

## SYMBOLISM OF CAPRICORN.

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The constellation of ♄ (Capricorn) is represented as an animal, half goat, half fish: its first decan is Aquila; the second, Delphinus; the third, Sagitta the arrow. The sea goat: The sea represents in Bible symbology the generative fruitfulness of the people; or, the sensual productiveness of the waters of life. The goat is symbolic of the headstrong, unruly, natural mind, active in the material realm of uses, gathering and incorporating all things for self, and expressing the inversion of the name Judah; not "Praise of the Lord," but praise of men; not the adoration of the interior, but of the exterior life and its appurtenances. The shadow always precedes the substance, the false precedes the true, the outer the inner, the lower the higher, in manifestation, and so will this praise of the outer become the praise of the inner sovereign in the progress inward toward Deity.

In the signs of the Zodiac that of ♄ (Capricorn) is the period when the creative forces of nature are submerged, unexpressed; when the music of her life-currents is hushed and still; laid in the tomb to await her Easter time of resurrection. The passage of earth through this sign is the mystical sepulture of three days, during which the senses are darkened and uncertain; but for the soul it is a time of secret joy, of holy energizing, of preparation for higher uses and nobler fruition.

In the ancient Hebrew worship, the goat was the sacrifice for the sins of the people at the time of the annual atonement, and two were offered, one upon the altar a burnt sacrifice, the other as a living sacrifice, bearing the sins of the people into the wilderness. The nature of this first sacrifice of the high priest for the people is expressed in the first decan of ♄ (Capricorn). Aquila the eagle is flying downward, and the Arabic names of

its principle stars indicate "the wounded," "the scarlet colored, or covered with blood," and "the torn." The eagle as the soul-power of the reproductive forces, wounded, torn and bleeding from their sense demands upon it, is a fitting symbol of the condition of earth's children, serving the gross, sensual materiality of the age, in uses divided from the higher purpose of the divine mind. The cry of the finer, more mature souls is for freedom from this bondage laid upon them by a sensual priesthood and legal authority and environment, as opposed to divine order; for the chief disorder of the age is in the marriage and love relations, which are made to serve the uses of the carnal rather than the spiritual soul.

Under the rule of Judah inverted, (Judas,) the attainment of angelic conditions, is impossible, for friendship, love and marriage are prostituted to the service of the senses, and are unworthy the name. When Jesus was approached on the subject of marriage by those who were "stiffnecked and uncircumcised of heart," he evaded their materialistic sense of marriage, and answered from the Spirit, of the counterpartal marriage which was "from the beginning," and it was from this standpoint that he said, "What therefore God hath joined together, let not man put asunder." That which God doeth is eternal; and what man doeth is right only when it is in unison with divine law.

As the thought of those making these attainments awakens to the divine purpose, and the sincere desire of the heart is for divine order on earth, the love nature becomes active and seeks that one who shall be a perfect expression of the ideal, responsive to each thought and meeting the need of the soul for companionship. In this seeking, if the animal self and the intellectual self are not wholly submissive to the divine will, the individual will surely be misled and mistake certain magnetic or mental adaptability for the unity of soul which he is seeking. If, in the triumph and glow of the senses, the association is made permanent by the legal marriage, even on the higher plane, it will surely in the after years become a fetter; for each one who lives this holy life will meet, "sometime, somewhere," the soul

which is its twin, and in whose presence all that is of earth, earthy, must dissolve like mist before the sun.

It is said by "those who know," that when this experience comes it is so different from "attraction," and from the desires and expectations of the human nature, that its origin is unmistakably divine; that if the soul be left free to work, through the stilling of all sense imaginings, it will instruct the mind in such a way as to leave no shadow of doubt as to the truth and reality of the union; for the twain are one as literally as the Siamese twins were one, the cord of union connecting heart to heart—of the soul—as perceptibly as the ligaments connected the physical bodies of these twins, forming a means for intercirculation of thought and sensation.

