upon the qabalistic system. The symbolism of the seven-pointed star, the septagram (Figure 7.8), however, is little understood.[6] Students of the qabalah usually cannot relate this configuration to the qabalah without oral instructions. When comparing the septagram with Plate 19 one notices at once the chromatic renditions of all its protruding deltoid shaped segments (referred to as deltoids). Starting with the yellow deltoid on top, characterized by the Sun and the sign of Leo, follow the left line downward to the violet deltoid depicting the Moon in Cancer. From there proceed to the red deltoid, Mars in Aries, and to the orange deltoid, showing Mercury in Gemini. Then one moves to the blue and green deltoids, depicting Jupiter in Sagittarius and Venus in Libra respectively. Finally one is led to the black deltoid depicting Saturn in Aquarius and from there back to the top, the starting point, that is, the yellow deltoid, represented by the Sun in Leo. This arrangement yields the ancient seven basic rays as they influence each day of the week, as was previously discussed. All outward pointing deltoids represent the seven basic rays in their positive polarities, according to the king scale of colors. Each of these rays is also to be found in its respective zodiacal sign; this has been carried over into astrology. The chromatic rays of the king scale of colors cause the color sequence of the small triangles inside the septagram, which correspond to the queen scale of colors (compare with Plate 6).

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[6]See Frater Albertus, *From One to Ten*, Plate 10.

Similarly, in the pentagram the reader notices a smaller inside triangle, opposite to each outward pointing deltoid, with its own field of activity. Thus, opposite to the outward pointing yellow deltoid, with the Sun in Leo, one notices a small yellow triangle; the Sun is of both positive and negative polarity in Leo. The outward pointing red deltoid, showing Mars in Aries, is of positive polarity. Opposite to it one finds a small triangle, green-blue in color, representing the sign of Scorpio according to the queen scale of colors of the qabalistic Tree of Life, in which Mars is of negative polarity. The blue deltoid depicts Jupiter positive in Sagittarius, while in the opposite small triangle, red-violet in color, Jupiter is of negative polarity in Pisces.

The violet outward pointing deltoid has as its opposite a small triangle of yellow-orange. The Moon is of positive and negative polarity in the sign of Cancer. The orange outward pointing deltoid has as its opposite a small triangle which is

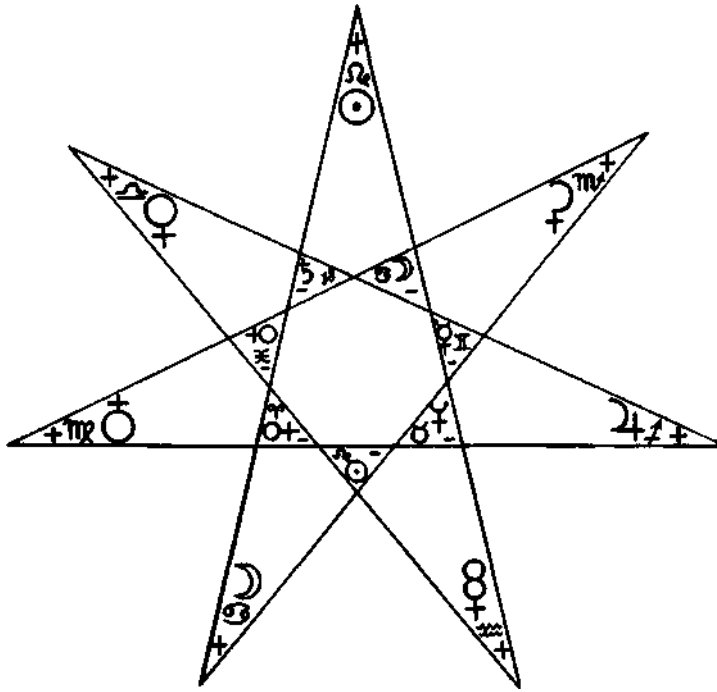

Figure 7.9. Septagram incorporating newly recognized planets.

yellow-green, or citrine, in color, indicative of Virgo, where Mercury is of negative polarity. Similarly, the ray of Venus is of positive polarity in Libra but of negative polarity in Taurus, the small red-orange triangle. Opposite to the black deltoid depicted by Saturn in Aquarius, one encounters Saturn in negative polarity in Capricorn, blue-violet in color.

Often, the investigator of qabalistic literature finds a different assignment of Saturn in the septagram (Plate 19). In this version, Saturn is shown in its negative polarity in the sign of Capricorn in the black deltoid and in its positive polarity in Aquarius in the opposite small triangle which is blue-violet in color. Since all other outward pointing deltoids depict positive polarities, and all other inner triangles show negative polarities, with Saturn as the sole exception, a contradiction arises here in the placement of Saturn. This gives rise to difficulties similar to those encountered by investigators during the Middle Ages and earlier. The required correlation of the law of polarity with the corresponding chromatic ray emissions has so far been neglected by those not sufficiently versed in qabalistic teachings. This kind of confusion is also based on the conventional Tree of Life.

Due to the fact that no provisions for additional planets were made in the ancient system, one was unable to handle these unforeseen new and still to be discovered planets. Even a new system, if adjusted to an old one, will not necessarily eliminate its discrepancies. The new version of the Tree of Life considers these and other factors.

The septagrams of Figure 7.9 and Plate 20 (on page 162) incorporate the newly recognized planets. Figure 7.9 depicts how lawful adjustments can be made within an existing framework. Saturn in its negative polarity finds its rightful place in Capricorn; its positive polarity is replaced by its half-tone, Vulcan, in the sign of Aquarius.[7]

An examination of Plate 20 reveals that all outward pointing deltoids are of positive polarity and all inner small triangles are of negative polarity.[8] This conforms to the new version of the Tree of Life and the placement of colors of the planetary rays in the zodiac (Plate 1), in which all planets are shown in their respective polarities.

The septagram, or the seven-pointed star, reveals some interesting facts about both the macro- and the microcosm.

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[7]See Chapter Eight.

[8]Compare with plates 16 and 17.

Everything takes place within Chockmah, the gray of the zodiac, and revolves around the white of Kether, represented by the center of the septagram.[9]

The entire universal structure is similarly revealed if the words electron, molecule, cell, human, solar system, galaxy and final creation within the cosmos (as far as dwellers of this planet are concerned), are placed at the tips of the outward-pointing deltoids, starting with the yellow deltoid and proceeding in a clockwise direction. Thus cosmogony and cosmology can be further extended. The investigator should always keep in mind that the macrocosm is reflected in the microcosm and vice versa. These hints are to serve as incitement to delve further and deeper into what still remains for many a great mystery of universal functions.

[9]See Frater Albertus, *From One to Ten*, Plate 10.

CHAPTER EIGHT

SOUND AND COLOR

The relationship between sound and color has stirred many artists. Not only are the musician and the painter intrigued by them but the layman is equally fascinated by their manifestations. It appears that sound is often given preeminence over color. The senses and their affiliated physical organs, through which such sensations reach the level of consciousness, play an important part in the apprehension of these phenomena. It is remarkable that sensations as such have to be considered as intangibles, as no-things, whereas the sensory organs are of a tangible nature.

Since impaired sensors give faulty results, the proper functioning of the physical sense perceptors is an essential prerequisite. Neither a partially deaf person can evaluate sound correctly nor can a person with impaired sight recognize the essential qualities of colors. The problem of establishing a universally acceptable norm for the correlation of color and sound has confronted the investigator for ages. Various attempts to establish norms for colors, as exemplified by the theories of Goethe, Oswald, Faber Birren and Johannes Itten, represent remarkable contributions toward this end. But they all lack the fundamental proof as why their hypotheses are formulated the way they are and not differently. Incomplete knowledge of the underlying causal laws is the reason for the existing differences of opinion.

The conventional approach to deal with the subject is well known. It has been established that the vibrations of a surface produce waves which, when low pitched, are perceived as sound. A raising of the vibrations increases the pitch while lowering them reduces them to a hum. When the resistant

friction increases to such a magnitude that the resultant vibratory rate falls into the intermediate range of frequencies, as is the case with the magnetic and electric spectra, the movement of waves appears as heat causing in turn the manifestations of color. If in the course of this process a white heat or a red color appears, then colors can reveal themselves. However, the origin of colors is thereby not established; only a symptom of them is being observed.

Qabalists consider three essential concepts: sound, color and numbers. Upon this triad, the outcome of one unfathomable source, they base their explanations of terrestrial and celestial phenomena. The attributes of sound, color and numbers are varied and different. A crude sound is felt as noise which depicts no harmonious relationship. But the moment the latter becomes attuned to a proper tonal interval, its former dissonance takes on a harmonious aspect. When reference is made to the music of the spheres, for example, a harmonious resonance is implied. Exceedingly high sound vibrations result in manifestations of color, each of which possess tonal qualities that transcend the capability of human perception. It may even be suggested that color is really sound of a lower octave and that both sound and color possess inherent numerical values which correspond to mathematical valuations. These three—color, sound and numbers, are really one in essence; they only appear to be different because of the imposed rates of vibration.

Sound and color which are accounted for in this manner have their basis in the qabalistic interpretation. Colors are considered just as much symbols as are numbers, letters and geometrical forms. Likewise, sounds as well as other sense perceptions are also recognized as symbols transmitting their inherent meaning. All of them represent nuances of forms of expression.

Rays *per se* establish the norms by which sound and color are evaluated. In this treatise sound is related to the seven basic rays and their five overtones. Plate 22 depicts the relationship between tonal values and planetary rays based upon the qabalistic Tree of Life. The seven basic rays without doubt exert an influence.

Here we are dealing primarily with a scale of seven distinct tonal values, which are correlated to the planetary rays of the ancients. It is not known when these tonal values were discovered, but it is very remarkable that five additional overtones were recognized. These are called sharps and flats which

increase or reduce, depending upon their written tonal position, the respective note by a half tonal value.

The seven basic tonal values are represented by letters, but their overtones are not. It is a matter of speculation whether the originator of this system was aware of the interrelationship of the five overtones and the seven basic tonal values. Although these five overtones represent some of the newly recognized planetary rays, they are incomplete in that two additional overtones are still missing. However, when they are supplemented by the names of planets which are still unknown to astronomers and astrologers, they will in due time take their places.

According to qabalisic interpretations, each sound possesses its own inherent color. This convergence points to some interesting facts. An examination of Plate 22 reveals that each note of the keyboard is identified by a planetary symbol. The colors assigned in this manner to the keyboard correspond to the color rendition of the new version of the symbolic Tree of Life (Plate 16). The seven basic rays of the zodiac thus find their equivalents on the keyboard. Therefore, sound and color have to exhibit their relationship within the spectrum of the planetary rays.

The letters representing given tonal values of the musical scale have no relationship to the shown vowels (ah, a, e, etc.) but only depict a sequential arrangement. It is the colors of the planetary symbols that again provide the key. The ten sephiroth with their corresponding colors are the basis of this analysis and not the metzlahs with their colors derived from the queen scale of colors. Various qabalistic interpretations derive the tonal values from the latter. But this practice would assign sound to a level of secondary importance. In such a case, planetary symbols would have to be treated as double letters, leaving no room for the placement of overtones.

With the keyboard of the piano we are dealing with an excellent example whereby various tonal values can be examined within their respective ranges. The piano is basically composed of strings like other string instruments. The tonal values of the latter are determined by rates of vibration. But the keyboard of the piano gives a far wider range for tonal values than the string instruments. Whoever conceived of the keyboard containing the octave must either have been inspired or arrived at it by profound contemplation. Whenever one speaks of an octave one thinks of the number eight. But since the ancients

knew only seven basic rays, the eight seems to be out of place. But in reality the 8 represents the reoccurrence of the 1 on a higher plane.

One should realize, however, that the system of seven tonal steps does not agree with the commonly accepted arrangement of the twelve halftones of the keyboard. They should really correspond to the twelvefold division of the zodiac. If this were the case, a particular planetary ray would be assigned to each tonal value. Little could be added to such an approach.

The seemingly strange concept in the form of the octave consisting of seven steps is still retained whereas the full scale consists of twelve halftones. The question is raised why it is called an octave (eight). If each step was represented by a full note, the octave would contain only six complete tonal values. Despite these obvious discrepancies it is still called an octave with seven notes. A musician, when questioned on this subject, stated that the five black keys could just as well have been white. He was of the opinion that the arrangement or their coloration serves only the purpose of easier identification and is, therefore, of no importance. But the above raised question is not satisfactorily answered with such an explanation. The answer seems to be hidden in esotericism, in the occult.

Only five tonal values are used on the Oriental musical scale. Do they perhaps correspond to the sound emissions of the five planets known to the ancients, disregarding the Sun and the Moon? Can five additional tonal values be determined on the Oriental scale for the remaining five planets? Or are the latter hidden in these five basic tones to be recognized only by sounding these notes twice? This could only be detected by a psychically attuned ear. Listening to a yodeler, for example, it can be observed that two notes sung in rapid succession sound as if they came from a duo. If this is further intensified, a dual effect would be possible. Unfortunately, the human ear is not attuned to such different sounds and probably would in most cases perceive them as discords.

It is conjectured that similar sound effects need to be clarified which gave rise to the presently used scale of halftones. This of course does not preclude a further subdivision of the musical scale. For example, Schoenberg and others attempted to produce quarter tones. These experiments have been temporarily discontinued due to the relatively minor response which they evoked in the musical world. But one is reminded of the theories of Ptolemy and Kepler; some time elapsed before they were understood and accepted. The polarities of

the tonal values have to correspond to colors. Fortunately, provisions toward this end were made under farsighted auspices making corresponding revisions unnecessary.

Plate 22 depicts color and sound in correspondence to the respective planetary rays as found on the keyboard. The reader encounters here only the complementary halftones, and not tones of a higher octave, which produce one full note. The polarities and their tonal responses are shown for all ten planets, including the two which are officially not yet recognized. The overtone depicted by gray is ascribed to Vulcan whose missing halftone is to be found in Saturn; both together produce a full note. Each full tone consists of a positive and negative polarity as is depicted, for example, by the associations of Mercury and Uranus, of Venus and Neptune, etc. These polarities are based on the king scale of colors and are consistent with both the traditional and the newer versions of the Tree of Life. In this manner the music of the heavenly spheres can be brought within the range of human perception.

It will also be noticed that neither the Sun nor the Moon are associated with an overtone or a missing halftone. This is due to the fact that both are of dual polarities within their assigned zodiacal signs.

An examination of the traditional version of the Tree of Life will further reveal that the tonal scale is incomplete when a planet is assigned a dual aspect as, for example, the placement of Mars in Aries and Scorpio. This would leave two halftones, C and A sharp, unexplained. No sound or planetary emissions could be substantiated logically in such a system. The conventional Tree of Life contains only ten sephiroth whereas the new version provides for twelve, as is also depicted by the complete keyboard.

