



O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.
 O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.
 O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light — *Katherine Tingley*

THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

Vol. XLII, No. 2

OCTOBER, 1932

THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

G. DE PURUCKER, D. LITT.

GREAT SEERS VERSUS VISIONARIES (*Third Lecture*)

FRRIENDS near and friends far: I am going to talk to you this afternoon on the third phase of our wonderful subject: 'Great Seers Versus Visionaries'; and as this is much the most difficult of the three phases of it that we have studied together, I ask you to give your utmost attention. It is difficult enough to explain ordinary matters which the human mind can understand as being the facts or methods of procedure of the Universe which surrounds us and of the nature of man and its workings; but when you come to cast your consciousness deep into the essential nature of things that are in our nature's essences and

[Stenographic report of the thirty-fourth of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then Theosophical Leader and Teacher) in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following lecture was delivered on October 7, 1928, and broadcast, by remote control, over Station KFSD San Diego — 680-440.]

inner workings, you meet with so many mysteries, so many wonders, that one marvels indeed that the human mind can take in any exposition of it whatever that is consistent in all its parts and complete when considered as a whole. I do not think it could be done unless the student of Life and of the Universe and of its mysteries followed precisely that 'still small old path' leading inwards to the Heart of the Universe, which is necessarily also within man as a child of the Universe, and the method of which following is formulated in the age-old Theosophical philosophy; for indeed Theosophy is, as I have so often said, a formulation of natural truths containing nothing imaginary, nothing based upon anybody's mere say-so — upon the say-so of anyone living at any time, no matter how great in spiritual penetration and in intellectual splendor such a Sage might be.

On next Sunday afternoon I am going to begin another subject — one which I have found in my own personal studies to be as interesting as the subject that we have studied together for the last three Sundays; and I have called this new subject 'Heavens and Hells in Legend and in Fact,' because it follows very naturally after the ideas that we have been studying together recently.

Now, friends, those of you who were here on last Sunday and on the Sunday before last, or who 'listened in,' will remember that I laid great stress on the fact that the way of gaining knowledge is by using the understanding faculty within yourself; that there is no other way of obtaining knowledge and wisdom except by developing the faculties of reception within, and that within you lie all the truths of the Universe, because you are an inseparable part of it. So to say, you are bone of its bone, blood of its blood, indeed much more than that: you are consciousness of its consciousness. And doubtless some of you thought: How about these visionaries? Could not they do just the same thing, because is not a certain part of their claims precisely this, that they know from inner knowledge? "This is what I teach, because I see it."

Doubtless they often say so, but that does not make it to be so. A man may knowingly impose upon the good faith and trust of those who hear him. He is then an impostor; and there have been such in the religious history of the world. Of these I will say naught. You know who they are, or at least you all have opportunities of knowing who they are by studying the literatures of the world, religious or otherwise. I want to speak this afternoon more particularly of those visionaries who

are such despite the fact that they are sincere, often devoted to what they conceive to be their duties, and sometimes devout. There are such visionary seers and there have been many of them in the world. Let me read a few names just as examples of the various types and kinds of men, who, because they are uninstructed and untaught in esoteric teachings and mysteries come therefore under the definition of the term 'visionaries' as contrasted with those who have been taught, educated, by greater Seers or Sages than they themselves, and who therefore know, because they have been shown the path and how to tread it and how to retain the wisdom and the knowledge gained in treading that Path to the God within themselves.

A few of such visionaries who have been sincere, earnest, devoted, and good men, are as follows: (I do not read the names in chronological order, but only as I jotted them down as they occurred to me this morning): Pico di Mirandola and Cardinal de Cusa, both of Italy; Kuppernigk (commonly called Copernicus), Meister Eckhart, Tauler, and Jakob Boehme of Germany, the last named by far the greatest; Swedenborg the Swede; Emerson the American; Muhhammad the Arab.

There have been many more such, but the foregoing are the names of a few which came into my mind this morning when I had an opportunity to give an hour of thought and contemplation to this afternoon's lecture. These men were all visionaries of widely varying ability and power of seeing; but every one of them was untaught by Masters of Wisdom; in other words (to use our own familiar Theosophical terminology) they were not 'initiates.' Socrates was another one such; and I may add here that this great but unfortunate man suffered the penalty of death at Athens not so much for the reasons promulgated for the carrying out of his execution, but because he had unwittingly betrayed the teachings of the Greek mysteries, which in that age was a criminal offense punishable with death. Plato was once accused of the same crime, although he was an Initiate, and he wisely fled his fatherland for a time, taking refuge in Sicily; and such was the case with another eminent Greek, Diagoras.

Now let me read to you a few names of Great Sages and Seers who *had* been taught and instructed by spiritual and intellectual authorities and who, therefore, could themselves teach with power and judgment as well as proper authority, because they *knew*, and knew in accordance with esoteric law. The Ancients were very strict about this matter for

very good reasons of their own which I have here no time to explain, but which reasons were founded upon eminent good sense, however much the Theosophist in all ages, even in those ages, strongly opposed the penalty of death imposed by the laws of ancient states upon betrayers or degraders of the mysteries. This is another subject of interest, but one which I must ask to be excused from embarking upon today. However, I will now cite the names: Krishna and Gautama the Buddha — both born in India; Lao-Tse and Confucius — both born in China; Pythagoras, Empedocles, Apollonius of Tyana, and Orpheus — as examples of Greeks; and Jesus of Palestine.

Many more could be named; but these will suffice to illustrate the type of man that I have in mind in speaking of Great Seers and Sages. These men were all Great Sages, Great Seers, every one of them an Initiate in the mysteries of the universe, because they had been duly and properly initiated, that is to say, taught in Esoteric Universities — institutions of learning and training far different from what the modern European understands by the term 'University.'

These Great Sages or Seers last mentioned were also of widely varying ability and power of seeing as among themselves, and in this respect are like the visionaries above named. It does not mean that because I have mentioned them together, all are equal in spiritual and intellectual grandeur, or that each is equal to any other — not at all. The Great Sages vary in power and ability among themselves even as the visionaries do, and after somewhat the same manner as ordinary men vary among themselves, such as you and I; and when I say 'ordinary,' I do not mean that we are the common of the common, but that we actually do vary among ourselves, although belonging to the general average of educated and thoughtful humans.

But all these latter men, these Great Sages and Seers, were members of the Great White Brotherhood — yet not all of equal grandeur, as I have just said, and I must repeat this for the sake of emphasis. But all were members of that Brotherhood, nevertheless. Therefore did they all teach that one Fundamental System, that basic doctrine or formulation of doctrines, which has existed in the world from immemorial time, in the guardianship of this University of the Great Sages and Seers; for that indeed is what their noble Association may be called — a 'collegium' the ancient Romans would have called it, meaning thereby a society, an association of noble hearts and minds banded together for

a common purpose and governed by common ideals and knowledge.

Now this University has existed for many, many millions of years. Would you like to know more or less how long it has been in existence as an association? Let us say for twelve million years, more or less; in other words, since the beginning, as we Theosophists put it, of the great Body-Race or Root-Race or Stock-Race, which preceded our own present Race of humans, and which we Theosophists technically call the 'Atlanteans.' Not that they called themselves 'Atlanteans'; but for convenience we have to give them a name. Because their greatest focus of civilization, the great continental home on which their various sub-races lived and flourished and perished, existed on what is now the part of the earth's surface covered by the stormy waves of the Atlantic, we modern Theosophists call them Atlanteans. I may add in passing that as the epochs of geology follow one another in time, continents rise above the waters and again sink beneath them, and each such great continental system bears its own series of racial stocks; but when all these racial stocks are considered together as a unit we call such a unit a Root-Race or Stock-Race. One such, therefore, was the Atlantean Root-Race or Stock. Furthermore, we Theosophists give the name 'Atlantis' to the immense continental system more or less covering the face of the globe which existed in Atlantean times; and we take this name 'Atlantis' from the writings of the ancient Greeks, such as Herodotus and Plato and others.

Now, this noble University of the Great Sages and Seers presently exists in a remote and almost inaccessible part of Asia. Why there? Because these Great Men — for such they are — are there free from the disturbances and the hurly-burly and tension and strain of 'civilization,' which, as you all know, too often has influences which destroy all chance of spiritual development and which likewise can work most deleteriously even upon the objects and aims which these Great Sages and Seers have in mind. There, in the peace and quiet and unpolluted atmosphere of a part of the globe untouched by the miasmatic influences emanating from great cities, they teach their pupils, who are drawn from the four quarters of the globe, educate them, train them — not merely, I tell you, in the things of ordinary knowledge such as the universities of our so-called 'civilized lands' impart, the teaching of which, and the sciences and courses followed in which, are all too soon forgotten, because they are but brain-mind things, mere mental accumulations of

more or less uncertain facts. These Sages do far more: they draw out, 'educate' in the Latin meaning of this word, the inner nature of their pupils: they evolve the consciousness of each pupil, and thus they teach him how to put his feet upon that 'still small Pathway to the Gods,' by treading which all knowledge and wisdom of the universe can be found, in progressively greater perfection. Such, in brief, are the Great Seers and their noble work.

Returning for a moment to the visionaries: some of them were nevertheless noble men indeed, some even great men; but they were not Great Sages or Seers nor pupils of such, outwardly and knowingly to themselves. Now, you know, friends, that out of the heart of man come all the issues of life. All civilizations spring from his heart — all religions, all philosophies, all sciences. And when I say his 'heart,' of course you understand me not to mean the merely physical organ. I use the word 'heart' in the ancient, the archaic, the esoteric sense, as the core of a man's being, the heart of him, the inmost of him. All the things that exist on earth, are the children of man, so far as his works go; and when those works attain to what we may call a certain material grandeur, we say, 'This is a civilization,' forgetting, perhaps, that the nature of civilizations varies from age to age; for civilizations are the fruitage of ideas, and ideas vary as time flows into the ocean of the past.

These Great Sages and Seers are the guardians, the custodians, of this inexpressibly beautiful and noble formulation of teachings, which in modern times is called Theosophy; and when the times are propitious, or when the race needs a new inspiration, they send forth from their own number a Messenger, to strike anew the keynote of truth in the minds and hearts of men. These Messengers then come forth and found, it may be a new religion, it may be a new philosophy, it may be either one or the other but bearing a strongly scientific stamp; and in any one of the three cases, the religion or the philosophy or the science endures for an age or for more than one age until decay and degeneration set in, which occurs when the vital force which first emanated from the great founder's heart and mind has run its course. Then comes the period for another awakening of the hearts and minds of men, and a new Messenger comes forth from this University of the Great Sages. I call this their Association a University, for such it truly is for reasons that I shall mention to you in a moment.

