

Encounters with Women of the 4th Kind



Post by **Patrick Chouinard - Encounters with Women of the Fourth Kind**

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Venus and The Hymn of Aphrodite

“I was engaged on an exposition of Genesis 1, working out the fourfold meaning assigned to it in the key we had received, (1) and referring each “day” of the creative week to its proper presiding divinity, as indicated alike by the order of the “Seven Spirits of God” enumerated by Isaiah, the “seven great Gods” of the Greeks, the planets, and the colours of the prism, and the character of the work of each day. All these accorded with each other, save that in Genesis the order of the third and fourth days is inverted, with the result of making the earth the third and Venus the fourth of the planets, counting the sun as the first, and also of making vegetation precede the sun, an arrangement which had been a fruitful source of triumph to unbelievers. The manner in which this crux was at length solved for us was as follows: –

I had been discussing it one evening with Mary [Anna Kingsford], but only to find that, while she recognised the difficulty, she did not discern the solution. On the following morning, however, while pondering it alone in my room, a light was flashed on me which gave a clue to the enigma, but, to my great disappointment, was withdrawn before I had fixed and elaborated it. Finding myself unable to proceed, I went to her study to see whether I could recover the idea by conversing with her about it. On my entering the room she signed to me to sit down and be silent until she had finished what she was writing.

I knew what that meant, and I saw that she had put aside the work on which she had been engaged in order to write down something that had just been given her. When she had finished she read to me the following reasons why Venus, who is called by Isaiah “the Spirit of Counsel,” is mistress of the Fourth Day instead of the Third; and why Dionysos – the Spirit of Power – (who represents the Earth) is placed before her in Genesis, although her planet is next to that of Hermes (Mercury), the Spirit of Understanding, and inside the

earth's orbit: –

(1) She is the representative of Love, and as such is the enlightener of the eyes and revealer of heaven to earth.

(2) Dionysos represents the centrifugal or outgoing force, which must needs be exercised before the centripetal or indrawing force.

(3) She is of the Soul, and although potentially and virtually first in order, she is not revealed until polarised by means of the body (to which the earth corresponds). So that, although Love be really before Power or Intellect (which is the force of the Mind), yet she wears a veil and is hidden until the Mind reveals her. Similarly Eve, or the Soul, is really before Adam (the personality and its intellect), but is not manifested until he is prepared to recognise her.

This was succeeded by the revelation of the Mysteries of the Kingdoms of the Seven Spheres, as given in *Clothed with the Sun*, II, xvii, setting forth the correspondence between the seven final clauses of the Creed and the Seven Spirits of God, and consequently the seven planets and their Gods.

When she had finished, I remarked, "But you did not know this last night." To which she replied, that it had come to her only a few minutes before I entered the room. By which it was clear to me that the illuminating ray, after being momentarily directed on me, had been diverted to her, and she had, as it were, intercepted it higher up, leaving me in the dark in order that the full revelation of the mystery should come through her, as had so often happened before at the moment when my need for it culminated, in accordance with the design to "exalt the Woman" as the special representative of the soul and intuition.

Two days later she called me into her study to hear the most exquisite of all the hymns to the Gods, which she had received in sleep during the preceding night, the "Hymn of Aphrodite," throwing yet fuller light on the order of the third and fourth days of Genesis. Though given in *Clothed with the Sun*, I cannot forbear repeating it here in the connection in which it came: –

THE HYMN OF APHRODITE

(1)

1. I am the dawn, daughter of heaven and of the deep: the sea mist covers my beauty with a veil of tremulous light.
2. I am Aphrodite, the sister of Phoibos, opener of heaven's gates, the beginning of wisdom, the herald of the perfect day.
3. Long had darkness covered the deep: the soul of all things slumbered: the valleys were filled with shadows: only the mountains and the stars held commune together.
4. There was no light on the ways of the earth: the rolling world moved outward on her axe: gloom and mystery shrouded the faces of the Gods.
5. Then from out the deep I arose, dispeller of night: the firmament of heaven kindled with joy beholding me.
6. The secrets of the waters were revealed: the eyes of Zeus looked down into the heart thereof.
7. Ruddy as wine were the depths: the raiment of earth was transfigured; as one arising from the dead She arose, full of favour and grace.

(2)

8. Of God and the soul is love born: in the silence of twilight; in the mystery of sleep.
9. In the fourth dimension of space; in the womb of the heavenly principle; in the heart of the man of God; –

there is love enshrined.

10. Yea, I am before all things: desire is born of me: I impel the springs of life inward unto God: by me the earth and heavens are drawn together.

11. But I am hidden until the time of the day's appearing: I lie beneath the waters of the sea, in the deeps of the soul: the bird of night seeth me not, the herds in the valleys, nor the wild goat in the cleft of the hill.

12. As the fishes of the sea am I covered: I am secret and veiled from sight as the children of the deep.

13. That which is occult hath the fish for a symbol; for the fish is hidden in darkness and silence: he knoweth the secret places of the earth, and the springs of the hollow sea.

(p. 215)

14. Even so love reacheth to the uttermost: so find I the secrets of all things; having my beginning and my end in the Wisdom of God.

15. The Spirit of Counsel is begotten in the soul; even as the fish in the bosom of the waters.

16. From the sanctuary of the deep love ariseth: salvation is of the sea.

(3)

17. I am the crown of manifold births and deaths: I am the interpreter of mysteries and the enlightener of souls.

18. In the elements of the body is love imprisoned: lying asleep in the caves of Iacchos; in the crib of the oxen of Demeter.

19. But when the day-star of the soul ariseth over the earth, then is the epiphany of love.

20. Therefore until the labour of the third day be fulfilled, the light of love is unmanifest.

21. Then shall I unlock the gates of dawn; and the glory of God shall ascend before the eyes of men.

(4)

22. The secret of the Angel Anael (1) is at the heart of the world: the "Song of God" is the sound of the stars in their courses.

23. O love, thou art the latent heat of the earth; the strength of the wine; the joy of the orchard and the cornfield: thou art the spirit of song and laughter, and of the desire of life.

24. By thee, O goddess, pure-eyed and golden, the sun and the moon are revealed: love is the counsellor of heaven.

25. Cloud and vapour melt before thee: thou unveilest to earth the rulers of the immeasurable skies.

26. Thou makest all things luminous: thou discoverest all deeps:

27. From the womb of the sea to the heights of heaven; from the shadowy abyss to the throne of the Lord.

28. Thy beloved is as a ring-dove, wearing the ensign of the spirit, and knowing the secrets thereof.

29. Fly, fly, O Dove; the time of spring cometh; in the far east the dawn ariseth; she hath a message for thee to bear from earth to heaven!"

Edward Maitland, Life of Anna Kingsford

http://www.anna-kingsford.com/english/Works_by_Anna_Kingsford_and_Maitland/Texts/013_OAKM-I-MaitLife.htm

Kathy Markley

Our Lady Queen of Peace chapel within the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, DC.