A perfectly harmonious aspect reveals itself when the planetary rays are logically coordinated with each other. The overtones of astrocyclic pulsations then find their respective corresponding frequencies. Thus the C which is by nature positive has a C sharp which is negative; both establish the frequency between the planets Vulcan and Saturn. D negative, with the aid of the Mercurial ray, has its overtone in Uranus as D sharp. How surprisingly accurate the law works is revealed by the E, which corresponds to the lunar ray. Since the latter is of both positive and negative polarity in the sign of Cancer, no overtone exists for the E. The F contains Venus positive with its overtone of negative polarity in Neptune. Similarly, the G relates to the negative polarity of Mars and its overtone in the

positive polarity of Pluto. The A with Jupiter positive relates to its overtone in Adonis negative. The B which corresponds to the Sun is of both positive and negative polarity in the sign of Leo.

When color and sound are considered in their relationship to cyclical manifestations, a correlation between them and observable phenomena become evident. This is still the case even if their derivation is marked by differential treatment in order to handle subtleties in colors, the echo of which has been noticed throughout the ages.

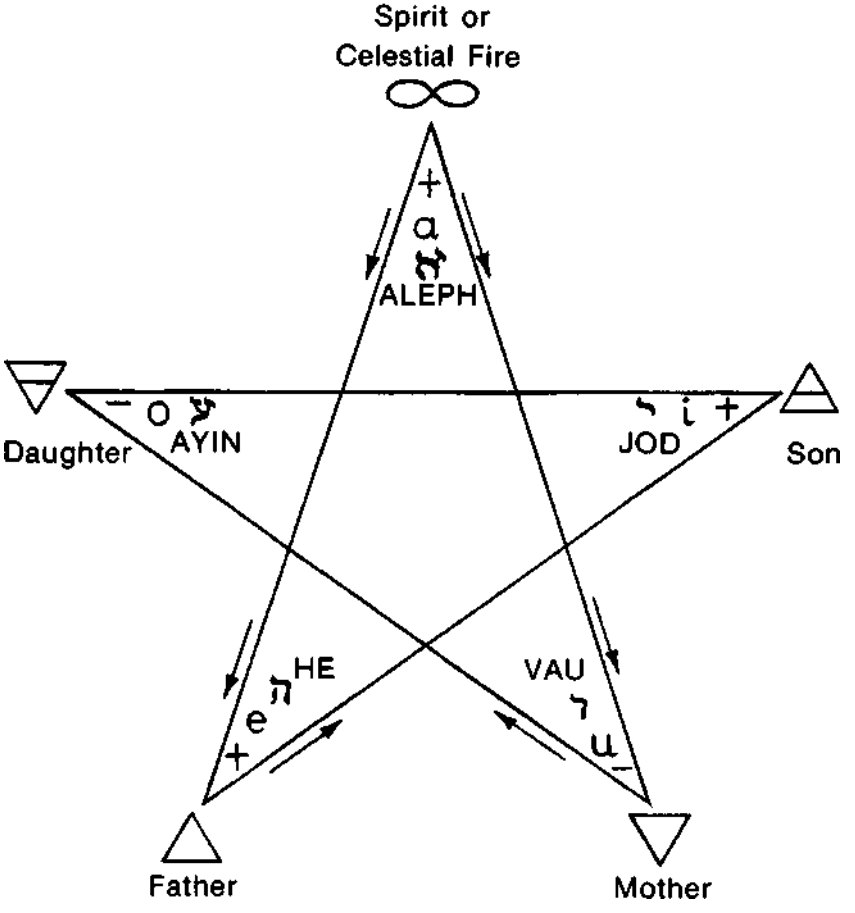

Figure 8.1. Pentagram representing the tangible and intangible.

The much discussed pentagram (Figure 8.1), which has been used in various ways by those who have attempted to unravel some of the mysteries of the cosmic, may indeed serve as an additional key. This figure represents a dual picture of the tangible material phenomena and of the intangible immaterial noumena. What is qabalistically known as the highest spiritual force or as the supreme celestial force, the *quintessentia,* is of dual polarity; it is the *perpetuum mobile.* It is the latter which enables the manifestations of the four alchemical elements fire, earth, air and water, and, therefore, of all natural phenomena. This illustration of the pentagram depicts the relationship of the vowels with their dual or combined sounds. It must be kept in mind here that the tonal values of the keyboard are to be differentiated from the vocal intonations of the same scale. Sound emissions of mechanical instruments are confined to their attuned rates of vibration, but the human voice is able to transform vowels into various tonal combinations. Both types of sound emissions are based upon the same vowels as indicated in Figure 8.1.

The noumenon, that is, the unfathomable, which brings about natural phenomena, is thus represented by intangible words or sounds. The qabalah tells us that this kind of exhalation, which breathes life into visible manifestations, represents a continuous intake and outflow.The five vowels, a, e, i, o and u, together with their consonants, bring about enduring changes which enable cosmic stability. Nothing rests, everything moves; this means that the "No-thing" rests while "Everything" is in constant motion.

Considering Figure 8.1 and starting at the top, it is the word which activates the form which becomes the father principle, the creator of the son who in turn unites with the daughter principle who becomes a mother to return again to the source of its origin. This sequence can also be reversed if one starts at the top and then proceeds downward at the right instead of the left side. In this case, the mother principle brings forth the daughter who bears the son who in turn becomes the father, returning to the source again. Both of these ways are the same; they represent the perfected hermaphrodite of the qabalists and alchemists.

On the material plane the law of polarity requires a dual appearance of phenomena; on the noumenal plane both are the same. Just as a person has both left and right arms, legs and other physical organs, the immaterial conscious entity also

possesses both types of attributes; a person thinks both positively and negatively within the same physical body.

A closer examination of Figure 8.1 reveals that the upper triangle brings forth the two lower ones, namely the father and mother principles, or the positive and negative polarities. Each one of these in turn calls forth its own polarities and triangles. Therefore, the son and daughter principles can only meet on the same plane in order to find their way back as father and mother principles, to be atoned (at-*oned*), or reunited, with their primal source from whence they came.

A further evaluation of the pentagram reveals the five vowels: a, e, i, o and u. Various combinations of these vowels produce secondary sounds such as ae, ai, ao, au and tertiary sounds such as aui, oei and uei.[1] These twelve tonal values are used in the forming of words by symbols. The queen scale of colors depicts their relationship to colors. Consider the traditional version of the Tree of Life where the 22 letters of the Hebrew alphabet are separated into mother, double and single letters (Plate 5). The twelve single letters, due to the fact that they include all colors (primary, secondary, as well as their admixture in tertiary colors), correspond to the twelve basic sounds.[2]

In the new version of the qabalistic Tree of Life (Plate 17) this assumption is evident. This contemporary version of the Tree of Life incorporates the newly recognized planets. In this manner, primary and secondary sounds are related to fundamental laws, which was elaborated on in the treatise *From One to Ten* and the therein contained pentagram.[3]

The reader finds a vowel within each triangle of Figure 8.1. to the letter "a" whereas the lower red triangle is related to the "e." The letters i, o and u are shown in conjunction with the yellow, green and blue triangles respectively. This illustrates the relationship of the five basic vowel sounds to colors. The combination of two vowels causes a secondary sound. For example, the union of "a" and "i" causes the "ai" and the combination of red and yellow results in the secondary color orange which is symbolically related to Mercury. The latter represents

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[1]Pronunciation of Primary Sounds: a (far), e (say), i (ski), o (over), u (blue); Secondary Sounds: ae (ant), ai (i), ao (thought), au (aw); Tertiary Sounds: aui (ău—oil), oei (ö—in German, *Hoeher*), uei (ü—in German, *über*).

[2]*See Essentia*, Vol. 2, Spring issue.

[3]See Frater Albertus, *From One to Ten*, Illustration 8.

the musical note D on the keyboard and is therefore related to the secondary vowel sound "ai" or "ei". Violet arises from the fusion of red and blue. But the two vowels "a" and "u" cause "au." Likewise, the combination of "a" and "o" gives "ao". Since the Moon is of both positive and negative polarity in the sign of Cancer, the dual polarity of the upper red triangle is given preference over the lower red triangle, depicted by "e." Therefore, the musical note E does not have an overtone. In the case of the Sun, which is also of both positive and negative polarity in the sign of Leo, the musical keynote B relates to the vowel "i"; there exists no overtone for this musical note. So far, sound and color have been considered as parts of a whole. But an individual reaction requires further attention. The stimuli created by sound upon the mentality of a human is very evident. An angry and shrill voice causes a mental barricade to be thrown up in defense against the intruder who disturbs mental tranquility. A pleasant sound, on the other hand, will find a responding chord which will only swell and increase the harmonies of the resulting vibrations. There are sounds which appeal to some people and annoy others. Though their origin is the same, the response differs depending upon the mental reaction of the recipient. Similar observations are to be made with regard to colors. Red is appealing to some people and disturbing to others, which again is clearly indicative of the mental stimuli brought about by our senses. These and similar associations of sound and color to established mental precepts are based primarily upon earlier experiences. Newer and unfamiliar sensations of sound and color do not usually produce instantaneous reactions. The association with former experiences requires time and patience to establish their relationship. A comparison with similar events has to be established before a definite mental image can emerge.

Personal tastes represent, strictly speaking, individual responses. When they are related to minute particulars, they can cause mental upheavals of both a positive and negative nature. Even an unbiased observer may encounter difficulties in discerning underlying causes since sound and color differences often appear to be negligible. On the other hand, mental promptings may be expanded out of proportion in relation to the provocative incident. Likewise, a sensory response may induce a condition of elated mental stimulation, which again may be out of proportion to sound and color. The resonant intonation of the human voice may challenge the listener's

emotions. If, in addition, someone is surrounded by colors which are used in appropriate dress and background, the resulting emotional acceleration may become ecstatic.

The importance of mental apprehension of tonal and color variation in our physical environment is very far-reaching, especially since our daily activities are constantly subject to such primary influences. Our everyday behavior patterns are involuntarily shaped, colored and attuned to them. Only when individuals voluntarily create their own harmonious environment can they establish the necessary conditions for the unfoldment of sensory perceptions. The cultivation of supersensory faculties will awaken dormant reservoirs of stored conscious-mental power. The thus released energies will open the portal to extra- or supersensory influences. The perception of the latter, however, requires a sharpening of the ordinary senses. But an acuteness of the senses can neither be derived by artificial intensification or magnification of color nor by the amplification of sound. This can only be achieved by an appropriate conscious development of the senses and their perceptors.

If we convert what we see and hear through conscious-mental suggestion into a harmonious pattern, we will be able to integrate ourselves with the universal harmony. The ability to vibrate with planetary influences and not to be in dissonance with them establishes the basis for greater and more far-reaching sense perceptions that can only be surmised. To become clairvoyant and clairaudient will eventually be part of mankind's exalted destiny, which is indicated by present evolutionary trends. Ancient and contemporary seers often saw and heard with supersensory powers what would befall mankind on Earth. At the present, the senses are the only known avenues which enable us to reason. Intuition, through the development of the five senses, excels rationalizing. Anything beyond this transcends our present scope of scientific investigation.

CHAPTER NINE

CONCLUSION

When in the foregoing chapters the qabalistic interpretation was found to be in contradiction to the traditional system, it indicates the necessity to incorporate new knowledge into a different configuration. The need to analyze recent discoveries in astronomy cannot be ignored. To attempt to insert, convert or rearrange the conventional system would only mutilate it beyond recognition. Until the horse-drawn carriage became converted into a self-propelled vehicle, many adaptations were necessary in order to serve its intended purpose. Today's automobile is entirely different in appearance from earlier models. Not only has the outer form been changed but, most importantly, its driving mechanism has undergone radical improvement. Both the old and the new coexist and serve their intended purposes equally well. Therefore, there is no need to exclude the one to the detriment of the other.

Our objective was to establish a basis for the substantiation of qabalistic interpretations. The reader should be aware that the analysis presented here did not originate in the Hebrew tradition. The latter is only one of many approaches of the Orient and the Occident to trace the origins of the occult theories of antiquity. For example, one of the ancient Hindu teachings states: "The Kumras are the highest seven self-conscious beings in the solar system." It requires no profound insight to recognize the relationship of the Kumras, which antedate the Hebrew system, to the seven basic planetary influences of the qabalah.

To fathom the great mystery of our being has been a challenge to our reasoning, not only to people of antiquity but also to contemporary individuals. Even to Immanuel Kant, the

great philosopher, who gave this question the most profound contemplation, it remained the greatest mystery. In his *Critique of Pure Practical Reason* he states:

> Two things fill the mind with ever new and increasing awe and admiration the more frequently and continuously reflection is occupied with them; the starred heaven above me and the moral law within me.[1]

The interwoven texture of these two became the fabric of his mortal and immortal existance. From the inquisitive youngster to the reverently contemplative octogenerian, Kant was always intrigued by the perplexity of being.

All examinations of natural and supranatural phenomena seek to discover the noumena. How such investigations are conducted is profusely revealed. Results of repeated occurrences are evident. But the solution to the WHY has always been elusive. WHY does nature reveal itself HOW it behaves? WHY does a higher consciousness permeate all matter on the basis of predestined laws? WHO is the *predestinator*? There are no limits to questions of this kind. If there were, we would no longer exist as humans. We would have been consumated into all that is, into the ALL. Since this is not the case, we continue to pose our questions. We continue to probe into the WHY of nature by observing HOW it functions. We observe, compare and try to induce what a higher intelligence has created.

We become an imitator. We can only work with the tools nature provides us. Everything which we produce is in reality not of our own creation. Even the intangible within our consciousness is limited. All our actions are based upon past or present observations without which we cannot construct anything amounting to a distinct new arrangement. Without the benefit of previous experiences we would be unaware of our mortal existence. When consciousness as an individual is blotted out, this does not necessarily imply that the consciousness of the cells within no longer exists. Only the existing whole organism that shelters our true personality lies dormant. That which we call our soul, which is connected with the supreme consciousness which imbues everything and is in itself a noumenon, a No-thing, is ever present. This is proved by the cyclic rebirth in nature. Everything is becoming, nothing rests. It represents a *perpetuum mobile* without beginning and end, which is unfathomable to us and yet exists.

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[1]Carl J. Friedrich, ed., *The Philosophy of Kant* (New York: The Modern Library, 1949), p. 261.