But, as I have said before, always the teaching of these Sages is one,

and their system is one; and this is the test, as I have pointed out on other Sundays, by which we students in the University of Life around us may know whether such or another teacher or preacher is a Messenger, deriving his authority from the Great White Brotherhood. If the doctrines that he teaches are the same that have always been taught by these Great Sages and Seers, (the test is almost an infallible one), then may we know that his inspiration comes from the same source. But if his teachings are not such, but are merely vagrant, divergent, wandering from the great heart of Nature which beats everywhere and of which these teachings of the Sages are a formulation — this Heart of Things being Truth — then we may know that in proportion as his teachings wander therefrom is he a mystic or a sage of less power, and therefore a visionary, which is the same.

Virtue in the Latin sense of ‘manhood’ (*virtus*), is likewise one of the tests — for virtue is not a mere sentimental thing, as the word is today too commonly misunderstood to be. It means a collection of qualities and faculties which make a man truly a man, such as strength of character, indomitable will, penetrating intelligence, spiritual intuition — the faculties, in short, that make a man *man*, as I have just said, and that therefore raise him above the beasts, because they are the working and the exemplification of the Divine Fire which lives within him and which flows from out his ‘heart.’ If the alleged Teacher, therefore, has these and teaches the same fundamental doctrines of the ancients, and you see these and feel these and sense them as actualities, recognise him, then, as a Sage.

Emerson, whose name I have read to you this afternoon in the list of visionaries, was indeed a visionary. But he was one of the higher type; for he was a great and noble-hearted man. Let me read to you what that remarkable man had to say about ‘virtue’:

A more secret, sweet, and overpowering beauty appears to man when his heart and mind open to the sentiment of virtue. Then he is instructed in what is above him. . . . Whilst a man seeks good ends, he is strong by the whole strength of nature. In so far as he roves from these ends, he bereaves himself of power, of auxiliaries; his being shrinks out of all remote channels, he becomes less and less, a mote, a point, until absolute badness is absolute death.

That is the Theosophical teaching likewise, in fact one of our esoteric teachings, which we call ‘the death of the soul’ — a matter upon

which I cannot talk to you this afternoon, for I have to pursue the path already chosen for study today.

This extract is taken from Emerson's address before the Divinity School at Cambridge, July 15, 1838. Let me now read to you something else which is taken from the same remarkable sermon; for you will remember that Emerson was at one time a Unitarian clergyman, who later left the Unitarian Church, I believe; but at any rate this fact perhaps is one of the reasons why I, as a Theosophist, although enjoying so much of Emerson's work, yet find that his phraseology, his phrasings rather, are not always those that a Theosophist would choose, because in his writings there more or less still remains the imprint of crystallized thought — and I make this remark with all respect and homage to the sincerity of men who hold a belief other than mine.

This second extract from the same Divinity School Address is as follows; and Emerson refers here unconsciously, friends, to what I have spoken of before as the unauthorized teachings of visionaries. For this is what visionaries truly are; they do indeed see somewhat, in other words they have a more or less imperfect vision of things at rare intervals of time; but they cannot truly construe these visions even to themselves; they know not how to interpret or to read what they see, because they are untaught, uninstructed, and untrained both in vision and in interpretation thereof. Emerson said:

The spirit only can teach. Not any profane man, not any sensual, not any liar, not any slave can teach, but only he can give who has; he only can create who is. The man on whom the soul descends, through whom the soul speaks, alone can teach. Courage, piety, love, wisdom, can teach; and every man can open his door to these angels, and they shall bring him the gift of tongues. But the man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. Let him hush.

These are very noble words; a Theosophist could accept every one of them.

Let me quote again from something along the same line of thought, as showing the need of looking within, exactly according with the injunction of the Oracle of Delphi: "Man, Know Thyself." This is taken from Emerson's *Diary*, written on the journey home from his first European tour:

A man contains all that is needful to his government within himself. . . . All real good or evil that can befall him must be from himself. . . . There is a corres-

pondence between the human soul and everything that exists in the world. . . . Instead of studying things without, the principles of them all may be penetrated into within him.

A remarkable sentence for a 'visionary' — in the sense in which I use the word — to write. It is all true Theosophy, and precisely what I have endeavored on these last few Sundays to point out to you here in our studies together. Yes, a man has all within himself; his first difficulty is to know how to find this inner truth; and the second difficulty, which is like unto the first, is to find out how to express it to his fellow human beings when once he has discovered it. Yet this truth can be found and found very easily, if the student have the proper teaching. And it is precisely this teaching that Theosophy gives to him.

Now, friends, I turn to an apparently dissimilar line of thought, for my subject requires it. This other thought is closely knit into and forms one of the ideas that I have just been discussing. You know, I suppose, from what has been said here on other Sundays, that our Universe is a composite entity; it is not a thing without divisions or departments or compartments; or series or mysterious chambers; it is composite, because it is builded up of smaller things, inferior things. But through all there runs the Kosmic Life, binding all together, and the source of all, invigorating, vitalizing all the inferior entities which the Kosmic Life holds in its mighty bonds of union.

But when I say 'our Universe,' what do I mean? I mean for the present, for this moment, all within the encircling zone of the Milky Way — not those other 'Island-Universes' outside of us, spatially speaking, of which our more modern intuitively seeing scientists are telling us; but for the moment speaking only of our own Home-Universe as thus described. This, our Home-Universe, is an example of what the Theosophist means when he speaks of a Hierarchy, with a self-contained entity having its highest, that is to say, its divine Root, with many intermediate grades of substances and energies until the lowest rung of that particular ladder of life is reached — the bottom or end of the Hierarchy, so to speak, which, for that Hierarchy, is 'matter' to it. But as Nature repeats itself everywhere — which is the basis of what is called in the logic of philosophy 'the law of analogy'—any such kosmic hierarchy is builded up of vast hosts of inferior hierarchies. A solar system is one such inferior hierarchy, builded withal as a copy of its grander and larger Kosmic Parent. Furthermore, in any such solar system, every

planet, as well as the central luminary, the sun, is an exemplification of a hierarchy still smaller, because each is a self-contained entity having its own highest and its own lowest and all the intermediate grades of matters and energies; and, furthermore, on any such planet — our Earth, for instance, in order to particularize more completely — every self-contained entity on our Earth or on any other planet is a still smaller hierarchy, because a self-contained entity. A man is such an instance as last referred to, for he is an entity having his highest and his lowest. (which latter is his physical body), and all intermediate grades which comprise his spiritual and psychical and passional and emotional and vital activities. Lastly, all these hierarchies, from the greatest we know of to the smallest we can understand, are interlinked and interlocked — the smaller making up the greater, numbers of the greater making up a still greater one, thus composing what we call the greatest, or the Kosmic Hierarchy.

Let us examine this question a little more, because if we do not understand it well, we shall not understand who and what we ourselves are, what the Earth is on which we live, what the solar system is, nor what the Great Seers are. Man, in his physical body, for instance, is an exemplification of the unity of substances and energies and of the natural relations which prevail in the boundless Kosmos. Man's physical body is builded of countless lives. It has been estimated that man's physical body contains some twenty-six trillion physical cells, every one of which is a physiological organ. All these cells, as you know, are built up of atoms of the various chemical elements; and each one of such particular atoms itself is a natural vital laboratory, always at work; and the hierarchical construction and spirit runs through all as well as each, as the fundamental and unifying life, which includes the man's mind as also his spirit. Man is the divine hierarch, the summit of all these infinitesimals which compose his physical body — yea, indeed, and of all the much greater and more ethereal things of his intermediate nature between the physical body and his monadic spirit.

Each such atom is a chemical laboratory — an alchemical laboratory, indeed — filled with innate life, with movement, with energies, because itself builded up of infinitesimal lives; and each such atom, as is well known now by modern scientists, is a more or less perfect copy of the solar system — the parent Kosmic atom, as we may call it, and this is an old Theosophical doctrine. In each atom there is a central nucleus

composed of positive electric charges — in the case of the hydrogen atom one single positive electrical charge called the proton — and negative electrical charges called electrons are whirling around it as the planets whirl around our own sun. It has been estimated likewise that the number of these electrons in the average human body, according to Professor Fournier d'Albe, reaches the astounding and incomprehensible number of ten nonillions, 10 raised to the 31st power. The number of these electrons may be otherwise written by putting down 10 followed by 30 zeros. Hence as the estimated number of cells in the average human body is twenty-six trillions, by making the proper arithmetical computation we find out that the average number of electrons for each cell is four hundred quadrillions.

Thus, friends, you see that even our unimportant physical body is composed of multitudes of infinitesimal lives continuously and incessantly at work or in movement, and these electrons are as numerous as our greatest imagination can conceive the stars and other celestial bodies in the Kosmic Universe to be. Now, each one of these electrons — for matter is ultimately builded of these things — each one of these electrons, I say, is the imbodiment of an evolving force, an energy, an individuality, growing (because evolution is growth), learning (because growth is learning), advancing to higher things, because that is what evolution or growth is. And we humans have evolved to the human stage out of such infinitesimal lives — I refer not here to the physical electron but to the evolving individual entity behind it, or rather within it. The electron is its physical imbodiment, as man's physical body is the vehicle of the human soul.

This all too short glimpse into the world of the infinitesimal may give you some idea of what the Universe is — full of souls, using the word 'soul' in a general sense. Matter — what is it? It is composed of incomputable numbers of 'Monads,' as we Theosophists say — not that the Monads *per se*, as spiritual energies, are physical matter; that is not the idea; but that they self-express themselves as latent or crystallized energies, thus forming aggregates of inferiorly evolved and smaller entities overshadowed by the monadic essence, as I have just illustrated in the case of the atomic electron; for this is the electronic vehicle for its inner and inspiring 'monad' or spiritual soul. The human being is an entity who has evolved forth, that is to say, unwrapped, unrolled, more of the inner monadic essence, and thus has become a man. As he ad-

vances, unwrapping or unrolling still more of his inner latent powers and faculties, of his inmost essence, of his monadic spirit-soul, he becomes one of these Great Seers or Sages. A farther advance will take him unto the Gods; and thus he becomes one of them, a minor ruler of his respective part of the Universe, a Hierarch of a Hierarchy, even as man, in his present smaller degree or stage of evolution is the ruler or hierarch of the countless entities — infinitesimal in size and power and faculty as compared with him — which compose the physical vehicle in which he lives and moves and has his being. I say nothing here of the analogical structure of man's entire intermediate nature, although the physical body faithfully copies this intermediate nature.

