

THE STAR LORE OF BABYLON



Manly Palmer Hall



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by Manly P. Hall

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ISBN-10: 0-89314-868-7

ISBN-13: 978-0-89314-868-3

(Originally Published in 1950 by the Townhall Workshop, S.F.)

Layout & Design for this 2007 Edition by Paul Kjell Austad

Published by

THE PHILOSOPHICAL RESEARCH SOCIETY

3910 Los Feliz Boulevard

Los Angeles, CA 90027 USA

Telephone 323.663.2167

Fax 323.663.9443

Website www.prs.org

E-mail info@prs.org



Printed in the United States of America at the PRS campus in Los Angeles, California

The following is a lecture delivered by Manly Palmer Hall at the Town-Hall Metaphysical library, San Francisco, May, 1950. This was the second of three lectures from the same series given by Mr. Hall, "Wisdom of China" and "Music." This lecture was recorded and originally published by the Townhall Workshop of San Francisco.



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We like to think of systems of learning, not as great intellectual institutions, but as ever-present aides in time of trouble, and wise guides in the strengthening of character and the enrichment of living.

This evening we are going back a long way in time, but we are also going to be concerned with something, the essential value of which never changes. On the base of the statue that was found in Greece many years ago, an image of the deity, Kronos, were the words '*there are two kinds of time.*' One is that kind of time which is forever passing; and the other is that eternal now which never passes, but is eternally new, eternally contemporary.

In the study of the great systems of culture that came from the valley of the Euphrates, we have something of interest to those devoted to ancient learning, something of ethical significance for those who are interested in living better today.

We have taken the star lore of Babylon, and we will introduce it by references to the findings of Sir A. E. Wallis Budge, Keeper of the Egyptian antiquities of the British Museum. He said that the science of astrology was first cultivated among Western nations by the peoples of Chaldea and Babylon. These peoples professed to have a record and a complete report of every child born among them for a period of 25,000 years. The nativities of these children were kept and studied, and the

accurate observation of the motions of the heavens were reported and recorded, so that to all Western civilization the term Chaldean is synonymous with the term astronomer. Among the Greeks and Romans, especially among the Romans, all of those who were students of the stars were called Chaldeans, regardless of the countries of their births. The Chaldeans themselves were said to be addicted to the religion of *Sabaeanism*, or the religion of the people of *Saba*, which is now believed to have been the area preserved in Biblical tradition under the name of Sheba. The people of Saba were devoted to a religion which was astro-theological, but we must not assume for a moment that they



Neo-Babylonian world map (Persian Period, circa 500 BCE)

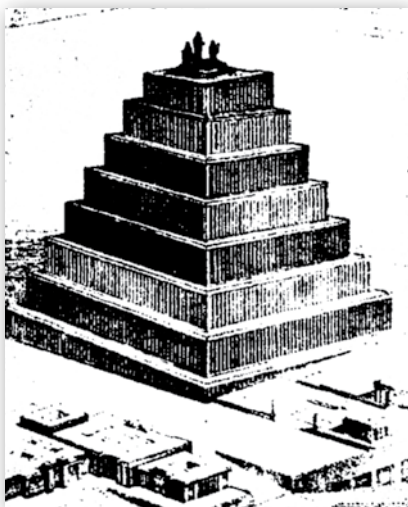
were star worshipers, in our common conception of that term. We are ever assuming an antiquity populated by idolaters, quite unaware that most ancient civilizations were as profoundly thoughtful in religion as any more modern culture of our own.

Sabaeism was not the worship of the stars, it was rather the use of the astronomical concepts of the time as keys to the mysteries of religion, philosophy, morality, and ethics. The system probably began with the great hero god *Nebo*, of whom it is reported he was the keeper of the tablets of record and memory. Sabaeism was the science of the regular motion of the heavenly bodies, and it consisted of a physiology which was astronomy, and a psychology which was astrology.

Just as we have gradually come to revitalize our knowledge of the solar system, and just as today we are inclined to fall into an analogical system of comparing things, so antiquity perfected its religions and philosophies by reference to the great sidereal science of universal dynamics, with which many nations of the ancient world were already well acquainted. Their findings survive today as an astronomical or astrological factor in theology, and it is utterly useless to say that we have outgrown it, or discarded it. The most orthodox of our religious believers throughout Christendom and throughout most other religions that are surviving to this day, include, without realizing it, a great deal of Sabaeism and star lore in the legends, rituals, sacraments, vestments and symbolism of their faiths.

On the other hand, it is useless to attempt to explain one system of symbolism merely in the terms of another. It is in no way significant or sufficient that we should regard an astrological or astronomical key to Scripture as the final unveiling of sacred writ. This key only implies or intimates the existence of a still larger concept. So we want to take a little time to go into the star lore of the ancient peoples of this area in reference to its effect upon our present beliefs, and with emphasis upon certain concepts or convictions which may be useful or practical to us in this present century.

They had a primitive type of the astrolabe by means of which they were able to measure the right ascension and declination of stars. Their observatories were called *ziggurats* and these ziggurats were cone-like towers usually surrounded by an ascending, spiral platform, by means of which access was had to the top of the tower. The most common representation of a ziggurat is the usual figure of the *Tower of Babel*,



which in all probability was a great astronomical platform or place of observation. These platforms, in the peculiarly dry and clear air of that country, permitted observations of unusual refinement. And we know enough today of the primitive astronomical instruments of Egypt, China, India, and the Near East to know approximately how they proceeded in their investigations. They had already learned the importance of condensing light and also the importance of focusing light beams and light rays for investigation. So

they all used slender, hollow tubes - tubes about an inch or an inch and a half in diameter and from six to fifteen feet in length. These tubes were without lenses of any kind, but when pointed and held firmly they restricted the field of vision to a single object, and greatly intensified the clarity of that object, a process which was later used by the Chinese in developing early lens-less eyeglasses.

