

Stellar Code™  
Spica  
Guidebook



*"Beneath Bootes feet the Virgin seek,  
Who carries in her hand a glittering spike.  
Over her shoulder there revolves a star  
In the right wing, superlatively bright;  
It rolls beneath the tail, and may compare  
With the bright stars that deck the Greater  
Bear.  
Upon her sholder one bright star is borne,  
One clasps the circling girdle of her loins,  
One at her bending knee; and in her hand  
Glitters that bright and golden Ear of Corn."<sup>1</sup>*

## THE PERSONIFICATION OF THE DIVINE FEMININE

Spica or Alpha Virginis, ( $\alpha$ ) Virgo, is the luminary of Virgo, the constellation of the Virgin<sup>2</sup>. It becomes prominent in the southeast in northern spring evenings and can easily be found by following the curve of the Big Dipper's handle through Arcturus and then on down. Spica is the 14th brightest star in the sky. It is blue star that is located 190 light years away from our solar system.

Spica is regarded as a first magnitude star<sup>3</sup>, which is visually 1900 times more luminous than our Sun.

The apparent brightness is deceptive; however, as Spica actually consists of two brilliant white stars very close together. Both are blue class B (B1 and B4) hydrogen-fusing dwarfs (the brighter nearing the end of its stable lifetime), making Spica one of the hottest of the first magnitude stars. Spica exhibits subtle brightness variations that were once thought to be caused by a grazing eclipse, each star slightly cutting off the light of the other each orbital period.

The brightest star in Virgo has an ancient name, handed down to us in all the star-maps, in which the Hebrew word *Tsemech* is preserved. It is called in Arabic *Al Zimach*, which means *the branch*. This star is in the ear of corn which the Virgin holds in her left hand. The star has a modern Latin name, which has almost superseded the ancient one, *Spica*, which means *an ear of corn*. But this hides the great truth revealed by its name *Al Zimach*, which foretold the coming of the Christ who should bear this name. The Bible connects this name with the

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<sup>2</sup> Even Shakespeare understood the truth about this constellation picture: in his *Titus Andronicus*, he speaks of an arrow being shot up to heaven to the "Good boy in Virgo's lap."

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<sup>1</sup> Poetry reputed to the Greek astronomer Aratus.

<sup>3</sup> Magnitude 1.04.



Christ four times. There are twenty Hebrew<sup>4</sup> words translated "Branch," but only one of them, *Tsemech*, is used exclusively for the Messiah, and this word is repeated only four times<sup>5</sup>. Each of these further connects the Christ with one special account of the Christ, given in the Gospels.

Virgo<sup>6</sup> is the only female figure in the zodiac and as such has been associated with most of the main female deities: Ishtar, Innana, Aphrodite<sup>7</sup>, Ceres, Demeter, Astraea, Erigone, and Isis; as well as, in Christian symbolism, the Virgin Mary.

The deeper mythological elements of the Demeter, Persephone<sup>8</sup> and Hecate relate to our

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<sup>4</sup> The name of this sign in the Hebrew is Bethulah, which means a virgin, and in the Arabic a branch. The two words are connected, as in Latin--Virgo, which means a virgin; and virga, which means a branch (Vulg. Isa 11:1). From *The Witness of the Stars* by E. W. Bullinger

<sup>5</sup> Jer 33:15 being only a repetition of Jer 23:5

<sup>6</sup> The impulse, to serve others, is very strong in individuals born under this sign and myth. Only after her child is returned to her, does Demeter recover her joy and power. Often the Virgo will need to recover either an actual lost child, or the deeply hidden inner child stolen away years ago.

<sup>7</sup> Virgin Astraea, nurse of the whole universe, cherisher of the Golden Age, received Beroe, the goddess of the city of Beirut, which was famous for its law-courts, from her mother Aphrodite into the embrace of her arms, laughing, still a babe, and fed her with wise breast as she babbled words of law.

<sup>8</sup> The story of Demeter (Ceres simply being her Roman counterpart) is fully told by Homer in his "Hymn to Demeter." It is a long poem with many important characters and events, but, in brief, it is a tragic story about a mother's loss of her child, who has been raped and abducted by Hades (Pluto) who took her to live as his bride in the underworld. The maiden is about fourteen, just coming into womanhood. Desperate for her daughter's return, Demeter enlists the aid of Hecate, the wise crone who "sees all." Hecate

own cycle of life. Those who had participated in the Eleusinian mysteries knew firsthand that although we die a certain death, we live again in time.

The old sites of Demeter's Mysteries<sup>9</sup> are now devoted to the worship of Mary who like Demeter is a "mater dolorosa" or "sorrowing mother" because she too, knew what it was to lose a child and to have that child returned from the dead so that the people might know that we have eternal life. Like the eternal seasons, life comes and goes and comes again.

Virgo is Demeter's constellation for the Greeks. The brightest star in Virgo is Spica whose name for the Greeks meant "spike" or "spear." Spica marks the ear of wheat in the virgin's left hand.