Before the interior unity reaches the outer consciousness, the indefinable joys and sorrows, the manifold interior experiences, are the acting and reacting of one upon the other, joy producing joy in the twin consciousness, while the longing for conscious unity in the heart of one awakes in the other an agony of response, which, if not understood, may lead to the effort to find satisfaction through sense indulgence. The use of the Lord's prayer will calm the senses and tend to produce the desired conditions.

The voice of the twin soul is heard in the breast (sensorium of the heart), and in woman the awakening to this consciousness is as a lily opening its pure petals to the sun; it forms its virgin cup within the breast, enfolding deep the sparkling jewel and enclosing the radiant flame of the divine personality, and the white dove of Holy Spirit hovers near with outspread wings of benediction. It is said these are not vague imaginings, but real and true experiences of the soul, foreshadowing the divine betrothal leading to the divine marriage, which is a process of at-one-ment sanctioned by the angelic ones who ever guide the trusting soul to a safe haven.

Thus "those who know" would help us to discriminate: to distinguish the false from the true, that we be not deceived, but find the Christ within and recognize upon earth the marriage that is recognized in heaven.

The conditions which the observation of this first decan brings to mind must be burnt—transmuted—upon the altar, and the

overcomings symbolized in the "Dolphin"—the second step or decan—be begun, ere the inner and outer are one. The "Dolphin" is a type of innocent (natural) sensation. It seeks human companionship, loves musical sounds, and one species has varied and beautiful coloring. It also leaps from its natural element into the air, causing one to remember the prediction, "There shall be no more sea," and that in this overcoming all that belongs to the natural generative mind and body must be transmuted to a higher sphere.

The goat of Hebrew atonement, which was burned upon the altar for the sins of the people, was typical of the sacrifice of the animal phase of marriage—the generative potency transmuted to a higher plane. The goat which carried the sins of the people into the wilderness, symbolized the living sacrifice of daily submission to the divine will, by which, as Paul says, "We die daily;" "We are killed all the day long;" and again, "Present your bodies a *living sacrifice*;" and the accumulation of the sins of the people laid upon the goat pertain to the dominance of the desire for sensation and power in uses wholly material, which characterizes the sense realm of the planet and of the individual under the rule of Judah.

All glory and wisdom and power are of the spiritual realm, and the love of them and their effects, not as manifestations of God, but as desirable ends in and of themselves, are sinful, from the standpoint of spiritual attainment. The *living sacrifice* can be understood only by analyzing the animal body, when it will be found to be but a mode of sensation for spirit, which is life—the potent possibility of infinite growth.

The body, as sensation, has several modes of action through which experience is induced and the soul evolved and cultured. The state of evolution where this sacrifice of atonement becomes necessary is under the law which denotes that renunciation must ever precede fruition, for as stated in the "Seven Creative Principles," the senses must be suppressed and thus perfected. The first impression upon reading this statement is of surprise, since it is also a law that growth proceeds from *nasc*; but at this point of attainment the focal point of *nasc* is changed, and suppressing them in the physical uses, in order to perfect them in the soul

uses is like pruning a plant that it may bear more thriftily. If suppressed as to physical action until the counterpart sense is developed, then the former will be but an adjunct or servant of the soul to do its bidding, and not the dictator which makes the powers of the individual serve its desires.

The sense of sight is a prolific source of error. It demands compliance with its physical—limited—sense of beauty in form, in color, and this demand is not always in harmony with the needs of the soul, true beauty being allied only to use. John speaks of this desire as the "lust of the eye." The renunciation may be a difficult and slow process, but the fruition will be in proportion to it.

Is it not written, "If thine eye be single, thy whole body shall be full of light"? and that "The pure [of single purpose] in heart shall *see* God"?

The sense of hearing is a source of deafness to spiritual things, for there is also lust of the ear, which acts in subtle ways, as in the love of unmusical sound and the human voice—to talk and be talked to. The path to wisdom is not only narrow but it is a silent one, so far as physical sounds are concerned. The music realm of the social, religious and operative world is sensuous and productive of sense stimulation, rather than soul exaltation; and those who master the body of sensation, choose the silence. When the soul vibrates to celestial harmonies the renunciation of earthly music becomes as nothing; and idle words renounced, but the casting of petals which are no longer needed. The cross becomes a crown when soul speaks to soul in responsive union and one is audient to the voice which speaks in the soundless.