Thus, then, a hierarchy consists of Gods; Monads — one stage lower than the Gods; 'Souls,' which are the entities which give to man his thinking and psychic and self-conscious faculties and powers; the Elementals, which we may call embryo-'souls'; Life-Atoms or Vital Sparks, still lower in the hierarchical scale; and beneath these come the Elemental Atoms, the lowest of all in the hierarchical ladder. Growth and evolution are endless. It is a procession of Nature by which beings learn, advancing stage by stage, ever higher and higher, which really means ever more inwards and still more inwards, ever towards that constantly receding Divinity, receding in appearance only because our understanding of it grows ever greater and greater. There comes a time in human evolution when we lose the illusions of childhood and evolutionary youth, when we thought that our inner divine was just over the rim of the world, so to say, and that with a few more steps forward we would reach it and be at one with it forever.

I will now read to you an extract which I have taken from a book by Dr. Robert Andrews Millikan, *The Electron*, which extract I found on page 208. A very intuitive scientist indeed is Dr. Millikan. He is here writing of the physical atom, which, in view of what I have just said, must, I hold, have taken upon itself new lineaments to your vision and in your thought — appearing no longer as something 'dead' and 'lifeless,' but as a 'life-brick' in a universe of unparalleled splendor. He says:

But what a fascinating picture of the ultimate structure of matter has been presented by this voyage to the land of the infinitely small! Only two ultimate entities have we been able to see there, namely, positive and negative electrons; alike in the magnitude of their charge but differing fundamentally in mass; the positive being eighteen hundred and forty-five times heavier than the negative; both being so van-

ishingly small that hundreds of them can somehow get inside a volume which is still a pin-point after all dimensions have been swelled ten billion times.

Let me interrupt a moment in order to explain this: Dr. Millikan had previously set forth a very interesting fact, to wit: that if we could magnify the atom of physical chemistry ten billion times, we should have a body possessing a diameter of one human yard more or less — I believe he was thinking of the hydrogen atom containing a nucleus consisting of one charge of positive electricity, around which one single electron of negative charge was whirling with vertiginous speed, so rapidly indeed that it would seem to be in all parts of its orbit at once, thus making, as it were, a streak or shell of matter. To return to Dr. Millikan; he says that after the atom has been thus magnified ten billion times, the central proton or sun is still so minute that its diameter is a mere pin-point. Remember, also, that the electron whirling around its atomic sun, has been estimated to do so one quadrillion times in one human second.

I now resume reading the extract:

The ninety-two different elements of the world determined simply by the difference between the numbers of positive and negative charges which have been somehow packed into the nucleus; all these elements transmutable, ideally at least, into one another by a simple change in the difference. Has nature a way of making these transmutations in her laboratories? She is doing it under our eyes in the radioactive process — a process which we have very recently found is not all confined to the so-called radioactive elements but is possessed in very much more minute degree by many, if not all, of the elements. Does the process go on in both directions, heavier atoms being continually formed as well as continually disintegrating into lighter ones? Not on the earth so far as we can see. Perhaps in . . . the stars. Some day we shall be finding out.

Dr. Millikan very recently has 'found out' in his so-called 'cosmic rays,' originating in the nebulae and the stars; but these so-called 'cosmic rays' were really first discovered, I believe, by a German scientist, Dr. Werner Kolhoerster. I may say in passing that these 'cosmic rays' represent the most material form of energetic vibration hitherto known. The faster the cycle or 'frequency of vibration,' to use the technical term, the more material the force; or to put it in another way, the shorter the wave-length, the more material the force. There is unquestionably an unthinkable vast source of energy locked up in the atom; but it differs both in potency and quality from those spiritual wave-lengths of energy of the spirit which pass from star to star, even as these tiny infinitesimal

vibrations of atomic size pass from atom to atom. So therefore these 'kosmic rays' are in the making of matter and are therefore found in the beginnings of worlds, such as the kosmic nebulae.

Now before I take up the items in conclusion of our lecture this afternoon which summarize what I have already said, I would like to add a comment or two to this extract taken from Dr. Millikan's book. In the first place, the Theosophical philosophy has always taught the possibility of the transmutation of the chemical elements into each other, and also that Nature is continuously doing this in her own laboratories, be the latter kosmic or atomic. Science now teaches the same thing. Further, during the course of our former Theosophical lectures delivered here in this our Temple of Peace, we have pointed out much that Dr. Millikan now refers to; and I may mention in particular the fact that the radioactive elements were several years ago pointed out by me as being not the only forms of matter that were radioactive, but that all matter in greater or less degree is radioactive. Further, I may add that if we do not see any instances, or at least only a few instances of lighter atoms being formed into heavier ones, it is because our planet, Earth, is in the second or ascending arc of its evolution, so that disintegration of the heavier into the lighter elements is now the normal course. In the preceding or descending arc along which our planet ran, aeons of ages ago, the converse was Nature's procedure. Then the lighter became the heavier, because the vital essences of the earth were descending into matter and were expressing themselves in ever-coarsening forms of substances. As just said, we are now on the upward arc, and physical matter is slowly passing away or disintegrating into more ethereal forms of substances and energy, and necessarily the heaviest elements, such as uranium and thorium, are the ones that tend first and most to feel this inner urge or impulse of the vital activities of the planet.

I am sorry that I cannot develop this thought more at the present moment, because it contains much of interest.

Now, here are the items which summarize what I have said, and which will end our study for today:

1. Everything that is, which means the entire Universe and every entity and thing within it and forming a part of it, is one vast Organism. This Organism is naturally, therefore, divided into parts, for it is a composite when considered concretely. These parts or rather classes of entities and things range from the divine or the Gods at the highest point

or extreme, to the atoms of physical matter at the lowest or other extreme; and such an aggregate of entities and things is what is meant in the Theosophical philosophy when we speak technically of a Hierarchy. For purposes of easy illustration and comprehension, these various classes or orders of beings and things may be divided into six, and may be called by the following names: Gods, Monads, 'Souls,' Elementals, Life-Atoms or Vital Sparks, and Atoms; and furthermore, each one of these six divisions or General Classes may be divided into subordinate and very numerous Families and Genera and Species. But all these six General Classes emanate from and are reunited again in their divine Source or Kosmic Seed, the Hierarch or supreme head of the Hierarchy. Such Hierarchies are numberless in Boundless Space — space visible and invisible.

2. The chiefest thing to understand, however, is that all these Classes or Orders and their numerous subdivisions are interrelated and inseparably interlocked, each to each and all to all. The reason for this inseparability is that, however diverse and different each may appear to be from the rest, they all originate from the one and supreme Root or Source, and, furthermore, each superior gives forth or emanates the next inferior to itself: the highest giving forth the next lower, which in turn brings forth another Class inferior to itself, and so forth to the end of the hierarchical scale of life. This Supreme Root or Source is, as already said, the Hierarch or summit of the Hierarchy, which Hierarch Itself is rooted in the Kosmic Life — this last being a name for the universal and boundless Spatial Aggregate.

3. What has just been said outlines in skeleton-shape what the Theosophist means when he speaks of a Hierarchy, to wit: a self-contained kosmic entity, composite therefore in character, and builded up of inferiorly evolved subordinates.

4. Our own Hierarchy, or Home-Universe, therefore, which includes all within the encircling zone of the Milky Way, is but one Hierarchy among innumerable others in the infinite fields of Boundless Space; and modern Science is beginning to grasp this conception in its recent intuitive speculations regarding the existence of what it calls 'Island-Universes' outside of our own. Its limitation here, however, arises out of the fact that perhaps unconsciously it considers these other universes spatially outside of our own as being 'islands' to our own system; but Theosophy teaches that our own Universe occupies no such position of

supremacy or superiority. There are other Universes which are both far larger and far smaller than is ours, and also, which is much more important than mere size, other Universes far higher in evolution as well as far lower than is ours, and of these the vast majority are utterly invisible to us because existing on inner and invisible planes of substance and energy.

5. Every entity and thing — and everything is animate in Theosophical teaching — is an evolving and therefore a growing entity, for evolution is merely growth outwards of what is involved. Hence each such entity or thing is a learning and progressing being, on an upward path of ever increasing perfection. Each such entity also is utterly inseparable from the Universal Life because of being an offspring of it, a part of it, as is obvious enough.

6. Now the six General Classes of animate entities above enumerated — Gods, Monads, 'Souls,' Elementals, Life-Atoms, Atoms — comprise what may be called the consciousness-side of Nature, as contrasted with the sleeping or latent or passive side of Nature commonly called Matter. Further, the Atoms here spoken of are not the material atoms of chemistry, but the living atomic 'souls,' so to say; we may perhaps call them 'elemental atoms.'

7. These six General Classes — Gods, Monads, 'Souls,' Elementals, Life-Atoms, and Atoms — are the six basic Orders or Classes of more or less conscious entities, which control and vitalize upwards the passive or material side of Nature. The Gods are the highest of these six, and are beings who in enormously distant aeons of past time were once men, or self-conscious beings equivalent in character and faculties to men; the Monads are spiritual beings, a stage less lofty than the gods, who were likewise in far-past time men, or beings equivalent to men; the so-called 'Souls' are the energetic and self-conscious entities which provide in man his intermediate and inner principles, in other words his self-consciousness as a human being, and are, in fact, the Higher Egos of men and of beings equivalent to men; the Elementals are embryo-'Souls,' developed out of or rather from the next lower Class, the Life-Atoms or Vital Sparks; and the Atoms are the un-self-conscious but yet vaguely conscious entities which in their incomprehensible aggregate form what is called Matter in the latter's all-various degrees or grades. The Elementals, the Life-Atoms, and the Atoms are all three beneath the 'Souls' in evolution or development, and are the elementary or semi-material,

semi-ethereal, entities which give to material Nature its indwelling motive powers, senses of instinct, and vital activities, all which is conducted strictly in accordance with the overpowering and directing and all-penetrating energies and intelligences of the three higher Classes.