By condensing the light and limiting the field of vision the Chaldeans were able to accomplish a number of very important astronomical observations. They discovered the rings of Saturn, and as a result of this discovery their deity representing Saturn is always shown surrounded by this equatorial ring. They discovered the crescent form of Venus. They

became fairly well acquainted with the pitted surface of the Moon, and they were aware to a degree of the moons around other planets. They had a fair knowledge of a number of other phenomena of importance including the observation of comets.

By means of their sun dials, some of which were of heroic proportions—there is one in India at the present time seventy feet in height, it was possible to refine considerably their knowledge of the ascension of planets, and to determine the precession of the equinoxes and other important factors. Therefore the Chaldeans were already acquainted with the true length of the Platonic year, they were aware of the *metonic* cycle, and they had enough basic information to prepare a very accurate and comprehensive calendar. They also had sufficient information to enable them to undertake considerable navigation and travel by use of the stars for measurement and for location.

These people had also recognized the general proportion of the universal system through their greatest spokesman, Claudius Ptolemy, of Alexandria. He came after the decline of the great Sabaeen institution but was the most prominent of the geographers whose writings and reports have descended to us. The Sabaeans, Chaldeans and Babylonians had already sensed the proportions of the universe. These were not entirely according our concept because they were working from analogy rather than from adequate observation or scientific instruments. By analogy we gain what has been called the Ptolemaic universal concept, the concept that stood practically unchallenged until the time of Galileo and Copernicus. The Ptolemaic system placed the earth in the center of a system of planets. This system, however, does not imply that the ancients believed the planet earth to be the center of the solar system.

Pythagoras, who had studied long on the plains of Babylon, and had been initiated into the secret orders of the Magi, the survivors of the ancient stargazers, and had also received instructions from the Persian astronomers dwelling in the ruins of Nineveh and the great cities of the

plains, definitely stated that all of the planets moved around the blazing altar of the sun, which he recognized to be the center of the solar system. But in the development of the Chaldean concept there was a compromise between universal principles and practical utility.

In the measurement of angles and in the mathematical computation and calculation of data, the astronomer himself was upon the earth and not upon the sun. Therefore, everything that was important to him in terms of astronomical phenomena was important in its relationship to the earth. It was important to him in the determination of his own affairs and he was much more concerned with his own affairs than he was with the general conditions of affairs on the sun.

It is a mistake to bring up against astrologers the fact that they are still following the geocentric system of placing the sun in the order of planets, and the earth in the center of the solar system. Actually, a horoscope calculated for a person born on this planet, is concerned with the distribution of the heavens in relationship to this planet, and this planet is therefore the logical center. Furthermore, the ancients recognized under the symbolism of earth two distinct factors; one was the planet earth, and the other was the element earth.

The planet earth is a globe following with others in the long wandering course around the sun. The element of earth was a condition of matter, in fact it was the grossest form of matter with which the ancients had comprehension. The whole physical universe, including the physical bodies of all planets, all the stars, and all things which exist within the great ethereal or astral diffusion, belonged according to the ancients to the element of earth. This element they placed in the lowest part of their solar system, considering now, not the planet but the quality or condition of matter. Just in the same way the Egyptians used the cross section of an onion to represent their concept of the structure of a solar system. Outside of the element of earth itself, the Chaldeans, and after them the Egyptians, Greeks and Latins, surrounded the physical earth and the element of earth with the zones or spheres of the higher

elements. Outside of earth they placed water; outside of water they placed fire, and outside of fire they placed air. And these four together, three enveloping the fourth which was matter, or earth, constituted what they knew to be the spheres of the elements. These spheres were four concentric rings, which they represented like the target used in archery or rifle practice, a series of concentric circles.

Outside of these, which constituted together the body of the earth, with its four elementary natures, they arranged the orbits of the planets, also in the form of concentric circles. Beginning at the earth's outer atmosphere they passed outward toward space through the orbit of the moon, then through the orbit of Mercury, then the orbit of Venus, then the orbit of the Sun, then Mars, then Jupiter and then Saturn. This formed outside of the elementary structure seven concentric circles of planetary orbits. These were the seven angels, the seven notes of music, the seven vowels of the ancient Greek mythological system, the seven *Elohim* of the Jews, the seven *Cosmo-creators* or builders, the voices, the letters of the sacred name, and all of the creator-gods, and the great beings who drove their chariots along the sky.

Beyond the orbit of Saturn they envisaged an envelope of enclosing material, a vesicle which completely held the entire solar system. This was the circle or orbit of the fixed stars, the great circle of the zodiac, which was the belt of Hercules, or the outer circumference of the solar power, the restrainer of the sun. Sometimes in their most advanced and refined systems these ancient peoples divided the zodiac into three bands, also concentric. These were preserved in the decanate theories of the later Egyptians, and the very modern French transcendentalists. They divided the zodiac into a northern, an equatorial and a southern band, involving not only the twelve equatorial constellations, but twelve northern and twelve southern, making in all thirty-six constellations or decans of the zodiac.

