

What distinguishes the one who has gazed upon the naked Isis by way of initiation? In sloughing off the dark matter (which is sometimes called the black matter) he can gaze upon the 'prima mater' - that Isis who is the white matter. He is said to have escaped the dark side of his own being, the dark matter which holds him in the land of the Sleepers. The Sleepers are the human slaves of the Moon goddess, Selene.⁴⁰ One makes the choice: either one sleeps to Selene, or awakes to Isis. In one of the most beautiful engravings of an alchemical laboratory which has survived from the 16th century, the initiate is reminded by way of a Latin motto that he, above all other men, must be prepared to be vigilant: he must remain awake, even while in ordinary slumber.⁴¹ In this injunction lies the whole secret of initiation, for it is a command insisting that the initiate must remain free of the soporific influence of the dark Moon (see page 197). The true initiate-chemist must not fall back into being one of the multitude of Sleepers. -- 71

We became fascinated by the nature of the Moon, and with the other female planet, Venus. It was as though our attention had been drawn to the feminine side of Darkness and Light, as represented in the purgatorial side of the Moon, and the burning light of Venus. Our questions led our Master to some fascinating and unexpected observations about the lunar connections in ancient esoteric lore, and it was not surprising that the few questions we did put to our Master at that time concerned these planets. 'Do you know what the third-day pig is?' he asked in response to a question I had put to him about the Moon. Although our Master was looking directly at us, everyone shook their heads, as though he had directed the question to each of us personally. Perhaps the question had been rhetorical, for he continued almost immediately. 'The three-day pig is a phrase from the ancient Mysteries. Prior to the initiation held during the Greater Mysteries of the Boedromion at Eleusis, in Greece, there was what the Greeks called the Halade Mystai.⁴⁸ Early in the morning, the candidates for initiation would make their way to the sea, carrying young pigs, which they would wash and then sacrifice. The usual - we might even say the exoteric - explanation for this sacrifice is that they considered the blood of the pig to be especially pure, and much appreciated by the gods of the Underworld. They buried the killed pigs deep in the Earth, after the blood and slaughtered bodies had been dedicated to these infernal gods. Because the sacrifice was held on the third day of the Greater Mystery, such a creature was called the third-day pig.' -- 196

He raised his eyebrows, and smiled. 'Now, as with all Mysteries of initiation, the term is not quite correct - it is meant to hide something. It was not a third-day pig, but a two-and-a-half-day pig, as the sacrifices always took place in the morning. The fact that the rites were conducted near the sea should lend a clue to one aspect of this arcane symbolism, for the two-and-a-half day period is a lunar period. In two and a half days, the Moon completely traverses one sign of the zodiac: the period, cosmically speaking, is a 12th part of the month. Now, perhaps, you will begin to see something of the deeper significance of the third-day pig?' Perhaps once again the question had been rhetorical. At all events, there was no sound from the circle.

'In a sense, the third-day pig is humanity - the liquid sweat of the Earth. Humanity is in thrall to the Moon - mankind is subject to the two-and-a-half-day rhythm, and to all other lunar periodicities.⁴⁹ In another sense, the third-day pig is the animal of Set, the reject darker side of Mankind - that lucifuge side, which does not strive towards the light.

'This truth is recognized both in the overt symbolism of the pig sacrifice, and in its deeper arcane implications. The initiation centres have always recognized that Mankind is in thrall to the Moon - that ordinary men and women are sleeping under the influence of the lunar powers. This is sometimes symbolized through the typical lunar symbols of the serpent - the Egyptian snake, Apep (plate 22), or the alchemical serpent, wrapped around the human form. It is usually portrayed as possessor of the spine of man or woman (see figure on page 105), yet which belongs to the Moon. This may account for the fact that serpents entwine in the hair of the Moon-goddess Hecate: one of the most widespread of beliefs is that certain snakes are the dead, returned to the Earth Plane. The snakes in the hair of Hecate are a sign of the extent to which the serpent still whispers imaginative words into the thinking of Mankind. These imaginative words are pictures derived from the Moon, the realm of imagination.

'In Greek mythology, we learn that Endymion - the archetypal human - is put into a hypnotic sleep by Selene, the Moon-goddess, in order that she can work her sexual will upon him. This story should remind us that, in esotericism, this physical death is equated to the Spiritual death of initiation - to that time when one is transposed to a Higher Realm of being. This "death" is the sacrifice which is no sacrifice. This, of course, is the mystical death.

"The symbolism of the three-day pig must now be evident. The creature is a surrogate for a sacrifice which is no sacrifice, as the loss is of no value in the face of that gained. In the remarkable alchemical scroll --197

drawn up by the English alchemist George Ripley⁵⁰ in the 16th century, there is a reference to this initiation in the context of the sacred Hermes Bird⁵¹ and the lunar dragon,⁵² wherein he describes the Philosopher's Stone as that which has the power "to quicken the dead". This stone imparts the death of initiation, which is not death. He that is touched by it both dies and is quickened.

'Perhaps this explains why the highest initiation chamber in the Great Pyramid of Cheops has within it an open tomb, a lidless sarcophagus. In Greek, the original "sarcophagus" was a "flesh-eater" - the stone from which it was made was said to have such a caustic property that it would devour the flesh within 40 days. With the body eaten away, the Spirit was free to live again. It is the same symbol of regeneration as we see in the Christian Resurrection story of the cave, or burial chamber, visited by the three women - for this was an open tomb.⁵³ The open tomb was an initiation chamber, where the body could be placed while the priests performed initiation ceremonies on the Spirit (plate 4).

'What happens to our higher principle at this fission of porcine sacrifice is of direct account in the symbolism of the three-day pig. Just as in a sacrifice involving a burnt offering, where the flames go upwards, and the carbonized remains go downwards, so the sacrifice of the third-day pig is a fission of separation. Note this word, fission. One cannot go far in the hermetic studies without having formed a good idea of what Spiritual fission implies. In the Great Pyramid, one passageway leads downwards, towards the bowels of the Earth, the passage being cut into the living rock, and ending in the Well of Ordeals. Half-way down this passageway, another rises steeply upwards, towards the chambers of initiation, and ultimately to the lidless sarcophagus, which some have called the Open Tomb.

'On one level, then, the pig is symbol of the lower nature, which must

be buried - or, more accurately, placed into the hands of the infernal hordes, to which it rightly belongs. Meanwhile, the initiated Spirit rises upwards on the scalae of perfection.⁵⁴ As you know, only the initiates sacrifice at the Helade Mystai, so we may presume that, at the symbolical death, it is only the lower part of the "pig" - the body and the blood - which is rendered unto the lower world. The higher world carries the Spirit to a higher realm, in the wonder of initiation. After the pig sacrifice, the neophytes return to the Telesterion at Eleusis, and continue with their initiation.

'You see, the three-day pig is a symbol of this rejected part, of the dark part pushed downwards after the separation which is the immediate consequence of initiation.' --198

'Why,' asked one of the young women in our circle, 'is the emphasis given to the three days? Surely, it is just another sacrifice, such as was common in pre-Christian rites?'

'You will find, as your studies progress, that the change from two and a half to three is no mere obfuscation, for the number three has deep meaning in relation to Spiritual fission.⁵⁵ The number three takes a great deal of its numerological significance from the idea of fission. You will recall that one of the inscriptions on the Temple of Apollo at Delphi was "Number is the law of the Cosmos". The number three represents the idea of fusion, wisdom, love and Spiritual expression. However, when you consider these things, remember that the three-day pig is really a two-and-a-half-day pig - it requires something else, something expressed only in the Mysteries concerning which we cannot speak openly - to bring it to the completion of three. The lunar number, of two and a half, is out of balance, whereas the three is balanced - one on either side of the one: 1 + 1 + 1. Given the lunar connection with this number, it is perhaps not surprising that the form for three may also be stripped down to a sigil which exhibits three points, conjoining two lunar crescents: . Of course, these last two are linear balances, while the symbol for Libra is a vertical balance of three: . The upper curvature represent the Sun, the lower rectilinear the Earth. The third element is the space between them. This arrangement, however, is vertical balance, relating the higher to the lower.

'This perfect balance of Libra is distinct from the lunar two-and-a-half-day period which marks out the "incomplete" human who is still subjected to the Moon. This is the still-sleeping human. Just as the three is a perfect balance, the three-day period is that of the initiate, who has sloughed off the pig: this is the complete man or woman, no longer sleeping, and no longer subjected to the imperative of the lunar periodicity. In a sense, it is the number of Resurrection, expressed in the Three Years of Christ's ministry, or the Three Days of Golgotha. 'Now you will see something of the extent to which the alchemical images which portray a woman standing on a lunar crescent (see figure on page 195) are intended to illustrate initiation processes. The woman, or soul, has risen to a point where she may stand in triumph over the two-and-a-half-day pig! Her balance on that unstable crescent is a sign that she has attained to the level of the three.'

He nodded to the most beautiful girl in the circle.'

'Caroline, you may not be aware of this, but your own name begins with the letter associated with the balance of the number three. Balance is a grace of spirit. This is why the horizon stone played such an important part in the Egyptian mysteries. The hieroglyphic depicts the

meeting of Sun and Earth.' ---199

He leaned forward, and sketched a diagram on the board.

'This symbol is the only hieroglyphic on the outer wall of the Great Pyramid. It is a primal power-sound. The name given to the pyramid was Akhet Khufu, which meant "horizon of Khufu" - this latter term was misunderstood by later Egyptologists, who turned it into the name Cheops. This pregnant symbol is located above the passageway which pierces into the rock foundations of the vast structure: .'

'As a symbol, it survived into modern times. As you will have guessed, the horizon hieroglyphic is the source of our modern symbol for Libra, the cosmic balance, which now consists of three elements: .'

When he had drawn the sigil, he ran the back of his pencil through the curvature of space which separated the solar disc from the horizon of Earth. 'The invisible space is just as important as the Sun and Earth. Do you see how even the most simple-seeming of the arcane symbols are steeped in hermetic antiquity?'

He laughed to himself, and, with his left hand resting against his beard, he flicked at his lower lip in some amusement. Perhaps he had realized that he was being carried by his own thoughts in a direction he had no wish to explore. He returned to his main theme. 'We should all look into the numerological significance of our names. Caroline, the C form we now use is the rounding of the Greek gamma, which is linked with the number three.'⁵⁶

He cut the simple rectilinear form of the gamma in the air with his ringer.

'Four gammas arranged in a circle with a communal centre make the swastika, the solar symbol. Numerologically, these four gammas total twelve, and echo the path of the Sun against the zodiac belt: As a consequence, we recognize the C-form as being cut from the swastika, severed as it were from the Sun. On a far deeper level, the swastika is also a symbol of reincarnation, for the three and the one combine from lifetime to lifetime.⁵⁷ The important thing is that this solar number, because it is made up of multiples of three, is linked with higher initiation. The ordinary man and woman is linked only with the lower lunar number of two and a half, which cannot be used to construct a swastika. --200

'In the Buddhist symbolism, the swastika is usually in mirror-image, to suggest a movement against the Sun. This reversal is typical of a symbol pertaining to the Astral realm. However, if we return to the European swastika, we realize that a parallel level of symbolism is that the gamma was also a symbol for Gaea, the Earth goddess. Hence, the C is also cut from the Earth: this reflects what was once a historical cosmic reality, when the Moon was cut from the Earth.

'One can learn a great deal from meditating on the present alphabet, and its relationship to the ancient forms. The Greek gamma is an inner sacred sound - this is why the sound itself cuts. As you make the sound, you can feel the cut in your throat. The sound cuts the inner from the outer. There is magic power in such sounds: with sound alone it would be possible to destroy or create.'

He made another drawing in the air - an outlined gamma. The Masonic 'square' is really a form of the gamma with all its numerological and arcane associations, which may be traced back to the Egyptian mysteries, where it is so holy that it is represented hieroglyphically as a

throne. It is with the aid of the inner gamma that we discover our inner rectitude - that we remain square to the inner and outer worlds.⁵⁸ We do not want to degenerate into the arcane weaving which is now so popular in certain occult circles, but such associations are of great importance when we seek to reach into the minds of the ancients. You see, it is totally erroneous to believe that the ancients thought in the way we do. They were much more clever with their cosmic associations than we are, but this is because their thinking was more subtle, less weighted down by minerality. They could see Spiritual beings for which we now merely have the half-forgotten names. Imagine discussing with one of your companions whether a cabbage exists or not - for the ancients, this would be much the same as discussing whether the nine ranks of angels exist, or whether there were 42 inner judges. How can you argue about the existence of something you can perceive?