The sense of taste is a mode of discrimination which underlies all physical phenomena or form; in it are the issues of life. Leaving out of mind its grosser phase, we see it permeate the student of the higher life as a desire to incorporate from books or from other individuals, intellectual knowledge, to satisfy the excessive appetite, which, though mental, is yet of the lower, selfish, exterior nature. The heavenly use of this sense is to incorporate the food of higher spheres through the intuitive or soul mind, and thus subsist from the bread of heaven—*manna*—

which descends in specific uses, and the wine of spirit communion. It was to this power of subsistence that Jesus referred when talking to the woman of Samaria at Jacob's well, and when he said to his disciples, "I have meat to eat that ye know not of;" and again when he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The sense of smell is closely allied to that of taste, since it is a means of nourishment for body and soul. Used only as the former it can not reach its twofold use, for it may seek to satisfy by inhaling the sweet breath of earthborn chemicals, or turning to the "within" inspire the breath of God in the soul qualities of earth and heaven, with the finest discrimination as to the aura, and consequent sphere of individualities and knowledge.

The sense of touch is, perhaps, in its more mental phases, the ruling power in the physical world of sensation, which is perceptible in the desire for physical contact, or human companionship, without reference to the need of the soul. This sense, as external, is that of pain or pleasure in the use of all the other senses; besides the physical feeling of pain or pleasure there is the mental sensation of joy or sorrow, which must be overcome. Those who attain the mastery are stoics as to this sense of senses, and must relinquish the lower to obtain the higher, and come in touch with the glory of the celestial hosts, where he is centered in God—power—and need no longer fear lest he take the name of God—Yahveh—in vain.

There is another sense, sometimes called the muscular sense, which in the purely physical use is activity,—self preservation— or excess of physical preservation,—which will waste the forces needed for soul culture; its divine counterpart is strength to carry out or do the divine will; which is an ultimate worthy of the sacrifice.

The overcomings sacred to ♄ (Capricorn) are like the *andante* movement of a symphony: the pensive *adagio* has changed to *allegro*, and its quick, pattering tones and unexpected melody have become the slow measured beat of the pulse of endeavor.

The Christ-child is born in a manger, with none of the noise

and glitter of sense life, for in ♄ (Capricorn) the "sun enters the house of the Gods," which is the tomb of the physical sense, but the bridal chamber of the soul where is consummated the mystic marriage.

The third decan of ♄ (Capricorn) is Sagitta—the Arrow—which Chiron aims at the heart of the Scorpion; loosed from the bow of personal desire it speeds sunward with swift, unerring flight. The arrow directed toward the earth indicates combat, but pointed toward the upper spheres is the flight of soul toward the realm of eternal day. The first decan symbolizes the sacrifice of the old ideals and conditions of mind relative to marriage; the second, the steps leading to the new covenant, and the third, unity in divine order and swift flight toward the goal. The possibilities which await twin souls thus united in consciousness are boundless as infinity.

"Methought my body changed ; I felt the blood  
Pour through the veins with rich melodious flood,

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Each blood drop seemed inspired with happiness.  
As a bud wakes and finds itself a flower,  
I slept in weakness and I woke in power ;  
As the seed wakes and finds itself a tree,  
My time-life opened to Eternity.  
Sublime and strong that wondrous world I trod  
Like the bright incarnation of a God :  
I loved the universe ; it seemed my heart,  
No more in solitude confined apart,  
With sacred sympathies, serene, divine,  
Pervaded all things. Faculties were mine  
Commensurate with my tenderness ; the dome  
Of my sphered intellect irradiate shone  
As if it were a firmament wherein  
All suns all heavens were beaming, and their hymn  
Of wisdom grew articulate. I heard  
The voice of every star. My spirit soared  
Through realms of knowledge infinite."

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"As a father stands in the midst of his household and says,  
What is best for my children? so are we to stand in the world  
and say, What is best for my brotherhood?"