8. All these six Classes work together in and on the passive or substantial side of Universal Nature. The vehicles of the Gods are composed of the Monads, in and through which the Gods work; the 'Souls' in their turn form aggregatively the vehicles in and through which the Monads work; the Elementals provide the vehicles in and through which the 'Souls' live and work; the Life-Atoms imbody the Elementals; while the Life-Atoms work in and through the Atoms. A man exemplifies all this: in his highest he is a God in his Essential Self, the real root or seed of his being; this works, lives, and functions in and through a Monad which is man's spiritual center; the Monad does the same in and through man's soul or human nature, which incarnates by, in, and through the elementals and life-atoms and atoms which aggregatively compose his lower nature. This example is a good illustration of the archaic saying that Man is a 'microcosm' or 'little world,' copying throughout his entire constitution the immense constitution of the 'Macrocosm' or Great World. This rule of Nature holds also throughout the entire Universe. For exactly the same reason is it that an atom is a copy in miniature of the Solar System, its Great World; and as the atoms vary in detail of constitution, so do the Solar Systems scattered throughout Space, as science will one day discover.

9. The above shows why and how man may reach all knowledge of Nature by going into his own inner nature or consciousness — a copy of Nature, and builded of the same energies and substances that Nature contains. Hence knowledge reached in this manner is infallible because wholly based on Nature itself. Therefore arose the constant injunction of all archaic religions and philosophies: 'Man, Know Thyself!' In so doing, man may know the infinite Universe progressively in larger perfection, with certainty, clearness, and unflinching accuracy, all depending on his skill in interpretation and assimilation of the knowledge thus gained.

10. When a man can so enter into his own inner nature or consciousness and understand it, he is a Buddha, a Christos. Hence it was that Jesus, for example, is reported to have said, "I and my Father are one," the 'Father' here spoken of being the divine Self within the Seer's constitu-

tion, the Parent and Source of his self, and his own very essence.

11. It is thus seen that the Universe is in very truth a Kosmic University, in which hosts innumerable of entities in all grades of development are at school, so to say; all are learning, all are evolving forth larger parts of themselves, for evolution is naught but growth in expressing forth ever greater portions of the inner and higher powers, faculties and principles of the evolving, that is growing, entity.

The Mystery-Schools of ancient days exemplified this rule of Nature, and were really Universities for the education and instruction of human beings in the mysteries of themselves and therefore of the Universe. In their origin, these Mystery-Schools were very holy and lofty, and conditions for admission were severe and difficult, necessarily so in view of well-known human weaknesses and imperfections and folly.

12. These Mystery-Schools, likewise, were copied after the sublime University of the Great Seers and Sages, located for many millions of years in various parts of the earth, and presently existing in an almost inaccessible part of Asia, far from the hurly-burly and distracting rush of modern civilization with its often soul-stupefying influences. In this glorious Association or University of the Great Seers, worthy and unusual human beings are under education, instruction, and training, along the lines just sketched, in addition to receiving knowledge of various kinds not merely about inner and invisible worlds, but also the entire past history of our planet, and the *real* and *actual* workings of Nature on our physical plane which fall under such modern names as Astronomy, Chemistry, Meteorology, Geology, Zoology and Botany, and many more. The entire system in this wonderful University of the 'Sons of the Firemist,' as the Great Seers are sometimes called, is not so much loading the mere brain-mind with more or less useless facts all too soon forgotten, as occurs in ordinary schools, as in educating and training the *consciousness* of the disciples or pupils so that these learners may know actualities and realities of Nature at first hand by sending the consciousness into the heart or core of things, and thus as it were by temporarily *becoming* such things, instantly and exactly to **KNOW** what things really are, what their past, and what their future.



"Let a man overcome anger by love; let him overcome evil with good."

— *The Dhammapada*, xvii, 223

ELEMENTALS

HELENA PETROVNA BLAVATSKY

(Reprinted from *Lucifer*, London, August — October, 1893, Vol. XII—XIII)*(Continued from the July number)*

[Parts of *Isis Unveiled* have been utilized by H. P. B. in this article. It was intended to form a portion of a revised edition of that book, which was to have contained much additional matter and many emendations.—Eds.]

PYTHAGORAS taught that the entire universe is one vast series of mathematically correct combinations. Plato shows the Deity geometrizing. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the center which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this twofold force. The least deviation from harmony damages it; when it is destroyed beyond redemption, the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner self to reunite itself with the faintly-glimmering ray of its divine monad is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere of *Kâma-loka*. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed Hades, and we — *Avîchi*. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul of the personality being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the *Yin-youan* of the Buddhist initiates.

This class of spirits are called the 'terrestrial,' or '*earthly* elementaries,' in contradistinction to the other classes, as we have shown in the beginning. But there is another and still more dangerous class. In the East, they are known as the 'Brothers of the Shadow,' living men possessed by the earth-bound elementaries; at times — their *masters*, but ever in the long run falling victims to these terrible beings. In Sikhim and Tibet they are called Dug-pas (red-caps), in contradistinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bhûtan and Sikhim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed, *en masse*, or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak above only of the *élite* of their Lamaseries, of a nucleus of priests, 'devil-dancers,' and fetish worshipers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population. Thus there are two classes of these terrible 'Brothers of the Shadow'— the *living* and the *dead*. Both cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors at *séances*. These are the leading 'stars,' on the great spiritual stage of 'materialization,' which phenomenon they perform with the help of the more intelligent of the genuine-born 'elemental' creatures, which hover around and welcome them with delight in their own spheres. Henry Khunrath, the great German Kabalist, in his rare work, *Amphitheatrum Sapientiae Aeternae*, has a plate with representations of the four classes of these human 'elementary spirits.' Once past the threshold of the sanctuary of initiation, once that an adept has lifted the 'Veil of Isis,' the mysterious and jealous Goddess, he has nothing to fear; but till then he is in constant danger.

Magi and theurgic philosophers objected most severely to the 'evocation of souls.' "Bring her (the soul) not forth, lest in departing she retain something," says Psellus. "It becomes you not to behold them *before your body is initiated*, since, by always alluring, they seduce the souls of the uninitiated"— says the same philosopher, in another passage.

They objected to it for several good reasons. 1. "It is extremely difficult to distinguish a good Daimon from a bad one," says Iamblichus.

2. If the shell of a good man succeeds in penetrating the density of the earth's atmosphere — always oppressive to it, often hateful — still there is a danger that it cannot avoid; the soul is unable to come into proximity with the material world without that on "departing, she *retains* something," that is to say, she contaminates her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioners of black magic — such as the Dug-pas of Bhûtan and Sikhim — who compel the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid their selfish designs.

Of intercourse with the Augoeides, through the mediumistic powers of *subjective* mediums, we elsewhere speak.

The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called Mnizurin was one of the most powerful agents. "When you shall see a *terrestrial* Daimon approaching, exclaim, and sacrifice the stone Mnizurin"— exclaims a Zoroastrian Oracle (Psel., 40).

These 'Daimons' seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles had the power to cast out 'devils,' by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. Certain volatile salts are particularly obnoxious to them; Zoroaster is corroborated in this by Mr. C. F. Varley, and ancient science is justified by modern. The effect of some chemicals used in a saucer and placed under the bed, by Mr. Varley, of London,¹² for the purpose

12. Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable Company, communicates the result of his observations, in the course of a debate at the Psychological Society of Great Britain, which is reported in the *Spiritualist* (London, April 14th, 1876, pp. 174-5). He thought that the effect of free nitric acid in the atmosphere was able to drive away what he calls "unpleasant spirits." He thought that those who were troubled by unpleasant spirits at home, would find relief by pouring one ounce of vitriol upon two ounces of finely-powdered niter in a saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over two continents, who gives a recipe to drive away bad spirits! And yet the general public mocks at as a 'superstition' the herbs and incenses employed by Hindûs, Chinese, Africans, and other races to accomplish the self-same purpose!

of keeping away some disagreeable physical phenomena at night, are corroborative of this great truth. Pure or even simply inoffensive human spirits fear nothing, for having rid themselves of *terrestrial* matter, terrestrial compounds can affect them in no wise; such spirits are like a *breath*. Not so with the earth-bound souls and the nature-spirits.

It is for these carnal terrestrial Larvae, degraded human spirits, that the ancient Kabalists entertained a hope of *reincarnation*. But when, or how? At a fitting moment, and if helped by a sincere desire for his amendment and repentance by some strong, sympathizing person, or the will of an adept, or even a desire emanating from the erring spirit himself, provided it is powerful enough to make him throw off the burden of sinful matter. Losing all consciousness, the once bright monad is caught once more into the vortex of our terrestrial evolution, and repasses the subordinate kingdoms, and again breathes as a living child. To compute the time necessary for the completion of this process would be impossible. Since there is no perception of time in eternity, the attempt would be a mere waste of labor.

Speaking of the elementary, Porphyry says:

These invisible beings have been receiving from men honors as gods; . . . a universal belief makes them capable of becoming very malevolent; it proves that their wrath is kindled against those who neglect to offer them a legitimate worship.¹³

Homer describes them in the following terms:

Our gods appear to us when we offer them sacrifice . . . *sitting themselves at our tables, they partake of our festival meals*. Whenever they meet on his travels a solitary Phoenician, they *serve to him as guides*, and otherwise manifest their presence. We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.¹⁴

The latter proves that these Gods were kind and beneficent Daimons, and that, whether they were *disembodied* spirits or elemental beings, they were no 'devils.'

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of these spirits.

Daimons are invisible; but they know *how to clothe themselves* with forms and configurations subjected to numerous variations, which can be explained by their nature *having much of the corporeal in itself*. Their abode is in the neighborhood of the earth . . . and *when they can escape the vigilance of the good Daimons, there*

13. 'Of Sacrifices to Gods and Daimons,' chap. ii.

14. *Odyssey*, vii.

is no mischief they will not dare commit. One day they will employ brute force; another, *cunning*.¹⁵

Further, he says:

It is a child's play for them to arouse in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you "that all of these are the work of the gods." . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition* is to pass as *gods* and *souls* (disembodied spirits).¹⁶

Iamblichus, the great theurgist of the Neo-Platonic school, a man skilled in sacred magic, teaches that:

Good Daimons appear to us *in reality*, while the bad ones can manifest themselves but under the *shadowy forms of phantoms*.