'Well, perhaps now you can see the link between the three-day pig and the Moon? On the lowest level of symbolism, the letter C is itself a crescent, the eternal symbol of the Moon. The form of the gamma is made from the junction of an horizon line with a vertical - the first pertains to the Earth, the other to the Spirit. This is a letter of fission, cutting between matter and Spirit. Just so does the Moon operate: yet this is the redeemed lunar quality, because it is a three: it is complete, and in harmonic balance.'

There was a long silence.

'But the pig. Let us glance once more at the symbolism of the famous three-day pig. We are the pig, awaiting sacrifice. We are in thrall to the Moon: we are all sleeping Endymions, who must render to the Moon that which bears the imprint of the Moon. Let us presume that the sacrifice of the three-day pig is symbolical of the three days . . .' - he emphasized the words to show that they had a much deeper meaning than might be at first apparent - '. . . that we spend in the sphere of the Moon after our death.⁵⁹ As you know, in traditional Christianity, this period is called Purgatory. In esotericism, it has other names, with which you will all be familiar. The three-day pig is a symbol' - he emphasized the word - 'of this period we must spend in Purgatory.

'If you reflect upon it, you will see that it is not a far-fetched symbolism. The pig, through its association with Set, is a creature of the Moon, and the period in Purgatory is a "blood sacrifice" in the sense that during that experience the sins of the blood - one might say the sweat of our blood sins - are washed away. In Purgatory, at great cost to ourselves, we sacrifice our sins. These entities - our sins - are devoured by the demons in what might be regarded as a blood-lust. We have clung to our sins throughout our lifetime, and letting them go is no easy matter: they must be torn away from us.

'Purgatory is a sort of cosmic clearing house - even a place of enforced learning - where the entities and dispositions born of sin find fulfilment and regeneration. Without the existence of such a cleansing house, the Spiritual atmosphere of the Earth would have been completely poisoned long ago.

'The skull-face of the Moon, glaring down with cratered eyes at the world, is a perpetual memorial to the inexorable consequences of human sin. It would be possible to point to vast documentary sources for this belief that the Moon is the cosmic centre of purgatory - it is indeed encapsulated in very many symbols in Christian doctrine and symbolism. On what may be the most obvious level, the very idea that demons have horns is probably

a throw-back to the idea of the crescent of the Moon, their natural homeland: they are, so to speak, branded with the C of the crescent. 'You were quite right, Mark . . .' - much to our chagrin, he turned to us, making public private conversations we had had with him - '. . . to link the Moon with demonic assault, and with the dark realm of seances and atavistic clairvoyancy. The demonic beings love the dark. While it is true that the seance rooms are kept dark to enable amateur conjurors to perform without detection, it is also true that those Spiritual beings who work evil through such seances love the dark. They are lucifuges.⁶⁰ Just as they cannot understand the need for light, so they cannot understand human love.

'The ancients used darkness, not to contact the demons, but to contact the Higher Beings. One reason why the so-called air-shafts in the Great Pyramid are directed towards specific stars is to allow these stellar influences to pierce into the darkness where the initiations took place.⁶¹ 'The ancients built their stone circles to enable them to use darkness for specific purposes. They knew that during an eclipse, when the Moon is thrown into darkness, the effect of the Moon is, to some extent, weakened. At such times, certain diabolical and evil influences which have been built up in the aura of the Earth can escape. It is as though a safety valve has been opened in the skies, pouring into the cosmos down the dark tunnel of the Black Moon, which hangs in the shadow of the Earth. This Black Moon - the Moon of snake-infested Hecate in the ancient mythology - is quite different from the Lighted Moon. In some of the ancient centres this Black Moon was even given a different name.⁶² 'The Lighted Moon is, to some extent, Spiritually warmed by the Sun. One has to be attuned to cosmic realities to feel the difference between the Dark Moon and the full Moon. When the Sun is eclipsed by the Dark Moon, then it is not unusual for birds to drop from the skies in fear.⁶³ Great wisdom is shown in such fear. You must all try to experience an eclipse - solar or lunar - to catch a feeling of this cosmic reality. There is a frisson in the air, quite unlike anything which can be felt under normal circumstances. The primaeval terror of the Moon among the ancients was not entirely unrealistic: in those days, there was a different consciousness which allowed men to perceive cosmic realities that are now hidden from us. You will never understand why the ancient stone circles were built if you do not familiarize yourself with the Dark Moon.'

As our Master spoke, one of the group had been becoming increasingly worried. He would shuffle his feet and shake his head, when the convention during these talks was that we should remain as still as possible, on the principle that the body language should be under control, if only to aid clarity of thinking. After a while, the Master said, not unkindly:

'Philip - you want to make an observation?'

'Yes.' There was a trace of challenge in the tone of his voice. 'You speak of the Moon as the centre of Purgatory, yet in all the esoteric literature - from Egyptian to Dante - Purgatory is located in the centre of the Earth. How can you explain this contradiction?' 'Your question is a good one. To answer it fully, I will have to introduce a topic which I would have preferred to speak about much later. Undoubtedly, what I have to say will take us to the very edge of what is permissible in such gatherings as this - in a group where there are [...]

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When the initiate of initiates, Hermes, was asked about the nature of ordinary man - that is, of man who had not entered the stream of

development which leads to initiation - he said that such a man or woman was merely a 'procession of Fate'.⁹

In modern times, the idea of Fate is difficult for us to grasp. We are accustomed to believe that we control our own destinies - if not as individuals, then in political groups, or through national endeavour. We are so deeply rooted in a firm belief in the supremacy of the Ego that it is not easy for us to believe that the gods made a 'fiat', which determined the nature of a fate over a sequence of lifetimes.¹⁰ It is not easy for us to imagine that we are under the sway of god-made destinies, which override much of our own personal volition and desires. This was not always the case in former times. In the past, the majority of humans could sense a connection between the will of the gods and their own lives on Earth. Indeed, the sacred oracle centres which were scattered throughout the ancient Greek world, in such places as Dodona, Ephyra and Delphi, were consulted by millions of people who had no doubt that, because the gods made and controlled fate, they could also reveal what this fate would be in the future.

The initiate was the individual who decided to wrestle with Fate - to, as it were, take the ordinances of the gods in hand, and by changing his or her own inner world, change the personal destiny. This meant becoming aware of what the fiat of the gods intended, and collaborating with the Higher Beings, either working this out or amending it in some way. The individual who wished to change this procession of Fate had to wake up to his or her condition: they could no longer afford to be a Sleeper during the journey through the cosmos.

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In the meeting prior to his death, our Master fulfilled his promise to speak about the secrets of the Moon. Normally, he would wait for someone in our midst to ask a question. This time he began to speak without preamble.

'In the esoteric literature, you will find many records indicating that the Moon was at one time part of the Earth. It had to leave the Earth, in order to allow life on Earth to continue its Spiritual development unimpeded.

'It is important that anyone on the Path should attempt to form a clear picture of what this separation was like. Not only was it of considerable evolutionary importance in the cosmogenesis of the Earth, but it is played, in miniature, in many of our Spiritual activities. It is the archetypal form of fission. Now, unfortunately, in modern times even our imaginative faculties have been materialized, and it is difficult for us to form a picture of what this Moon-loss was really like. It is difficult for us to form clear images of the fission which lies at the root of all Spiritual activity. It is difficult for modern man and woman to visualize things in purely Spiritual terms. This is because the picture-making which lies at the basis of our imaginative faculty longs for mythology, since mythology is itself an agency of Spirituality.

'If you cannot imagine in this way at present, you must perforce cling to materialistic images . . .' - he touched the glass of water on the round table in front of him - '. . . then imagine a glass of water clouded with a pigment. If the glass is left to stand, the particles will settle to the bottom in a thick dross, leaving the water above clear. This is much nearer to the Spiritual reality of what happened when the Moon left the Earth, taking

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with it certain forms of dross materiality. Now, in your imagination, try

to link this separation with the sigil for Libra, the sign of the Balance, and consider the place of this seventh sign in the rest of the zodiac. Consider also that Libra is not a violent sign. Of course, I realize that this imagery would not please those of the Velikovsky School, who imagine catastrophic assaults on the Earth at fairly frequent intervals.³³ Even so, the fact is that in the remote past, neither the Earth nor the Moon were as material as they are now.

'The schema which depicts the planets in extended space pertains only to physical vision. You must understand this, or there will be no way in which you can approach some of the greater Mysteries of the cosmos. What appears to be on the outside is more accurately described as being on the inside: our Earthly vision is extremely limited, for, under normal circumstances, we see outwards from the central Ego to the cosmic periphery. However, this is not the cosmic vision. We are so used to this limited vision that we are not sufficiently tolerant to accept that there can be others - including a vision from the periphery into the centre. 'In the case of the Moon, the matter is made more complex by the fact that the physical matter of the Moon did once form part of what we now call the Earth. Within the context of the lunar sphere, the two centres did once coincide. A tremendous effort of meditative power is required to follow these connections, however, and the bald statement I have made can result in misconceptions.'

'Why,' asked Philip, 'did the Moon have to separate from the Earth?' 'It was a cosmic fission. The Moon represents the harder mineralization of the Earth. In the body of the Moon is the matter which, had it remained with the Earth, would have weighed down human development too deeply. Man would not have been able to bear the weight of those forces in his own body. Just as we know from our own observations of ourselves that we must slough off darkness to reach into the light, so the planetary bodies must also involve themselves in a similar fission. Even so, it is true that the weight of the Moon, albeit removed by half a million miles, still contorts the physical body of the Earth and its inhabitants through what are usually called 'gravitational' effects.³⁴ 'Now we must touch upon the connection between the Moon and clairvoyancy. We must do this because one of our members has - wisely or unwisely - become involved with mediumistic groups.'

'It is important that we set out very clearly the dangers inherent in opening the soul to such activities. It is not for me to forbid such activity. I have no power to forbid, and would relish no such power. Much as I would wish to protect you, I cannot. The best I can do is make the
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dangers clear to you. After that, your beliefs and your conduct remain your own.'

He look around at our faces, as though to indicate that he had arrived at the most important point of the evening. 'And so now we must look at an esoteric truth which touches on the very edge of what is permissible. What I have to say will be greatly disturbing for many people of modern times. It will disturb, because it is generally taken for granted that clairvoyancy, mediumship and Spiritualistic activity are somehow linked with Spiritual development, and consequently of benefit to mankind. Unfortunately, this is far from the truth. A vast amount of our modern so-called "Spiritualist" literature pertains to channelling and clairvoyancy which is far from beneficial for the development of mankind. Indeed, not to mince words, I should tell you that it is distinctly harmful.'

'I must now make a statement which will introduce you to a concept which was, until comparatively recently, one of the deepest secrets of the esoteric Schools: In some ways, the Moon is the greatest problem of esoteric lore. The Moon is not at all what it appears to be.

'At the end of the last century an astounding revelation was made, as a result of dissent among members of secret Schools. Information, hitherto guarded jealously by the most enclosed of the inner Orders, was made public. The secrets disclosed pertained to a far deeper level of knowledge than has hitherto been made exoteric by the Schools - even in this enlightened age.'

His trace of cynicism seemed to go by unnoticed.

'Our purpose here is not to document how so deep an esoteric idea was made public - or even to assess whether it was wise for this idea to be brought out into the open. All this has been dealt with in the literature - and if any of you wish to follow this up, I will give you a few titles later.³⁵

'In a nutshell, what was made public during this conflict in the Schools was the truth that our Moon is a sort of counterweight to another sphere, which remains invisible to ordinary vision. This counterweighted sphere is called in esoteric circles the Eighth Sphere 'We must be careful with these words, for, in spite of what I have just said, this region is not itself a sphere, nor is it a moon. Even to locate it behind the physical Moon is not correct, for in the Spiritual realm spaces and distances are different. The truth is that this Eighth Sphere does not pertain to anything we are familiar with on the physical plane, yet we must use words from our own vocabularies whenever we wish to denote its existence. Were we to use a word which fits most appropriately this Sphere, then we should really call it a vacuum. Certainly, vacuum is a

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more appropriate term than sphere, for the Eighth Sphere sucks things into its own shadowy existence.