In Greco-Roman mythology, Demeter's daughter<sup>10</sup> is Persephone, or Kore. She caught the eye of Hades, God of the Underworld, who kidnapped her to be his bride and rule as Queen of the Underworld.

Interestingly, the word *Kore* is the root of the words "corn" and "kernel." *Kore* itself means "seed"<sup>11</sup>. It also means "young girl." The word Demeter means, "*Holy Mother Earth*". Broken down even further; "de" means "divine", "me" translates as "mother," and "ter" becomes "earth." *Kore's* own constellation is Taurus. For this reason, the Greek astrologers called the 2nd house, the Taurus house, "*Kore's Door*" (from the underworld).

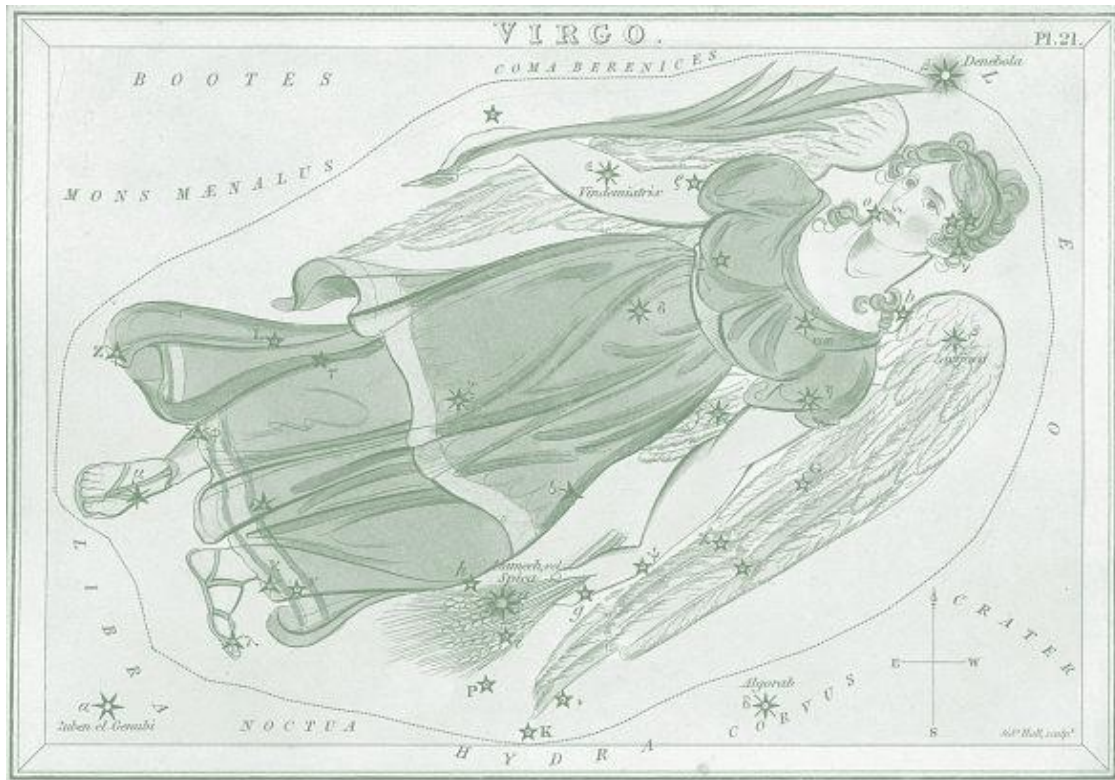
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discovers where the girl has been taken and eventually brings her back to her mother with the aid of Hermes.

<sup>9</sup> Located in Italy.

<sup>10</sup> With Zeus.

<sup>11</sup> Joseph Campbell devoted three volumes of his Encyclopedia of World Mythology to the topic of "The Seeded Earth." In it you can find the myths of grain from all over the world.



The ancient name of this constellation is *Comah*<sup>12</sup>, the “desired”, or the “longed for”. We have the word used by the Holy Spirit in this very connection, in Haggai 2:7: *“The Desire of all nations shall come”*<sup>13</sup>. The Zodiac in the Temple of Denderah, in Egypt, going back at least 2000 years BCE, has the figure of a woman and child.

It was in all probability the constellation of *Comah*, or our Constellation of Virgo<sup>14</sup>, in which “the Star of Bethlehem” appeared. There was a

traditional prophecy, well-known in the East, carefully preserved and handed down, that a new star would appear in this sign when He whom it foretold should be born<sup>15</sup>.

The ancient Zodiacs pictured this constellation as a woman with a child in her arms. *Albumazar*, or Abu Masher, an Arabian astronomer of the eighth century, says, *“There arises in the first Decan”*<sup>16</sup>, as the Persians,

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<sup>12</sup> Which means Hair

<sup>13</sup> The Book of Job shows us how Astronomy flourished in Idumea; and the Gospel according to Matthew shows that the Persian Magi, as well as others, were looking for “the Desire of all nations” or the Blessed One.