Further, he corroborates Porphyry, and tells how that:

The *good ones fear not the light*, while the *wicked ones require darkness*. . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent.¹⁷

Even the most practised theurgists sometimes found danger in their dealings with certain elementaries, and we have Iamblichus stating that:

The gods, the angels, and the Daimons, as well as the *souls*, may be summoned through evocation and prayer. . . . But when, during theurgic operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad Daimons, only under the guise of good ones! For the elementaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them.¹⁸

The ancients, who named but four elements, made of ether a fifth. On account of its essence being made divine by the unseen presence it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of ether, one of the four kingdoms which they are bound to superintend, the space was left in possession of *evil*. An adept who prepared to converse with the 'invisibles,' had to know his ritual well, and be perfectly acquainted with the conditions required for the perfect equilibrium of

15. Porphyry, 'Of Sacrifices to Gods and Daimons,' chap. ii.

16. *Ibid.*

17. Iamblichus, *De Mysteriis Egyptorum*.

18. *Ibid.*, 'On the Difference between the Daimons, the Souls,' etc.

the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrate the elements, so as to prevent the ingress of the Elementals into their respective spheres. But woe to the imprudent inquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian:

Once that thou hast resolved to become a co-operator with the spirit of the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion, thou hast stirr'd the wrath of the *moyst*¹⁹ *natures*, and they will stand up against the *central fire*, and the central fire against them, and there will be a terrible division in the *chaos*.²⁰

The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct — the bad demons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aerial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The Elementals will bring to light long-forgotten remembrances of the past; forms, images, sweet mementoes, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the

19. We give the spelling and words of this Kabalist, who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

20. The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements must also proceed from ether and chaos the first *duad*; all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire — *air* is present in its components; *water* in the secretions; *earth* in the inorganic constituents; and *fire* in the animal heat. The Kabalist knows by experience that an elemental spirit contains only one of these, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.

inscrutable depths of our memory and on the astral tablets of the imperishable 'Book of Life.'

The author of the Homoiomerian system of philosophy, Anaxagoras of Clazomenae, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth. In common with the Hindûs who had personified their Âkâśa, and made of it a deific entity, the Greeks and Latins had deified Aether. Vergil calls Zeus, Pater Omnipotens Aether,²¹ Magnus, the Great God, Ether.

These beings, the elemental spirits of the Kabalists,²² are those whom the Christian clergy denounce as 'devils,' the enemies of mankind!

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life to some is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal na-

21. Vergil, *Georgica*, Book II.

22. Porphyry and other philosophers explain the nature of the *dwellers*. They are mischievous and deceitful, though some of them are perfectly gentle and harmless, but so weak as to have the greatest difficulty in communicating with mortals whose company they seek incessantly. The former are not wicked through intelligent malice. The law of spiritual evolution not having yet developed their instinct into intelligence, whose highest light belongs but to immortal spirits, their powers of reasoning are in a latent state, and, therefore, they themselves, irresponsible.

But the Latin Church contradicts the Kabalists. St. Augustine has even a discussion on that account with Porphyry, the Neo-Platonist. "These spirits," he says, "are deceitful, *not by their nature*, as Porphyry, the theurgist, will have it, but through malice. They pass themselves off for *gods* and for the *souls of the defunct*" (*Civit. Dei*, x, 2). So far Porphyry agrees with him; "but they do not claim to be *demons* [read devils], for they are such in reality!"—adds the Bishop of Hippo. So far, so good, and he is right there. But then, under what class should we place the men *without heads*, whom Augustine wishes us to believe he saw himself; or the satyrs of St. Jerome, which he asserts were exhibited for a considerable length of time at Alexandria? They were, he tells us, "men with the legs and tails of goats"; and, if we may believe him, one of these satyrs was actually *pickled* and sent in a cask to the Emperor Constantine!!!

ture, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are 'spirits' implies that there is a diversity of 'spirits'; for men differ, and human 'spirits' are but disembodied men.

To say that all 'spirits' are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions — electric, magnetic, odic, astral, it matters not which — is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or that all men can be nourished on the same food. To begin with, neither the elementals, nor the elementaries themselves, can be called 'spirits' at all. It accords with reason to suppose that the grossest natures among them will sink to the lowest depths of the spiritual atmosphere — in other words, be found nearest to the earth. Inversely, the purest will be farthest away. In what, were we to coin a word, we should call the 'psychomatics' of Occultism, it is as unwarrantable to assume that either of these grades of ethereal beings can occupy the place, or subsist in the conditions, of the other, as it would be in hydraulics to expect that two liquids of different densities could exchange their markings on the scale of Beaumé's hydrometer.

Görres, describing a conversation he had with some Hindûs of the Malabar coast, reports that upon asking them whether they had ghosts among them, they replied:

Yes, but we know them to be *bad bhûtas* [spirits, or rather, the 'empty' ones, the 'shells'], . . . good ones can hardly ever appear at all. They are principally the *spirits* of *suicides* and *murderers*, or of those who die violent deaths. They constantly flutter about and appear as phantoms. Night-time is favorable to them, they seduce the feeble-minded and tempt others in a thousand different ways.²³

Porphyry presents to us some hideous facts whose verity is substantiated in the experience of every student of magic. He writes:

23. Görres, *Mystique*, iii, 63.

The *soul*,²⁴ having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life.²⁵

Though spiritualists discredit them ever so much, these nature-spirits — as much as the ‘elementaries,’ the ‘empty shells,’ as the Hindûs call them — are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer Lytton’s ‘Dweller on the Threshold’ is a modern conception, modelled on the ancient type of the Sulanuth of the Hebrews and Egyptians, which is mentioned in the *Book of Jasher*.²⁶

The Christians are very wrong to treat them indiscriminately, as ‘devils,’ ‘imps of Satan,’ and to give them like characteristic names. The elementals are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrian, has described these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neo-Platonist, and thus argued upon good authority, remarks, that it is absurd to call them devils,²⁷ for they are only *inferior* angels, “the powers which inhabit elements, move the winds and distribute showers, and as such are agents and subject to God.”²⁸ Origen, who before he became a Christian also belonged to the Platonic school, is of the same opinion. Porphyry, as we have seen, describes these daimons more carefully than any one else.

24. The ancients called the spirits of bad people ‘souls’; the soul was the ‘larva’ and ‘lemure.’ Good human spirits became ‘gods.’

25. Porphyry, *De Sacrificiis*. Chapter on the true Cultus.

26. Chap. lxxx, vv. 19-20. “And when the Egyptians hid themselves on account of the swarm [one of the plagues alleged to have been brought on by Moses] . . . they locked their doors after them, and God ordered the Sulanuth . . . [a *sea-monster*, naïvely explains the translator, in a footnote] which was then in the sea, to come up and go into Egypt . . . and she had long arms, ten cubits in length . . . and she went upon the roofs and uncovered the rafting and cut them . . . and stretched forth her arm into the house and removed the lock and bolt and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly.”

27. *Strom.*, vi, 17, §159.

28. *Ibid.*, vi, 3, §30.

The Secret Doctrine teaches that man, if he wins immortality, will remain for ever the *septenary* trinity that he is in life, and will continue so throughout all the spheres. The astral body, which in this life is covered by a gross physical envelop, becomes — when relieved of that covering by the process of corporeal death — in its turn the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere of life. But the immortal soul, the ‘silvery spark,’ observed by Dr. Fenwick in Margrave’s brain (in Bulwer Lytton’s *Strange Story*), and not found by him in the animals, never changes, but remains indestructible “by aught that shatters its tabernacle.” The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person present at a spiritual circle, by being materialized. In his *People from the Other World*, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet. The facts given in modern spiritualistic literature are numerous and many of them are trustworthy.

As to the *human* spirit, the notions of the older philosophers and medieval Kabalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neo-Platonists held that the *Augoeides* never descends hypostatically into the living man, but only more or less sheds its radiance on the inner man — the astral soul — the Kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man’s soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian Kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the ‘fall of Adam,’ contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared —

The spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelop and the drop becomes a part of the ocean — its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone.

On the other hand, the philosophers who explained the 'fall into generation' in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the 'shining one' were concerned. Man and his spiritual soul or the monad — *i. e.*, spirit and its vehicle — had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his astral or human soul — Manas and *its* vehicle Kâma-rûpa — and body. Although the word 'personality,' in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se*; and when (as in the case of criminals beyond redemption) the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied personal entity is left to share the fate of the lower animals, to gradually dissolve into ether, fall into the terrible *state* of Avîchi, or disappear entirely in the eighth sphere and have its complete personality annihilated — even then the spirit remains a distinct being. It becomes a planetary spirit, an angel; for the gods of the Pagan or the archangels of the Christian, the direct emanations of the One Cause, notwithstanding the hazardous statement of Swedenborg, *never were nor will they be men*, on our planet, at least.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esoterism of the Buddhistic philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth,

or lose his individuality. Therefore, the astral soul, *i. e.*, the personality, like the terrestrial body and the lower portion of the *human* soul of man, may, in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel its personal individuality, if it did not deserve to soar higher, and the divine spirit, or spiritual individuality, still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the 'spirit,' or the divine portion of the soul, is pre-existent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his *personality*. This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all personally immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our inner nature — the desire of a personal and distinct life in the hereafter, the positive assurance that we cannot win it unless we "take the kingdom of heaven by violence," and the conviction that neither human prayers nor the blood of another man will save us from personal destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit — our *only* personal God.