If the qabalah is to provide various clues and ways for a better discernment and comprehension of this evolutionary process, it has to be freed from the rigid confines with which we have shackled it. Only a timid approach and ignorance place a concept or a system of analysis within rigid enclosures. The light is hidden behind closed doors out of fear of losing something which is really not possessed. Superstition has spun legends around the qabalah throughout generations, and out of sheer reverence its true meaning has remained hidden. This is of course a great fallacy. The wisdom of the qabalah is not to be found in its configuration, which only represents a vehicle of expression, a symbolic plan.

Symbols are without doubt the best conveyors of meanings. As illustrators of the latter they bring forth the inherent hidden light. But only a responsive consciousness enables a reciprocal comprehension. And herein is to be found the crux of the whole problem, namely whether the symbolism or what it conveys is of utmost importance. The sole purpose of the symbolism is to serve a greater understanding and the further revealment of truth. Symbolism is subject to a wide range of application. For example, all of our senses are based upon symbols. It would be irrational to assume that what a symbol portrays is confined to geometrical forms. Others exist, as was previously mentioned, which are also subject to the evolutionary process. Each additional perception of further manifestations is based on their greater sensitivity as receptors for our comprehension.

Symbolism is employed to serve a definite purpose. Symbols which are only used as ornaments either had no inherent meaning or have lost it in a way similar to those sense perceptors which either never possessed any sensory perception or have lost it. Looking at the profuse display of symbols and their meaningless uses, it is little wonder that their original purpose has become unintelligible.

If one considers various theories of evolution of different scientists, one recognizes that at a given point in their proofs concrete substantiation of their hypotheses becomes very vague. It seems that the majority of serious investigators accept the premise that all possible elements of an evolutionary process are contained within the manifestations of matter. Physical phenomena are considered paramount to everything else. Since no investigator can exist without being also a theorist, the eternal game of question and answer cannot be ignored. The unknown causes, the noumena, are often dele-

gated to a secondary status even though they should be preeminent.

This brings us to the inevitable question whether underlying causes should be considered before their manifestations. This question may seem to be out of place in light of the usual answer that science does this all the time anyway. Even a cursory examination reveals that most scientific investigations deal with manifestations *per se* and that their accepted findings do not always have to be valid. It is well known that postulations made at one time had to give way to later modified hypotheses. Since the conventional scientific method is not of a dual nature, the scientist is often led astray in his search for demonstrable evidence. But available and structural coherent clues are not noticed or evaluated by everyone alike.

The qabalistic system would enable scientists to arrive at more plausible explanations of underlying causes. It should be of no consequence under what type of nomenclature, such as hypothesis, thesis, secret doctrine, occultism or other, it is to be found. Any terminology is indicative of unknown factors in need of verification.

If students of institutions of higher learning were taught a system whereby certain fundamental laws were applicable to all sciences, a different scientific method would be conceivable. Any replies to such a suggestion usually end with the exclaim "What system?" or "Is such a system available and applicable?" It would be irrational to assert that only *one* such system exists. It is conceivable that it could never exist. It would have to be so perfect as to permit the assimilation of all extant knowledge. Since no specimen of mankind can be cited whose attributes are such a system, it must be looked for in a higher evolutionary form than mankind represents.

This analysis is concerned with mankind *per se* and the possibilities for further avenues of advancement on both the physical and the conscious-mental planes. But this requires an approach within which condensations of previous advances from antiquity on can be formulated. Historical evidence of the mundane sphere of existence will have to be considered together with that of the conscious-mental plane in order to obtain a well-rounded picture. Since an all-encompassing and detailed system is impossible to derive, due to the complexity of the enormous material evidence, a condensation is absolutely essential.

On the basis of previous investigations it appears that the system known as qabalah offers the greatest possibilities to

Westerners. But in its traditional form the qabalah is inadequate. Superstition, mysteriousness, theological precepts and other distorting factors have degraded this system to a toy in the hands of presumptuous individuals. Its true essence has either been lost, is ignored or most likely has not even been suspected.

Considering the interplay of colors in the ever present sphere of activity of creation, the master key to these hardly fathomable processes must be contained within them. In other words, each individual ray represents a singular key, but all rays taken together form the master key to our mundane evolution as well as to that of the solar system. In our present investigation and syntheses there is no immediate necessity to reach beyond our solar system. It is within our immediate sphere of activity where we first of all need to consider the lawful manifestations upon which our natural phenomena are based in order to derive a conception of the noumena. But a key without a lock is of little value. The qabalah as such is of little use to unveil the mystery of evolution. Taken as a key, it can only provide us with hints about the nature of the lock to which it fits as a key.

The lock which needs to be opened in order to reveal what it encloses is mankind's consciousness. Until now it lay dormant and unnoticed and has become rusty because of too little use. The average person is afraid to unlock it because it might reveal what one would rather like to ignore. Ignorance would come to light. One would rather play with the ring that holds the key than exchange it for the master key. A person prefers to imagine all sorts of things which might be found within once one's innermost consciousness is laid bare. Instead, superstition, imagination and mysteriousness are further cultivated. A world of fancy void of reality thus supplants natural daily occurrences. Like a silkworm, the individual spins into a cocoon of an unreal world, not recognizing that it has no permanence and that it will have to undergo a metamorphosis in order to reach another state of consciousness.

We thus live in a world of illusion, or maya as the Eastern mystics call it. It is a world of fancy within a materialistic world, similar to that experienced by a person under hypnosis brought about by repeated suggestions. It is the animal magnetism that has not yet been transformed into electromagnetic force. This source of energy could produce forces of greater dimensions thus multiplying the power ratio. Only a lawful application can bring forth desired results. But an awareness of

these laws is necessary in order to awaken and to develop consciousness by their continual application.

We have to recognize our potentials and limitations in order to apply these laws in a meaningful fashion. Insufficient knowledge can only cause inconsistencies which must be subject to constant rectifications. Our limited mortal consciousness must be raised to a higher plane of awareness. Constant contact with actualities has warped judgment concerning relative values. Only when they are counterbalanced can a predestined result be fathomed. Arbitrary changes in events only reflect their instability. Whereas actuality transforms the environment, reality stabilizes it. Only in this manner can evolution lead to a state of consciousness. The interplay of contraries on a certain plane makes us aware of the visible changes taking place all around. Similarly, we notice on a more subtle basis a constant transformation and unfoldment within our-

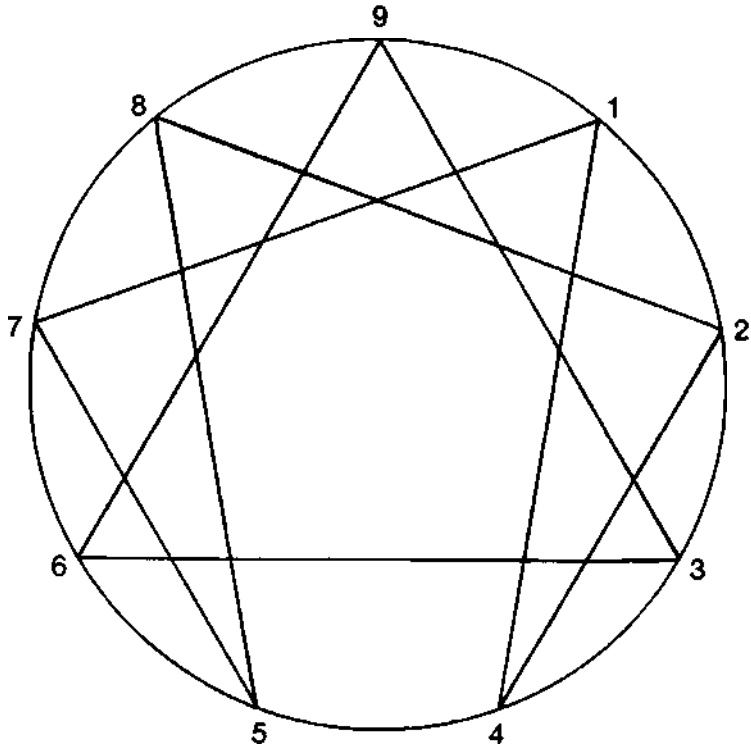


Figure 9.1. Numerical values as a sum of perfection within a Sephirah.

selves. The combined result is known as the process of evolution.

A careful analysis of the various segments of the qabalistic system can make an almost revolutionary advancement possible. Humanity would then be in the position of voluntarily testing itself within a sphere of activity. Directions from the outside will no longer have to be relied upon. If we consider as actuality everything that transpires on the physical plane and reality as its counterpart or complement, we establish another manifestation on the physical plane, namely the interrelationship between material and immaterial concepts leading to the realization of thoughts.

It is within the sphere of the fourfold material manifestation of the four alchemical elements that the quintessence of the qabalists is revealed in the form of the pentagram, which represents the universal symbol of equilibrium whereby our evolved consciousness becomes evident. We begin to concern ourselves with the tangible and the intangible and to develop our power to reason with the aid of numbers. We have devised only nine such values which are the result of observations with regard to the pentagram and use of the law of polarity. On the basis of these nine values within the sphere of perfection, or the zero, we can now enter into realms that were formerly closed. Future progress depends upon the mastery of the laws which are revealed by numerical sequences.[2]

Considering Figure 9.1, the reader will notice that all sums and products derived by addition or multiplication of the original nine values again result in the value 9 when they are reduced to a single integer. Starting with the 9 and going in the clockwise direction, one derives the following results:

$$1 + 8 = 9,\ 2 + 7 = 9,\ 3 + 6 = 9 \text{ and } 4 + 5 = 9$$

Or going in the counterclockwise direction, the end results would be unchanged. The addition of the individual digits of the products, regardless of whether one proceeds in the clockwise or counterclockwise direction, again yields as final result the 9:

$9 \times 1 = 9;\ 9 \times 2 = 18,\ 1 + 8 = 9;\ 9 \times 3 = 27,\ 2 + 7 = 9;$
$9 \times 4 = 36,\ 3 + 6 = 9;\ 9 \times 5 = 45,\ 4 + 5 = 9;\ 9 \times 6 = 54,\ 5 + 4 = 9;$
$9 \times 7 = 63,\ 6 + 3 = 9;\ 9 \times 8 = 72,\ 7 + 2 = 9;$ and $9 \times 9 = 81,\ 8 + 1 = 9.$

[2]See Frater Albertus, *From One to Ten.*

The law of the triangle, as explained in the treatise of *From One to Ten*, is the basis of all qabalistic interpretations. 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 salute each other. The law of cause and effect depends upon the three points of the triangle. It represents the first manifestation which was recognized on the basis of the law of duality. The blue, red and yellow triangles give rise to all known manifestations. Nothing could manifest in the mineral, plant and animal worlds if it were not for this law.

An examination of Plate 24 shows a triangle with its three points in the first part of the illustration. The second part depicts how a square, having four corners, is formed from two triangles. Next, a five-pointed star, the pentagram, is illustrated, which consists of three triangles having together nine corner points. In the fourth part, two triangles are interlaced in a way that produces a six-pointed star. This in turn gives rise

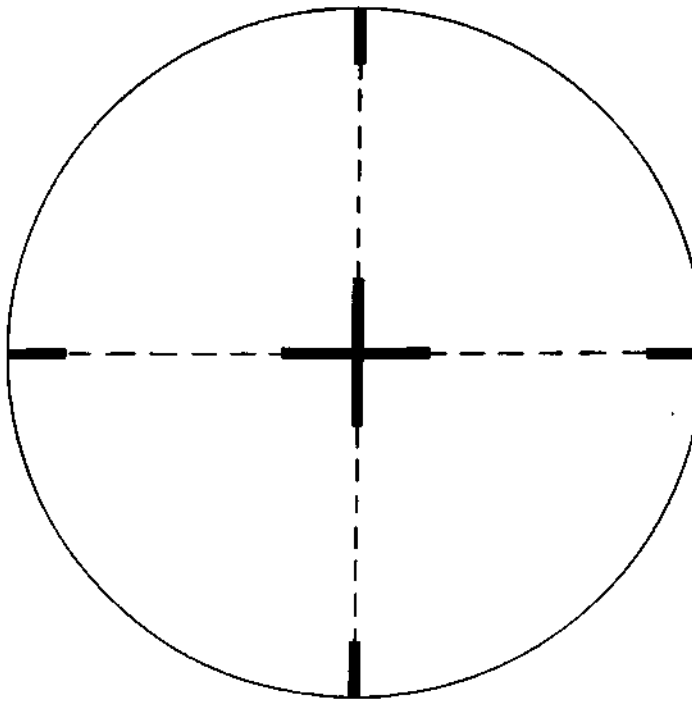


Figure 9.2. Manifestation of polarities

to the septagram, which was formed out of three triangles, shown in the fifth part. This leads to an eight pointed formation within which four triangles are combined where by the ninth point emerges out of the fourth triangle as a quintessence.

The eighth part of Plate 24 requires a keen eye to recognize the hidden continuation which forms a ten-pointed star out of six triangles. If one were to draw a line from the top to the lower left where it hits the blue line and from there to the right until the other blue line is encountered and then returns to the top, a triangle would have been traced. Continuing in this fashion, starting with the outer points, one can trace a total of six triangles and recognize the three secondary colors. Six triangles have a total of eighteen points, which have been condensed into ten points. This simple illustration gives some insight into why the law of the triangle is such an all-important factor underlying all phenomena.

Einstein's theory that every tangible phenomenon must return to its unfathomable source, even though the path becomes bent because of the rotation of the sphere, also finds a plausible explanation through the qabalah. In figure 9.2 the central energy encounters a resistance at the periphery of the circle. It thus creates a force that compels it to return to its source or origin where it is absorbed to be driven off again. In this manner the positive nucleus or the positive proton creates its own electrons that return as neutrons to the positron. This process repeats itself and is equally applicable to an atom, to a universe, or to the All.

The signs of the heavens are in reality cyclic manifestations revealed by the planets, labeled as wondrous sights by the ancients. Anyone versed in these cyclic patterns can only marvel at what is seen with one's own eyes. God thus reveals his plan of salvation to us and we thereby find a path outlined. This light, which illuminates our intellect, can only come from a divine source. If we listen to our consciousness through our conscience, what God speaks will be heard. What prophets of old proclaimed now is attained: "Let him who has eyes to see and ears to hear behold the glory of the Lord." All normal people are endowed with eyes to see and ears to hear external things. But it requires a more highly evolved sense for sound and color to perceive the true meaning of such outer manifestations.

The Zohar, the Book of Splendor of the qabalists, stresses this latter aspect out of proportion to the detriment of the

scientific method. But perhaps the rabbis realized only too well that a little knowledge is a dangerous thing. Since too many false prophets have led us astray, the rabbis may have been of the opinion that it is better this way. To assure that knowledge is correctly applied, one would have to look for perfection within the context of human frailties. "By their fruits ye shall know them." Very well, let us search for those sages so that we can marvel at their accomplishments and listen to what they have to proclaim. The sound and color will have found their scientific substantiation.