'This Sphere is lower in the scale of being than the Seventh Sphere (which is the Earth). It acts as a sort of demonic conduit to suck into its maws certain degenerate Spiritual forms on the Earth. It is a shadow Sphere, controlled by shadow beings. However, the fact that they are shadow beings should not lead us to demote or underestimate their capabilities and intelligence. In many respects they are more intelligent than Man, for they are not limited by the power of love, as is Mankind.

'The operation of this Eighth Sphere is complex. Its denizens - those shadowy beings for whom it is home - wish to people their Sphere with humanity, or (more accurately) with human souls. Towards this end, it has erected what we might call terminals on the Earth: these terminals are soul-conduits, which will suck into the lower Sphere a certain form of materialized Spiritual energy that is engendered on the Earth plane. The most usual circumstances where this materialization or engendering takes place is in seances, and in other localities wherein human beings attempt to meddle - against the cosmic law - with the lower Etheric planes.'³⁶

Philip was having difficulties with this curious account of the lunar powers, and asked: 'Are you saying that Spiritualist activity is itself victimized by the Eighth Sphere?'

'Yes, Philip. Certain Spiritualist activity is coloured by the erroneous belief that the realm of the dead is accessible to the living. In truth, mediumistic activity cannot penetrate through into the true realm of the dead: it is therefore dealing only with shadows. In so doing, it is creating fodder for the nourishment of the Eighth Sphere. This sucking of certain forms of human soul-matter into the Eighth Sphere is not, by any means, intended for the benefit of humanity. The aim of the denizens of this

world is to enhance and populate a world which may truly be described as the realm of the damned. The efforts of these denizens, or demons, is contrary to the evolutionary development which has been planned for the world. In truth, the human being was not designed to become a shadow being, captive in a demonic sphere: it was designed to become a god. 'It is less than one hundred years since this knowledge of the Eighth Sphere was made public.³⁷ At first there was an outcry at this breach in initiate knowledge, but now we can see that it has proved something of a blessing that the demonic threat has been brought out into the open. In some ways, it is easier to deal with a visible enemy. Those who dabble in the supposed communications with the dead, and with that spirit-land which they fondly imagine lies beyond the veil, have not gone unwarned.

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'In fact, the School which revealed the secret of the Eighth Sphere made a very bad job of it. The person delegated (if that is the word) to reveal the secret was not a very advanced or accomplished occultist. His name was Sinnett³⁸ and he worked within the group of Theosophists who were, in the last decades of the 19th century, busy promulgating the wisdom of Eastern esotericism through the Theosophical Society, at the behest of H. P. Blavatsky.³⁹ The story of Sinnett's incompetence need not trouble us here: Blavatsky recognized his errors, but, for reasons best known to herself, refrained from correcting them in a systematic or informative way.⁴⁰

'What is of real interest to us is the source of the opposition which was raised to Sinnett. This opposition was raised by a Christian religious group - a High Church group - who elected as their spokesman a very learned initiate, C. G. Harrison. Now this gentleman, while a deeply committed Christian, was far more learned in esotericism than Sinnett, or the majority of Theosophists. His analysis of the situation pertaining to the Eighth Sphere was quite masterly, and it was clear that he was attempting to rectify some of the errors made by Sinnett because he recognized how terrible their consequences might be. In fact, as a consequence of his decision to correct the mistakes made by Sinnett, Harrison became the first initiate to set out in public lectures the nature of the conflicts arising between the Secret Schools in 19th-century Europe and America.⁴¹

'Of course, it may astound some of you to learn that a highly informed stream of initiate knowledge has been preserved within the Church - even if this religious stream was associated with dissenters. One is often persuaded by the history of the Church that almost everything of esoteric worth either degenerated or was forgotten, as inner content gave way to outer form. Indeed, when in search of esoteric knowledge, it is often more productive to look through the literature of the Apocrypha, or the heretical Schools, than to search through official ecclesiastical literature. However, this is a mistake. Not only does the Bible - and the related apocryphal literature - remain the supreme arcane literature of the West, but certain of the hidden truths derived ultimately from the ancient Mystery Schools are still preserved within the Church itself.

'Such observations might remind you that there is much talk in certain circles about the esoteric and heretical lore hidden away in the Secret Library of the Vatican.⁴² Some years ago, I was privileged to work in this archive, and I can tell you that while there must be hundreds of arcane documents in its 20 miles of corridors, this has little to do with the esoteric traditions of Christianity. The true knowledge cannot be

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41. The analysis by C. G. Harrison, The Transcendental Universe, written around a series of lectures given in 1893 before the Berean Society, while admitting that he recognized 'many occultists who say the subject ought not to be brought before the public at all', gave a much more thoroughly esoteric account of the Eighth Sphere. He recognized that Sinnett had been the first to profane this mystery, but that in doing so he had been working unconsciously, and in any case succeeded in getting many of his facts wrong. There is a less partisan analysis in Steiner's lectures, given in Dornach, in October 1915, now available in Occult Movements in the Nineteenth Century, 1973.

===== Beelzebub's Tales to his Grandson, by Gurdjieff =====

Beelzebub:
The Moon is actually a fragment of this Earth, which must now constantly maintain the Moon's existence. - 61

===== A Further Record, lectures by Ouspensky =====

Now if we ask, what means to create moon in ourselves: first, what is moon? What is moon's function in relation to man, individual man? What will happen if this function of moon disappears? Will it be beneficial or the opposite? We know, for instance, that moon controls all our movements. If moon disappears we will not be able to make any movements—we will collapse like a marionette whose strings have been cut.

We must realize that all this refers to being. What are the features of our being? The chief feature of our being is that we are many, not one. If we want to work on our being, make it correspond better to our aim, we must try to become one. But this is a very far aim. What means to become one? The first step—which is still very far—is to create a permanent centre of gravity. This is what it means to create moon in ourselves. Moon is a permanent centre of gravity in our physical life. If we create a centre of gravity in ourselves we do not need moon. --82

Q. What is the purpose of struggling against self-will?

MR. O. You remember how we started. The aim was to create a centre of gravity, create moon in ourselves. We cannot do that through self-will.

Q. Perhaps it is the moon that pulls us round.

MR. O. The moon is indifferent. It helps us to do any movement, without discrimination. If we have permanent centre of gravity it will help us to do only certain movements. -- 84

Q. If the moon controls all our movements, is that one of the things that makes us mechanical?

MR. O. No, that does not make us mechanical. The moon controls our movements because we are mechanical.

Q. What would you call the opposite of a permanent centre of gravity?

MR. O. Absence of permanent centre of gravity. What is the opposite of a man with a hat? A man without a hat. Nothing more.

Q. Then we have no centre of gravity now?

MR. O. All lunatics have a centre of gravity. One thinks he is Napoleon, that is his centre of gravity. Another thinks he is Mohammed—centre of gravity. Another, he is God—centre of gravity.

Q. Ordinary people don't have it?

MR. O. No, ordinary people think they are Napoleon one minute, Mohammed another minute, God a third minute. No centre of gravity. -85

The Ray of Creation can also be explained as an octave, taking it as a succession of events. The first interval is filled by the Will of the Absolute. In order to fill the interval between planets and earth a special instrument, a special machine, was cosmically created. This machine is organic life on earth. Organic life plays a very important part in the Ray of Creation; it guarantees the transmission of energies and makes the growth of the Ray possible. The growing point of the Ray is the moon. The idea is that moon becomes like earth, and earth becomes like sun; then another moon will appear and so it will continue up to a certain point. But this is a little beyond us. Organic life is a sort of receiving apparatus for receiving planetary influences coming from the planets of the Solar System. At the same time, doing this work, serving as a means of communication between earth and planets, organic life feeds the moon. Everything that lives serves the purposes of the earth; everything that dies feeds the moon. This sounds strange at first, but when we understand the laws which govern organic life, laws on which it is based, we will understand that all organic life is based on a very hard law, the law that one class eats another class. It is a very cruel arrangement, but it makes organic life not only self-sufficient but enables it to feed the moon and serve for transmitting energies. In this way it serves the purpose of bigger worlds, planets, earth, and of the end of the Ray

of Creation, moon. So organic life is useful for many purposes. --206

Q. What is the interaction between the earth and the moon?

MR. O. The action of the moon in our life is purely mechanical. It would be simpler to understand if you take it that the moon acts by itself, by pure weight, on our life, and it receives higher energies, higher matters, which little by little make it alive. If we remember the four kinds of energies, mechanical, life, psychic and conscious, then it means that the moon acts by mechanical energy, simply by its weight, like an electro-magnet. --- 207

Organic life is a kind of sensitive film that covers the earth and serves a certain definite purpose. Generally, we can say that it serves the purpose of communication, because, without it, sun, planets and moon cannot communicate with earth sufficiently, and without the help of organic life many things would be lost. Organic life catches those vibrations coming from outside, and transfers them to earth. In that way men, animals, plants, each of them play their part.

We are here on earth. Organic life, of which we are a part, is under certain influences of all planets; we are also under certain influences of the sun; we are under certain influences of all suns and, maybe, under influences of all worlds. Of course, influences of all worlds on individual man are very small, but we know that influences come from the sun. We do not know much about influences of the moon, but it plays a very important part in organic life, and without understanding how everything is connected, and how organic life of man on the earth is connected with planets and the sun, we cannot understand the position of man and his present life as it is. For instance, it is impossible to understand one expression that is used in relation to man without understanding this diagram—the expression that man lives in a very bad place of the universe, and that many things which we regard as unfair, against which we fight, against which we try to fight, are really the result of this position of organic life on the earth. If we were on the moon, they would be still worse; there would be no possibility of development. On the earth there is a possibility of development—it means that we can develop certain parts in us.

Very little of planetary influences comes to us. Generally planetary influences are only felt by masses of people; so planetary influences are responsible for wars, revolutions and things like that; but individual man is very little under planetary influences, because the part which can be affected by planetary influences in man is undeveloped. This undeveloped part is essence.

To a certain extent man is also under the influence of the sun, and he can be under much higher influences if he develops higher centres and becomes connected with them. So development means passing from one kind of influences to another kind of influences. At present, we are more particularly under the influence of the moon. We can come under the influence of planets, sun and other influences, if we develop. We have to become more and more conscious to come under these influences. 211-212

Q. In what way are we under the influence of moon?

MR. O. Moon controls movements. If I move my arm-it is moon that does it, because it cannot happen without the influence of moon. Moon is like the weight on an old-fashioned clock-everything moves because of this weight.

Q. Why is it that planets affect man in the mass and not individual man?

MR. O. The part of man which can be affected by planetary influences is either very small and undeveloped, or mixed with personality too much. Personality reflects all these influences, and man is under the Law of Accident. If man lived in his essence he would live under planetary influences or, in other words, under the law of fate. Whether this would be to his advantage or not is another question; it may be better in one case and worse in another-generally better. But planetary rays cannot penetrate personality.

People in the mass are affected by planetary influences in certain parts of themselves which are always there, so planetary influences can affect masses of humanity, but in normal cases they do not affect individual beings, or it happens very seldom. --213

Q. Is moon responsible for mechanicalness?

MR. O. All movements, whether mechanical or not, depend on the moon. Moon is like a weight on a clock. All movements of hands depend on the weight. If the hands become liberated from the weight-movement will necessarily stop. --260

===== A Record of Meetings, Ouspensky =====

The Ray of Creation can be regarded as a descending octave.

Interval do-si is filled by the Will of the Absolute. Interval fa-mi:

nature has provided here an instrument which gives the additional shock between planets and earth. Without this shock certain vibrations will not pass below planets, they will be reflected by earth. Organic life on earth is a sensitive film which helps to receive certain influences. All organic life on earth plays a certain cosmic role and has a cosmic purpose. Organic life is attached to its place. Man, being so small, is less attached, is more free and can escape. If he does not escape, while he lives he is food for the earth, and when he dies he is food for the moon. Moon feeds on organic life; when it disintegrates moon sucks in all that is important for it. In this way moon grows.