<sup>14</sup> The sign Virgo is one of the most significant in the zodiac, for its symbology concerns the whole goal of the evolutionary process ~ to shield, nurture and finally reveal the hidden spiritual reality.

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<sup>15</sup> .” There is a beautiful tradition which relates how, in their difficulty, on their way from Jerusalem to find the actual spot under the Zenith of this star, these Magi sat down beside David’s “Well of Bethlehem” to refresh themselves. There they saw the star reflected in the clear water of the well. Hence it is written that “when they saw the star they rejoiced with exceeding joy,” for they knew they were at the very spot and place of His appearing whence He was to “come forth.”

<sup>16</sup> The constellations are called Decans. The word means a part, and is used of the three parts into



Chaldeans, and Egyptians<sup>17</sup>, and the legendary Hermes and Ascalius teach, *a young woman* whose Persian name denotes a pure virgin, sitting on a throne, *nourishing an infant boy*<sup>18</sup>, having a Hebrew name, by some nations called IHESU, with the signification IEZA, which in Greek is called CHRISTOS.

"Behold, a virgin shall conceive and bear a son,  
And shall call his name Immanuel."

## THE DIVINE MASCULINE

Though a large constellation<sup>19</sup>, Virgo does not have much of a prominent stellar pattern, relying on Spica to tell us where it is. Spica is, relatively easy to find. It forms the southern tip

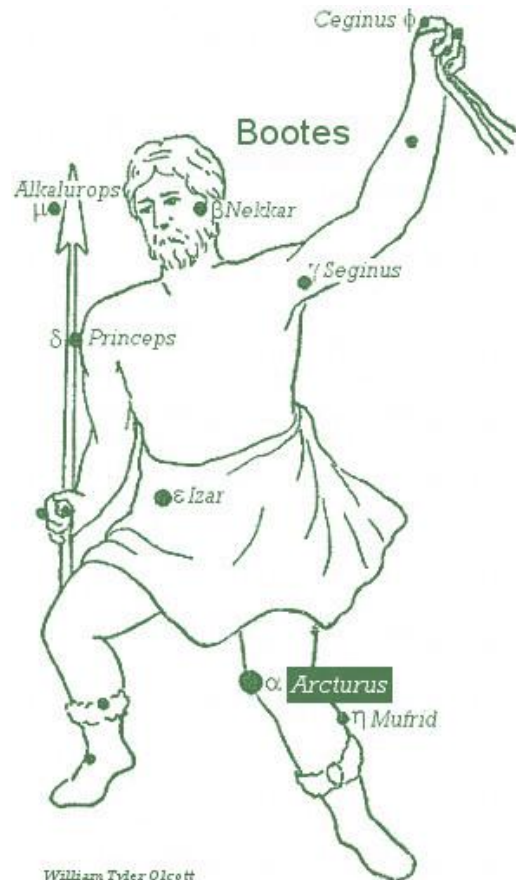
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which each sign is divided, each of which is occupied by a constellation.

<sup>17</sup> In the Zodiac in the Temple of Denderah, in Egypt ... she [Virgo the Virgin] is likewise represented with a branch in her hand ... Her name is called Aspolia, which means ears of corn, or the seed, which shows that though the woman is seen, it is her Seed who is the great subject of the prophecy. E. W. Bullinger 1893: "The Witness of the Stars"

<sup>18</sup> Thomas Hyde, an eminent Orientalist (1636-1703), writing on the ancient religion of the Persians, quotes from ABULFARAGIUS (an Arab Christian Historian, 1126-1286), who says that ZOROASTER, or ZERDUSHT, the Persian, was a pupil of Daniel the Prophet, and that he predicted to the Magians (who were the astronomers of Persia), that when they should see a new star appear it would notify the birth of a mysterious child, whom they were to adore. It is further stated in the Zend Avesta that this new star was to appear in the sign of the Virgin. Some have supposed that this passage is not genuine. But whether it was interpolated before or after the event, it is equally good evidence for our purpose here.

<sup>19</sup> The constellation covers a large area, and of the 88 constellations Virgo is the second largest in the sky.

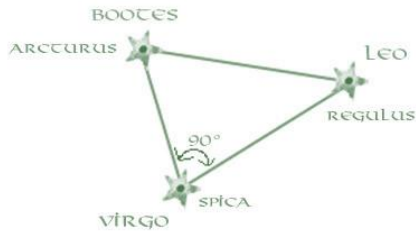


William Tyler Olcott

of a triangle with Arcturus on the left and Regulus on the right. To find Virgo, first locate orange Arcturus. Follow the curve of the Big Dipper's handle away from the bowl and Arcturus will be found at about twice the length of the handle. Continue the arc used to locate Arcturus and keep on that path. A mnemonic device for remembering how to find Spica is "Arc to Arcturus, then speed on to Spica."