If one contemplates that such a simple presentation as the qabalistic Tree of Life can open up vast domains of the evolutionary process of nature, it is little wonder that many have sought to unravel its concealed mysteries. It is unfortunate that this concealed knowledge has been clouded by so much superstition, mystery and irrelevant material. When time is taken to thoroughly penetrate this system, the revealing insights that open up are astounding.

Attempts to justify an existing system are not always successful. On the other hand, the failure of a system is not always due to its inherent logic but to insufficient data available at the time in question. Even at the present, all factors are not necessarily available to perfect the system of the qabalah. However, this should not prove to be an insurmountable obstacle. For example, officially discovered planets do not bring about the desired order, lawfulness and harmony of celestial phenomena. Adjustments must therefore be made continuously. Since rays are carriers of energy, the composition and functions of these rays must also be considered.

Ordinary horoscopes prepared by popular astrologers are also based on these rays, even if in most cases unknown to most of these practitioners. Unfortunately, some of the established laws are confused with irrelevant and imaginary concepts. Due to their failure to substantiate what they advocate, many of the hit-and-miss astrologers practice no scientific astrology at all. What should be a rational and useful method to chart an entire life cycle is often turned into mysterious conglomerations of guessing and available facts. Theories should not be thrown out randomly, but one has to differentiate between theory and fact.

The qabalistic method examined here represents only one of various attempts to shed more light upon cosmology. During the Middle Ages, qabalists attempted to integrate this

cosmology with the then existing astrological teachings. This proved to be erroneous, not because the qabalistic concepts were wrong, but because the then prevailing concepts about astronomy and the natural sciences were incomplete. Ptolemy'seocentric system had its merits and seemed to agree with some of the qabalistic teachings. But more was needed to make the qabalistic system comprehensible. Even today some astrological concepts are just as much outdated as Ptolemy's system was in former times.

Trial and error enrich knowledge and wisdom. If the qabalah continues to reveal as much as it has in the past, it will prove to be a fertile field for future scientific investigations. Inaccurate interpretations of the qabalistic system have existed in the past and still persist in the present. It could not be otherwise because it encompasses an immense scope of scientific and philosophical knowledge which sheds more light on related physical manifestations and their intangible causes.

A science which also incorporates a philosophy, the love of wisdom, and vice versa, brings the two poles of positive and negative over a common denominator. It must therefore be successful and yield positive results according to the immutable law of the triangle. The qabalah seems to meet the requirements, especially with regard to our quest to know more about the presently unknown. Much needs to be adjusted in this system to enable it to handle a greater horizon and to permit it to further penetrate into the unfathomable. Modifications will continue to be made, and who knows whether the system of the qabalah then still needs to be justified? It will vindicate itself by the fulfillment of the supreme law of progression and evolution.

Plate 1. The King and Queen Scale of Influences combined, revealing the individual's auric color. This chart consists of nine circles, numbered from the center. All nine circles are divided into twelve main segments. Delineations start in the east, left center line, and read counter-clockwise.

The First or Inner Circle: This circle has four colored triangles, each representing an alchemical element; red stands for fire, green for earth, yellow for air, and blue for water. Counter-clockwise from the left center line the twelve divisions within the circle have the words aggressive, decisive, diffusive, tenacious, etc., ending with relaxative. These names indicate the nearest descriptive tendency or inherent quality found to emanate from each constellation or 30° of the zodiac. They manifest in all terrestrial phenomena, sequentially, as the earth passes under the rays of each zodiacal position.

The Second Circle: The letters C, F, M represent the words cardinal, fixed and mutable or influences of short, long and medium duration.

The Third Circle: Reading counter-clockwise from the left center line are the planetary symbols. They begin with Mars, followed by Neptune, Mercury, Moon, Sun, Uranus, Venus, Pluto, Jupiter, Saturn, Vulcan (a planet orbiting between the Sun and Mercury, not officially registered), and Adonis (a transplutonian planet not officially discovered by astronomers).

The planets in this circle have the polarity of the planetary symbols in the fifth circle. Thus, Uranus becomes the overtone of Mercury.

The Fourth Circle: Shown here are the twelve colored sections of the zodiac with the signs of the constellations found therein. First is the red field with Aries, followed by olive with Taurus, then orange with Gemini, violet with Cancer, yellow with Leo, citrine with Virgo, green with Libra, russet with Scorpio, blue with Sagittarius, black with Capricorn, gray with Aquarius, and umber with Pisces. The colors are derived from the ten sephiroth, as found on the tree of life.

The Fifth Circle: Shown here are the colors of the seven rays with the corresponding planetary symbols. Note the positive and negative polarity of each. Both the Sun and Moon have a dual polarity. The Sun is a star and the Moon a satellite, receiving its polarity from the Sun by direct rays. These colors are likewise derived from the tree of life, "king scale of color."

The Sixth Circle: Here we see the colors of each of the twelve constellations divided into three. Each decan of ten degrees always belongs to the same elemental triplicity wherein it is found. Thus Aries, a fire sign, has all three decans of the same element, fire; i.e., Aries, Leo, and Sagittarius, with their corresponding colors. The next constellation, Taurus, has all three decans of the element earth, namely Taurus, Virgo, and Capricorn. Going around the circle we end with the sign Pisces and its three water element decans, Pisces, Cancer, and Scorpio.

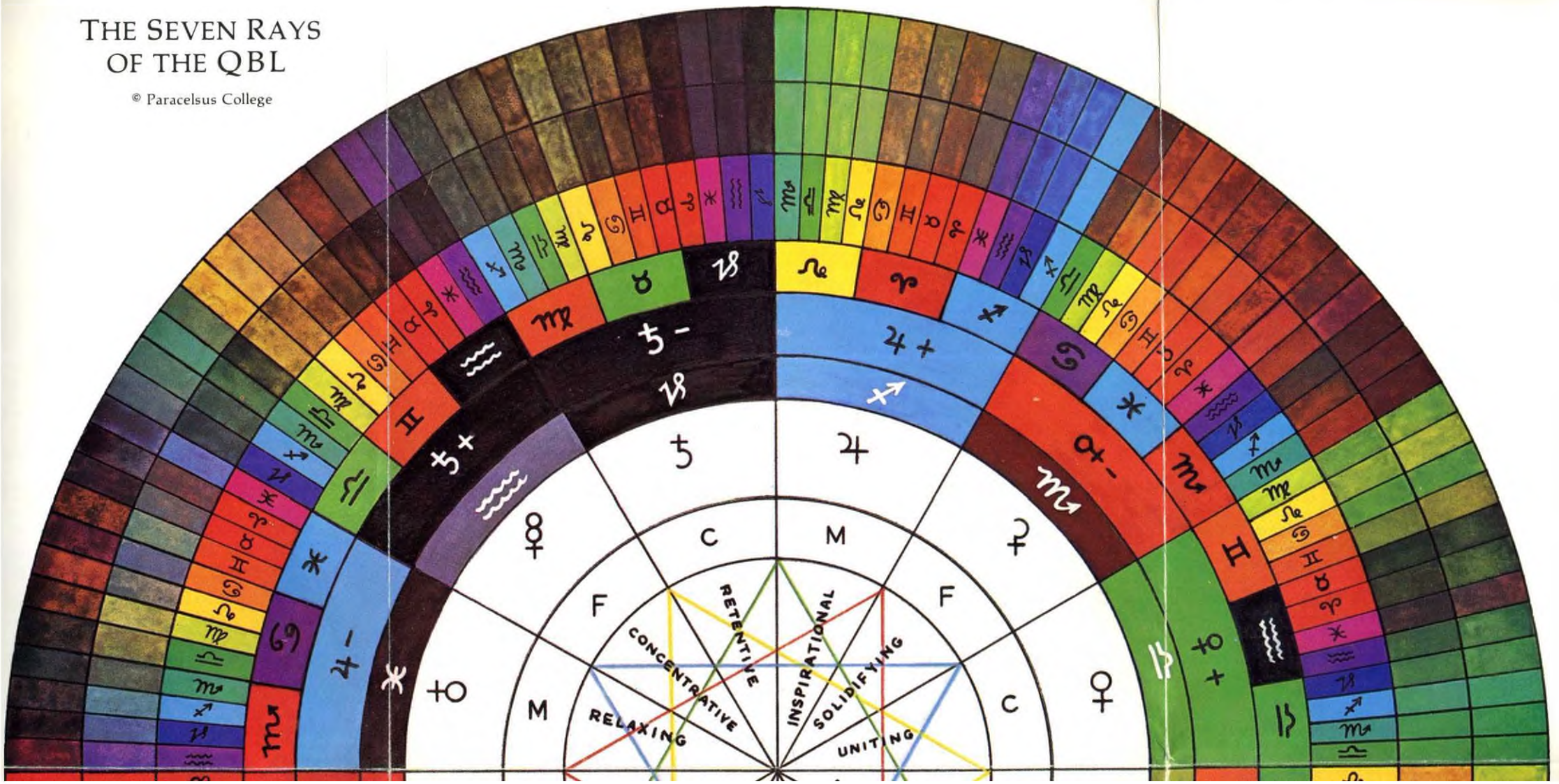
The Seventh Circle: Here each segment is called a dwadashamsa. It consists of two and one-half degrees. There are twelve dwadashamsas in each thirty degrees of the zodiac. The colors of these subrays are derived from the tree of life, "queen scale of color." The first dwadashamsa always begins with the same ray as found in its decan. For example, the first dwadashamsa of the first decan of Aries is Aries. The first dwadashamsa of the second decan of Aries is Leo. The first dwadashamsa of the third decan of Aries is Sagittarius. The other symbols will fall in their proper zodiacal sequence.

These dwadashamsas repeat themselves according to the sign wherein they are found as can be seen by the ray of like color going from the inner to the outer circles, numbers one to nine.

The Eighth Circle: Every two and one-half degree section is a combination of circles five, six, and seven. These combined rays are the sum total of the prime, intermediate, and subrays (sign, decan and dwadashamsa or 30°, 10°, and 2½° arcs). Any substance found on this earth absorbs and gives off that particular ray combination governing its manifestation from the time of its emergence as an entity until its dissolution. This constitutes the underlying ray of each physical appearance. During its existence it will be subjected to everchanging influences due to the constantly differing angles of the orbiting planetary rays.

The Ninth Circle: Here we have the combination of the fourth circle added to the fifth, sixth and seventh circles. The result is a ray of the consciousness (awareness on the physical, mental, and spiritual planes) inherent in the living organisms as found in the mineral, vegetable, and animal realms.

THE SEVEN RAYS OF THE QBL



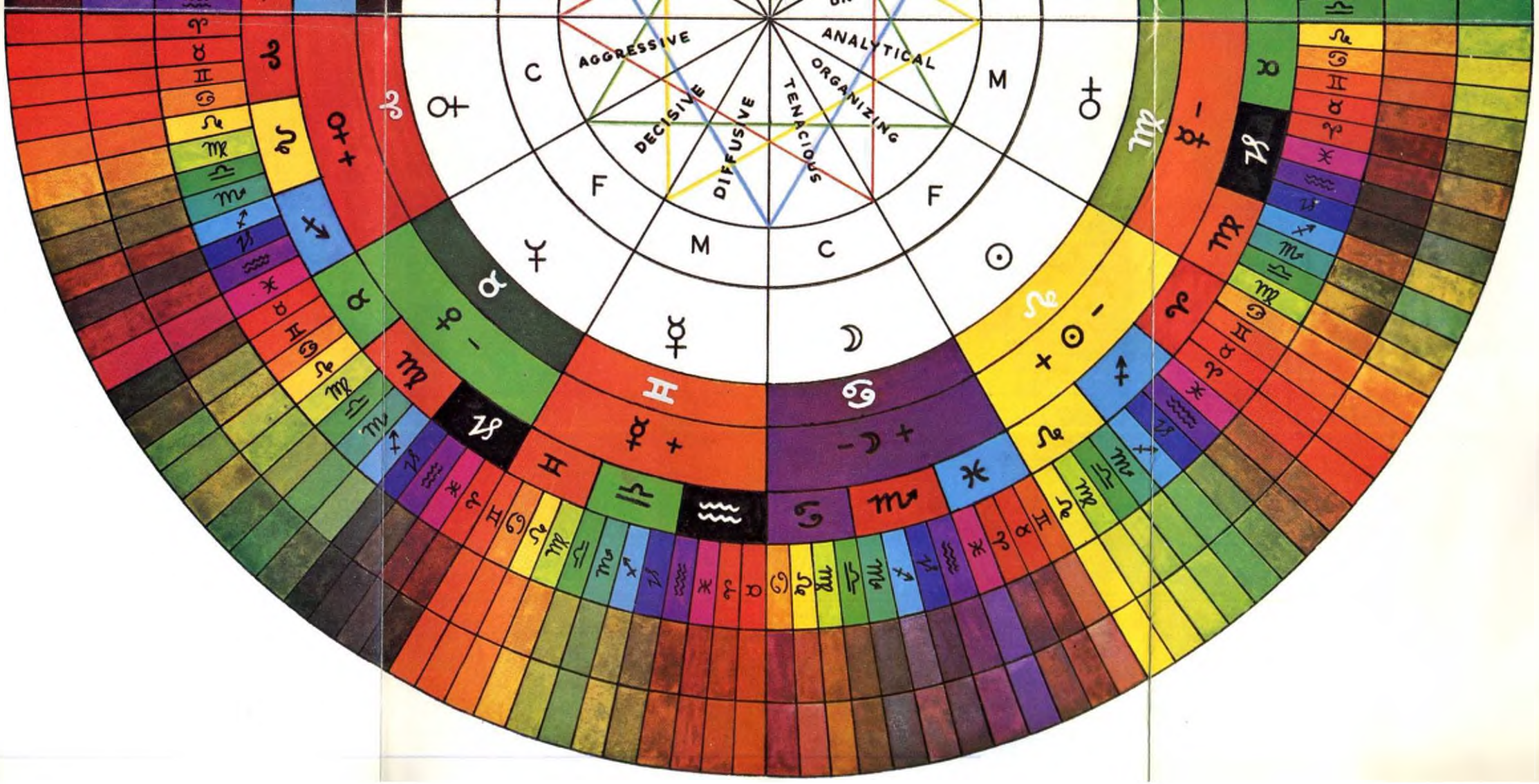

AGGRESSIVE
ANALYTICAL
DECISIVE
ORGANIZING
DIFFUSIVE
TENACIOUS
C
M
F
F
M
C

Plate 2. King Scale of Influence. This presentation reflects the cyclic influences of the conventional astrological foundation on a minor scale, that is, within a solar cycle of 365 days as compared to a grand cycle of 25,920 years. A similar pattern (as outlined in Plates 8, 10, 11) could manifest itself, within four circles, when the Qabalistic King scale colors are applied. This plate 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 2½ 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.