Pythagoras, Plato, Timaeus of Locris, and the whole Alexandrian School derived the soul from the universal World-Soul; and a portion of the latter was, according to their own teachings — ether; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the Monas, or Cause,²⁹ because the Ani-

29. As says Krishna — who is at the same time Purusha and Prakriti in its totality, and the *seventh* principle, the divine spirit in man — in the *Bhagavad-Gitâ*: "I am the *Cause*. I am the production and dissolution of the whole of Nature. On me is all the Universe suspended as pearls upon a string" (ch. vii). "Even though myself unborn, of changeless essence, and the Lord of all existence, yet in presiding over Nature (Prakriti) which is mine, I am born but through my own Mâyâ [the mystic power of Self-ideation, the Eternal Thought in the Eternal Mind]" (ch. vi).

ma Mundi is but the effect, the objective emanation of the former. Both the divine spiritual soul and the human soul are pre-existent. But, while the former exists as a distinct entity, an individualization, the soul (the vehicle of the former) exists only as pre-existing matter, an unscient portion of the intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the Theosophists expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the Anima Bruta and the Anima Divina. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul, *Nous*, and the other, the animal soul, *Psyche*. According to these philosophers, the reasoning soul comes from *without* the Universal Soul (*i. e.*, from a source higher than the Universal Soul — in its cosmic sense; it is the Universal Spirit, the seventh principle of the Universe in its totality), and the other from *within*. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself, who was not an initiate) as a fifth element — whereas it is the *seventh* in the Esoteric Philosophy, or *Mûlaprakriti* — purely spiritual and divine, whereas the Anima Mundi proper was considered as composed of a fine, igneous, and ethereal nature spread throughout the Universe, in short — Ether.³⁰ The Stoics, the greatest materialists of ancient days, excepted the Divine Principle and Divine Soul from any such a corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul, the essence of matter. Most certainly Epicurus did not believe in God or soul as understood by either ancient or modern theists. But Epicurus, whose doctrine (militating directly against the agency of a Supreme Being and Gods, in the formation or government of the world) placed him far above the Stoics in atheism and materialism, nevertheless taught that the soul is of a fine, tender essence formed from the smoothest, roundest, and finest atoms — which description still brings us to the same sublimated ether. He further believed in the Gods. Arnobius, Tertullian, Irenaeus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes, that the soul was corporeal, though of a very

30. Ether is the *Ākāśa* of the Hindûs. *Ākāśa* is *Prakriti*, or the totality of the manifested Universe, while *Purusha* is the Universal Spirit, higher than the Universal Soul.

fine nature — an anthropomorphic and personal something, *i. e.*, corporeal, finite and conditioned. Can it under such conditions become immortal? Can the mutable become the immutable?

This doctrine of the possibility of losing one's soul and, hence, individuality, militates with the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the kabalistic doctrine which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little, if any, perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part from the perishable, some Swedenborgians — those, at least, who follow the spirit of a philosophy, not merely the dead letter of a teaching — fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D. D., of New York, recently elucidated the subject in a public discourse as follows. Physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of the divine love, or of unselfish love of man." When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbor, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertains to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience to the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their

delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks, "these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust."

Although we do not believe in "the Lord and the angels"—not, at any rate, in the sense given to these terms by Swedenborg and his followers, we nevertheless admire these feelings and fully agree with the reverend gentleman's opinions.

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or *Manas*), is quite compatible with the absence of *Buddhi*, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulcher, full of the dry bones of decaying matter within. Many of our greatest scientists are but animate corpses — they have no spiritual sight because their spirits have left them, or, rather, cannot reach them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoists, nevertheless he fully believed in the existence of a 'double' soul, or soul *plus* spirit, as one can see in his *De Generat. et Corrupt.* (Lib. II). He laughed at Strabo for believing that any particles of matter, *per se*, could have life and intellect in themselves sufficient to fashion by degrees such a multiform world as ours.³¹ Aristotle is indebted for the sublime morality of his Nichomachean Ethics to a thor-

31. *De Part.*, i, 1.

ough study of the Pythagorean Ethical Fragments; for the latter can be easily shown to have been the source at which he gathered his ideas, though he might not have sworn "by him who the Tetraktys found."³² But indeed our men of science know nothing certain about Aristotle. His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover, we know that before his works ever reached our scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, they passed through too many hands to have remained immaculate. From Theophrastus, his legatee, they passed to Neleus, whose heirs kept them moldering in subterranean caves for nearly 150 years; after which, we learn that his manuscripts were copied and much augmented by Apellicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle's example, were they as anxious to imitate him practically as they are to throw his inductive method and materialistic theories at the heads of the Platonists. We invite them to collect *facts* as carefully as he did, instead of denying those they know nothing about.

What we have said here and elsewhere of the variety of 'spirits' and other invisible beings evolved in the astral light, and what we now mean to say of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past thirty-five years, in various countries. India, Tibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has fully corroborated the teachings of our Masters and of *The Secret Doctrine*, and has taught us two important truths, viz., that for the exercise of 'mediumship' personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spirit-u-alists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

32. A Pythagorean oath. The Pythagoreans swore by their Master.

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and under the impulse of the elementaries, still genuine disembodied human spirits, may, under *exceptional* circumstances — such as the aspiration of a pure, loving heart, or under the influence of some intense thought or unsatisfied desire, at the moment of death — manifest their presence, either in dream, or vision, or even bring about their objective appearance — if very soon after physical death. Direct writing may be produced in the genuine handwriting of the ‘spirit,’ the medium being influenced by a process unknown as much to himself as to the modern spiritualists, we fear. But what we maintain and shall maintain to the last is, that no genuine *human* spirit can *materialize, i. e.*, clothe his monad with an objective form. Even for the rest it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant, Devachanic state — its home — into the foul atmosphere from which it escaped upon leaving its earthly body.

When the possible nature of the manifesting intelligences, which science believes to be a ‘psychic force,’ and spiritualists the identical ‘spirits of the dead,’ is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done: deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures — only under the assumed name, Hypnotism.

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal ‘spirits’ do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the ‘spirits’ of the departed human beings that are at work even in the ‘materialization’ of animals. We will now examine with their permission the *pro* and *con* of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i. e.*, deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spir-

its produce. And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualistic circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no 'souls.' But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality — *i. e.*, having but five instead of *seven* principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the 'life-principle') of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of *The Unseen Universe* believe that thought is conceived "to affect the matter of another universe simultaneously with this"; why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the

ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a 'future state'?

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul*, which Plato, in the *Timaeus* and *Gorgias*, calls the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?³³

Amazwi Wo Mamdala

THE SAYINGS OF THE ANCIENT ONE

Translated by Captain P. G. B. Bowen

The Ancient One said:

The PATH OF LIFE is narrow and steep and perilous. He who would tread it must unto MANHOOD be grown. Its Gate is guarded by a TERRIBLE ONE, to conquer whom the courage of a Warrior is required.

The Learner said:

Tell me, O Ancient One, what are the signs which mark the MAN, and of what nature is the courage of the Warrior?

The Ancient One said:

The marks of the Man and the Warrior are four —

1. His eyes are more keen than those of the Bald Vulture though blind with tears because of Man's cruelty to Man.

2. His ear is more sensitive than that of the Brown Sandhawk though deaf to the World's myriad-voiced roar.

3. His voice rings in the Council of the Ancients clear as the note of a Golden Trumpet, but it whispers no reply to the war-cry of his foes.

4. He fords the stream of his own Lifeblood and stands on the further shore naked and clean and fearless in the assembled Council of the Ancients.

The Learner said:

Tell me, O Ancient One, may I who am weak and fearful hope ever to attain to MANHOOD?

The Ancient One said:

My Son, you may hope. Do that which feeds your growth and cease to do that which makes you a Child, and Manhood will soon be yours.

The Learner said:

Tell me quickly, O my Father, what I must do and what I must leave undone, for Childhood is a weary burden and I long to be a Man.

The Ancient One said:

Hearken then to my words and forget them not, for in the way of which I shall tell and in no other will you find the Path to Manhood.

1. Labor for ever like one who toils for a Royal Reward; but seek not to end your labor, for your Reward dwells in the task and not in its completion.

2. Love Life, for Life is your Great Teacher: but love Death also, for he is Life's other self, and without the one the other can teach you nothing.

3. Rejoice if your lot be pleasant, but if it be miserable rejoice also: Joy and Sadness are your twin slaves joined from birth and neither can serve you apart from his brother.

Thus will you take the first steps on the Path to Manhood.

The Learner said:

O Ancient One, I long to grow, but my Heart bids me turn from the Path towards which you point and flee to the ends of the earth.

The Ancient One said:

The Heart of Man is the wellspring of a fountain whose waters poison growth, which blinds the eyes to the Straight Way and turns the feet into the waste places of life. It brims up in the Patient Learner's heart as well as in the heart of the Heedless Child: while it flows it bars the way to the State of Manhood. If you would attain to that State, O

Learner, you must drain this poison from your heart: you must see the heart wither, and your life become less than a handful of sand blown by the desert wind. This torment all must endure who would tread the Path to Manhood: therefore brace your courage to meet and overcome it.

The Learner said:

O my Father, when may I look to meet this fearful trial? If it be near me will it not destroy me in my weakness? If it be distant will not its shadow darken my days with terror and fill my nights with evil dreams?

The Ancient One said:

None can tell when the Trial may come. It may meet you at your first step, or it may lie in wait for you on the very Threshold of Manhood. Watch, therefore, and be ever prepared, fixing your whole mind upon strengthening your courage, but giving no thought at all to the Battle in which your own courage alone can bring you victory.

The Learner said:

I understand indeed that Growth is attained through Suffering, but is Suffering never to have an end?

The Ancient One said:

Suffering is a road which has extension behind you and also before you, but has no length at all at the spot whereon you stand. The Past lies behind you and the Future stretches before you: blot out the first and look not forward upon the second and Suffering exists no more for you.

The Learner said:

That is a fearful saying, for without Past to remember and Future to look forward to it seems that my life must cease to be.

The Ancient One said:

Most true, O Learner: by blotting out the Past, and by shutting out the vision of the Future you lose the Life of the World of Men; but when the Life of the World fades away the Light of Eternity will dawn upon your eyes. O my Son, NOW *is the* ETERNAL. Fear and Suffering exist not in that State, nor can the miasma of the Fount of Poison pollute the air of Eternal Thought.

The Learner said:

Wondrous is your wisdom, my Father; let it continue to enlighten me I pray you.

The Ancient One said:

1. Look out upon the World of Men: in everything that exists you

see as in a mirror some aspect of your own self, known or unknown, yet more your kin than any brother of the flesh; therefore you can never be alone. But also look inward upon *yourself* and know that in it and not outside it exist all things that are mirrored outwardly; therefore you are forever alone, without friend or foe, helper or teacher in all the worlds. Look upon Life and live it in those two ways and your feet will be upon the Path of Growth.

2. Consider the lessons placed before you by eyes, nostrils, ears, mouth and hands, but learn from the falsehoods which you find in them to despise and distrust those teachers.

