

CLAVICULA ROSICRUCIANA, No. V.

Lecture on the religious Symbolism Of the Four Pillars.

The Ritual of the Grade of Zelator provides much subject for thought, and although Clavicula No. 2 affords an explanation of an astrological character concerning The Four Ancients, yet there remains much religious symbolism which may be unvelled.

In the First Part of the Zelator Ceremony there are Four Coloured Pillars in the Rosicrucian Temple, arranged from the West to the East representing the Four Elements, Earth, Air, Water and Fire, and they are coloured respectively Black, Yellow, Blue and Red.

Commencing at the West; where the Aspirant is first placed to undergo the trials prescribed by our Ritual we find the Black Pillar bearing a vessel containing Earth, inscribed on the side of the Pillar we have the Astrological sign of Taurus the Bull, in White, which is the complementary colour to black; it is the principal member of the Earthly Astrological Trigon of Taurus, Virgo, Capricornus; the Alchemical Symbol of Earth is a reversed triangle with a cross-bar. This Pillar represents the Passive Element Earth.

Proceeding Eastward, we have the Yellow Pillar, representative of the Active element Air, with the Fan. Inscribed upon it in Violet is the Astrological Symbol of Aquarius; the most potent of the Aerial Trigon of Gemini, Libra, Aquarius; the Alchemical Symbol of Air is the upright Triangle with a cross-bar.

Then we have next the Blue Pillar, Symbol of the Passive Element Water, with a vessel of Water upon it and the Astrological Symbol of Scorpio in Orange; it is the representative of the Watery Trigon of Cancer, Scorpio, Pisces; the Alchemical

Symbol of water is the triangle pointing downwards.

Then lastly we have the Red Pillar denoting the Active Element Fire, and on it in Green, its complementary colour, the Astrological Symbol of Leo the Lion, representative of the Fiery Trigon of Aries, Leo, Sagittarius; the Alchemical Symbol of Fire is an upright triangle.

These Four Pillars thus represent the Four Elemental States and are capable of various symbolical interpretations.

The reason for the Aspirant commencing his steps at the Black Pillar and ending his course with the red Pillar, is because he is supposed to be at first immersed in ignorance of divine things, and Black is the symbol of obscurity; travelling east for knowledge he comes eventually to the Red Pillar the Symbol of Light; the principal colour of which is Red.

The arrangement of the Pillars also represents the Creation of Man. We are told in the book of Genesis of the Pentateuch of the Hebrews, that God formed Man of the dust of the ground—Earth; and breathed into his nostrils the breath of life—air; and he became a living soul—water; and called his name Adam meaning Red, the colour of Fire.

The sacred volumes also refer to man who was created from Earth, being regenerated through baptism of Water by the Holy Spirit of which the Symbols are Fire and Air, as we find narrated in the Acts of Apostles, when the Holy Ghost descended on the Day of Pentecost.

The primary meaning of the arrangement of the Pillars, is however, that representing I.H.V.H., Jehovah, the Tetragrammaton of the Jews and Gnostic Greeks; the Fire being the Yod, the Water the Heh, the Air the Vau, and the earth the final Heh of that mystic word.

These also represent the Four Worlds of the Kabbalah of the Hebrew rabbinic Theosophy; as follows:—

Fire,	for Atziluth	the Abode of the Deity
Water,	for Briah	the Angelic World
Air,	for Yetzirah	the Formative World
Earth,	for Assiah	the Material World

In the Second Part of the Zelator Ceremony we have the Four Pillars removed from their previous position and we find them

arranged with Air in the east, Water in the West, earth in the North, and Fire in the South, and thus forming a cross, the initials of whose Kabalistic Hebrew names represent the initials I. N. R. I.

IMIM	Yamim	I.	Water
NUR	Nour	N.	Fire
RUCh	Ruach	R.	Air
IBShH.	Yabeshah	I.	Earth.

These letters have been translated various ways, viz:—

<i>Jesus Nazarenus Rex Judaeorum.</i>	Jesus, the Nazarene, King of the Jews.
<i>Intra Nobis Regnum Dei.</i>	The Kingdom of God is within us
<i>igne natura Renovatur Integra</i>	By Fire Nature is renewed and made whole.
<i>igne Nitrum Roris Invenitur.</i>	By Fire is found the Nitre of the Dew.

Thus we have in the First Part the Old Testament represented by Jehovah as the Tetragrammaton and the New Testament in the Second Part by Jesus as I. N. R. I. ; the Father and the Mediatorial Son, the Macroprosopus and the Microprosopus of the Hebrew Kabalah.

The East and West arrangement of the Four Elements in the first Part may be taken to represent the pole which Moses set up and the winding path of the Aspirant round the Pillars is the serpent twined round the pole. (*The simple Circumambulation, now in use in small halls, has replaced a more complex and symbolic path in and out between the Pillars, viewed as points in the course of the Sun along the Ecliptic*). In the Second Part the arrangement of the Pillars is that of the Cube of the White Stone, which when opened out becomes the Cross.

We have also in the Air and Water and fire a representation of the Three Hebrew Mother Letters, Aleph, Mem and Shin, acting on Tau the last letter for Earth or Malkuth. These four Ele-

ments find their correlatives in the human body; the natural heat of the living body representing the Fire; blood the water; the gases in the lungs the Air; and the bones the Earth. The Elements also refer to the Creation of the World as recorded in the first Chapter of Genesis.

And the Spirit of God, (symbolised by Fire)
 moved upon the face of the Waters, (Water)
 And God said, let there be a firmament
 in the midst of the Waters, (Air)
 Let the dry Land appear (Earth).

According to the Kabbalah, the fire and the Water represent the Abba and Aima, the Great father and Mother, into whom the ETERNAL ONE conforms himself before the Universe can subsist; for before this "the earth was formless and void" Tohu-ve-Bohu; and thus Chaos became Cosmos. This eternal conjunction of the great father and Mother is a "Tetragrammaton Elohim"; but is not "Ain Suph" for before this, He was the "Concealed of the Concealed" of the Kabbalah; but when He manifested His latent potency, the Monad had become the Dyad, and the Triad then appeared; hence came the Trinity of all faiths.

We find also in the First Part of that Fire is the ultimate and most prominent Element, and it is the beginning of the Tetragrammaton; but in the Second Part we find that Water asserts itself, being the initial letter of I. N. R. I., represented in Hebrew by lammin, thus mitigating as it were the Fire of the Father by the Water of the Mediatorial Son. We have in the first part in the east the red Pillar of the severity of the father God, and in the second Part as compensation, we have the blue Pillar of Mercy of the Son God in the west.

The Earth represents the darkness of the Aspirant; the Water is baptism the exterior emblem of Regeneration; Air symbolises Divine Truth enlightening the Mind: and the Fire of human suffering opens the heart to seek the Love Divine.

The Three Pillars of Water, Air and Fire remind us also of what John the Baptist says of unregenerate man with his earthly lower tendencies in life: "I indeed baptise you with water unto

repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptise you with the Holy Ghost and with Fire."

Thus the regenerate man wars against his Earthly desires, subdues his fleeting airy thoughts, conquers his wavering emotions, and becomes purified in the Fire of Divine Love.