Plate 3. King and Queen Scale of Influence. This plate, insofar as the zodiac and background is concerned, parallels Plate 1. The latter signifies a positive manifestation as compared to the negative where this plate would apply. At first glance, Plate 3 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 Plate 2. 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 Plate 2. 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 Plate 2. Here the colors have been taken from the Queen scale (see Plate 5). In the outer circle the colors of the 2½ degree divisions, or dwadashamsas, are also Queen scale colors. When Plate 3 is compared to Plate 2 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 new version as exhibited on the plates shown later.

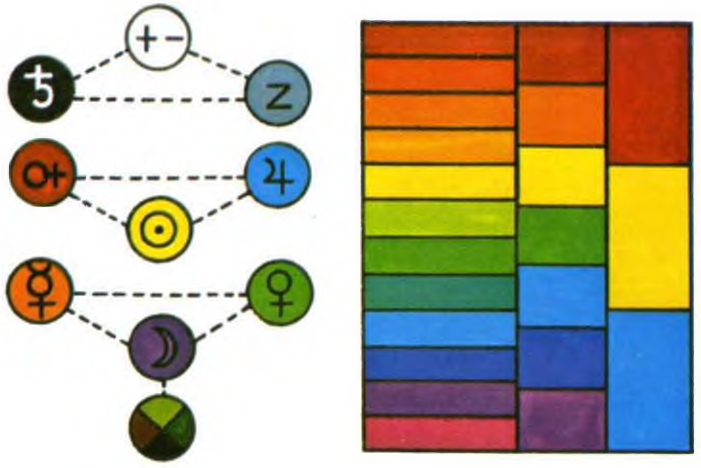


Plate 4. King Scale of Color and Queen Scale of Color. This plate exhibits the King and Queen scales of color side by side. Both of them are used, when applicable to the seven cyclic period system, during mankind's life upon earth. These cycles, as explained in Chapter Six, can be used in daily, weekly, 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 compositions of Queen scale colors are presented in Table 7.1 on page 92.

Plate 5. Queen Scale of Color (old version). 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.

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

Plate 6. Queen Scale of Color (new version). 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 Plate 3, as each sign is given its own planet.

Withing 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, 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.

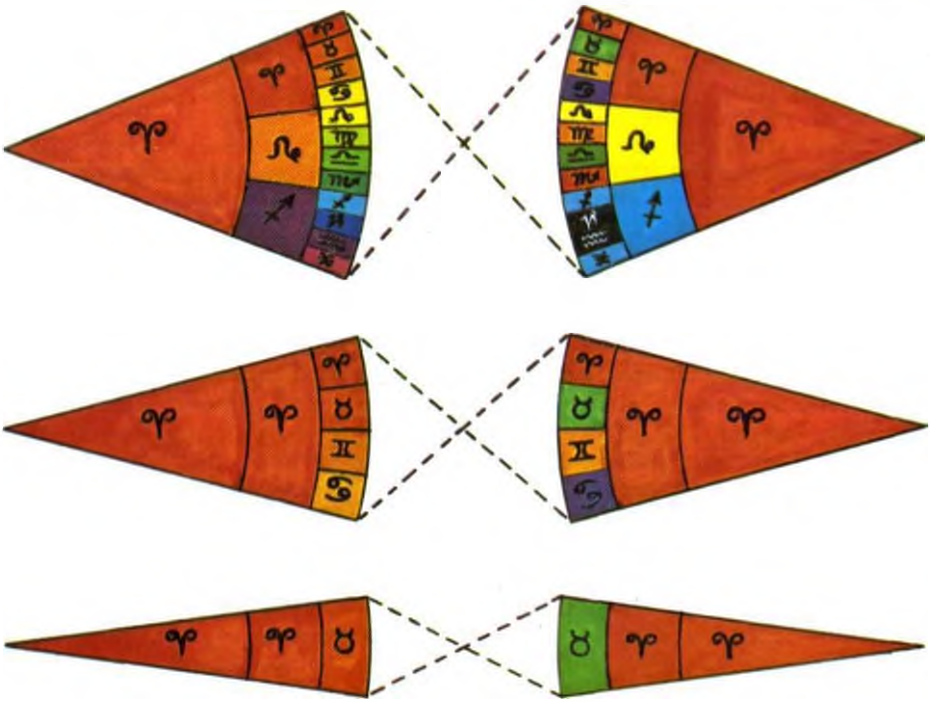


Plate 7. Comparison of Polarity Manifestations. On the left a 30-degree arc, representing Aries, with its three decans and twelve subdivisions of 2½ degrees is opposite to a similar illustration. There is a marked difference noticeable. The left triangle exhibits in the decans and dwadashamsas the color of the queen scale. The opposite triangle represents the colors of the king scale. In Plate 2 every first 2½ degrees of a sign, a decan and a dwadashamsa are of the same color. Not so on Plate 3; here only the first 2½ degrees of the signs and decans of Aries and Libra are of the same color.

Both triangles of Plate 7 are each a section of Plates 2 and 3 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 comparision 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 dwadashamsa designations oppose each other. For example, when the first and third 2½ 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 intelligence 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, 2½ 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 mezlah, 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 occurence. 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.

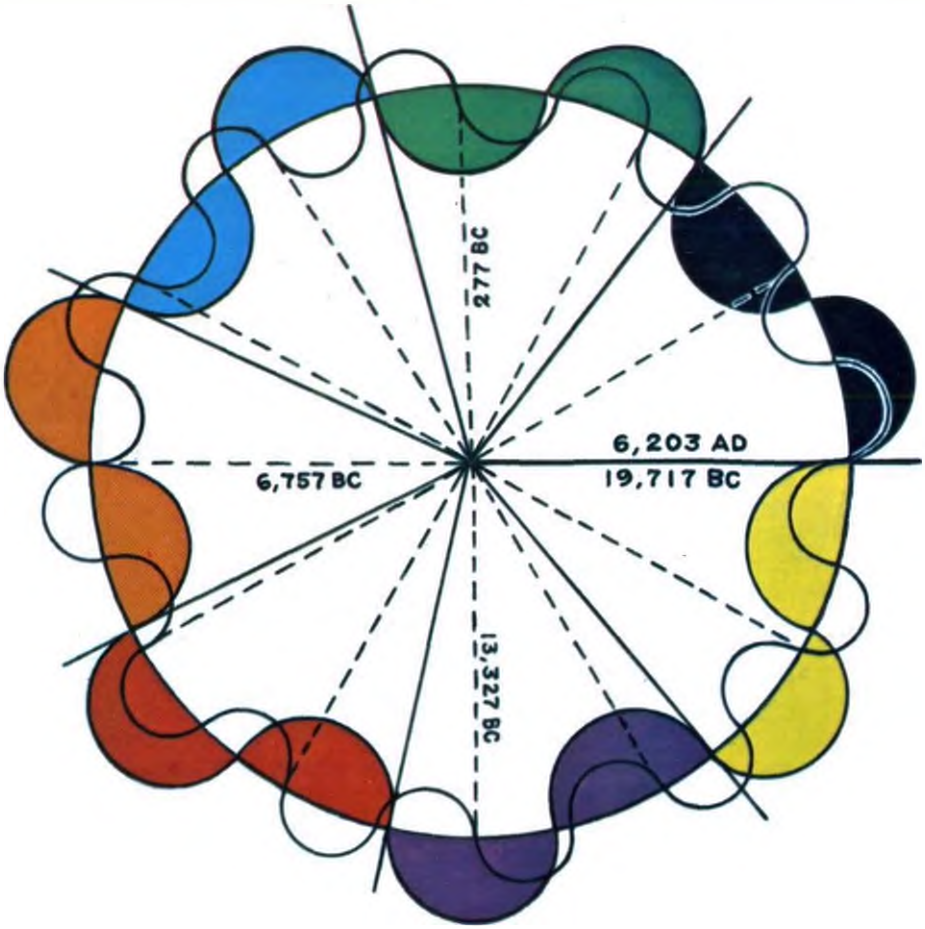


Plate 8. Grand Cycle—7 Phase. This shows a grand cycle of 25,920 years divided into seven segments. Each segment consisting of 3702.86 years has one of the seven Tree of Life planetary ray colors in a positive and a negative phase. For example, the yellow segment is posited in one of the seven 1851.43 years positive and 1951.43 years negative. Each of the rays exerts an influence during the prevailing interval. This shows the inherent nonmaterial 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.

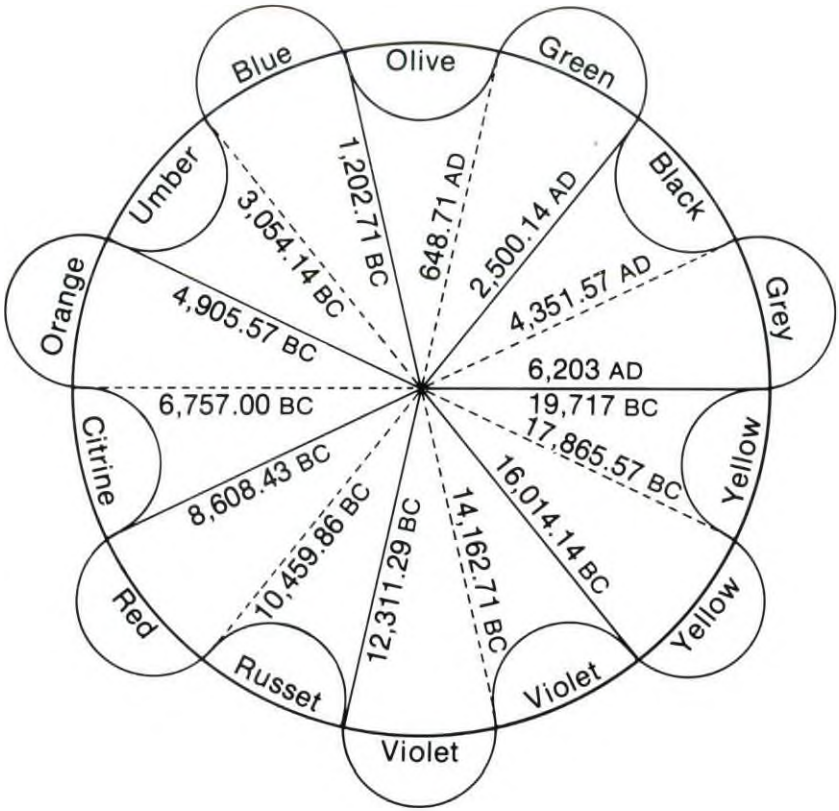


Plate 9. Grand Cycle—7 Phase. This plate shows the same seven phases as in Plate 8, but with modified color sequence to incorporate the more recently discovered planets.

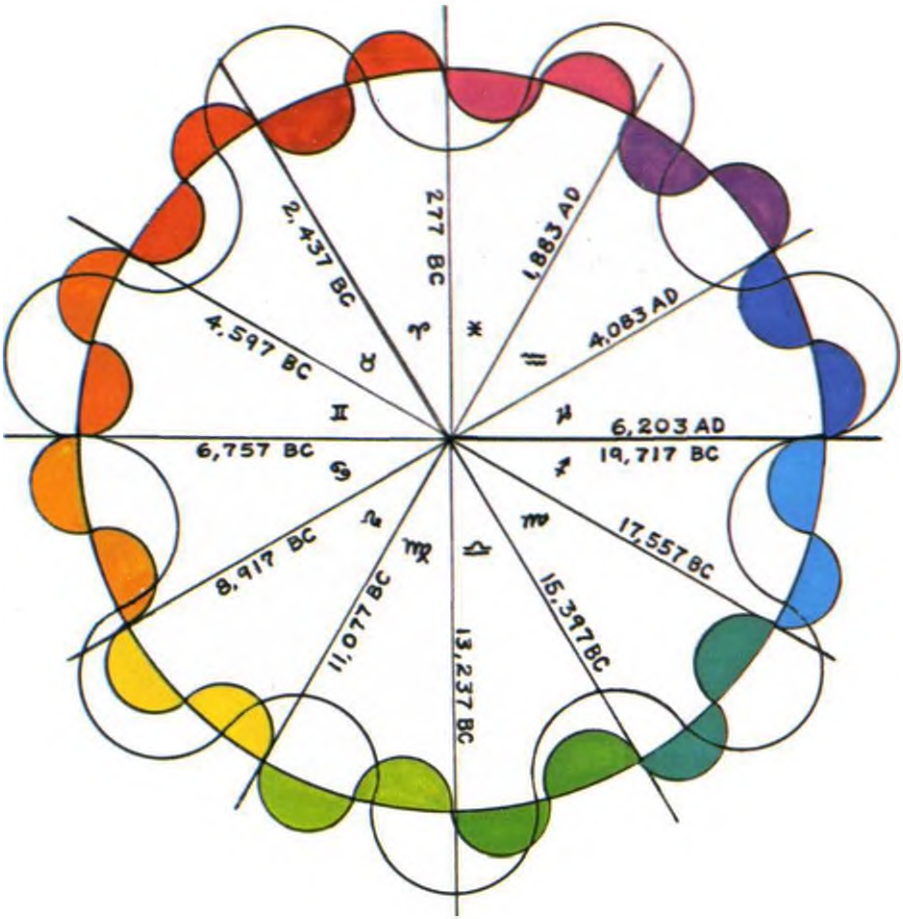


Plate 10. Grand Cycle—12 Phase. The twelvefold division of the zodiacal grand cycle shows each segment of 30 degrees consisting of a positive and a negative phase. These twelve colors are derived from the qabalistic queen scale. The twelve single letters of the Hebrew alphabet are each attributed to one zodiacal sign, see Plate 5. The black outline in its positive and negative phases is the sevenfold divisions of the same 360-degree zodiac as shown in Plates 8 and 9. 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.