In ancient astrology the peoples of the Far East and also those of Babylon recognized immediately a number of natural divisions in the system which they themselves had created. Probably no better statement of this natural division is to be found than in the writings of Paracelsus. The great Swiss physician says that *as above, truly so below*—as in the universe, so in man. And in this particular instance he says that man derives his body from the elements, his soul or psyche from the planets, and his spirit from the zodiac. Thus dividing this strange world of concentric inter-penetrating discs and planes into a spiritual zone, a part that is called soul, or astral, and then an elementary or sub-lunary division. These three parts were termed heaven, earth, and hell in the ancient theologies. The moment you recognize this you realize that the physical world, the physical earth, with its atmospheric or elemental vestments becomes analogous to the hell, or underworld.

The Greeks, when they studied this system, divided the universe into three parts. They naturally gave to the highest part the ruler-ship of their great deity, Kronos, the son of Ouranos, king of heaven. They gave to the middle or central part of their great universal system the ruler-ship of Rhea, or Core, or Ceres, the great mother, and to the lower, or sub-lunar area they bestowed the government of Zeus. And Zeus, as lord first of the air which was the outer vestment of the earth, finally became a deity on several planes. As Zeus-Poseidon he became the lord of the *etheric* element of water; as Zeus Hades he became the sub-ruler of the material physical element of earth, and as Zeus-Vulcan he became the keeper and lord of the element of fire. This deity, who was the material world, had his authority variously distributed through the parts of this system.

The moment we see this system, the moment we recognize the meaning of such terms used by the ancients as sublunary, as meaning below the orbit of the moon, the moment we realize the word ‘disaster’ means dis-aster, or the power of an evil star, the moment we recognize the

division of three great concentric chambers, one within the other, we have a key to most of the theological systems of antiquity, all of which were built upon this great system.

We immediately see that Pythagoras, by stretching a single cord from the wall of the *Empyrean*, or the outer heaven, to the surface of the earth, created what he called the *monochord* or the great musical instrument of the world. Here, by using the planetary mathematical orbits as frets or stops, he was able to divide his string and create his concept of universal harmony. We know immediately the explanation of the *Apocalypse of St. John*. We know how he ascended through the little door in heaven, which was the gate of the Empyrean. We understand Ishtar descending through the seven worlds, which were the orbits of the planets, to rescue Tammuz from the underworld, the material universe.

We know why Plato said the body is the sepulcher of the soul. We also know why illusion is considered to be an element analogous to water, Maya, Mary, Maria-Isa. We know that this was the symbol of the immersion of the soul in the waters of generation, called by the Greeks the crater of Cancer or the cup of forgetfulness—the waters of Lethe.

All of these elements exist in this distribution of the universe. We have also *Jacob's Ladder*, a ladder of seven rungs, with its lower part upon the earth, and its upper end projecting through into the Empyrean. As we go into the study of the Chaldean magic we realize that the Empyrean enclosed what might be termed a cavernous underworld—a grotto, carved out according to the Egyptians by the deity Ptah, the potter of Memphis. It was Ptah who was given the work of cutting out the great subterranean judgment hall of Osiris in the fields of Amentie, all of which refers to the material universe, the physical world. The three rooms of the Mysteries, are of course the spheres of the stars, the planets, and the elements.

The moment we get hold of this system we suddenly begin to realize how vital the astro-theology of the ancients really was. In the great vision of Hermes, the shepherd of men, we find again the descent of consciousness through the seven gates. We know in the Egyptian rituals of the dead how the deceased passed through the seven doors. We know from the ancient Kabbala and the *Sepher ha Zohar* that in the creation of Adam, the spirit of Adam fell through the seven planes, each one of which bestowed a quality or an attribute upon his nature.

We know also, according to the same systems, that the ancients, particularly the Chaldeans, revered the zodiac as the wall between all creation and the creating principle. They recognized the lord of the solar system as abiding at the circumference and not the center. They believed that the great solar system deity consisted of a field of magnetic energy, which focused from the circumference to the center, produced a dramatic focal point, called the sun. They represented this by placing on the arm of the sun god a shield which captured the light of truth and the light of God. But the sun god was never the source of the light; he was only the one who reflected it from the polished surface of his shield.

Apollo was not the god of the sun, but the reflector of the power of the sun, because the ancients were convinced that all life dwells in the circumference and not the center of its magnetic fields, and pours its energies from the circumference toward the center in the process of involution. All of the divine abundance flows downward from the circumference to center, and that human evolution is man's ascendance from center to circumference, or the return of life, from a particular to a universal condition. Therefore the fall of man, according to the Chaldeans, is the descent of entities and beings through the orbits of the planets. The redemption or resurrection of man is the ascent of the human consciousness through the seven mysteries, or sacraments of the spirit, to its original home and abode. The whole story of the

Christian concept of this is contained in the sermons of Jesus to Mary of Magdala in the great Gnostic gospel, the Pistis Sophia.