Organic life is arranged on hard principles: it eats itself. And moon eats all. In this way, Ray of Creation shows how everything is interconnected—everything exists, not for itself but for several different purposes. There are many other sides to organic life.

Organic life starts in sun (octave, sun -moon).

Mi of the second octave enters into mi (earth). We can see how organic life enters into earth and plays an important part in the structure of the surface of the earth.

Moon takes from organic life something that makes life-energy: some electric, magnetic, chemical energy, a kind of radiant energy that is called the soul of things. -- 22-23

Moon also plays an important part in our life, or rather the life of organic life on earth. Organic life is like a sensitive film on which moon acts as an electro-magnet. In conditions of ordinary life we can be more free or less free. When one understands that, one will understand that one can become more free by not identifying, not considering, etc. Now we are like marionettes moved by wires. If wires are cut, marionettes simply collapse. So wires cannot be cut at once. It is necessary to learn to move first. At present all our movements depend on the moon. We cannot move one step without the energy of the moon. Moon is like a weight on a clock. If the weight is cut, all movement stops. All our mechanicalness depends on the moon. 26-27

MR. D. Are the catastrophic triads operating at the present moment due to moon's influence?

MR. O. What is a catastrophic triad? Everything is due to moon's influence. Catastrophes are produced by a combination of moon's and planets' influences. -- 71

MRS. M. Is negative emotion a bad influence?

MR. O. It is both influence and reaction. Every influence that comes must produce a suitable reaction. Negative emotion is a very low reaction. If our reactions stay on a very low level, what we receive also stays on a very low level.

MISS P. Where do they come from? From the moon?

MR. O. Yes. It is interesting that there are many things on the moon that are natural there and that cannot exist in a natural state on earth—

things like liquid air, for instance, or other highly concentrated acids. On earth we can only produce them artificially, but on the moon they are natural.

MR. D. Moon can influence us only through lower centres?

MR. O. Influence of moon is very large. Psychologically it is better to cut oneself off from it, but its physical influence is necessary. It is like weight on a clock.

MRS. M. Is this why people are mad at full moon?

MR. O. It may not be influence of the moon. It cannot be accused directly. Moon is always there, whether it is full or not. -- 115

MR. H. Can we see the effect of moon psychologically? Would it be mechanical thinking?

MR. O. Much worse than that.

MISS V. Does moon affect all centres?

MR. O. Through negative emotions.

MR. C. Is it when one centre works for another?

MR. O. It means the general weakening of the whole machine and creating difficulties.

MR. N. This implies a low influence?

MR. O. This wrong activity immediately stops receptivity to higher influences, and that in turn produces more wrong activity. -- 116

Q . You said moon affects us physically and psychologically?

MR. O. The physical influence is different. When moon begins to affect our mind and emotions, then it is wrong.

Q . By physical influence do you mean it controls our moving centre?

MR. O. No, it is bigger than that.

MISS C. Does it control war?

MR. O. No, I speak of individual man.

MISS v. How can we know when moon controls our mind?

MR. O. It cannot happen by itself. It must be prepared by our own actions and emotions. There are many things necessary to prepare it.

MRS. A. So it is not like the tide?

MR. O. That is physical and normal. Moon is a big electromagnet, so it must affect things like tide. But when the influence becomes psychological, then it is wrong. It happens only when man is cut off from higher influences. But nothing can cut him off higher influences except he himself.

MR. H. Is giving way to negative emotions putting oneself under the moon?

MR. O. It is not so quick. The influence of the moon is very bad and rare. You cannot be bad for very long, not more than three hours at a time.

MRS. A. Why is man placed in the Ray in such a difficult position?

MR. O. He is in a difficult position, but there are also helps. He is like a marionette pulled by different strings. But he can develop something in himself, help some strings, then cut off others.

MRS. A. It is a terribly difficult situation.

MR. O. Man can help that, but not at once.

MRS. A. Do these difficulties serve any useful purpose?

MR. O. Difficulties are not created for man. Man is very small. He only thinks that everything is created for him. ---117

MR. H. What is the nature of vibrations he transmits? Are they measurable vibrations?

MR. O. I think, finer vibrations. There are many things in that. For instance, moon has an effect on organic life. All movements on earth

are controlled by moon. Moon is like a weight on a clock. Also moon is fed by organic life. Everything alive is controlled by moon, but when [a man] dies, a certain thing goes to the moon. Organic life is fed by earth and it feeds the moon. That is the nature of vibrations organic life transmits.

MRS. S. Is the influence of the moon constant, or does it vary?

MR. O. It is constant. --124

MR. O. Planetary influences determine many big events in the life of humanity—wars, revolutions and things like that. Essence or type of man is the result of planetary influences. Things in us, for instance emotions, have come from the planets originally. If you take the Ray of Creation, Table of Hydrogens, you see where these hydrogens come—from which level. So they are somehow connected with planets.

MISS D You said, I think, that the planets keep us in balance?

MR O No, I never said that I said moon Moon balances us Planets

make us what we are

MISS L Will you tell us what you did when G dropped the stick?

MR O Oh, I had not seen it

MR A When you say planets make us what we are, are you using

terms of disguised psychology

MR O Partly, yes and partly I mean that everything in the same

system is connected Many things in organic life depend on planets and

things which happen in organic life

MR H I did not quite understand Do planets affect situations—wars

and so forth?

MR O Yes, they may create wars

MISS R Do they affect different people?

MR O They create different people Different combinations of planetary influences create different essence

MISS R Then some people are influenced by some planets?

MR O Combinations Some people by some combinations, other

people by other combinations --- 239

MR. T . What happens to type if we can get away from the influence of the moon?

MR. O. Type has nothing to do with that But what happens? You see you take it as if there were only one possibility. We can get sometimes in some cases very easily away from the influence of the moon and then it is not very pleasant situation. There are people who are naturally free from moon. But it is not an advantage if they have not will and have not moon in themselves. If they have, that is another

thing If not, they just bounce, cannot attach themselves--too light
MR A . Where lies the connection between the moon and man? What
kind of a thing is it? I mean between the moon and a man with this
bouncing quality you have just described.

MR. O. There is no connection. That man is free of it Moon does not
keep him down. It is like marionette on strings and here strings are
cut, marionette cannot move, falls and dies or flies one way or the
other with the wind.

Moon affects everybody. All movements are controlled by moon
We cannot have a single movement without it. It is like a clock with a
weight, moon is the weight, moves all the wheels. Organic life is the
mechanism

MR R By moon you mean actually the thing we see in the sky?

MR O Its reflection, yes That is what we see Really it is much
bigger

Q . What do you mean by 'free from moon'?

MR O Some people, either accidentally, or by wrong work, may become
free from moon Moon does not control them If they have will, they
control themselves If they have no will, they are driven along by the wind

MRS S Can one recognize these people?

MR O Yes.

MISS F. Is that why YOU say we should 'create moon in ourselves'?

MR O. We must create weight in ourselves. Struggle not to be blown
along and around Replace the word 'moon' by 'weight'.

MR. A . I have never detected any lunatory influences on myself. How
can we?

MR. O. We do not notice it. We do not know it. If we study we can
find what it is. But in ordinary life we do not know it because
everybody is equally under the same influence. If one was more
influenced, another less, then it would be easier to notice.

MISS M. Is there a difference in the moon's influence according to the
time of the month--full moon, new moon?

MR. O. No. --- 241

MISS R. It is very necessary to become free from the moon then?

MR. O. It is necessary at a certain time, certain period in the work. It is
better to remain under moon's influence than to become free before
time. Better bad government than no government! -- 242

Q . If things are as you say, would it not be better instead of trying to
get free from this influence to swing with the moon?

MR. O. Yes, humanity cannot go against moon. Only a small quantity
of people, if they feel action of moon oppressive. You see everything is
necessary in the economy of Nature. Everything has its place. If we do
not like our present position we can change it, but we must take
everything into consideration. First we must know where we are. -- 242

MR. L. I have observed that when my eye is caught by something (for
example, an advertisement) or I overhear a chance remark, a large
number of unnecessary thoughts and emotions are started in me. A
similar kind of unnecessary activity goes on when I am trying to think
or to do something, particularly with my hands. On one scale these can
be explained as results of identification, but, on another scale, are these
unnecessary things examples of that movement which is referred to in
the statement 'moon controls movement'? I find it difficult to under-
stand that statement because I do not see the scale of the movement
referred to and also I do not clearly see the distinction between

'movement' and 'mechanicalness of man'.

MR. O. It refers to every movement. And so you need not take examples about which you are not sure whether they are movements or not. Take simple examples. --247

MR. L. We have heard that men's souls go to the moon when they die. If the souls of men and nothing else from organic life go to the moon at death, men seem to occupy a special place in organic life.

MR. O. Not only man, everything. Every living being sends something to the moon when it dies. -- 258

MR. J. Did Mr. O. say that man's essence either develops after death or goes to the moon?

MR. O. No, that is wrong. It is soul which goes to the moon. Soul is material, a certain quantity of fine matter, energy if you like, which leaves the body at death. -- 266

MRS. S. Is it our mental and emotional parts which feed the moon?

MR. O. It does not matter. It will happen anyway. And again, it is not only we who feed the moon, but all organic life--birds, worms, everything. You somehow manage to take it personally. Actually there is nothing personal in it, but there is a very interesting principle behind it. It shows the connection between the moon and organic life. -- 279

MISS L. You say organic life came from the sun. Do you mean the heat and warmth of the sun feed it?

MR. O. That we don't know. We don't know what do and si mean. Out of all this octave we know la, sol. fa and mi. Re we don't know, even. We are told only that when man dies, or anything dies--man or cockroach, it is just the same--their souls go to the moon.

MISS L. When you say that we know what mi is, do you mean earth?

MR. O. No. All that goes into the earth--the physical body--all physical matter, when one dies, goes into the earth. -- 349

MISS L. The moon is a case of degeneration?

MR. O. No. The moon is very important for organic life. Organic life depends on moon. All movements--not only ours--movements of trees, seeds, plants, branches, animals--all movements depend on moon; and at the same time moon feeds on organic life. Organic life, when it is alive, has one kind of function, that of transferring radiations to earth. Everything that dies, from bacteria to man, then divides in two. One part of its organism remains on earth and enters in earth and produces many different effects on the surface of earth; and the other part is attracted by moon and feeds moon. So part of us, when we die, feeds moon--but not only man--all organic life also. In that way moon grows and can become earth.

MISS C. How?

MR. O. If it feeds well and grows big and becomes warmer--like that it becomes like earth. --- 415

===== In Search of the Miraculous, Ouspensky =====

"For instance, the evolution of humanity beyond a certain point, or, to speak more correctly, above a certain percentage, would be fatal for the moon. The moon at

present feeds on organic life, on humanity. Humanity is a part of organic life; this means that humanity is food for the moon. If all men were to become too intelligent they would not want to be eaten by the moon.

"But, at the same time, possibilities of evolution exist, and they may be developed in separate individuals with the help of appropriate knowledge and methods. Such development can take place only in the interests of the man himself against, so to speak, the interests and forces of the planetary world. The man must understand this: his evolution is necessary only to himself. No one else is interested in it. And no one is obliged or intends to help him. On the contrary, the forces which oppose the evolution of large masses of humanity also oppose the evolution of individual men. A man must outwit them. And one man can outwit them, humanity cannot. You will understand later on that all these obstacles are very useful to a man; if they did not exist they would have to be created intentionally, because it is by overcoming obstacles that man develops those qualities he needs. -- 64-65

"The orders of laws and their forms vary according to the point of view from which we consider the ray of creation.

"In our system the end of the ray of creation, the growing end, so to speak, of the branch, is the moon. The energy for the growth, that is, for the development of the moon and for the formation of new shoots, goes to the moon from the earth, where it is created by the joint action of the sun, of all the other planets of the solar system, and of the earth itself. This energy is collected and preserved in a huge accumulator situated on the earth's surface. This accumulator is organic life on earth. Organic life on earth feeds the moon. Everything living on the earth, people, animals, plants, is food for the moon. The moon is a huge living being feeding upon all that lives and grows on the earth. The moon could not exist without organic life on earth, any more than organic life on earth could exist without the moon. Moreover, in relation to organic life the moon is a huge electromagnet. If the action of the electromagnet were suddenly to stop, organic life would crumble to nothing.