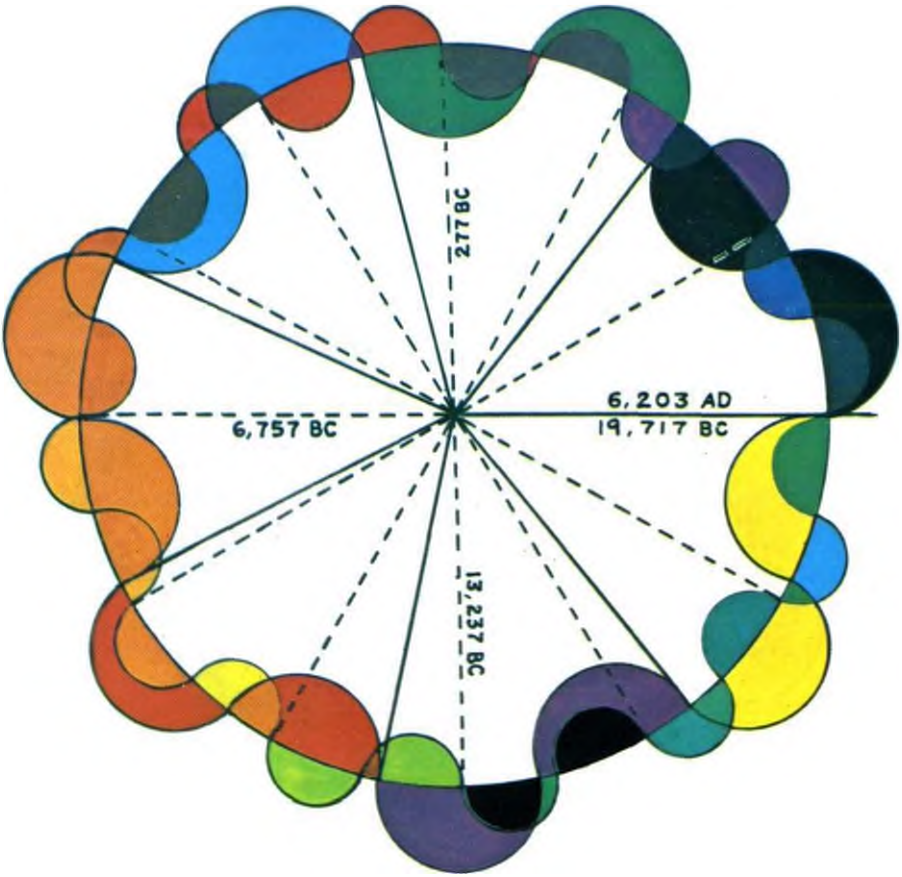


Plate 11. Grand Cycle—7 and 12 Phase Combined. Plates 9 and 10 are combined to produce the merging and blending of colors, when both the seven- and twelve-phase cycles intersect to produce the distinctive ebb and flow of both material and nonmaterial appearances. As regards a materialistic or mental-spiritual 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.

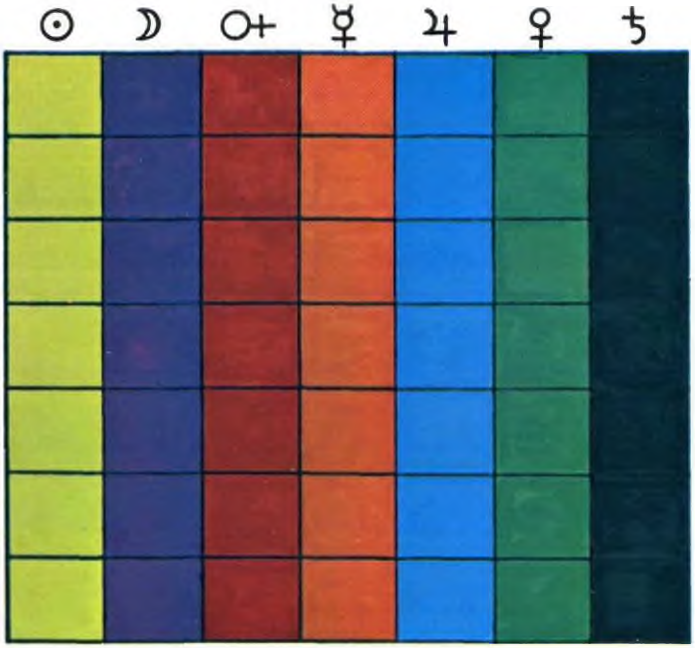


Plate 12. Planetary Rays Affecting Weekdays. The seven divisions of a week in their respective qabalistic king scale colors are depicted here. The planetary symbol above each color indicates the day by which it is known. In such a manner each day represents 100 per cents of the prevailing ray influence.

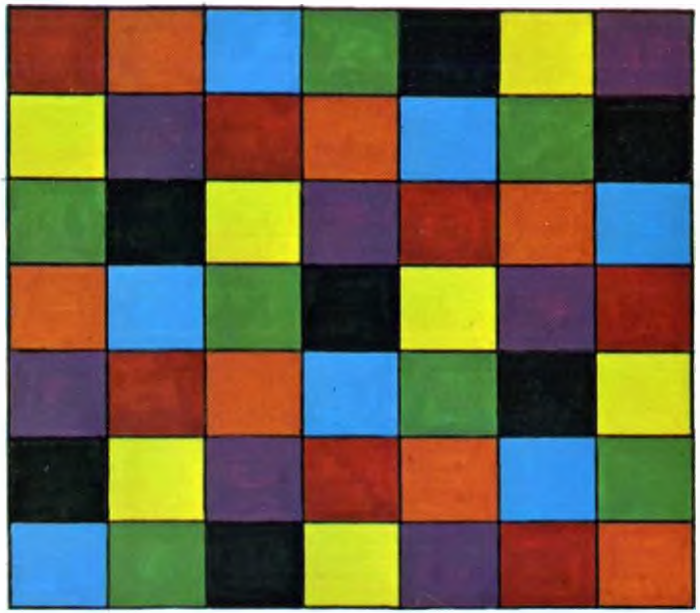


Plate 13. Planetary Rays—Hourly. Each day is divided into seven periods of approximately 3½ hours each; the key to this will be found in Chapter Six, page 80. Each one-seventh period of a day will therefore show one of the seven rays during this interval of time. However, each ray here has only one-seventh 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.

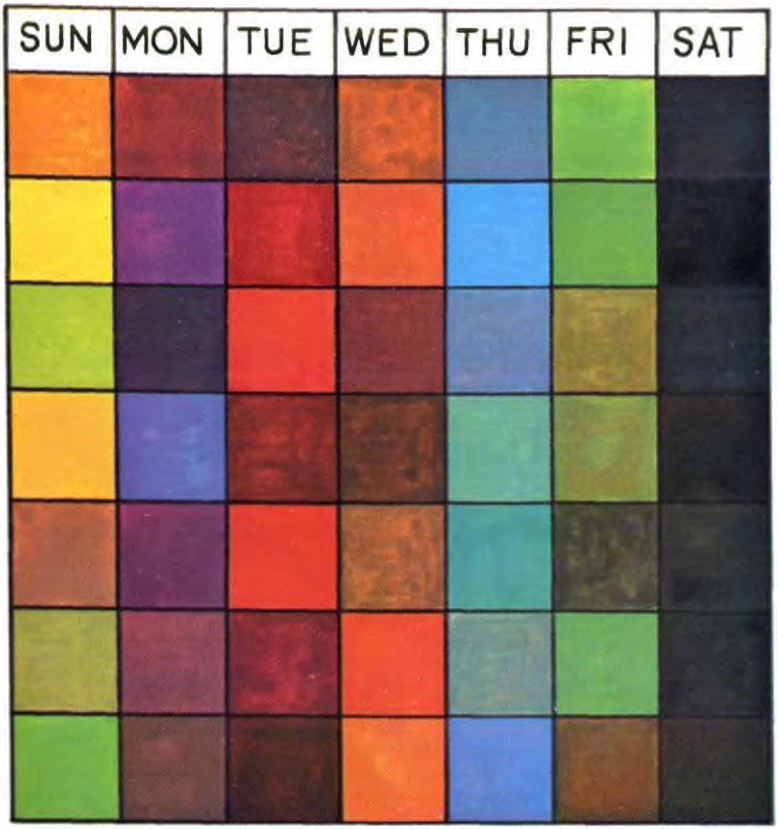


Plate 14. Total Weekly Ray Combination. Each one-seventh of a day is a compsite of 86 percent and 14 percent of the respective rays merging, with the exception of the second period of each day. Here the full 100 percent of each King scale is present. This provides us with the key to unlock the laws involved in this system (see Tables 6.1 and 6.2 on page 80). 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 Plate 4). This brings to light a further expansion of color evaluation, similar to the auric emanations as shown in the two outer circles of Plate 1.

Plate 15. Tree of Life (traditional version). 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 metzlahs, 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.

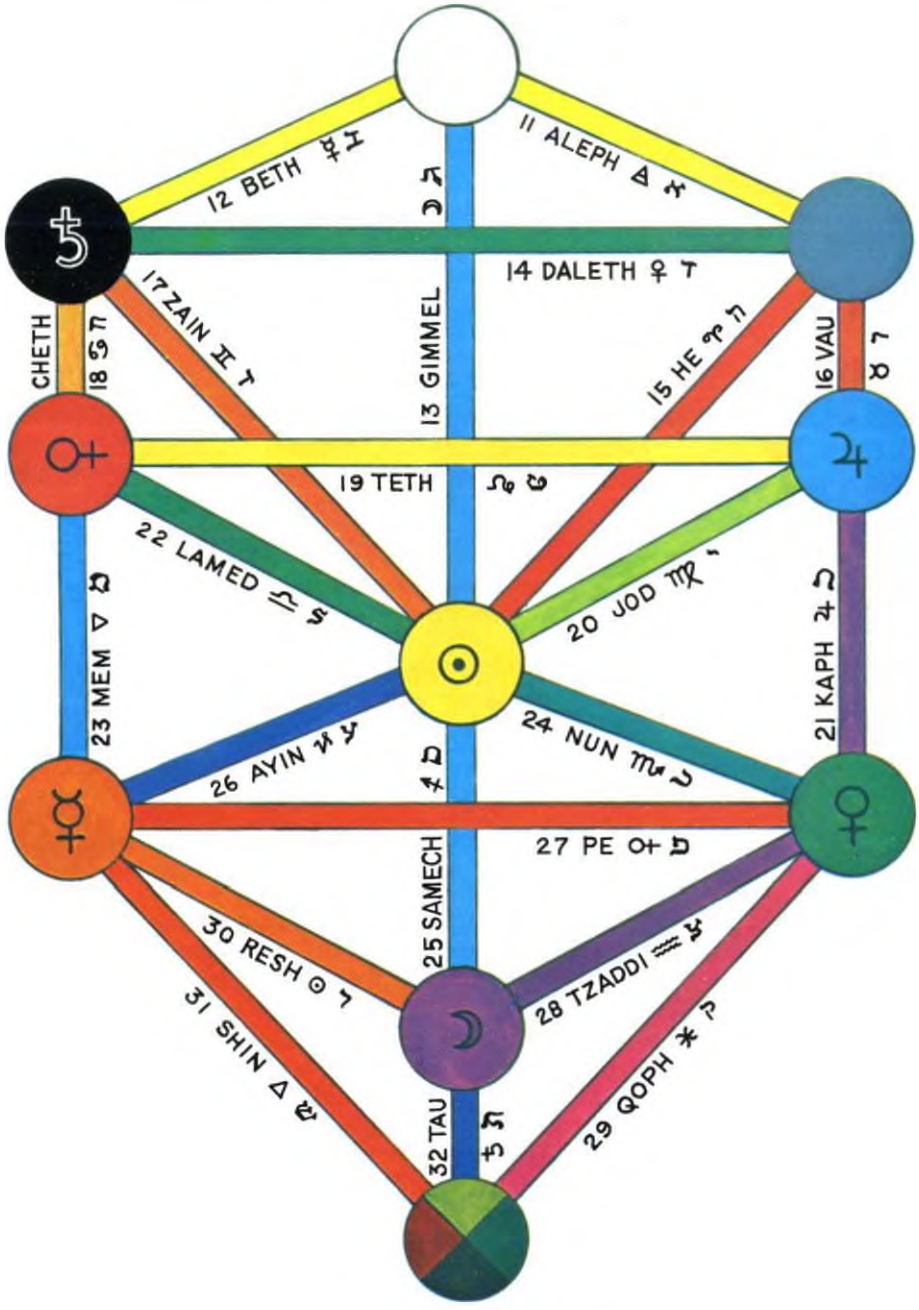

12 BETH
11 ALEPH
14 DALETH
17 ZAIN
13 GIMMEL
15 HE
CHETH
18
16 VAU
19 TETH
22 LAMED
20 JOD
23 MEM
21 KAPH
26 AYIN
24 NUN
27 PE
25 SAMECH
30 RESH
28 TZADDI
31 SHIN
32 TAU
29 QOPH

Plate 15

Plate 16. Tree of Life (new version). This newer version of a Tree of Life takes into account the present planets, exceeding the seven ancient ones and two not yet officially discovered. Their symbols are explained in Chapter Four, Figure 4.2. 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 metzlahs 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.

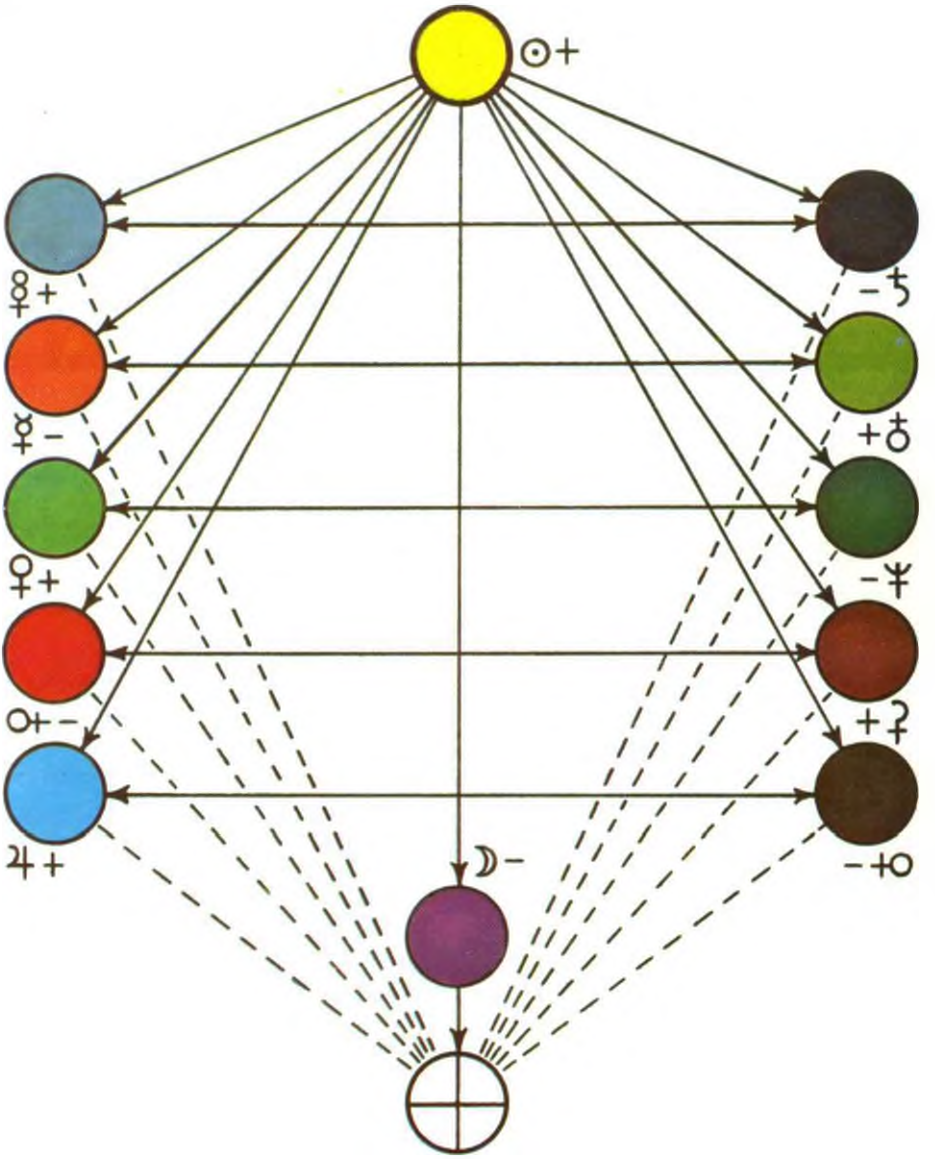


Plate 16

Plate 17. New Version of Tree of Life with Metzlahs. 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 metzlahs, or connecting rays, are the same as found on the conventional Tree of Life. (See Plate 15.) It will further be noticed on this earlier plate that all four elements are found three times in this system. This is the macrocosmic presentation of the microcosmic.