Mohammed, according to the faith of Islam, in the great night journey to heaven, passed through precisely the same ritualism as St. John in the story of the Apocalypse. Riding on a mysterious creature called *Alborak*, the human-headed peacock-horse Mohammed is brought to the great rock Moriah on the site of Solomon's Temple in Jerusalem. This stone was the original threshing floor of the Jebusites. There a ladder, with golden rungs, fell from the sky, and Mohammed ascended through the seven gates. At each gate was one of the patriarchs, and each of these patriarchs gave him the right to proceed. In one version of this legend, Jesus was placed at the gate of the seventh heaven, and Mohammed requested the Nazarene to intercede for him before the throne of God. This is in the Apocryphal writings of Islam, but the substance of it is also contained in the doctrines of the sect. The mysticism of the night journey of Mohammed is preserved in the secret traditions of the Sufi's and the dervishes. This is responsible for the great cycled of dervish mysticism, and the teachings of Jalal-Uddin, who attempted to cause the human being, by acts of body, soul, and mind, to adjust his own motions to the cosmic field, producing attunement with the universal rhythm. This is the essence of the strange and almost incredible gyrations of the whirling dervish.

All these concepts spring from one idea. They are based upon a cosmic map, the pattern of things as they were believed to be by the astronomers of Babylon. We can go on indefinitely following through the religious literature of all parts of the world, and wherever there have been civilized peoples we have exactly the same story. Always the arch of the Empyrean, or the great outer circle of the universe, is pierced by the inclination of the earth's pole. The inclination of that pole extending out into space, passes through or very close to the cluster of stars which we call the Little Bear. This constellation, called the Seven Rishis, or the Eternal Saints by the Hindus, was also known to the

ancients as the Plow, or the Jewel of Seven Stars. It was believed that the hypothetical point at which the extension of the earth's Northern Pole would pass through the wall of the Empyrean is the area of psychic contact between this solar system and the other members of the cosmic system.

Where the pole of the earth extends through the fourth envelope of the earth, the sphere of air, its outer etheric envelope, is the supposed location of Meru, the temple of the gods and the great center of the earth's divine government, which floats over the Gobina, or the great desert of Shamo. Due to the various motions of the earth the true pole and the magnetic pole do not coincide. But the ancients all believed that the spiritual hierarchies governing the earth were related to the inclination of the polar axis.

They believed man had a threefold mind, a divine mind, which by nature verged toward the Empyrean, a mortal mind, which by nature verged toward the earth, and a human mind which was between these two, in a condition of comparative equilibrium. If you study the system carefully you realize that the middle of the great order of the seven planets, the fourth position from each extremity of the seven—the fourth from the top, the fourth from the bottom—is of course the same, and that is the sun.

The sun corresponds to the fourth vowel of the Greek system, which was the 'I', or the *iota*. It was the symbol of the self, the ego. The ego is therefore placed between three superior and three inferior natures. The sun was the symbol of the octave in the Pythagorean system of music as the equal division of the string. The sun was the mid-most point, above which extended the superior world, and below which spread out the inferior world. And the sun itself becomes a universal symbol of many mysteries, among others the mystery of equilibrium and balance, and the division between superiors and inferiors.

Beyond and outside of the great globe of the Empyrean which closes in the creation, is said to be the throne of the creator god—that which was, is, and ever shall be. This supreme deity is immersed in the mystery and phenomenon of his own creation.

In the opening verses of Genesis, we learn that the Elohim, or the seven creators, divided the heavens and they also fashioned or divided the waters which were beneath the firmament from the waters which were above the firmament. It is a little difficult for us to understand just what the waters were that were above the firmament. Let us, however remember that when St. John ascended through the gates, and the small gate of heaven, he stood in the presence of a crystal sea, beyond which rose the throne of the Eternal. This crystal sea that St. John describes, and which occurs in most ancient writings, is the *schamayim* of the ancient Hebrews, the waters of heaven. This is the sea which is above the heavens. It represents the great sea of eternal life. This is the place of the waters of life, which flow from the foot stool and throne of the Eternal. The great one is surrounded by his star angels, by his great orders of beings, by the cherubim, which are the symbol of the equinoctial and solstitial corners of heaven, and by all the mysterious symbols of the Book of Seven Seals of the ram with the seven horns, and many other such emblems.

In the ancient religious works the moment we approach the Messianic mystery, we come to a mass of astronomical and astro-theological symbolism. We have always the hero as the personification of the sun, a solar deity. As the sun god he always passes through the mysteries of birth, growth, maturity, and decline, or death, and like the sun god he is forever resurrected from the dead, bringing with him the promise of eternal life.

The sun was the great symbol of life, not worshipped as a deity, but as a personification or embodiment of the principle of universal energy. We find the solar deity as Samson performing his several tasks; as Hercules performing the twelve labors of the zodiac. We find the sun again

as Ulysses passing through the twelve great dangers or adventures, and he comes back to us as the wandering sailor, Sinbad, in *The Arabian Nights*. Entertainment, for all these legends and fictions are a part of one great symbolism.

As you probably realize wherever we have the number twelve we are in the very definite presence of zodiacal symbols. We have twelve prophets, twelve patriarchs, twelve disciples, and numerous repetitions and recurrences of this number.

The seven is always the symbol of the solar order; the seven planets, the seven creator gods, the deities that assisted Ptah, the potter, to form the great world for Osiris, the ruler of the quick and the dead.

Wherever we come upon the number four, we are dealing with elements; with matter, with the material distribution of things, the powers of our own planet, and with the spheres and issues of mortal life.