"The process of the growth and the warming of the moon is connected with life and death on the earth. Everything living sets free at its death a certain amount of the energy that has 'animated' it; this energy, or the 'souls' of everything living—plants, animals, people—is attracted to the moon as though by a huge electromagnet, and brings to it the warmth and the life upon which its growth depends, that is, the growth of the ray of creation. In the economy of the universe nothing is lost, and a certain energy having finished its work on one plane goes to another.

"The souls that go to the moon, possessing perhaps even a certain amount of consciousness and memory, find themselves there under ninety-six laws, in the conditions of mineral life, or to put it differently, in conditions from which there is no escape apart from a general evolution in immeasurably long planetary cycles. The moon is 'at the extremity,' at the end of the world; it is the 'outer darkness' of the Christian doctrine 'where there will be weeping and gnashing of teeth.'

"The influence of the moon upon everything living manifests itself in all that happens on the earth. The moon is the chief, or rather, the nearest, the immediate, motive force of all that takes place in organic life on the earth. All movements, actions, and manifestations of people, animals, and plants depend upon the moon and are controlled by the moon. The sensitive film of organic life which covers the earthly globe is entirely dependent upon the influence of the huge electromagnet that is sucking out its vitality. Man, like every other living being, cannot, in the ordinary conditions of life, tear himself free from the moon. All his movements and consequently all his actions are controlled by the moon. If he kills another man, the moon does it; if he sacrifices himself for others, the moon does that also. All evil deeds, all crimes, all self-sacrificing actions, all heroic exploits, as well as all the actions of ordinary everyday life, are controlled by the moon.

"The liberation which comes with the growth of mental powers and faculties is liberation from the moon. The mechanical part of our life depends upon the moon, is subject to the moon. If we develop in ourselves consciousness and will, and subject our mechanical life and all our mechanical

manifestations to them, we shall escape from the power of the moon.

--- 92-93

Another talk was about the moon and its relation to organic life on earth. And again one of our group found a very good example showing the relation of the moon to organic life.

The moon is the weight on a clock. Organic life is the mechanism of the clock brought into motion by the weight. The gravity of the weight, the pull of the chain on the cogwheel, set in motion the wheels and the hands of the clock. If the weight is removed all movements in the mechanism of the clock will at once stop. The moon is a colossal weight hanging on to organic life and thus setting it in motion. Whatever we may be doing, whether it is good or bad, clever or stupid, all the movements of the wheels and the hands of our organism depend upon this weight, which is continually exerting its pressure upon us.

---102

"The conditions to insure the passage of forces are created by the arrangement of a special mechanical contrivance between the planets and the earth. This mechanical contrivance, this 'transmitting station of forces' is organic life on earth. Organic life on earth was created to fill the interval between the planets and the earth.

"Organic life represents so to speak the earth's organ of perception. Organic life forms something like a sensitive film which covers the whole of the earth's globe and takes in those influences coming from the planetary sphere which otherwise would not be able to reach the earth. The vegetable, animal, and human kingdoms are equally important for the earth in this respect. A field merely covered with grass takes in planetary influences of a definite kind and transmits them to the earth. The same field with a crowd of people on it will take in and transmit other influences. The population of Europe takes in one kind of planetary influences and transmits them to the earth. The population of Africa takes in planetary influences of another kind, and so on.

"All great events in the life of the human masses are caused by planetary influences. They are the result of the taking in of planetary influences. Human society is a highly sensitive mass for the reception of planetary influences. And any accidental small tension in planetary spheres can be reflected for years in an increased animation in one or another sphere of human activity. Something accidental and very transient takes place in planetary space. This is immediately received by the human masses, and people begin to hate and to kill one another, justifying their actions by some theory of brotherhood, or equality, or love, or justice.

"Organic life is the organ of perception of the earth and it is at the same time an organ of radiation. With the help of organic life each portion of the earth's surface occupying a given area sends every moment certain kinds of rays in the direction of the sun, the planets, and the moon. In connection with this the sun needs one kind of radiations, the planets another kind, and the moon another. Everything that happens on earth creates radiations of this kind. And many things often happen just because certain kinds of radiation are required from a certain place on the earth's surface."

-- 145

Only the
'intervals' between fa and mi have
to be filled by 'additional shocks.'
These 'additional shocks' can
come either from other octaves
which pass across the given point
or from parallel octaves which
start from higher points. We
know nothing about the nature of
the 'shock' between mi-fa in the
first octave Absolute-Sun. But the

'shock' in the octave Sun-Earth is organic life on earth, that is, the three notes la, sol, fa of the octave which starts in the sun. The nature of the 'shock' between mi and fa in the octave Earth-Moon is unknown to us.

[montalk: organic portals are the shock between Earth-Moon]

- p 176

On one occasion when speaking of the orderly connectedness of everything in the universe, G. dwelt on "organic life on earth."

"To ordinary knowledge," he said, "organic life is a kind of accidental appendage violating the integrity of a mechanical system. Ordinary knowledge does not connect it with anything and draws no conclusions from the fact of its existence. But you should already understand that there is nothing accidental or unnecessary in nature and that there can be nothing; everything has a definite function; everything serves a definite purpose. Thus organic life is an indispensable link in the chain of the worlds which cannot exist without it just as it cannot exist without them. It has been said before that organic life transmits planetary influences of various kinds to the earth and that it serves to feed the moon and to enable it to grow and strengthen. But the earth also is growing; not in the sense of size but in the sense of greater consciousness, greater receptivity. The planetary influences which were sufficient for her at one period of her existence become insufficient, she needs the reception of finer influences. To receive finer influences a finer, more sensitive receptive apparatus is necessary. Organic life, therefore, has to evolve, to adapt itself to the needs of the planets and the earth. Likewise also the moon can be satisfied at one period with the food which is given her by organic life of a certain quality, but afterwards the time comes when she ceases to be satisfied with this food, cannot grow on it, and begins to get hungry. Organic life must be able to satisfy this hunger, otherwise it does not fulfill its function, does not answer its purpose. This means that in order to answer its purpose organic life must evolve and stand on the level of the needs of the planets, the earth, and the moon.

"We must remember that the ray of creation, as we have taken it, from the Absolute to the moon, is like a branch of a tree—a growing branch. The end of this branch, the end out of which come new shoots, is the moon. If the moon does not grow, if it neither gives nor promises to give new shoots, it means that either the growth of the whole ray of creation will stop or that it must find another path for its growth, give out some kind of lateral branch. At the same time from what has been said before we see that the growth of the moon depends on organic life on earth. It follows that the growth of the ray of creation depends on organic life on earth. If this organic life disappears or dies the whole branch will immediately wither, in any case all that part of the branch which lies beyond organic life. The same thing must happen, only more slowly, if organic life is arrested in its development, in its evolution, and fails to respond to the demands made upon it. The branch may wither. This must be remembered. To the ray of creation, or let us say to its part earth-moon, exactly the same possibility of development and growth has been given as is given to each separate branch of a big tree. But the accomplishment of this growth is not at all guaranteed, it depends upon the harmonious and right action of its own tissues. The development of one tissue stops and all the others stop. Everything that can be said of the ray of creation or of its part earth-moon equally refers to organic life on earth. Organic life on earth is a complex phenomenon in which the separate parts depend upon one another. General growth is possible only on the condition that the 'end of the branch' grows. Or, speaking more precisely, there are in organic life tissues which are evolving, and there are tissues which serve as food and medium for those which are evolving. Then there are evolving cells within the evolving tissues, and cells which serve as food and medium for those which are evolving. In each separate evolving cell there are evolving parts and there are parts which serve as food for those which are

evolving. But always and in everything it must be remembered that evolution is never guaranteed, it is possible only and it can stop at any moment and in any pla

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===== Ouspensky - The Fourth Way =====

Organic life is a sort of receiving apparatus for catching and transmitting influences coming from the planets of the solar system. At the same time as serving as a means of communication between the earth and the planets, organic life feeds the moon. Everything that lives serves the purposes of the earth; everything that dies feeds the moon. This sounds strange at first, but when we understand the laws which govern organic life, we will realize that it is based on a very hard law, the law that one class of living beings cats another class. This not only makes organic life self-supporting but also enables it to feed the moon and serve as a transmitter of energies. Thus organic life serves many purposes--those of the greater worlds, the planets, the earth and the moon.

The question arises: how can we prove it? We can find certain proofs later by analogy with man, because man is built on the same principle as the Ray of Creation. There are many things which we cannot prove in an objective way, but it may be we can find proofs by studying ourselves.

Q. Why does the soul at death go to the moon?

A. The moon is hungry.

Q. Is not the earth hungry too?

A. The whole surface of the earth, its composition and structure, depend on organic life. The earth receives the body, for that is what it wants. It depends on taste and appetite. The moon wants one thing, the earth another. It is a very interesting idea. Later you will see more clearly how things are connected, how one thing makes another grow. Certain matters pass to the moon in that way which otherwise would not be able to reach it. And they come in an already digested form.

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Q. In what way are we under the influence of the moon?

A. The moon plays a very important part in our life, or rather the life of organic life on earth. The moon controls all our movements. If I move my arm, it is the moon that does it, because without the influence of the moon it cannot happen. The moon is like the weight on an old-fashioned clock and organic life is like the clock mechanism which is kept going by this weight. The action of the moon on our life is purely mechanical. It acts by sheer weight, and it receives higher energies which little by little make it alive. If you remember the four kinds of energy: mechanical energy, life energy, psychic energy and conscious energy, then the moon acts with mechanical energy, like a huge electro-magnet, attracting the matter of the soul. When it gets this matter its temperature changes. The moon is in a very low state, much lower than the earth.

All our mechanicalness depends on the moon. We are like marionettes moved by wires, but we can be more free of the moon or less free. When we understand that, we will understand that the way to become more free is by not identifying, not considering, struggling with negative emotions, and so on. At present we cannot move a step without the energy of the moon; the wires cannot be cut at once, for then the marionettes would simply collapse. It is necessary to learn to move first. All sleeping

people are under the influence of the moon. They have no resistance, but if man develops, he can gradually cut some of the wires that are undesirable and can open himself to higher influences. In this way he can become free from the moon, if not fully, at least considerably more than he is now.

Q. Do lower influences come from the moon?

A. More mechanical influences. If man is completely under the influence of the moon, he is a machine.

Q. Do you mean that the moon affects us both physically and psychologically?

A. The physical influence is different; this is normal. It is when the moon begins to affect our mind and emotions that it is wrong. It happens only when man is cut off from higher influences; but nothing can cut him off from them except himself.

Q. Could you tell us more about this idea of feeding the moon?

A. First I must ask you a question: what does this idea signify to you? What is the

chief principle you see in it?

Q. I do not understand the first principle of it.

A. You see, you can look at it from different sides even when you hear about it for the first time. When you see the right principle, then everything becomes clear. When I first heard it, it certainly seemed very strange, but at the same time I saw that the principle behind it was that everything is connected, that things do not exist separately, that in a certain way organic life connects earth and moon.

Q. Does the moon actually cause human catastrophes by requiring certain food for its own being?

A. The moon does not cause catastrophes; we are guilty ourselves—it is no use trying to accuse the moon. Suppose we neglect to repair a wall and it falls, whose fault is it? It falls because of physical laws, but at the same time it cannot be the fault of the physical laws. If cosmic influences fall on a right soil, there are no catastrophes, just as a wall does not fall if we repair it. But of course there may be big catastrophes that are not affected by our attitude.

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Q. Are souls created for every organism?

A. The body is born and at the same time the soul is born too; it is simply part of the body, invisible, unknown to medicine, physics and chemistry. But without it the body cannot exist. When the body dies, the soul is free and is attracted by this big electro-magnet—the moon

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There is an expression in the system, 'to create moon in oneself. Let us talk about what it may mean. It is a symbolical expression, and symbols in the form of diagrams or symbolical expressions are used for very definite purposes.

A symbol expresses many ideas at once. If it meant only one idea, the answer would be simple; but a symbol is used to avoid long descriptions and to put many ideas into one sentence.