Spica represents the sacred womb of Virgo. The Virgin accepts and nourishes the seed of Arcturus until the gestation period is complete and spiritual birth can occur within the human form.

Passing to the three constellations anciently assigned to the sign Virgo, we come to what may be compared to *three sections* of the chapter, each giving some further detail as to the interpretation of its teaching.



The second constellation<sup>20</sup> holding the promise of the future is *Bootes, the one who is coming*, the savior in Pisces who frees humanity from subservience to the form<sup>21</sup>.

The brightest star in the constellation *Bootes* is a golden star located above, or to the north of, *Spica* in the night sky. This luminary is *Arcturus*, the herder of the Divine Will emanating from the 7 stars of the Big Dipper in the constellation, *Ursa Major*. *Arcturus* is the bridge between these 7 stars and *Virgo the Virgin*. *Arcturus*<sup>22</sup>, like an Avatar filled with Divine Will, stimulates great evolutionary changes to all in its path. *Virgo* in its path is the Holy Grail that receives the Will of God.

The Greeks called him *Bo-o-tes*, which is from the Hebrew root *Bo (to come)*, meaning *the coming*. It is referred to in Psalm 96:13:

*"For He cometh,  
For He cometh to judge the earth;  
He shall judge the world in righteousness,  
And the people with His truth."*

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<sup>20</sup> For information about the third constellation of the group, *Leo*, see *Stellar Code™ - Sirius*.

<sup>21</sup> From Alice Bailey's *The Labours of Hercules*  
<sup>22</sup> The ancient Egyptians called him *Smat*, which means one who rules, subdues, and governs. They also called him *Bau* (a reminiscence of the more ancient *Bo*), which means also the coming one.

*Arcturus*<sup>23</sup> symbolizes the soul, which steps down and transmits the Will of God into the form (*Virgo*) and its individual personality. The personality becomes the receiver and container of this Divine Life. This eventually results in the birth of the Christ consciousness on Earth and the evolution of matter, if regarded as a collective process. As a personal process this route awakens the soul to a new rebirth, a new state of consciousness where the alchemy of ascension start to recalibrate the polarities and re-integrate elements that were dissociated due to the normal perception of reality.



The Sun passes and activates the influence of the star *Spica*<sup>24</sup> in the fall, rendering the star a harvest symbol that is reflected in its name, from Latin meaning "*ear of wheat*," shown in the *Virgin's* left hand; the name though actually goes back to much more ancient times. Esoterically, the emanations of *Virgo*<sup>25</sup>, the *Virgin*, nurture

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<sup>23</sup> It is probable that his ancient name was *Arcturus*, as referred to in Job 9:9, for this is the name of the brightest star. *Arcturus* means "He cometh".

<sup>24</sup> *Virgo* itself is a cup-shaped constellation (...) the cup of communion ... in its highest meaning the Holy Grail. Bailey's "*Labours of Hercules*".

<sup>25</sup> *Virgo* is the sixth sign of the zodiac, and the six-pointed star is the ancient symbol, portraying as it does the process of involution as well as of evolution, carried to the point of balance and expressed for us in the relationship of *Virgo* to *Libra*. Astronomically *Virgo* is presently regarded as occupying the area in the heavens where *Libra* is found. This is all part of the great illusion which cosmology endeavors to



and shield the hidden divinity of each one of us until the gestation period is complete and spiritual birth can occur. She is the celestial Chalice for the Divine Host.

“The Greater Mysteries” of the Greeks took place during the month of September at Eleusis, located near the narrow isthmus waist of Greece. Worshipers who participated in these most sacred ceremonies, dedicated to the goddess of grain and the renewal of life, were vowed to secrecy.

The zodiac figure is generally depicted as a winged maiden holding a palm branch in her left hand and an ear of corn in her right. The palm branch is an ancient symbol of rejoicing, triumph and glorification. The ancient Egyptians used a branch of Palm stripped of its leaves to mark the passage of years and the hieroglyphic of the Palm thus became a symbol for words such as “*year*”, “*time*” and “*season*”.

Even so, much of the ancient mythology attached to the sign combines allegory concerned with harvesting the fruits of the earth or the period of germination. Some have argued that the constellation depicts “a woman and her seed”, with the palm branch being seen as an ancient symbol for the seed.

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grasp ~ there is a constant moving and shifting in space known as the precession of the equinoxes, which is both a fact and an illusion. Virgo symbolizes depths, darkness, quiet and warmth; it is the valley of deep experience wherein secrets are discovered and eventually brought to light. It is the place of slow, gentle and yet powerful crisis and periodic developments taking place in the dark and yet leading to light. It is the blinded stage found in Masonic rituals, and ever precedes the gift of light. Virgo stands for the womb of time wherein God’s plan is slowly matured and ~ with pain and discomfort through struggle and conflict ~ brought into manifestation at the end of the appointed time.