The ancients, feeling as they did about the universe, would remind us that when Alexander the Great came to the valley of Hebron he saw there what was believed to be the tomb of Hermes, surnamed Trismegistis the thrice greatest, the illuminator of Egypt. Alexander caused the tomb to be opened and found there the dust of the ancient priest. In the midst of the dust was an enormous emerald, the Smargadine Tablet, upon which was written the formula of eternal wisdom, the language of Chaldea. The Tablet opened with these words, which have become practically proverbial in all the works relating to the Hermetic mystery: "*That which is above, is like unto that which is below; that which is below is like unto that which is above.*" The words of this peculiar and mysterious axiom dominated the thoughts of the human race for nearly fifteen hundred years, down through the medieval and scholastic periods of Europe. It has today been largely rejected, but who knows whether or not this rejection was wise or right. Perhaps the ancients were wiser than we realize.

In any event Hermes said that man is the little universe, and the universe is the great man. Therefore if we wish to examine the human being in terms of the universe we can learn much. The ancients who possessed apparently a greater concept of magnetism than we have known until the present century have left a comparatively complete account of the invisible constitution of man, based upon a perfect analogy with the Ptolemaic system of astronomy.

They declared that the human being consisted of three parts—three major concentric globes of energy. The first and largest of these extended around the human body nearly eight feet from the center in all directions and corresponded to the band of the zodiac. It is the great envelope, within which the human being, as a human being, is individualized. The spirit, the true spiritual consciousness abides forever in the circumference of this great circle, or this great sphere, supplying the fourth dimension or space-concept of spirit in man. It is within this great spiritual field that energies flow inward from the circumference of these auras which are the human zodiac. These energies descending by a process of emanationism, as it has been called, result in the formation of a second or medium globe or sphere, which corresponds with the planets. This is the intellectual or soul field, in which the seven vehicles or bodies of man are created. These are the abodes of the seven principles, these seven principles being the sources of the vehicle development of the Lokas and Talas of the ancient Hindu system. They are the Lokas or planes involved in the sevenfold soul-structure of man called the astral field.

Below this is the third department of man, which is termed elementary. This consists of the physical body which is not a principle but a receptacle of principles, and the etheric field which consists of the three etheric elements in the human constitution, corresponding of water, fire, and air. The human being, therefore, has a physical body of earth, an etheric body of the three ethers of water, fire, and air, and these constitute the physical structure which departs or is cast off at death.

The astral body consists of the orbits of the seven solar planets moving in the magnetic field of the human being. These include the three lower, or emotional parts, the center, or mental individuality in which is seated the ego, or the sun, and the superior spheres which the Hindus called the spheres of Buddhic enlightenment, the apperceptive or soul-perceptive powers.

The sun, for instance, is as warm in winter as it is in summer. The apparent difference in the quality of the solar power is due principally to the inclination of the sun's rays in relation to certain areas of the earth's surface. As Kepler pointed out, forces which themselves remain unchanged can produce different effects if their arrangements and relationship are altered. The planets thus affect the sublunary sphere through position, interval, relation, and proximity. They produce mutations in mundane affairs through intensifying or privating certain patterns. The stimuli of the planetary grouping operating through the magnetic fields of the earth cause definite and measurable effects, and these effects are sympathetically communicated to all creatures functioning within these magnetic fields and containing within themselves polarizations of universal principles.

Believers in astrology are inclined to wander about convinced that the planets take a personal and special interest in the destinies of all true believers. They should realize that these vast spheres are quite unaware that humanity exists. Somewhere out in space there may be other planets on which are intelligent creatures which use our earth in their astrological calculations. They may be inclined to consider the earth as a malefic sphere, possibly associated with intense confusion and discord. Actually it is not a matter of good or bad, it is a matter of chemistry. Planets do not affect people, they affect places, and conditions, and qualities and substances. And people, because they contain the principles involved in these patterns, react according to their own personal chemistries. Thus in the human body there is a constant series

of relationships between positions of planets in the heavens and magnetic or chemical polarizations in the human body. Paracelsus was the master of this concept.

It is a pity that his magnificent work on the lunar, or sympathetic fluids of nature has never been translated into English, and only a few fragments of it are available in some translations by modern writers. But his great text is the most perfect justification of the concept of astrology that would ever be needed, because it removes the subject from one of personal horoscopy to a magnificent formula of universal psychochemistry. Because of this psychochemistry each individual reacts somewhat differently according to his own polarization.

The ancients recognized that each of the genera, or types of life—the species that form within any order of life—are themselves grouped in the forms of septenaries. In each department of life there are seven orders. There are seven kinds of animals, each of these kinds with seven types, and each of these types with seven subtypes, unto the seven times seven. The same is essentially true of man. It is true of minerals; it is true of chemicals; it is true of every type of pattern that we know, including the famous law of octaves which still is receiving some respect in the science of atomics. Our entire system of chemical elements ascends in a series of octaves and we have never been able to disprove the principle of the importance of the septenary in every phase of life.

In the human being and in nature around us, we therefore find innumerable septenaries accepting planetary rays sent out at any given time. We may wonder why a number of different persons react differently to an energy released at one time, the energy itself being of one quality. The ancients explained this very simple. They explained that at the moment of the birth of the individual the pattern is set, and his psycho-chemistry is a mathematical chemical compound, of which his birth nativity is an adequate, or reasonably adequate, picture.

The nativity is nothing but the chemical formula of himself. Therefore, any energy that reacts upon him throughout life reacts upon this

formula and can only modify the original pattern. It is as though you took a photograph upon a piece of sensitive film, and once you exposed it properly, you then tried to expose it again and again and again. You would only gain confusion and distortion because you would not remove the original image, but would superimpose others upon it.