How to decipher a diagram or symbolical expression? In order to decipher a symbol, it is necessary to know the order of ideas included in it.

Now, if we ask what it may mean to create moon in oneself, we must first ask ourselves, what is the moon's function in relation to organic life? The moon balances organic life—all external movements are balanced by the moon. What will happen if this function of the moon disappears? Will it be beneficial to an individual man or the opposite?

We must realize that all this refers to being. What are the features of our being? The chief feature of our being is that we are many. If we want to work on our being, make it correspond more to our aim, we must try to become one. But this is a very far aim. What does it mean to become one? The first step, which is still very far, is to create a permanent centre of gravity. This is what creating moon in oneself means. The moon is a permanent centre of gravity which balances our physical life, but in ourselves we do not have such a balance, so, when we create this balance or centre of gravity in ourselves we do not need the moon. --271

Q. What is the purpose of struggling against self-will?

A. You remember how we started. The aim was to create a centre of gravity, create moon in ourselves. We cannot do it through self-will.

Creating moon in ourselves is connected with the idea of sacrificing suffering.

When we begin to sacrifice suffering we begin to create moon in ourselves. We always want to keep our suffering, yet moon can only be created from our suffering. Only we must remember that giving up suffering is one action and creating moon is the result of a continuous series of actions.

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Q. How can you explain the great amount of suffering that exists in the world?

A. This is a very interesting question. From the point of view of the work it is possible to find at least a logical form of solution of this problem. In organic life man must be regarded as an experiment of the Great Laboratory. In this laboratory all possible kinds of experiments are made, and they have to be made by means of suffering to bring about some kind of fermentation. In some way suffering is necessary for this; all the cells of this experiment have to suffer, and because of that their tendency is to avoid suffering, to have as little of it as possible, or to run away. If some of these cells break this tendency and accept suffering voluntarily, they can rid themselves of it and become free. Suffering, voluntary suffering, can become school-work. Nothing is more difficult and at the same time nothing can create so much force as voluntary suffering. The idea of development is to create an inner force, and how can a man put himself to the test without suffering? From one point of view the whole of organic life exists for planetary purposes. From another point of view it exists only for the sake of those who escape. So it does not exist for feeding the moon alone. This suffering is the highest product and the rest are merely by-products; the highest is always the most important.

We are far from understanding the idea of suffering, but if we realize that small things can be attained with small suffering, and big ones with big suffering, we shall understand that it will always be proportionate. But we must remember one thing—we have no right to invent suffering. Also, one has the right to accept suffering for oneself, but one has no right to accept it for other people. According to one's views of life, one helps other people, only it must be understood that helping cannot diminish suffering, it cannot change the order of things.

Q. Should not one work for the relief of suffering?

A. As much as one can, but there is suffering which can be relieved and suffering which cannot be relieved because it depends on bigger causes. Sleeping people have to suffer; maybe there is a great cosmic purpose in this suffering, because only suffering can eventually wake them up. If they can arrange their life so as to be happy and contented in sleep, they will never awake. But all this is only talk, because anyway it cannot be changed.

Q. Is there a definite amount of suffering to be borne in the world?

A. Probably for the purposes of possible evolution everyone must be surrounded by enormous possibilities of suffering. Evolution depends on man's attitude; if he accepts suffering and tries not to identify with it. It may be that this whole law was created so that he could become stronger, because strength can only be created by suffering.

Q. Is it good for one person to suffer for another?

A. No one can suffer for another; if I have a toothache, it will not diminish mine if you have a toothache too.

Q. You say that man is an experiment?

A. Man is specially made for evolution—he is a special experiment made for self-development. Every man is an experiment, not all men.

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===== Rodney Collin - The Theory of Celestial Influence =====

We have already said that the Sun controls the life-force, the vital seed of man; and the planets control his different functions. We may say that his life belongs to the Sun, his type or essence to the planets. Thus when man's movement serves to preserve or maintain life, or again when it is a natural expression of one or another function, it is - if not fully deliberate -at any rate useful. Movement of this kind is legitimate and productive movement, resulting as it were from a combination of lunar and solar, or lunar and planetary stimulus. In lives filled with the movement of physical labour, of crafts and skills, of sports and dances, the Moon's urge to movement is profitably harnessed. The itch of the lymph is used to the advantage or pleasure of the individual concerned.

But unfortunately such is not the case with large numbers of lazy and sedentary people in modern life. Since their lives contain almost no intentional movement, they are completely filled with unintentional

movement, aimless movement, movement wholly under the Moon's sway.

Only a man who has already begun to study himself will realize what an immense part such pointless movement plays in human life. Not only all obvious kinds of fidgetting, restlessness, mechanical gestures of the hands and arms, changes of bodily position, stroking the face and chin, tapping with fingers or feet, belong to this category, but also the mechanical play of the facial muscles, which in many people incessantly produce smiles, frowns and grimaces of all kinds, without any corresponding emotion at all. It may literally be said of many who do not engage in intentional physical efforts which use up motor energy in a right and normal way, that they are never still. This may be hard to believe. Yet it requires no more than the simple experiment of trying to remain completely motionless in any position, even the most comfortable, for five minutes, to prove that it is a literal fact. Almost all the waking and sleeping life of many city-dwellers is occupied by involuntary, unrecognized and completely aimless motion. This is what it means to be under the power of the moon. For a man or woman whose physical mechanism has been in involuntary motion for say twelve hours will be so exhausted, that they will have no energy whatever left for those things which from the point of view of their real nature they both should and would like to do.

We thus have the strange situation that the Moon rules that which has no conscious purpose in man, that which happens, mechanicalness. And if it be objected that power over mechanicalness is no power at all, this only attests the strange fact that mechanicalness always remains invisible to the man ruled

by it -and the stronger its power over him the more invisible it remains.

It is well known that at certain total eclipses the disc of the moon exactly fits over that of the sun, obscuring its whole surface but leaving visible the fiery corona with which it is surrounded. In fact this is so well known that no one considers it extraordinary. But if the moon were a few hundred miles larger or smaller, a few thousand miles nearer or farther away, the exact coincidence could not occur. Out of all the immense range of size and distance apparently possible for a satellite, this particular point has been chosen. Clearly such combination of size and distance must represent some meaning, a focus in some field of unseen force.

Put in another way, if a converging beam of light be imagined emanating from the Sun and focussed on the centre point of the Earth, the moon is arranged exactly to cut out such a beam in certain recurring circumstances which we call eclipses. In terms of our electrical analogy of the Solar System as a series of transformers, it would mean that one function of the moon is in some way to change the constant influence of the Sun into an interrupted current. The principle is similar to that used in an electric buzzer, where a magnet and spring are used to make and break a steady current, and by means of an armature or reed which is pulled alternately by them, produce a mechanical oscillation which we hear as sound.

Enquiring further, we find that the sequence of such eclipses or cut-outs of solar current is quite regular, and repeats in a period lasting 18 years and 11 days, which the ancients called the Saros. In it 28 total eclipses of the sun are observed in one part of the world or another. Thus the mechanism of the moon appears to interrupt solar radiation at a frequency of about 120 cycles in the 80 years which we calculated to be a moment of perception of the Sun. Taking 80 years in the Sun's time to correspond to one thirtieth of a second in the time of man,³⁹ this would be equivalent to a frequency of four kilocycles.

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In relation to the interrupting frequency of the moon (4 kilocycles), the Sun's radiations are undoubtedly of a much higher frequency. The moon's effect is therefore to produce pulses of high frequency current. In ordinary electrical theory this would give rise to an alternating current in any adjacent circuit tuned to the frequency at which the pulses occur. The Earth may be considered as just such a circuit. Supposing our analysis to be correct, what is the purpose or effect of the creation of a high-frequency current in the Earth's field? The full implications of this question are far beyond us. But there is one specific effect associated with high-frequency currents which is suggestive from our point of view. This is the phenomenon known to electricians as 'skin effect'. If a direct low-frequency current be passed along a wire, it travels equally through the whole section, like water through a pipe. But the higher the frequency the more the current tends to keep near the surface of the wire, and at rapid radio frequencies it is carried on the surface almost entirely. In just the same way water passing down a rifled barrel tends to fly towards the circumference, leaving a vortex down the centre.

One of the results of the moon's creation of a high-frequency effect, then, may be to keep the transformed solar energy flowing along the surface of the Earth in time, that is, flowing through that part of the Earth which is covered by the world of Nature and organic life. Further, whether we think of the phenomenon electrically as 'skin effect' or mechanically as the centrifugal tendency of water in a rifled pipe, the effect will be to produce an outward pull, a lifting effect on the surface of our conductor. Starring from quite a different point of view, we arrive again at the same conception of the moon as the sustainer of organic life, as that which holds living things erect upon the surface of the earth. It is like the invisible operator of a puppet-show, who holds the strings by which the dolls are animated. It is, as we saw before, the great

magnet of Nature, exerting a magnetic influence upon her three times more powerful than that of all the planets put together.

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The moon, then, is the great magnet of all Nature. It sustains the millions of separate magnetic fields which animate all individual living bodies upon Earth, and which distinguish them from dead ones. Every living organism, endowed with life by the Sun, constitutes such an individual and ephemeral magnetic field. It may indeed be said to possess a magnetic body, in addition to its physical one. And it is these magnetic bodies which are both produced and influenced by the magnetic action of the moon, though given form and variety by the lesser and ever-changing magnetism of the planets.

In the case of man, this magnetic field or magnetic body has many interesting aspects. It is this which, studied by Kilner and Bagnall through screens of cyanine dye, appeared as a kind of aura extending two or three inches in every direction beyond the physical body. As we should expect, it has a particular affinity for the body liquids, especially arterial blood, which -through its high iron content -is as it were the vehicle of magnetism; and it is stronger in those individuals who have a full rich flow of blood, and more tenuous in the thin and anaemic. It is thus closely connected with state of health, both of the body as a whole and of its separate parts.

It is with this magnetic body that a man is sensitive to the physical states of others, and he feels immediately sympathetic towards one and ruffled by another. It is also the medium of 'sympathy', that is, the understanding or 'feeling with' another's physical suffering or need or well-being, though this capacity must not be confused with emotional understanding, which is very much quicker and more penetrating.

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What chance has the moon of acquiring rotation, and thus in time of generating air and life? Is it in fact growing? In answer to this we can present four facts. The moon is at present 30 times its parent's diameter away. It does not rotate. Mercury is 42 times its parent's diameter away from the sun. It does not rotate.⁴¹ Venus is 77 times its parent's diameter away from the sun, and it has begun to rotate. All further planets rotate, and in general the farther removed they are the faster they do so. Meanwhile, the Moon certainly, and the planets probably, are slowly moving away from their luminary. It thus seems extremely probable that a planet or satellite, springing originally out of the body of its parent, acquires the power of rotation and consequently of independent life of its own, only when it has emancipated itself to a certain definite distance from its source. This distance seems to be between fifty and seventy times the diameter of the parent. On this calculation the Moon will have to be twice as far away from the Earth as it is now before it can begin to rotate and generate life. It is in fact half-way between conception and birth as an independent planet.

[Organic Portals, 2.5]

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We have noted the various influences of the moon upon the Earth. What is the corresponding influence of the Earth upon the moon? What passes from the parent to the offspring? Once again the phenomenon which we have variously described as the lunar pull, its lifting or sucking effect, its creation of a centrifugal current outward from the Earth, will help us to answer the question. For all these are simply ways of describing the effect of a certain flow from the Earth to the moon, like the flow of blood from the mother to the unborn infant.

The moon lifts or sucks the whole organic creation from the surface of the Earth. But its power of attraction does not stop there. And there is reason to suspect that at the

moment when organisms die, and their elements return to the Earth's general stock, this attraction is in some way fulfilled and a magnetic circuit completed. When the puppet player releases his dolls, they fall back to the stage and become inert fragments of cardboard and cloth. Something passes from them back to him. It is their motion, their illusion of life, their puppet-soul.

All that has been deduced about the role of the moon leads us to believe that it is exactly this electric tension which constitutes the difference between living and dead matter, that provides the current necessary to the moon's existence. Every living organism, endowed with life by the Sun, constitutes an individual and ephemeral magnetic field. When it dies and its power of transforming the solar life-force is withdrawn, this magnetic tension is released. The release every hour and every moment of millions of such magnetic fields, large and small, over the whole surface of the Earth, will induce an enormous current in an adjacent conductor. Since there is no indication that this energy is used again on Earth -for the next generation of living beings always arises from new solar energy -we have to suppose that it is drawn off somewhere.