Another important fact is that each planet receives it own ray (king scale) and gives off its relative converted ray (queen scale). These conform to the metzlahs on the conventional Tree of Life. Here also are found the complementing 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 complementary planets within the same octave as is shown in Plate 10.

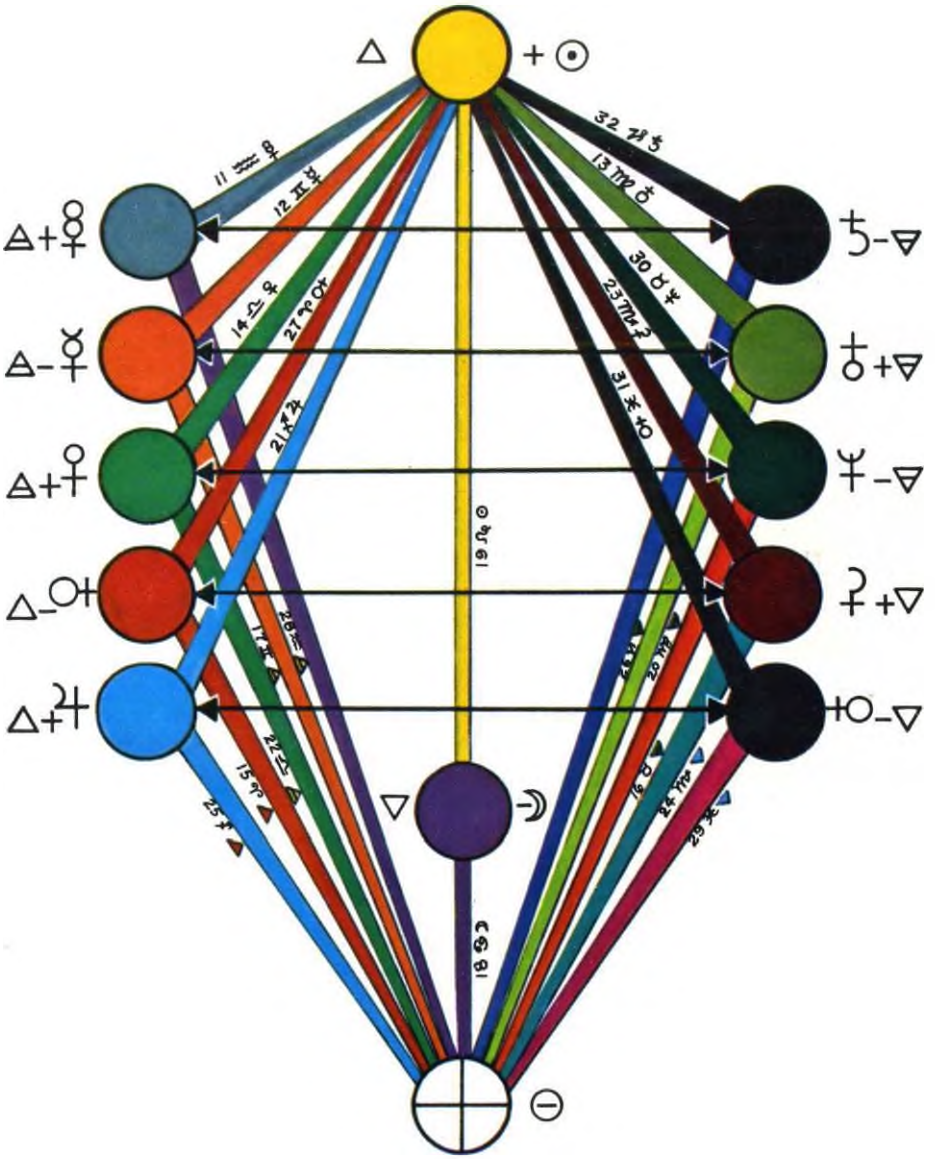


Plate 17

Plate 18. Tree of Life Including All 12 Planets. Here we see the Tree of Life modified to include the planet Kronos. The moon takes on its rightful place as the Earth's satellite, while the Sun's color is seen to be white, representing the transformer from which all colors emerge.

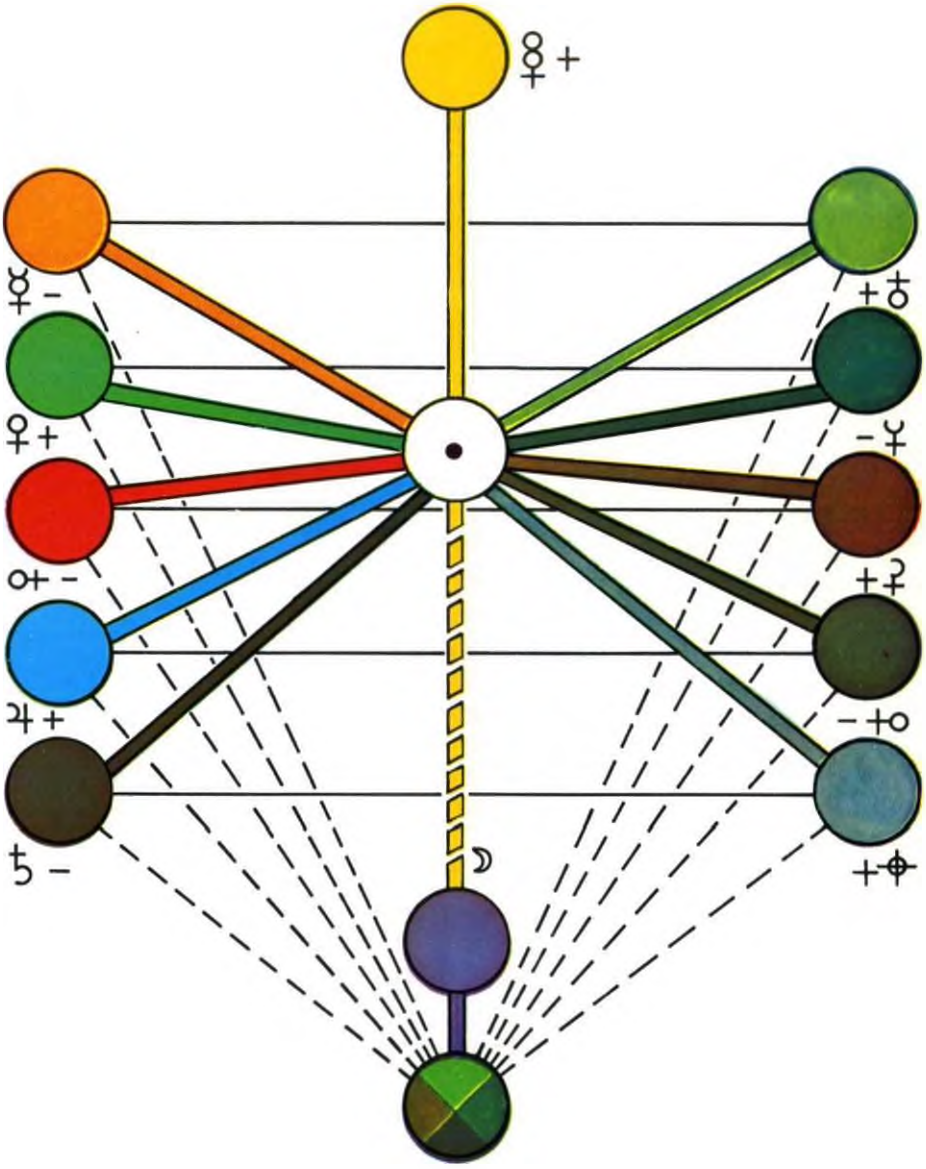


Plate 18

Plate 19. Planetary Septagram. In the treatise *From One to Ten* it is 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 interpretaton. 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. Plate 20 adjusts this misplacement and is not contrary to established laws.

Note to Revised Edition: While preparing the revised edition, Frater Albertus noted that the colors in the original drawing were incorrect. For the triangles in the inner circle, the reader should substitute blue/violet for ♒, red/violet for ♓, a green/blue for ♏, and yellow/orange for ♎. Yellow for ♌, red/orange for ♉ and yellow/green for ♍ are correct. All colors in the outer triangles are correct.

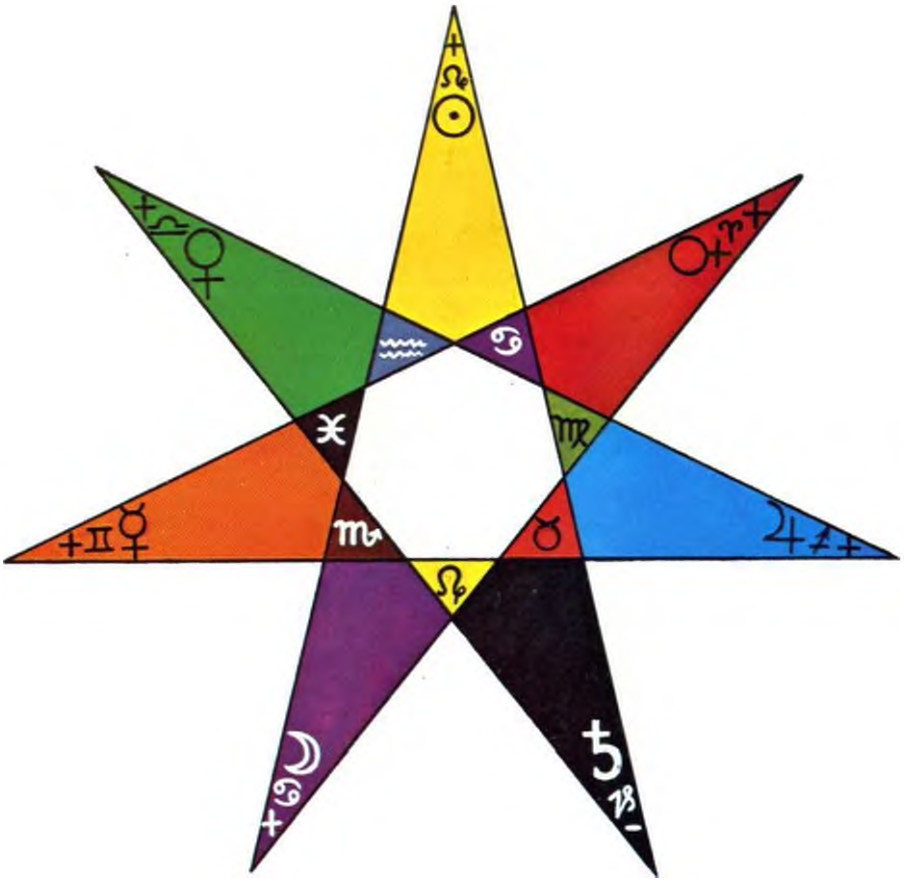


Plate 19

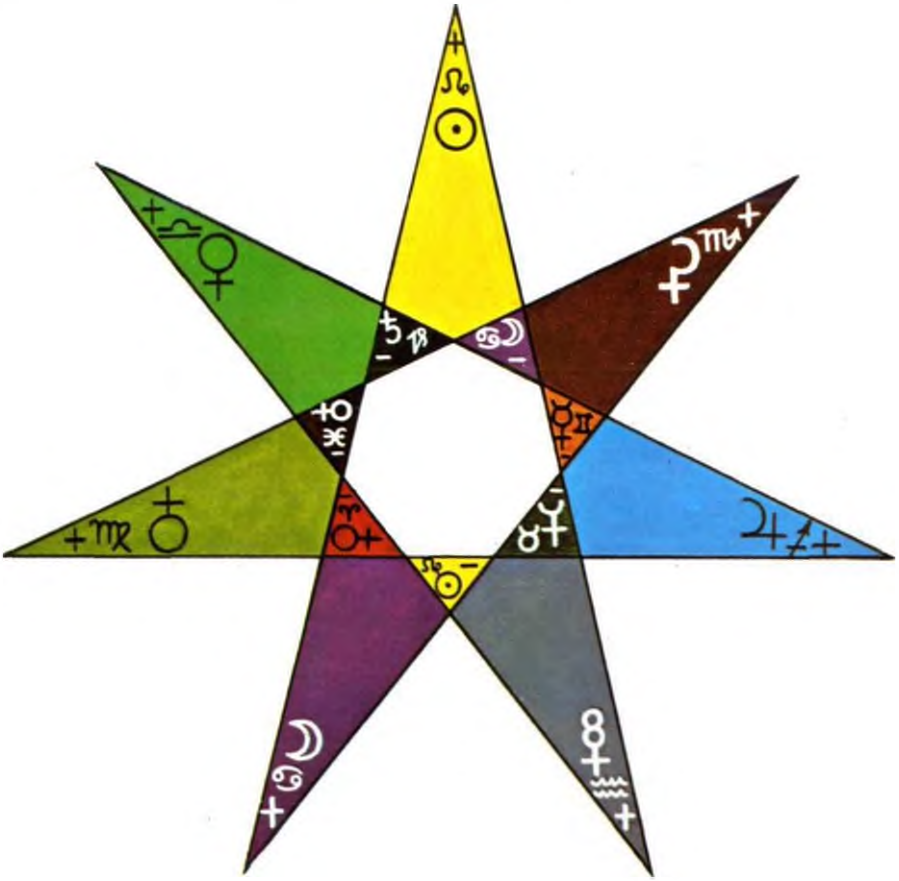


Plate 20. Planetary Septagram (new version). The newer version of the zodiacal color placement of planetary rays has been made to coincide with the septagram in this plate. When this is examined it shows all outer points to be positive and all inner triangles to be negative. This conforms to the newer 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 Plate 12 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.