In the chemistry of the universe, the original pattern, like the original instantaneous photograph, is the picture of a chemical compound, a psychochemical balance. From that time on that balance is subject to the modifications produced by the new chemical compounds set up on the atmosphere. At all times the atmosphere surrounding the individual contains a compound of chemicals. Roughly speaking, it is said this compound changes every four minutes, and will never be twice the same for periods of hundreds of millions of years. Actually, it doesn't even remain four minutes the same. It is constantly and eternally changing.

Some of these compounds are so completely dissimilar to the individual's compound that he does not even respond to them. Others are so similar to his own as to appear to advance his causes. Others are so dissimilar within a certain boundary of vibratory range that they seem to frustrate his purpose. But they are not attacking him. It is as though certain chemicals or elements were put into the air for him to breathe. He partakes of these energies and selects those he can use, just as a field of flowers receiving the light of the sun, and the same nourishment from water and chemicals, will some be pink, others yellow, some orange, some red, and some white. Each because of its type accepts and uses the solar energy which carries with it the planetary powers of the atmosphere, and distributes these energies according to the needs, capacities, and species-differentiations of these forms of life.

This is a summary of a few of the concepts that have come from the valley of Babylon. The whole system originated among these people, but this is not the end of it. It goes on to a great many other subjects. It goes on to the breaking down of what we now call psychology. We

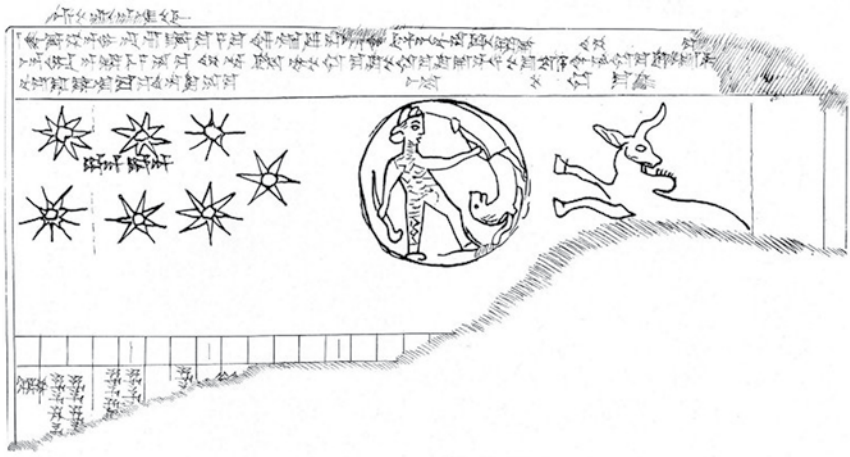


Figure 1. Babylonian text dated from Old Babylonian period (2000-1600 BCE) depicting the Stars (Pleiades), and the True Shepherd of Anu (Orion)

know that if we investigate it sufficiently we shall discover that this universal concept is the basis of all mental phenomena. We know that the mind itself consists of a spiritual part analogous to the zodiac, a planetary part analogous to the seven planetary spheres, and an elementary part corresponding to the four elements of the earth.

We note with interest the twelve convolutions of the brain, the seven divisions of organs and structures within the brain, and the four great divisions of the brain's hemispheres. We say hemisphere, which implies a two-fold division, but let us not forget that both the cerebrum and the cerebellum are hemispheric, constituting two groups of hemispheres or four complete semi-globes in the brain. We also have within the brain a complete and mysterious structure of worlds called ventricles. Leonardo da Vinci was the first to divide the interior structure of the brain into three ventricular areas that correspond with heaven, earth and hell. In this division he placed the ductless glands approximately in their proper relation as the spiritual and material polarizations of human

thought. He also recognized the presence of seven planetary orbits in the brain. We again can quote from Paracelsus who said that in the great cerebral hemispheres we would find an innumerable field of stars, one corresponding to each of the important bodies in the heavens. It was Albertus Magnus, the great Dominican Father, who was one of the first to recognize the effect of the moon on the lunar fluids of the brain.

We know in the astronomy of the ancients the heart was likewise divided. Remember Hermes telling his son, Tatian, that the human heart was divided into seven parts like the planetary system, that it had chambers and houses of initiation and the Mysteries, and that within it the human consciousness moved as in the labyrinth of old times. The labyrinth of Crete is a symbol of the solar system. The great Mystery temples of antiquity, and even the Christian churches with their *campanellas*, their adornments, their rose windows, and all their various symbols are based upon astronomical patterns. The orientation of sacred buildings is always such as to emphasize the astronomical importance.

We know also that the zodiac with its signs became a symbol of the pathway of the sun. It is called the great road of gold in China, the yellow road. The Emperor, surrounded by his princes and his court, walked through the great gardens and approached each year the Temple of Heaven for the restatement of his pact with the eternal. The Emperor of China in ancient times was the Son of Heaven; and he followed the same rituals, followed along the path that was covered with the yellow sand, from the Imperial Palace to the great Temple of Heaven, or the Temple of the Happy New Year, the Temple of the Rededication. They had also the Altar of Heaven, the stones and surface of which were a complete replica of the universe. The Temple of Heaven rises as the symbol of Shang-ti, Yellow Emperor of the Central Palace.