In fact, the magnetic current released by the death of living creatures flies to the lowest level of the ionosphere, which is now recognised as the level where lunar magnetism takes effect.⁴²

There it joins the general magnetic current connecting the Earth and the moon. Calculations based on the delay between magnetic disturbances on the surface of the sun and the repercussions in the atmosphere have shown that magnetic influences travel at about 400 miles a second.⁴³ In ten minutes that which made the difference between a living and a dead body has flown to the moon which sustained it during life.

This magnetic current is the moon's lifeline, the umbilical cord which connects it with its mother Earth.

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[montalk: moon, liquid, water, dodecahedral water clusters, sacrifice, pig.]

===== <http://www.vermontel.com/~vtsophia/zodtrop2.htm> =====

The Eight Sphere

We have seen that the intentional cosmic deed of the War in Heaven led to the three hierarchies of evil. The Asuric, led by Adzura, resulted from the recapitulation of the Old Saturn manvantara; the Ahrimanic, led by Ahriman, resulted from the recapitulation of the Old Sun manvantara and the Luciferic, led by Lucifer, resulted from the recapitulation of the Old Moon manvantara. As a result, the evolution of the spiritual gifts (the three higher principles) given to mankind by the hierarchies are constantly under attack by these legions of evil, which we have now come to call the Spirits of Darkness. Lucifer works thru the hierarchy of angels within the astral body; Ahriman works thru the hierarchy of archangels within the etheric body and Adzura works thru the hierarchy of Archai within the physical body. The elemental spirits of Lucifer work thru the elements of air and water. The elemental spirits of Ahriman and Adzura work thru the elements of earth and fire and working with fire is much more powerful than the other elements, as the ancient Atlanteans hopefully learned.

The three hierarchies of archai-archangels-angels are reflected in the spheres of Father-Son-Holy Spirit in the regions of physical-etheric-astral bodies in man. Lucifer in his battle in the sphere of the Holy Spirit was redeemed by the act of the Christ in His decent into hell after the crucifixion. Ahriman in his battle in the sphere of the Son, will be redeemed in the future by the act of the Christ becoming the Lord of Karma. However, what is lost in the sphere of the Father, is forever lost to human evolution and the symbol of this is the abyss of the Eight sphere.

The occult concept of the Eight sphere was first made exoteric by A.P.Sinnett in his landmark book ESOTERIC BUDDHISM. Here he absolutely identified the Eight sphere with the materiality of the moon. Some of the errors he made were later corrected by the Good Madame Blavatsky in her SECRET

DOCTRINE, where she hoped that future editions of Sinnett's book would finally correct the mistakes. However, this was never done and the errors still persisted leading to the conclusion that the Eighth sphere was the moon, the former sphere of Lucifer during the Old Moon manvantara.

Later, when Dr. Steiner identified the nine interior levels of the earth with source levels of evil, the Eighth sphere became identified with the earth, the sphere of Ahriman. In addition, Steiner said that man could not penetrate with his consciousness the earth's interior thereby setting up an absolute barrier for knowledge of the Eighth sphere. Dr. Steiner in his book THE OCCULT MOVEMENT IN THE 19TH CENTURY (1915) tried to reconcile the two views.

As we know, seven of the 12 conditions of consciousness are available to mankind thru the evolution of the seven manvantaras from Old Saturn to Vulcan. We are presently in the fourth, the Earth manvantara. These seven spheres represent successive stages of evolution and they occur within each other, as transformations of the planet earth. Since the beginning of this Fourth round, Lucifer and Ahriman have had a plan to create or mineralize their own sphere, which at the end of planetary evolution, would detach itself from the earth and go its own way into the cosmos. This sphere has come to be called in occultism, the Eighth sphere.

In order to accomplish this task, it is necessary for a process of mineralization to occur. What are "imaginings" or thought forms in an earlier sphere, become materialized in the next sphere. Thus, the imaginings of humanity that occur during this Round, will descend from the astral world during the next Jupiter sphere and become physical. This is especially true for the great works of art and music we produce now.

During the transition from the Old Moon manvantara to the Earth manvantara, what was formerly only imaginatively perceptible, becomes materially perceptible. This occurs by adding matter to the spirit by the process of mineralization. All the imaginings present in the Old Moon manvantara, should have passed over into Earth evolution to become mineralized. However, Lucifer and Ahriman stole certain imaginings belonging to the Old Moon evolution and when these are added to the sphere of Earth evolution, an Eighth sphere is created that works in opposition to the Divine Plan of the Elohim. The Earth sphere arrives out of the Old Moon sphere by virtue of the activities of the Spirits of Motion being added to the activities of the Spirits of Form. During the Fourth globe of this Fourth round, the mineral kingdom is added to the plant and animal kingdoms that previously evolved on the Old Moon. When the activities of Lucifer and Ahriman are also added to the normal activities of the Spirits of Motion and of Form, the Eighth sphere becomes mineralized, presently with astral substance, which in the future, will become physical substance.

Now, when these stolen imaginings become mineralized during our Earth evolution, they take with them certain physical atoms that rightfully belong to our Earth evolution. What is taken away is directed by Lucifer and Ahriman into the Eighth sphere in the hope of creating their own planet. This was the planet promised to Lucifer after the War in Heaven but, as you can see from the asteroid belt between Mars and Jupiter, this planet was destroyed and only remnants remain, still in orbit. Thus, do the Spirits of Form, "Battle for every morsel of substantiality capable of mineralization lest it should be wrested away from them by Lucifer and Ahriman and borne into the Eighth sphere."

As a counter-weight to the astral materiality of the Eighth sphere, the Spirits of Form mineralized the moon, with a much greater density than that of the earth. Thereafter, when the moon separated from the earth, JHVH-Elohim went with the moon to command the forces of the Elohim from there. Thus, the imaginings created during the Old Moon manvantara that were stolen by Lucifer and Ahriman which by now had mineralized into physical atoms, went out of the earth to remain in the physical moon. The mineral content of the present moon also contains the spiritual content of the Old Moon forces. As such, the major source of mineral atoms from which Old Moon imaginings could be mineralized, was removed from the earth and put back under the domain of the Spirits of Form as a physical counter-weight. However, what materiality that still remains within the earth sphere is subject to the war between the Lords of Light and the Spirits of Darkness, only the largest source has been removed.

We seen then the error of Sinnett was to mistake the astral corporality of the real Eighth sphere with the physical materiality of the moon. The moon in effect acts as a counter-weight, with its

center of gravity located in the center of the moon, which is under the influence of JHVH. Like the polar field of forces of a magnet, the moon, as one pole, draws against the center of gravity within the center of the earth, as the other pole, which is under the influence of Ahriman. In the middle is the astral sphere of the Eighth sphere with Lucifer in his domain as leader of the Old Moon forces.

The astral substance of the Old Moon forces (imagination) is the actual Eighth sphere. As the astral becomes etheric and as the etheric hardens into physical matter, so too the combined activities of the Spirits of Motion, the Spirits of Form and Lucifer/Ahriman would have passed over to the Jupiter manvantara only a shell of the earth, while at the same time creating a physical planet to further the evolution of the Spirits of Darkness. Whether or not this will actually happen is a matter of future evolution. Since our earth is the planet destined to become a future sun in a far distant manvantara, with Christ as our leader, we do not want any competition from the Spirits of Darkness.

What they really need is to capture a human soul to take with them. This has been symbolised in the past literature by the "pact with the Devil" such as seen in the 16th century HISTORIA VON D. JOHANN FAUSTEN, Christopher Marlowe's play and Goethe's FAUST. To date, no human soul has yet been lost to the Eighth sphere, including those of Nero, Ghengis Khan, Shaka Zulu and Hitler. However, can this happen in the future sixth and seventh cultural epochs ?

===== <http://www.theosociety.org/pasadena/fso/fso7c.htm> =====
THE PLANET OF DEATH

Moreover, shells of this nature [lost souls] do not remain for any great length of time in the atmosphere of this earth, but like straws floating near a whirlpool get caught up by and dragged down in that terrible Maelstrom, which hurries off the failures towards disintegration, in other words to the planet of matter and death -- the mental as well as the physical satellite of our earth. -- The Theosophist, Sept. 1882, p. 312

This somber planet is what at different times has been called the Planet of Death, or the Eighth Sphere, or the realm of Mara. As a globe it is slowly dying, and therefore is in its last round. It is almost a corpse, and is properly called, in two ways, the Planet of Death. It is of material so dense, so heavy, that we, with our relatively ethereal bodies and the relatively ethereal physical substance around us, do not perceive it as a material sphere. However, there are rare occasions when, due to a number of converging causes including the materializing influence of the moon, certain individuals may catch a glimpse of it in the moon's neighborhood. The reason that we do not see it is that very gross or material substance is as invisible and as intangible to us as is highly ethereal or spiritual substance, because both planes are different from our physical plane.

Further, this Planet of Death has a retrograde motion of rotation. As a matter of fact, every planet or globe in the solar system, visible or invisible, at different times in its planetary manvantara, slowly changes the position of its axis of rotation, so that the axis has a secular movement of inclination, slowly increasing (or decreasing) through the ages. Thus it is that at one time the axis of our earth is upright -- the plane of its equator coinciding with the plane of the ecliptic -- and then there is springtime over all the globe throughout the year. At other times the poles of the earth, i.e. of the axis of the earth, are parallel with the plane of the ecliptic, or with the earth's own orbit. This secular movement of inclination continues until what is the north pole points, so to speak, downwards, and the south pole upwards. The poles then have become inverted; and the movement of inclination continues until finally the north pole resumes its former upright position in space when considered in relation to the plane of the ecliptic.

An inversion of the poles usually brings about great continental readjustments, with consequent karmic changes in the destiny of human races, such as those which took place in the long career of the fourth root-race, the Atlantean. It should be obvious that a slow secular movement of change in the earth's axis takes millions of years; and an inversion of the poles brings about a retrograde rotation of the thus inverted globe. The Planet of Death or the Eighth Sphere is in such an inverted condition, and therefore its rotation is retrograde (cf. The Secret Doctrine, II, 352-3).

The Eighth Sphere is a very necessary organic part of the destiny of our earth and its chain. Just

as in a great city the sewers form a most important part of the organization for public health and convenience, and we have designated places where refuse is disposed of, similarly in the solar system there are certain bodies which act as vents, cleansing channels, receptacles for human waste and slag.

The Planet of Death has been given this name because it is the dread sphere to which utterly corrupt souls finally descend, although it is not hell in the Christian sense, because there is no similarity in its functions to the exoteric horrors of the theological place of punishment. But when a human soul has lost its link with its inner god, and is therefore cast off because it is no longer a fit and receptive channel for the spiritual life flowing from its inspiring divinity, it then is discarded, much as the body may slough off particles of itself which have become useless and dead. Obviously such a lost soul or discarded psychologic entity must find its own proper habitat. It cannot go floating around aimlessly forever in the astral world or kama-loka, because its propensities or attractions are too gross even for the vile and filthy ranges of the kama-loka itself. It therefore sinks into the Planet of Death or the globe of Mara to which its own heavy material magnetism drags it, where it is dissipated as an entity from above, which means from our globe, and is slowly ground over in nature's laboratory.

In The Mahatma Letters (p. 171), this is graphically described:

Bad, irretrievably bad must be that Ego that yields no mite from its fifth Principle, and has to be annihilated, to disappear in the Eighth Sphere. A mite, as I say, collected from the Personal Ego suffices to save him from the dreary Fate. Not so after the completion of the great cycle: either a long Nirvana of Bliss (unconscious though it be in the, and according to, your crude conceptions); after which -- life as a Dhyān Chohan for a whole Manvantara, or else "Avitchi Nirvana" and a Manvantara of misery and Horror as a ---- you must not hear the word nor I -- pronounce or write it. But "those" have nought to do with the mortals who pass through the seven spheres. The collective Karma of a future Planetary is as lovely as the collective Karma of a ---- is terrible. This is the outline of the teaching, although there are many and various exceptions pertaining to individual lost souls. However, precisely because the lost soul is an aggregate of astral-vital-psychical life-atoms concreted around a monad as yet scarcely evolved, this monad, when freed from its earth veil of life-atoms, thereupon begins in the Planet of Death a career of its own in this highly material globe.