3. Rejoice that you are the Seed from which the Man will grow, but think not at all of the Tree which the Seed may become. Consider the seed which gives birth to the sky-towering palm: it does not, before it is yet a lusty plant, struggle to the surface of the ground where the desert sun will scorch it and the desert wind suck out its life-sap. It does not seek the upper air before its roots are bedded deep and firm. It hastens not and struggles not, but awaits the call of the circling seasons to grow, or to rest from growing in accordance with the Law of Nature. Learn from the Palm and be glad to grow. Think not at all concerning the measure of your stature. Fix no limits to your growth. It has no limits except those within which you confine it by your own willing and thinking; therefore think ever of growing, but never of being full grown.

The Learner said:

Longing seems to be part of my life, O my Father. If I put it aside will I not in so doing put aside my life also, or is there no one thing for which I may long and so preserve my life?

The Ancient One said:

One thing there is, and one only, which the Learner may seek with longing. It appears in six different forms, and in a seventh which combines in itself the other six:

The first is that LIGHT which lies hidden in the Caverns of the Mind, which is darkness to the eyes of men, but without which heart could not beat, nor men live, nor the eyes of the Learner behold the Path.

The second is that SELF which is not self and which is found only when self is slain.

The third is THAT which is buried in Self, which is approached in that Self which is not self, which can never be touched by self, but without which self could not exist.

The fourth is that STRENGTH which slays strength and leaves the Learner a Newborn Babe.

The fifth is that PEACE which is found in the thick of battle, but never in avoidance of strife.

The sixth is that WEALTH which covets nothing great or small in all the worlds. He who possesses it possesses all Life and enriches it for he and Life are One.

The seventh which is also the six and the ONE is —

THE PATH TO MANHOOD.

Mark my words and observe them, O Learner, so will you find Wisdom. That which you must seek with longing is not Manhood, but is the WAY which leads towards that state. Search for this WAY both within and without. It lies within you, for within yourself dwell all men and all things. It lies without you, for the Life which is YOURSELF dwells in all men and all things. It is in all things, but it is not to be found in any one thing. You will seek it through many things and in many ways, but you will find it only when you have united all things and ways in your own self. Despise not your vain quests, because not until you have learned to know all that is false and imperfect can you come to know that which is true and perfect. Despise not your imperfections and grieve not for your failings. By recognition of their nature you make them steps taking you forward into more perfect states. Yet beware of these: if you rest in them, calling them good, they cease to be steps and become snares holding you back. Not until you come to know them as imperfections do they in their turn become steps helping you onward. Learn, my Son, that in your nature nothing is good and nothing is evil, except as it stands beyond you, or you stand beyond it. When you stand neither beyond anything, nor yet behind anything in all your nature, but unite all things in your own self, there will be for you neither good nor evil, happiness nor misery, gain nor loss, nor any one thing which stands opposed to any other, but only PERFECTION. When you have thus united your whole nature in your TRUE SELF you will have found the Way to Manhood; and the Way will be neither within you, nor without you, but will be YOURSELF, FOR YOU AND THE PATH ARE ONE.

The Learner said:

Is there a sign I may watch for that will assure me my feet are upon the Way of Growth?

The Ancient One said:

Look, O my Son, for THE STAR. The STAR, O Child who would be a Man, will gleam upon you when the night wanes and midnight's storm

sinks into silence in the peace which presages the distant dawn. That STAR neither rises nor sets: it is ever there shining above the storm clouds in the speckless depths of heaven; but not until the thunders are hushed and the cloud wreaths thin and part will its wondrous light break through and illumine the darkness of your night.

This Nature in which you live and move and labor is, as is the air which surrounds the mid-regions of The Mighty Mountains, the Playground and Battleground of The Gods of Storm. Not until you have conquered those Angels of Strife, not until you hold them bound, still and obedient to your will, will the clouds which are their Breath of Fury break apart letting the rays of THE STAR stream through upon the Lower Earth. When you have thus conquered there will come unto you a PEACE, and in a deep SILENCE will happen that glorious thing which tells that the WAY has been found. Ask me not what its nature is, for I cannot tell it. Words cannot describe it, nor mind of man conceive it. It is not seen by the eye, nor heard by the ear, nor felt by the heart, nor yet perceived by the mind: it is KNOWN with a KNOWING which knows not doubt.

The Learner said:

Tell me, O Ancient One, will the shining of The Star bring me peace forever more?

The Ancient One said:

Not so, O my Son. Peace lasts while the STAR shines, but its shining may be but for a moment of time. Even though it shine through a period of many lives, yet at last its light must fade. Again will your slaves break their bonds. Again will they surround you with the clouds of their Breath of Wrath. Again, and yet again must you fight and conquer them, but while they live The Storm Gods cannot rest. But the memory of THE STAR will go with you into the battles which lie before you, and you will know that it is there ever shining beyond the storm clouds. Strong in this knowledge you will face the fight, and no matter how terrible the conflict will doubt your strength no more.

Ngiti kuwe salake kahleke.

(I say unto you be thou at peace.)

ESOTERIC AND EXOTERIC RELIGION— CHRISTIANITY

H. A. FUSSELL, D. LITT.

THE religion of primitive mankind — the primitive mankind of Theosophy, not of Science — found expression, as we might expect, not in definitely formulated beliefs such as we moderns are accustomed to associate with religion, but in feelings of reverence, gratitude, and love towards those great beings higher than they, whose privilege and duty it was to awaken in them the latent germs of thought and aspiration. These were the Mānasaputras, or 'Sons of Mind,' who had already been through the human stage of evolution in earlier world-periods, and had developed in themselves the faculties and powers which such an experience gives.

This innocent, trusting, childlike condition of nascent humanity towards its divine teachers, which may be likened to the attitude of young children towards their parents, could not continue. The natural course of human evolution, whether of the individual or of the race, forbade it. For, as history shows,— and psychology confirms it,— intellectuality develops at the expense of spirituality, the duality of human nature becoming more and more accentuated. So, knowing good and evil,— which they could not do before *Manas*, the thinking, reasoning faculty, was developed — and having the power of choice, an increasing number of the men of these early races used their spiritual knowledge for selfish and evil ends. As an ancient Commentary, quoted by H. P. Blavatsky, tells us: "Many acquired DIVINE, more — UNLAWFUL knowledge, and followed willingly the LEFT PATH."— *The Secret Doctrine*, II, 331

In consequence, and in order to save man from greater evil, as far as that was possible without interfering with his *karman*, his divine teachers withdrew the inner, deeper truths of religion relating to the mysteries of Being and to the secret processes of Nature — a knowledge of which would be dangerous in the hands of evilly disposed men — from common knowledge. They became esoteric, or hidden, and were taught only to the duly initiated, that is, to those who had shown after the most severe tests that they could be trusted to use them solely for the good of all mankind, and not for self.

Instead of the one, once universally diffused Wisdom-Religion, the synthesis of Religion, Philosophy, and Science, which has been described as “the teachings of higher and exalted beings, who watched over the childhood of Humanity” (*The Secret Doctrine*, I, 272), various exoteric religions — each in its appropriate time and place — were established, such as we have, for instance, in the world today. But into them all, constituting their inner unity and giving them whatever value they possess, was woven the golden thread of esoteric teaching.

Truth is one, and though it may be presented in a thousand different ways, it can be found by those who know how to interpret the myths, symbols, parables, and stories by which it is veiled in the different exoteric religions. Yet the latter contain in plain and simple language, so that it may be understood by everybody, the moral and spiritual instruction needed in daily life, which, if sincerely followed, will lead them to the Light. Study the great religions of the world, using the keys which Theosophy supplies, and it may be that you will find “the Path that leads ever inwards to the Heart of the Universe,” and to a knowledge of the secrets of Nature.

Christianity is no exception; and sincere Christians have always professed to be desirous of living according to the teachings of Jesus as recorded in the Gospels. But the Bible, as we now have it, has passed through so many hands and been so often re-edited, that doubts have arisen as to whether all the recorded sayings of Jesus are genuine; and scholars have devoted much ingenuity and acumen in trying to determine which are genuine; and they have, generally speaking, rejected some as not according with the character they have formed for themselves of the Master. They will never be able to decide the question until they have recourse to the esoteric teachings *common to all religions*, as recorded by Theosophy.

Jesus was one of a long line of Teachers and World-Saviors, some greater and diviner than the others, who all came at the appointed time in accordance with cyclic law, to restate the ancient knowledge which had become perverted or had been forgotten. While it is true that each succeeding age and race must reinterpret this ancient knowledge to meet the changed conditions brought about by the evolution of mankind, the problems to be solved are the same, yet different. Nevertheless, the Message of the great Teachers is ever the same. They come to remind men that they are intrinsically divine, that they are gods, and

that it behooves them to live like gods and to act towards one another as brothers, since they are one in essence.

These things were known to the early Church Fathers, at least to those who had been brought up in a knowledge of the ancient Mysteries and had been initiated into them. For instance, Synesius of Cyrene, a Neo-Platonist and a friend of Hypatia, believed and taught that, at certain recurring critical periods in the history of the world, when the times were entirely out of joint, the gods descended for the purpose of instituting a new and orderly disposition of things. Clement of Alexandria, who had also been initiated in his youth, used in his exposition of the Christian teachings many terms evidently borrowed from the Mysteries, particularly those of Eleusis. And Origen refers to the practice of the 'Pagan' Mysteries, in justification of his division of Christ's teachings into exoteric and esoteric.

The Christian mystics have all felt that the story of the birth, life, death, and ascension of the central figure of the Gospels is not literal history; and they longed to realize within themselves the inward and spiritual experiences which the alleged historical facts symbolized. To them, as to Paul, death and resurrection were events in the spiritual life, and the statement that Jesus, their Lord and Master, was crucified and rose from the dead, was without value to them personally unless they, too, died to sin and rose again in righteousness. If they had known the esoteric teaching, portions of which H. P. Blavatsky gave out to the Western world, they would most certainly have agreed that the Gospels contain "the secret teachings of the Mysteries of Initiation under a more or less veiled form"; and that "Christ — the true esoteric SAVIOR — *is no man*; but the DIVINE PRINCIPLE in every human being."— *The Esoteric Character of the Gospels*, by H. P. Blavatsky, pages 13 and 3

So, the Gospel story may be described as an epitome of the Path to be followed by every human soul that is striving to grow "into a perfect man, unto the measure of the stature of the fulness of Christ" (*Ephesians*, iv, 13). Paul writes to the Galatians (iv, 19), "I am in travail until Christ *be formed in you*"; and to the Colossians (ii, 9), "in him [Christ] dwelleth all the fulness (*πλήρωμα*) of the Godhead *bodily*." This last quotation from Paul's Epistles would seem to indicate that he conceived of Jesus as an Avatâra, that is to say, "a partial manifestation of a divinity in a human form" (*Questions We All Ask*, by G.

de Purucker, Series II, No. 11). Of course, Paul does not use the esoteric term, but the idea is the same.