The Temple rises in shape precisely like the tiara or the Pope of Rome—three great roofs, one above the other, represent the three-fold

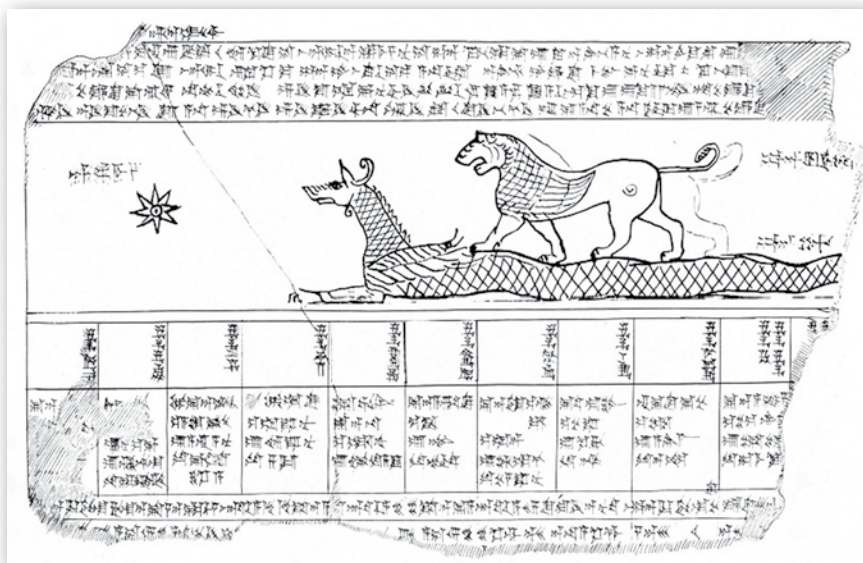


Figure 2. Babylonian text dated from Old Babylonian period (2000-1600 BCE)

world, and on the Altar of Heaven was placed the tablet of the constellation of the seven stars. This mysterious constellation of Ursa Minor is the guardian of the pole. The Emperor, in the ceremony of the New Year, supplicated his ancestors, bound himself as the sin offering of his people, asking to be made the scapegoat of China.

All these are very much the same. Fourteen hundred years before the beginning of the Christian era the high priest of the temple of Eleusis, on the occasion of the vernal equinox, came forth upon the porch of the Temple. In one arm he held a new born lamb. And fourteen hundred years before the beginning of the Christian era he raised his voice and commanded the silence of the multitudes, and at the moment of the equinox cried out "All hail to the lamb of God who taketh away the sin of the world".

Instantly we recognize the ritual of the vernal equinox. The sun in its annual pilgrimage passed, according to the great procession, from the

equinox in one sign to the equinox in the preceding sign, a circumstance preserved in the religions of the world and in the great hero myths. The first sign of the zodiac is Aries, the last sign Pisces. Therefore, we know that this corresponds also with the ancient sacred alphabet, where the sign of alpha is the ram and the sign of omega is the fishes. St. John reminds us in the Apocalypse that Christ is the alpha and the omega, the first and the last, the beginning and the end.

During the days of the Venerable Bede in England the ecclesiastics were very much worried because a pagan universe was moving over the Christian world. So they took the zodiac, the planets and the constellations and transformed them into persons and objects from the Christian Bible. The system didn't last long because it instantly revealed so much that it seemed much better to remove the symbolism. Inadvertently it revealed a great many mysteries of comparative religion and unveiled astral theology more rapidly than seemed wise.

Argo, the ship of the Argonaut disappeared and became the Ark of Noah. The twelve signs of the zodiac became the twelve apostles. Each one of the great heroes was transformed and Hercules became Samson. Cetus, the great fish, became the whale Jonah.

And little by little the continuation of the symbolism reduced the entire Old and New Testaments to astronomical allegories, which was no more or less than Sabaeism. But the analogy was so good, and the shoe fit so well that it seemed better to drop the whole subject. It outraged the prevailing orthodoxy, and the Venerable Bede remained venerable, but discussed the subject no more.

Jason strove for the golden fleece, the symbol of Aries. The papal tiara was associated with the three worlds, the bishop's mitre with the fishes head. The sign of Gemini was preserved in the twin steeples of churches. In the life of Jesus the sign of Aquarius, the water bearer, occurs. Jesus told his disciples that the time has come to celebrate the Passover, and they should watch for a man who had a vessel of water on

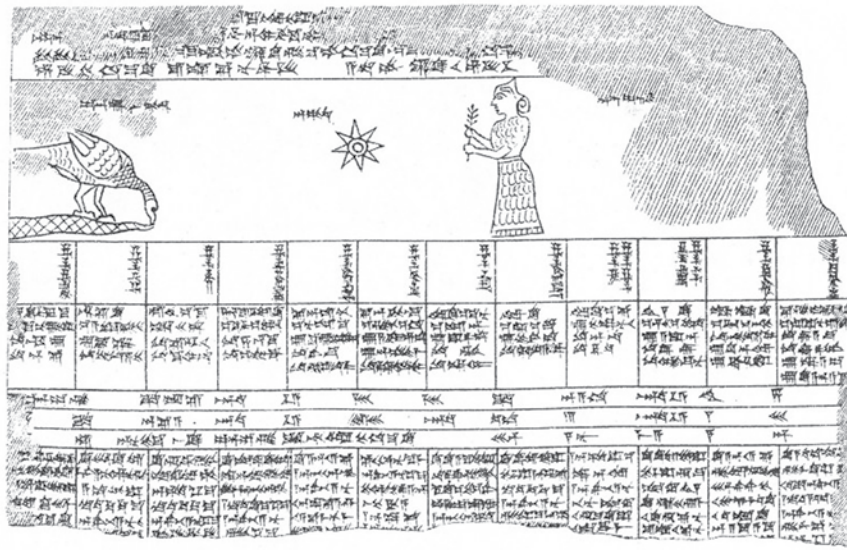


Figure 3. Babylonian text dated from Old Babylonian period (2000-1600 BCE)

his shoulder. When that man entered a house they were to follow him, and go to the upper room and prepare for the Passover.