The roots of the symbolism of Virgo<sup>26</sup> as the earth goddess holding a spike of corn can be traced back to the ancient Mesopotamian period. Rupert Gleadow argues that although the Sun’s passage through the sign marks the period of harvest, the Mesopotamians would have placed most significance upon the time that the full Moon illuminated its stars during the Sun’s transit of Pisces.

In ancient Egypt this star was associated with the Nile goddess Isis and temples in the ruined city of Akhenaton appear to have been aligned to its rising and setting of this star.

The Greek astronomer Aratus<sup>27</sup>, circa 270 BCE, referring to Spica, wrote “in her hands”; Vitruvius and Hyginus<sup>28</sup>, “in her right hand”—when she was thought to be Ceres. All the Romans called it thus, Cicero saying Spicum, and their descendants, the modern Italians, Spigha; the French have l’Epi.

In Old England it was the Virgin’s Spike, and even John Flamsteed<sup>29</sup> used this as a reference. For at least twenty-five centuries, and among all civilized peoples, the Latin word, or words of similar import, have been dedicated to this Star.

The 17th century German astronomer Wilhelm Schickard based his studies from the words

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<sup>26</sup> In other lands, too, Virgo was associated with a great mother goddess ~ in Assyria she was the wife of Bel, in Babylonian lands she was Ishtar, Queen of the Stars and in India she was identified with Kanya, the maiden and mother of Krishna. Medieval Christians saw her as the Madonna, or as Ruth of the fields; in Roman times, as the Goddess Pax with her olive branch. She has been identified with the Saxon goddess Eoestre or Eostre, whose name still survives in the observance of our Easter. She has also been honored as Diana, Minerva, Athena, and occasionally as Urania, muse of astronomy.

<sup>27</sup> Aratus, Phainomena, Harvard Heinemann, Loeb Classical Library; 240-250.

<sup>28</sup> Loeb p.277.

<sup>29</sup> The first Royal Astronomer of England, a post created on 4 March 1675.



Sunbulah and Al Adhra, both Arabic words synonymous respectively with Spica and Virgo, although the 17th century English orientalist Thomas Hyde derived them from the Greek, Sibulla the Singing Sibyl, of the constellation.

The Persian astronomer Al Biruni said that Spica it was the Calf of the Lion<sup>30</sup>, with Arcturus as the second Calf. A still more widely spread native name for the Star Spica was Al Simak al A'zal, "the Defenseless", or "Unarmed", which meant it was unattended by any nearby star; the other Simak, Arcturus, being armed with a lance, or staff, represented by adjacent stars of Bootes; and it doubtless was this isolated position of Spica that induced the Coptic people of Egypt title Khoritos, Solitary.

The 17<sup>th</sup> century Italian astronomer Giovanni Battista Riccioli cited a "Nubian" title, *Eleazalet*, that some have said came from Al Azalah, the Hip-bone, but it probably belongs among the derivatives from A'zal; and his Eleadari has been transferred to Spica from the constellation.

This star marked the 12th manzil (Arabic Moon Mansion), Al Simak, and in early astrology was, like all of Virgo, a sign of harvest.

The Hindus knew it as Citra, Bright, their 12th nakshatra, or Moon Mansion, figured as a *Lamp*, or as a *Pearl*, with Tvashtar, the Artificer, or Shaper, as its presiding divinity;

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<sup>30</sup> This Lion being the enormous figure already alluded to, of which a part of Virgo formed one of the legs. Arabs had an enormous Lion, their early Asad, extending over a third of the heavens, of which the stars Arcturus and Spica were the shin-bones; Regulus, the forehead;



In Babylonia, and representing the whole constellation, it personified the wife of Bel, and as Sa-Sha-Shiru, the Virgin's Girdle, marked the 20th ecliptic asterism of that name, and the lunar asterism Dan-nu, the Hero of the Sky Furrow. It was also Emuku Tin-tir-Ki, "the *Might of the Abode of Life*", a common title for Babylon itself.

In Chinese astronomy Spica was a great favorite as Kio, the Horn, or Spike, anciently Keok or Guik; the special star of springtime; it is said to have been known at one time in Egypt as the Lute-Bearer, and was evidently of importance.

A similar character attached to it in Greece, for two temples have been found at Rhamnus, "almost touching one another, both following, and with matching dates, the shifting places of Spica," at their erection 1092 and 747 BCE; "and still another pair at Tegea". Temples of Hera were also so oriented at Olympia 1445 BCE at Argos and Girgenti; and those of Nike Apteros at Athens, 1130 BCE, and of "the Great Diana of the Ephesians" in 715 BCE.

It was to the observations of this star and of Regulus about 300 BCE, recorded by the Alexandrian Timochares, that, after comparison with his own 150 years later, Hipparchos<sup>31</sup> was indebted for the great discovery attributed to him of the precession of the equinoxes; although Babylonian records, and the temple orientation of Egypt and Greece, may indicate a far earlier practical knowledge of this.