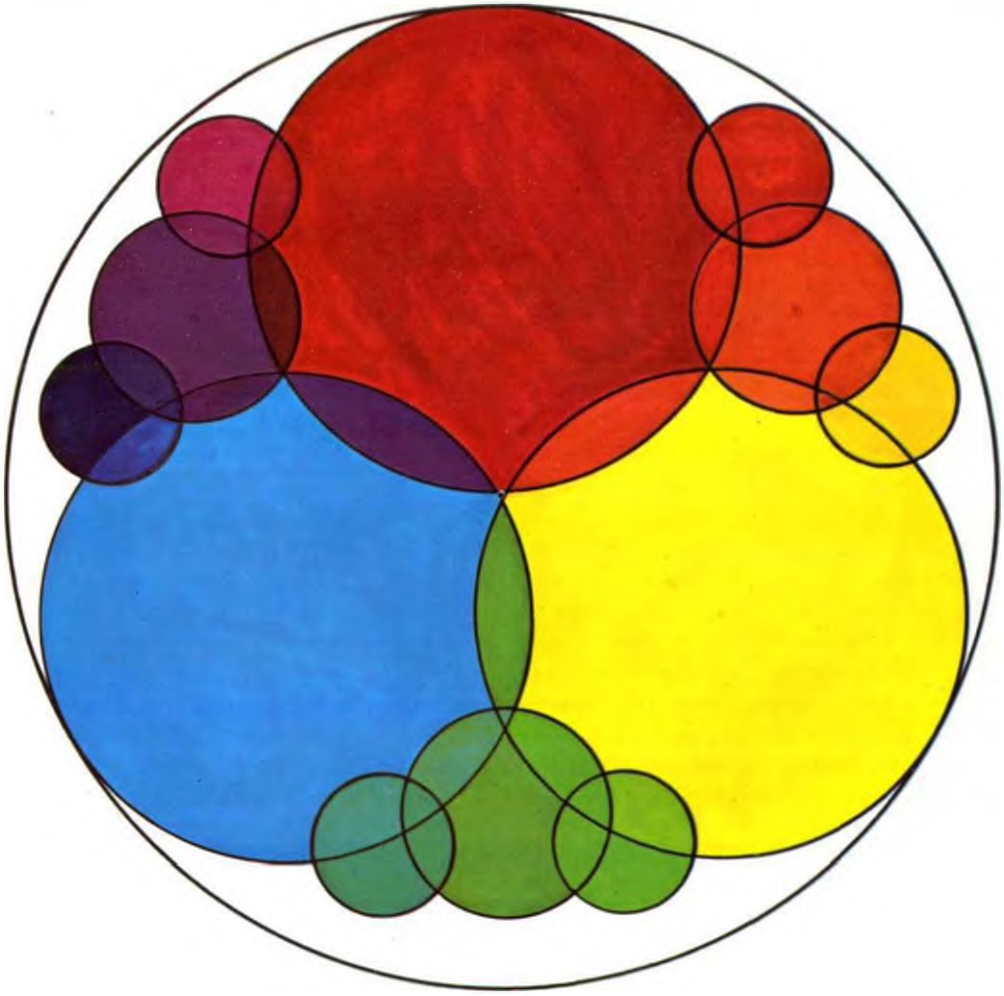


Plate 21. Primary Colors with Secondary, Tertiary and Quaternary Influences. This interesting display of colored sphere within a square provides the key for the evolution of color combination. Inter-mixtures of three primary colors produce these and many more shades and hues. The reader may wish to number these circles and discover in such manner how secondary, tertiary, quaternary, quinternary, etc. color nuances are obtained in the qabalistic establishment of the rays.

Plate 22. Musical Scale and Corresponding Color. Sound and color in connection with their respective planetary rays are presented as found on the keyboard. Here we find only complementary halftones, 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 halftone 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 halftone. 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 halftones, 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.

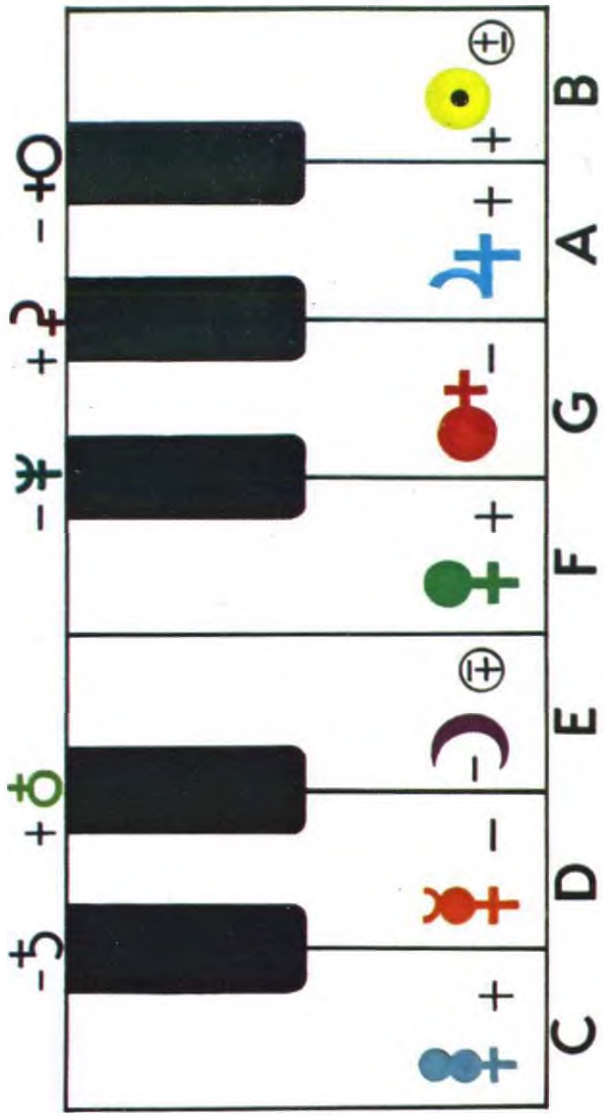


Plate 22

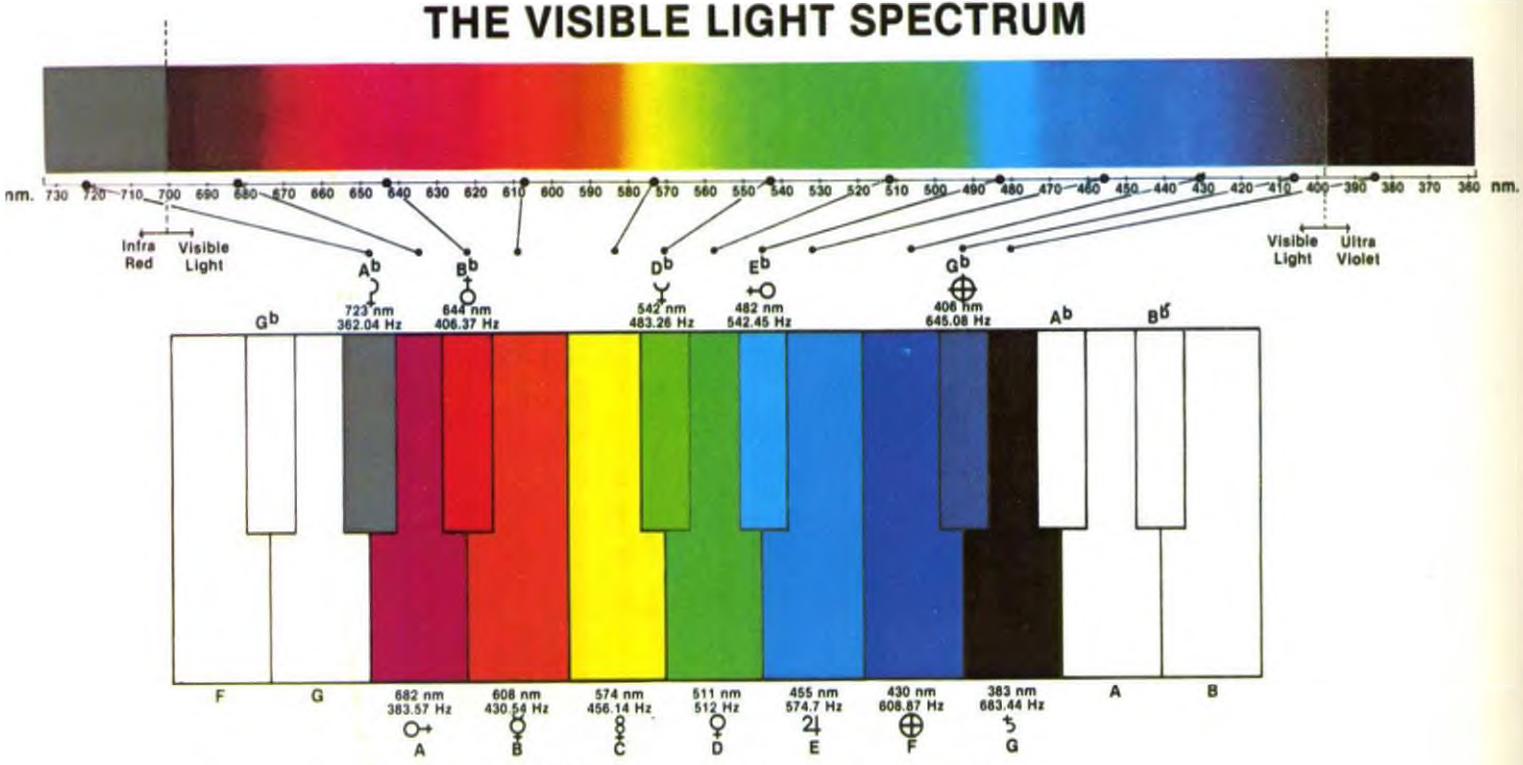
Plate 23. Visible Light Spectrum and the Piano Keyboard. This unusual chromatic presentation is the result of intensive investigation to bring into harmony color and sound. As this research at the College is going on additional information will be made available. Since color and sound opens up tremendous fields of important relationships, a breakthrough of greater and far-reaching dimensions will become even more evident.*

Distance in Semitones from Vulcan

Mercury .....one down (–)	Uranus .....five up (+)
Venus .....two up (+)	Neptune .....four down (+)
Mars .....three down (–)	Pluto .....three up (+)
Jupiter.....four up (+)	Adonis .....two down (+)
Saturn.....five down (–)	Chronos .....one up (+)

*See *Essentia* Spring 1981 Issue "Color and Sound" by Gregory Sneddon.

THE VISIBLE LIGHT SPECTRUM



THE PIANO KEYBOARD

Plate 24. The Law of the Triangle. The law of the triangle, as explained in the treatise *From One to Ten*, underlies all qabalistic interpretaion. 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 the human can recognize based upon the law of duality. The blue, red and yellow triangles produce all subsequent manifestations known to us. 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 trinalges 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 a 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 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, three primary and three secondary colors, six triangles with three points each give eighteen points. Here we have six triangles forming ten points.

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

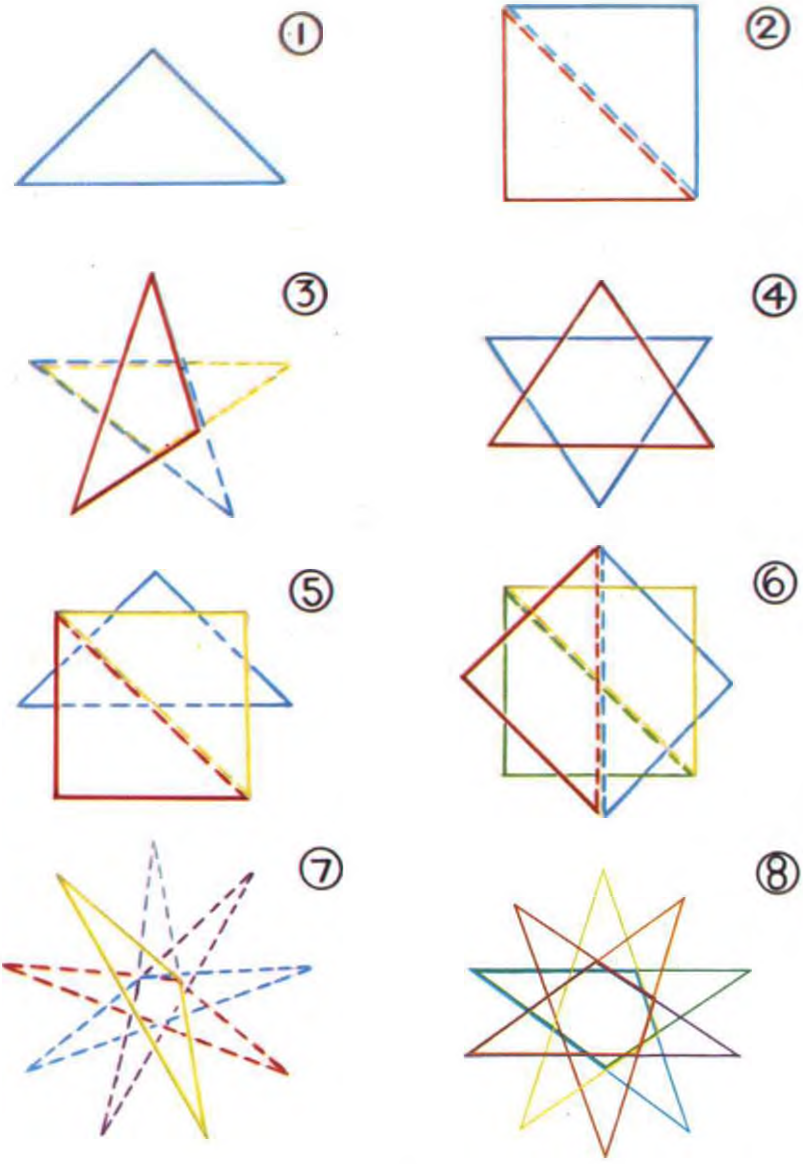


Plate 24