Chiron, the centaur, was the teacher of Achilles and, of course, Sagittarius, the centaur, is in the zodiac as the man-horse. Symbols, like the great sign of the sea-goat, Capricorn, which represents the two cities, Nineveh and Babylon, one on a mountain and the other by the sea, go back to a meaning far deeper than we are at first inclined to believe.

We take the Labors of Hercules and the works of Samson, the story of Jonah and the whale, and the Oannes, the fish-man, the vision of Isaiah, and the lamentations of Job; the great wheel of Ezekiel, the grand man of Nebuchadnezzar's dream are astronomical symbols.

All of them belong to this great master plan of the universe with its three concentric spheres, which are preserved as the three great degrees of the Assyrian Mysteries, and the symbols of the great Osiris. Actually

these underworld Mysteries correspond also to the problem of man being born again.

The last poem written by our beloved American poet, Longfellow, was an ode in honor of Hermes. In that he closes with the lines: "Trismegistus, three times greatest, How thy name sublime, Has descended to this latest progeny of time".

All of the continents, all of the magnetic currents, most of the ancient sciences of anatomy and physiology and healing are derived from the same symbolism. By it can be broken down by the internal construction of the human eye, which is a complete solar system, an endless repetition of a master diagram. This master diagram has been refused or rejected because it does not conform with the heliocentric system of astronomy. It was never intended to conform with the heliocentric system.

The great system of the ancients was a fourth-dimensional qualitative system, whereas we are dealing in astronomy with a quantitative system. Yet who shall say that if we look at the universe or solar system, not with the material eye, but with the internal eye of consciousness, as is recorded in *The Vision of Scipio*, that remarkable work by Cicero that we should not suddenly see the universe as a great magnetic mystery, blazing forth in light, with its spiritual envelopes and fields, like a tremendous aura. Under such conditions we should probably see it as the Ptolemaic system. Just as we will find in the human constitution a Ptolemaic system spiritually behind what appears to be a physical Copernican system. Of course we can go on with the problem for a long time, but I think that will give you light on the subject, by means of which you can recognize that we have a large and broad indebtedness, philosophically and religiously, to these peoples of Babylon and Chaldea, who are responsible for the evolution of a master plan, on which most of the great religious systems of the West have been built. Regardless of the truth or fallacy of the factors involved it is only by the use of this master system that we can ever find out what the original

authors of these Scriptures and commentaries actually intended. Without the knowledge of the master plan on which they operated their works are incomprehensible. But once we master the plan, we instantly know what St. Paul was referring to when he spoke of “the thrones, the dominions, the powers and the principalities”.

We wonder how some of these analogies were reached. We can only assume one thing, that the actual development of the logical and rational powers of the human being make it possible to rationalize the truth about things not immediately perceptible or knowable by experience.

Most of the important discoveries which have crowned our generation were known prior to this time, but were not demonstrable in terms of science.

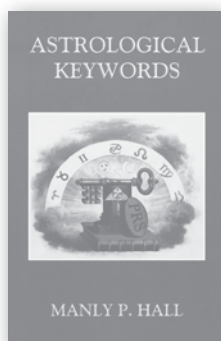
Yet, these older nations were aware, not only of the mysteries of astronomy, but also of the relationship between the constellations and the geographic distribution of oceans and continents. The star-maps were so arranged that they corresponded with particular areas of the earth's surface. By the use of their key, which was that the celestial river corresponded with the terrestrial Nile, we can distribute the constellations in their order upon the surface of the earth. As a result, the star group of the Serpent falls over Mexico, the land of the feathered snake; the constellation of the Eagle lies across the United States, and the constellation of the Bear is in the heavens above Russia.

These cannot be regarded as entirely coincidental or accidental distributions. They remind us of the remarkable achievements of the past and how the old patterns have been preserved in modern heraldry and in the devices and emblems associated with sovereign States. We recommend that those interested investigate the subject matter for themselves. They will find it interesting, intriguing and useful.





*Statuette of seated orant, alabaster (LOUVRE MUSEUM)
Early Dynastic III (c. 2400 BCE), Telloh (ancient Girsu)*



ASTROLOGICAL KEYWORDS

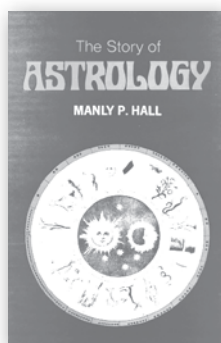
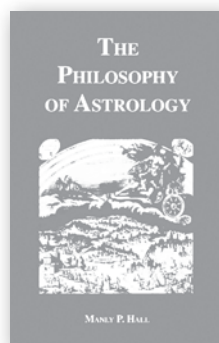
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ABOUT THE AUTHOR

Manly P. Hall founded the Philosophical Research Society, Inc., a non-profit organization in 1934, dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology. In his long career, spanning more than seventy years of dynamic public activity, Mr. Hall delivered over 8000 lectures in the United States and abroad, authored over 150 books and essays, and wrote countless magazine articles.

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