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<sup>31</sup> Hipparchos (circa 160-120 BCE)





The original Virgo is believed to be the early grain goddess Nidoba who, prior to Nabu, the Babylonian god of wisdom, justice and “the scribe”, was an important goddess of writing.

As Nabu rose to prominence she absorbed the worship of Nidoba and became identified with the planet Mercury, which reinforced the scholarly associations of the constellation through that planet's rulership and exaltation in the sign.

In Babylonian myth, the identification between Virgo and the grain goddess led the constellation figure to be personified as Ishtar, the consort of the corn god Tammuz.

The essence of the myth is that Tammuz was overcome by the lord of death at autumn and carried to the Underworld. Ishtar, in grief, travelled to the Underworld, threatened to break down the gates and free the dead unless Tammuz was released. But she was taken prisoner and smitten with disease, and during the period of her absence all earthly fertility was denied.

When the gods of Heaven heard the dreaded news and saw the devastation of the earth they sent an order that Ishtar and Tammuz must be released. Ishtar had been stripped naked in her

ceremonial entrance through the gates of the underworld but it was ordered that she return with due ceremony; she was sprinkled with the creative Waters of Life and her garments and jewels were ceremoniously replaced so that she could re-emerge into the world of the living in her full strength and glory.

The myth is a celebration of the ongoing cycle of the seasons and has been adapted into the tale of many subsequent female deities including Ceres, the Roman goddess of corn and harvest, and often directly linked with Virgo by the Greeks through Proserpina, Persephone, Demeter and Aphrodite.

Two other prominent figures associated with the constellation during the classical period are Erigone and Astraea. Astraea<sup>32</sup> was the Roman goddess of Justice and the administration of law, depicted as holding the Scales of Libra in her

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<sup>32</sup> Astraea was a daughter Zeus and Themis; being because one titánide and personifying next to its mother to justice. According to other sources, she was daughter of Astreo and Eos.

It was also the last immortal that lived between the humans during the golden Era of Cronos, leaving the Earth last when this Zeus raised it the sky, locating it between stars like the Virgo constellation, and the balance of the justice that took in the hands turned the near constellation Libra.

Frequently it is confused with Diké, also daughter of Zeus and Themis, who replaced it like goddess of justice.

During the War of the Titans, Astraea it was an ally of Zeus. Like Niké (the Victory), one became one of his assistants: the carrier of its rays. It compensates it by his loyalty can have been the permission to conserve his virginity (is the only virgin between all the Titánides) and a place between stars as the Virgo constellation (then although it had been born as a goddess of stars, presumably was not in the beginning more than a simple star, like his brothers).

One imagines Astraea like a winged goddess with a shining aureole, that carries a torch (all these are attributes of a goddess of stars) and the rays of Zeus.



hand. Sickened by the wars of men, she was the last of the celestial beings to leave the earth for the heavens and is often depicted with the wings that allowed her angelic ascension to the stars.

Erigone was the name by which the first century astrologer Manilius referred to the Virgo constellation.

As the sign of the harvest, Virgo held strong connections with the time that grapes were gathered for the production of wine and Erigone represents an aspect of this association. She was the daughter of Icarius, who received the secret of wine making from the Wine God, Dionysius, and was murdered by peasants who believed they had been poisoned by his wine. Erigone was led to discover his body by their faithful dog and hanged herself in grief. The gods were moved to pity over the tragedy and transported the family to everlasting glory in the heavens: Icarius became Boötes. Erigone became Virgo, and the dog Maera, the constellation Canis Minor.

Despite the fact that Astraea and Erigone were separate deities their identities often became confused even in the classical period, so although Manilius refers to the constellation by the name of Erigone, he describes traits that clearly originate from the myth of the goddess of justice.

Manilius's description of the traits of Virgo directly influences later accounts of the meanings of its stars. He clearly describes an emphasis that accords with our modern view of Virgo being the sign of purity, prudence, diplomacy, discerning mental vision, secretarial skills, analytical tendencies and a retiring disposition.

Therefore, through Manilius, we see the stars of Virgo defined as relevant to civil and ecclesiastical law, ingenuity, intellectual capacity, discerning judgment and discretion. Involving promotion through benefits associated with such matters are strongly evidenced within

the meaning of particular stars, especially in the case of the main star, Spica.

As was generally the case in ancient astrology, the principle star characterized the entire constellation, which made Spica known to the Egyptians as the “most dedicated wife”.

The star Spica's Egyptian Coptic title was Khoritos, or “Solitary”, on account of Spica being such a notably brilliant star in an otherwise poorly lit area of the sky. Spica is considered a very fortunate star, particularly for those concerned with arts, sciences, law or religion.