Finally, the whole subject is complicated by the fact that the Planet of Death is in its last round, and that in consequence its 'normal' inhabitants are not to be confused with these monads dropping among them from our earth globe. The truth is that while the Planet of Death receives these fallen monads and cares for them according to those laws of nature which prevail and operate in the Eighth Sphere, it receives them as imperfectly evolved entities and treats them as such; which simply means that they are 'failures' which in the next globe re-embodiment of the Planet of Death will have to begin their evolution in an inferior capacity.

Quoting again from The Mahatma Letters (p. 87):

Now there are -- there must be "failures" in the etherial races of the many classes of Dyan Chohans or Devas as well as among men. But still as these failures are too far progressed and spiritualized to be thrown back forcibly from their Dyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms -- this then happens. When a new solar system is to be evolved these Dyan Chohans are (remember the Hindu allegory of the Fallen Devas hurled by Siva into Andarah who are allowed by Parabrahm to consider it as an intermediate state where they may prepare themselves by a series of rebirths in that sphere for a higher state -- a new regeneration) born[e] in by the influx "ahead" of the elementals and remain as a latent or inactive spiritual force in the aura of the nascent world of a new system until the stage of human evolution is reached. Then Karma has reached them and they will have to accept to the last drop in the bitter cup of retribution. Then they become an active Force, and commingle with the Elementals, or progressed entities of the pure animal kingdom to develop little by little the full type of humanity. In this commingling they lose their high intelligence and spirituality of Devaship to regain them in the end of the seventh ring in the seventh round.

But enough of this. Always remember that we are sons of the Sun, even if we did pass through the moon and played on that stage of life -- as Shakespeare might have said -- such antics as made the

gods weep. Yet we are rays from the solar Lhas, and ultimately, after many manvantaric ages, we shall return to Father Sun, and pass the solar portals into our spiritual home.

===== Sinnett on the moon =====

But what happens to a personality which has absolutely no atom of spirituality, no trace of spiritual affinity in its fifth principle, either of the good or bad sort? Clearly in such a case there is nothing for the sixth principle to attract to itself. Or, in other words, such a personality has already lost its sixth principle by the time death comes. But Kâma loca is no more a sphere of existence for such a personality than the subjective world; Kâma loca may be permanently inhabited by astral beings, by elementals, but can only be an antechamber to some other state for human beings. In the case imagined, the surviving personality is promptly drawn into the current of its future destinies, and these have nothing to do with this earth's atmosphere or with Devachan, but with that "eighth sphere" of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the "eighth" sphere, but since the explanation, now given out for the first time, of the sevenfold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth, our earth being, it will be remembered, the turning-point in the cyclic chain, and this eighth sphere is out of circuit, a cul de sac, and the bourne from which it may be truly said no traveller returns.

It will readily be guessed that the only sphere connected with our planetary chain, which is lower than our own in the scale, having spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these I have for the present no further information to give. - Sinnett, Esoteric Buddhism

===== Gnosis I, Boris Mouravieff =====

If the Tritocosmos life on Earth –and the life of the Earth, in as much as it is a living Being – the notion of the Tessaracosmos is related in an analogous way to our satellite. This means that the Moon, from the point of view of the System of Cosmoses, is only foetus, approaching the end of the period of pregnancy: the Tessaracosmos has not yet been born. It must absorb the energies and elements made necessary by its incomplete growth. In fact, a massive supply of these elements is becoming accessible to it from the progress of technology, with the accelerated multiplication and new organization of human society, the growth of livestock breeding, and the rationalization of agriculture. These elements promise a rapid increase in growth in the next century. And like the foetus in the mother's womb, the Tessaracosmos exercises an enormous influence on the Tritocosmos, and so on man, who is an integral part of organic life on earth and so contributes to the growth of the Moon, the cosmic foetus. -110

With the progress of science and technology, man takes more and more control of matter and, to a certain measure, of Earth's organic life on the biological plane. This organic life, as we have seen, serves as a station of transmission for the life giving energy going to Earth and the Moon, through the FA-MI interval of the Great Octave. This task is crushing. Under normal conditions of peace, insufficient quantities of energy are transmitted to the Moon as a result of the work of human society and its surrounding fauna and flora. This necessitates interventions on the part of the Deuterocosmos, which provoke convulsions in the Tritocosmos. The aim

of the latter is to increase the energy expended at this level, so as to ensure the nourishment and growth of that cosmic fetus that is the Tesseractocosmos. This is, for example, the cosmic origin of wars and revolutions, of epidemics, and of all the other large-scale catastrophes that plague humanity. It was remarked, a long time ago, that a massive appearance of sunspots results in magnetic storms on earth, and in a psychological state which leads to conflict on the social, international and racial planes.

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As a cell of organic life on Earth, man plays a part in the development of the Ray of Creation. The vivification of the Moon, that cosmic fetus, is one aspect of this development. This requires considerable quantities of energy, which is produced in particular by the human part of organic life. Illusion, which plays such an important role in the waking consciousness of man, was introduced into that state so that he would accept this aspect of the cosmic work, participating in it without rebellion.

If we become conscious of this situation and desire to escape it, we must conceive and create a screen which will protect us against this devouring influence of the Moon. We must meanwhile guard against falling into Illusion again by erecting a false screen; the result would be an aggravated waste of these forces instead of an economy of force. The quantity of force necessary to genuinely oppose the influence of the Moon is already considerable. The first imperative, then, is to stop wasting these forces, to turn off the taps which let the energy escape uselessly: sterile emotions, in particular negative emotions; fantasies from uncontrolled imagination; uncoordinated mental gymnastics, gossiping and chattering. We must thus act like a wise minister of finance and carefully economize our energies, yet without all the time sterilizing either our activity or our intelligence. On the contrary, we must store and as far as possible augment these forces to build up our reserves. These are the two main aspects of the first objective we have to attain.

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===== Gnosis II, Boris Mouravieff =====

The direct aim has been created for special cases. Here, man goes against life's general current. He climbs the ladder of the cosmos individually, after first neutralizing that influence within him which the Moon exerts on organic life for general ends. The direct aim cannot be grasped, formulated, and followed, by man except at the price of conscious effort. -204

Today, positive science codrms the traditional concept in which the atmosphere of a planet is the result of a concentration of the ETHER under the influence of subtle energies. This is a symbolic way of saying that diffused interstellar matter can condense around a planet once solar action has allowed the formation of magnetic field, as this tends to collect matter passing through space. The Tradition recognizes the interaction between the atmosphere, the magnetic field, and solar radiation. Once it has been formed the atmosphere resists solar radiation, and this resistance reinforces the Earth's magnetic field. Amongst other functions, this collects cosmic influences directed by the sun towards our planet for the benefit of organic life, and particularly for man, its most sensitive organism. Reception is uniformly distributed by Earth's daily rotation. To this direct reception is added indirect reception through reflection by the Moon, the intensity and quality of which varies according to its phases. Graphically, its intensity can be shown by a sine curve.²³

The Moon is therefore the receptacle, the matrix which, in response to the energy of the Absolute II, gives birth aIl along the Ray of Creation, to the different elements of cosmic life, the beings belonging to the three kingdoms of organic life, so that the latter falls under the influence of the Sun-Moon polarization. The Moon's passive energy arises from solar energy. It reflects this, but not without a transformation as its own nature interferes to polarize the reflected rays relative to their initial character. The as yet unfinished nature of the Tesseractocosmos has already been mentioned in the first volume of Gtfosis, with the consequences to which this incompleteness leads for arg& lye, and particularly for man. The Moon, regarded as a living cosmic being, is not yet born. This is betiaped particularly by the absence of an atmosphere and magnetic field. Unlike the Earth, the Moon does not have a direct organic link with the Sun. Being a satellite, it depends directly on its planet, and it is only through the latter's mediation that it enters into relation with the Sun. One of its essential roles is to reflect solar energy onto the Earth's surface in a form modified by reflection as described above. This also leads to qualitative and quantitative variations that depend on its phases. These changes do not prevent continual reverberation, due to the fact that the Moon always presents the same face to Earth, as the duration of its rotation around itself md around our planet ate both the same. -- 24

Placed between the Sun and the Moon the Earth, as we know, plays the of a dransmitfer station; this is an instance of the universd law by which the active force- from which life in a particular cosmos proceeds- has its source in the next higher cosmos, Earth thus receives life from the Sun, md the Sun maintains that life. In the case of the Earth and the Moon the Absolute III, who ensures the procreation of species on earth, is also charged with the vivification of the satellite, If we correct for the time factor these mechanisms are comparable from one stage to another, although the analogy should not be stretched too far because of the roles assigned to each step in the larger context.

What, in broad outline, is the mechanism and form by which the transmitter station, Earth, communicates solar energy to its satellite? How can energies produced by human activity, paicularly the energy produced by sexual fife in its widest sense, reach the Moon and bring it to life? To simplify the explanation5 we shall only consider two of the many movements of the terrestrial world; its gravitation around the Sun and its rotation about its axis.

In the first of these movements the indination of the ecliptic produces a seasonal rhythm that becomes more and more distinct the further we move away from the equator. Obedient co this rhythm, floral life passes rhrough four phases: sowing, growth, development, which ends by its bearing fruit -and rest. The unfolding of these phases is far less apparent for fauna, and even less for man in whom the normal rhythms of city life mask them without entirely eliminating them. In its natural course this produces a pulsation in organic life. The inversion of the curve from one hemisphere to the other does not produce total compensation: the extent of cultivated lands and the density of population show a net balance in favour of the Northern hemisphere, which consequently captures and emits much more radiation. ---29

[montalk: planets without moons do not rotate, without rotation there is no possibility of life, therefore the moon is both the driving force of rotation and life.]

===== Cassiopaean Transcripts =====

950304

Q: (L) Georges Gurdjieff proposed the idea that the earth is, in a sense, food for the moon. What he meant was, what he had learned from these ancient teachers

was that earth was a food source for some level of being, and that possibly these beings had encampments or bases on the moon, but that earth was eventually to become a star and that then the moon would become an inhabited planet as the earth was, and so on... Is this a fairly...

A: Close.

Q: (L) Is the Moon a second density planet?

A: Yes.

980627

Q: One final question: I have to start scheduling time for the psychomantium. Can you suggest the optimum time or optimum schedule?

A: Mid-evening and nearer to full moon and new moon.

990731

Q: Let me ask it this way: was the moon added or placed deliberately?

A: Okay. This is impossibly complex because in one way or another, everything is part of a "plan."

===== William Baldwin, Close Encounters of the VIth Kind =====

The DFE Tank Farm

In one case, a middle aged woman discovered what appeared to be a conduit attached in the area of the base of her spine. There was no pretense about research; this was an energy pipeline sucking life force from her. As she traced the conduit in her inner imagery, she found it extending far out in "space" to another location, a

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small planet. The workers on that place were slow thinking, dull-witted beings who attended the collection and storage stations for this life energy, huge "tank farms" similar to those of petroleum refineries in our own land. This was their only job. Similar conduits came in from all directions to this storage facility, from countless beings living on many worlds. These workers received a small percentage of the life force energy collected in this way as their compensation from a powerful group of higher beings on another planet who controlled the operation. They didn't seem to be aware of anything else.

We called on the leader of the higher beings. He responded. Yes, his people had arranged this collection and storage network for life force energy. Yes, these workers performed this duty for them. Yes, the DFEs were in charge of his people, and had been for a long time. Yes, the DFEs ordered the placement of this entire life force energy collection system. Yes, the DFEs took the life force energy for their own purposes. Yes, his people were actually slaves to the DFEs. No, there was nothing they could do about it. Yes, they would appreciate any assistance to free themselves.

In the name of the Light, we demanded to speak to the dark commander in control of this operation. In a few moments, this one responded through the voice of the client. He was surprised and irritated by this interruption. Yes, his dark associates used some of the energy, but mostly it was taken to an even higher level in the dark realm. He knew nothing about that level.