## THE ARCHETYPICAL JOURNEY

Virgo is the largest of the zodiac constellations and second largest of all the constellations after Hydra. It is a difficult constellation to identify because most of its stars are faint and, being widely spread, makes a poor impact as a connected group.

In Virgo the soul and the body are blended and of supreme importance to each other; the mother protects the germ of the Christ life; matter guards, cherishes and nurtures the hidden soul.

The word Virgo itself is a descendant of a corruption of an ancient Atlantean root name applied to the mother principle in those far off times. This Virgin was the matriarch of a female-dominated society to which various myths and legends bear evidence, and have come down to us concerning Lilith, the last of the Virgin Goddesses of Atlantean<sup>33</sup> times.

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<sup>33</sup> There are several myths surrounding the Amazons in Ancient Greek mythology. These myths often involve a mythic hero, a battle, and later, a defeat of the Amazons. One of the most known myths is the account Diodorus gives of the Amazons in Atlantis during the twelve labors of Hercules.



Three of these goddesses are Eve, Isis and Mary. They embody the symbology of the entire form nature, and when these are integrated and functioning as a unit, are called the personality. The personality is the developed and qualified third expression of God, the Holy Spirit, and the active intelligent and nurturing principle of the universe.

Eve symbolizes the mental nature, the mind of humanity attracted by the lure of knowledge gained through the experience of incarnation. Eve took the apple of knowledge from the serpent of matter, starting the long human undertaking of experiment, experience and expression initiated ~ from the mental angle ~ in our Aryan times.

Isis stands for this same expression down onto the emotional or astral plane. Eve has no child in her arms; the germ of the Christ life is too small to make its presence felt; the involutory process too close. In Isis the midway point is reached; the quickening of that which is desired (the desire of all nations, as it is called in the Bible) has taken place. Isis consequently stands in the ancient zodiacs for fertility, for motherhood, and as guardian of the child.

Mary carries the process down to the plane or place of incarnation, the physical plane, and there gives birth to the Christ child. In these three Virgins and these three Mothers of the Christ, you have the history of the formation and function of the three aspects of the personality through which the Christ must find expression. The sign of Virgo itself stands for a synthesis of these three feminine aspects ~ Eve, Isis and Mary. She is the Virgin Mother, providing for the mental, emotional, and physical expression of the hidden but ever present divinity.

## THE AMAZONS OF ATLANTIS

Diodorus<sup>34</sup>, a scholar and historian of ancient Greece, wrote of the origins of the Amazons as

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<sup>34</sup> 340 BCE.

dating back to the ancient time of Atlantis. In his account, the Amazons lived in western Libya, the land of civilized people, and where the gods came from. According to Diodorus, the Amazon's culture and customs were the exact opposite to that of normal day Greece (and Atlantis). It was the men who worked in the domestic sphere of life, while the women partook of politics, the art of war, and who were required to serve in the army for several years during their adolescence. Diodorus states that only after a woman had finished her time within the army was she allowed procreative liberty. When a child was born, the men took care of the children, who depending on gender, were treated in differently. A boy would earn a mundane and domestic existence.

The tale of Atlantis thus continues with the queen of the Amazons, Myrina, setting out to lay siege on Atlantis. The Amazons took the city of Cerne in Atlantis, and the Atlantians bowed to their rule (with some resistance). After the Amazons took over they were expected to kill the Gorgons from the west who were constantly attacking Atlantis. The Gorgons were a group of medusa-like creatures. Before the Amazons battled the Gorgons, there was an uprising in a city where half of the Amazons were killed by their own swords while they slept, by the native peoples. Still unrelenting, the Amazons went up against the Gorgons and only half won. Eventually it took Perseus to finish off the Gorgons.

## THE INTERPRETATION OF THE ATLANTIAN MYTH

The Atlantian myth is a prime example of a reverse gender, or "alien other" myth. In a reverse gender myth, everything which happens in a normal society or civilization, is the opposite. In Greek society women held domain over all of the domestic duties of the house, and were not allowed to participate in the art of war, politics, etc. Such reverse role myths serve several purposes within many cultures. First,



they reinforce the status quo by portraying how unnatural it would be if the opposite were true in a civilization. Second, the myth served to reinforce the patriarchy of ancient Greece. As women were only half able to handle the Gorgons (representative of the sublime female force, and an absolute terror to men), it finally takes a mythic hero such as Perseus to battle the Gorgons and finish them off. This in combination with other aspects of the myth lend to the hypothesis that the myth in combination with others served to also reinforce the fact that women could not handle power, and that their role in the myth above (as warriors) was in some way unnatural.

This symbolism is also found in the traditional accounts of the ancient Amazons, whose Queen Hercules<sup>35</sup> defeated in the Virgo task, wresting from her what he sought. This is an allegory, teaching the emergence of the spiritual person from the control of matter.

## THE CHINESE LORE

Continuing with Chinese lore, we find that the star we know as Spica<sup>36</sup> was the first of

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<sup>35</sup> In the 12 Labors of Hercules, Hercules is challenged to realize 12 tasks; those tasks are symbols of some life experiences we face during life, to conquer understanding and learn lessons necessary to the soul's development. The ninth labor took Hercules to the Land of the Amazons to get their queens belt for Eurytheus' daughter. The Amazons were a group of women archers who had invented the art of fighting on a horse. Hercules brought along some other heroes, among them Theseus. When Hercules asked Hippolyte (the Amazon Queen) for the belt she willingly gave it to him. Hera, on the other hand, was not about to let him off that easy. She told the Amazons that the Greeks had kidnapped their queen and a great battle ensued. Hercules ran with the belt, killed The queen(after kissing her) and Theseus returns to Greece after he had kidnapped an Amazon princess.

<sup>36</sup> To the ancient Chinese the bright star Spica (alpha Virginis) and some of the stars in Hydra

the twenty-eight Houses of the Moon, which constituted the Chinese lunar Zodiac. This was the home of the God of Long Life, *Shou Hsing*. Although a god of the stars, he would come down to Earth at times. Here is one of his legends:

*One time, in south China, lived a youth named Chao Yen. His father learned from a fortune teller that his son was slated to die before he reached the age of nineteen. Dismayed when his father told him this news, Chao Yen, then eighteen, burned incense at the temple and joined with the priests in their chants of worship, but there seemed no hope, because it was told that the span of a man's life could not be changed once it had been written.*

*Shortly before his birthday, Chao Yen went into the forest to hunt, and he killed two deer with his keen aim with bow and arrow. Lying down to rest under a large oak, he woke to find that nearby were two regally clad men at a table engrossed in a game of chess. Chao Yen listened quietly, and heard the proclamations of the men. "Thirty-eight," said one, "a reasonable life, though not overlong."*

*He wrote something on a tablet and continued the game. "Twenty-three," he called after a few minutes, and wrote again. "Much too short!"*

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(the 'Water Snake') make for an interesting asterism. If we look at the star Spica and the star gamma Hydrae and imagine them as the tops of two celestial fence posts, and then between the two main stars we can see four faint stars diagonally in a row. The four faint stars are 57, 61, 63 & 69 Virginis. The four faint stars represent an opened gate. The Chinese call this part of the sky "Tien Mun" and it is known as Heavens Gate. The literal translation is "Sky's Door." Relating to Chinese (or oriental) astrology, the star Spica is the determining star of the first Chinese lunar mansion, which is called The Horn. Spica can be considered either the horns or the eye of the Dragon, for this lunar mansion is the first sector of the Azure Dragon ~ the guardian god of the eastern direction, according to their astrology



*After a while, the older of the two men cried “Eighty-nine. That man will be ever thankful to me for a long life.”*

*Chao Yen realized that the two were playing for the lives of humans and he stepped forward and demanded “Who are you? And what strange game is this?” The younger of the two replied in a friendly manner, “I am the spirit of Pei Tou, the Northern Dipper; and my opponent is Shou Hsing, the God of Longevity, from the southern sky. It is he who fixes the date of a man's birth, and I fix the date of his death.”*

*Chao Yen then pleaded, “You must help me. Could you not play again for my life, for I have been told that I must die before my nineteenth birthday? If you will help, I will be grateful until my last days. I will bring you fine offerings, such as these two deer that I have taken, for I am a good hunter.” The two men argued, for the time of life was unalterable, once set. But at last, they agreed to a compromise. Pei Tou said, “I cannot possibly erase the characters written in the book of death, nor can we gamble again for the same life, but I can reverse the characters which say ‘nineteen’ so that they say ‘ninety,’ a life long enough, certainly.”*

*The young man threw himself on the ground, overcome with gratitude and with joy. When he looked up, he was alone. Even his deer were gone, and he knew then that the gods had taken them in token. As darkness came Chao Yen looked up and saw the stars of Shou Hsing shining brightly, and in the north the seven stars of Pei Tou were splendid.”*

The myths about the Star Spica that inhabit the imaginary of Humanity are always related to the theme of birth, death and resurrection. The alpha star of the Constellation of Virgo brings the subject of redemption and purification of Karmas. It is a necessary step towards the path of healing, integration and ascension.

## THE SYNTHESIS

The lessons to be learned through the initiation of the Stellar Code™ - Spica is one of integration of polarities. Through the final realization of perfect alchemical marriage between the Divine Feminine and the Divine Masculine Energies. The balance of polarities inside one's soul create the perfect substrata for spiritual grounding, or Axiatonal grounding. At one time, it is said through tradition, our own Axiatonal lines were connected to the cosmic, however, over time we have become disconnected from these lines.

There are a lot of different reasons why we could get disconnected from our energy field and get unbalanced and out of harmony. The Stellar Code™ - Spica brings back the energy of the Mother, the Virgin which withholds the representation of original purity, virtues, discerning balance and final liberation.

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