Apart from the Gnostic writings, which H. P. Blavatsky tells us “contained the epitome of the scenes enacted during the mysteries of Initiation, since the memory of man,” and which, like many other priceless ‘Pagan’ treatises, were rejected by the Church and destroyed wherever that was possible, a few sayings of Jesus not recorded in the Canonical Gospels have come down to us which are accepted by theologians as genuine. The two following, selected from the collection known as the *Oxyrhynchus Papyri*, are pregnant with meaning, especially for a Theosophist: “Verily the Kingdom of Heaven is within you, and whosoever *knoweth himself* shall find it.” — “Jesus saith, wherever there are two they are not without God, and wherever there is one alone, I say, *I am with him.*” And Clement of Alexandria quotes this saying, current in his time: “My mystery is for me *and for those of my house.*”

The Teacher — and this applies to all true Teachers, the lesser as well as the greater — is the Awakener, he who shows the Way, and gives the impulse to follow it. But the Way shown is one of self-unfoldment, of self-development, and that no Teacher can do for us. It can only be done by us, and the strength to do it must come from our own inner God, the divine Ego seated in the hearts of all beings. “Once let a man’s immortal spirit take possession of the temple of his body, and his own divine humanity will redeem him”— *H. P. Blavatsky.*

THE MYSTIC DEATH

LEOLINE L. WRIGHT

. . . the different stages or degrees of initiation are really a kind of “forcing process,” for certain chosen spirits, certain chosen souls, who have proved themselves worthy: a “forcing” or developing-process enabling them through actual experience, individual experience, to pass through and realize the hid secrets of being which the slow processes of evolutionary development would have brought to them as the ages roll by. It is, in fact, a quickening or awakening of the man to inner knowledge and power. The different stages or degrees of initiation are marked by preparatory purifications, first. Then came the “death,” a mystic death. The body and lower principles, so to say, are paralysed, and the soul is temporarily freed.

— G. DE PURUCKER: *Fundamentals of the Esoteric Philosophy*, p. 219

EVERY true student of Occultism takes a deep interest in the technique of Initiation. Even the world in general is here and there conscious of something beyond ordinary existence, a fourth dimension of

experience so to say. In our modern times something indeed is felt to be lacking. Some new revelation, some unexplored country of the inner spiritual worlds — this is the dream which is beginning to beckon to the souls of men.

The longing for a life of more divine and real satisfaction is a sign of the times. A New Era is opening. For thousands of years to only the rarest few was a glimpse possible into those inner realms so impenetrably veiled against the curiosity or the cupidity of men. But the race has suffered and learned. Cycle upon mounting cycle has carried us with the Sun around the precession of the equinoxes, until the glorious Light-bringer himself has entered into a new House of Life, the Constellation of Aquarius.

With this fresh Solar beginning the Earth finds itself in a new field of Space, with a corresponding advance of the human spirit. Old bigotries, social, religious, and national, begin to break up. Brotherhood as a moral and social necessity is slowly shaping itself into a working ideal and lasting world-peace is on its gradual way. All these facts contribute to the supreme fact that not for thousands upon thousands of years has so much been given out of the Sacred Arcane Science as is available at the present time.

Yet as the wise adventurer into unexplored country strips himself of all but the mere essentials of existence, so in this spiritual invitation to explore the inner worlds we are required to lay down those things which belong wholly to the personal life. We then enter upon that spiritual pilgrimage, the last stage of which leads to the cruciform couch of the initiation-chamber where the personality of the initiate undergoes the Mystic Death.

Does this sound extremely remote and transcendental to the average student who feels himself but a humble plodder along the Sacred Way? It should not; for the strangeness and beauty of this supernal experience is yet intensely practical and can be intimately interwoven into the texture of our most commonplace hour. If the aspirant will but think impersonally and consider! Is not the following, closely related as it is to the inner technique of initiation, simple and near enough for any aspirant?

The only thing that prevents your receiving this Light is the enshrouding veils of self-hood: selfishness, egoism, anger, hate, envy, and ignoble desires of all kinds.

These things the disciple must be taught to face and kill in himself; if he does not, they will kill him. — G. DE PURUCKER, *Golden Precepts of Esotericism*, p. 154-5

Here, then, we find the first step upon the Great Adventure, which is in reality the Path to the Mysteries, to eventual Masterhood — it is the conquest of the crippling personality with its paralysing egoisms. How difficult it sounds until we find the mystic key! What an intricate, endless undertaking it seems to any student who has tried for even one day seriously to cope with the specious claims, the wiles and evasions, of this personal self with its teeming desires. For it is all interblended with such devious subtilty into the web of the mind. How easily we can deal with the body! — but the mentality is a tortuous, shifty, discouraging enemy. It exists but to take us unawares.

Theosophy emphasizes that this, the mind, is the real battle-ground. The body is a mere appendage, an illusory because inverted image of the Higher Man. Passions dwell not in the body — they are entrenched in the mentality: self-exploitation has its roots in our mental processes. And to this lower mental apparatus we harness two of our highest spiritual powers, imagination and will — forcing them to drag through the dust of selfish existence the chariot of the Spiritual Ego.

It is these psychological roots of our failings which must be destroyed if our intrinsic spiritual energies are to build up the life eternal. *The Voice of the Silence* tells us the same thing:

. . . the pupil must seek out the Râjâ of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.

Now what is this mystic key which will unlock any and all of the multiform intricacies of our personal difficulties? Like all mystic or esoteric keys it is a very ancient one. It has been offered to us over and over again by the Great Teachers all down the centuries. But it so simple, is shaped from a metal so colorless, and so commonplace is it in design, that men have ever tossed it scornfully upon the scrap-heap. The key is self-forgetfulness; and it is wrought of the colorless, pure metal of impersonality.

Self-forgetfulness! Impersonality! It is the combination of these two elements which gives birth to the supreme heart-science leading even to Buddhahood, when they blend at last into the clear golden

aureole of the Tathâgatas. And curiously enough, as we moderns look at things, there is nothing in life so original, so fresh and stimulating, so fraught with unexpected and high adventure, as the practice of this deep science of the heart. One sincere effort in this spiritual technique will do actually marvelous things. For the determined seeker will soon discover that strange processes come at once into activity. Somewhere within that dark chrysalis of self-hood that shuts him in, tiny strands of darkness begin to wither and fall away. There come flashes, invisible excepting to a sense which is still unborn, of aërial regions without the prison-house of the mind.

Initiation is birth from darkness into light. In its final glory of achievement we think of it as a winged leap of the liberated Self from its dark sheath of clay. But for one who would live the chela-life each day may be a small initiation: every day may see some crippling laziness eliminated from the character, some indulgence or bit of illusory self-conceit banished from the mental life. Every day can register another step towards the final consummation of the Mystic Death.

"I die daily," Paul, the Christian initiate, told his disciples. And every sincere and persevering student of Theosophy may be able to say the same.

A few may wonder what there is that is 'esoteric' about this teaching if it has been so openly recommended by the Spiritual Teachers of the race. But Theosophy has brought forward in connexion with the ideal of unselfishness a conception wholly new to the Western world — that is, it is new as applied to ethics. And this new conception is that of impersonal love. This teaching is a part of Buddhism, yet even in that religion, still the purest in its ethical content of any world-belief, it has lost much of its original significance. In Christianity it has become so completely forgotten that it must have been, we think, a part of those 'Mysteries of the Kingdom of Heaven' which Jesus taught only to his disciples.

Does the ideal of impersonal love sound aloof and a little chilly? Gautama, the Buddha, the imbodiment of compassion and tenderness, was its perfect expression. In the life of Jesus, whose divinity has been so personalized in Christian theology, there are puzzling passages which can be explained only on the theory that he recognised that his mission was, like Gautama's, one of impersonal devotion to all humanity. Even in the incident where Jesus apparently rebuked the woman of Canaan

the test he gave her was exactly along this line. He said, in response to her prayer that he would heal her daughter: "I am not sent but unto the lost sheep of the house of Israel." And when with beautiful intuition the mother persisted he gave her his benign approval: "O woman, great is thy faith: be it unto thee even as thou wilt. (*Matthew*, xvi. 22-8.)

A writer in *The Hibbert Journal* recently referred to "personality as the genius of Christianity." But this 'genius' was put into it not by Jesus but by later dogmatists and bunglers who had no conception of Who and What Jesus really was. Perhaps this 'genius' of personality is precisely why Christianity is failing so signally as a creative or constructive energy in modern civilization. That very element, the worship of personality, which Jesus did not teach, yet which is the essence of theological Christian prayer and practice, has led us far astray from that Path to the Heart of the Universe which is *within* and not outside of ourselves. This worship of the personal element has poisoned all the springs of our life. Personal interests, personal 'rights,' personal success, personal beauty and cleverness and efficiency, are the roots from which have sprung some of the stupidest injustices of civilization.

Not until Western humanity finds the knowledge which will free it from this obsession of personality can it discover the way out of the slough where it is now so desperately struggling. The whole world must pass through a mystical Valley of the Shadow before it can emerge again into the Golden Age.

Theosophy has come back into the world to bring this knowledge to men. It restores to us the lost esoteric keys which explain why ethics are fundamental to evolution, what the secret is of true immortality, and how the average man can achieve it. Among the rest it restores the truth about death which for the Western world has become the grisly shadow, the inevitable doom.

Not only does Theosophy show us that death is really the gate at which we enter upon the 'luminous arc' of individual life: it goes further and points out how the change called death may be consciously lived through. The word death has come to mean an ending, the end of all. For almost everyone it is the point at which we dread to feel the cruel shears of Atropos. It is the 'cup of oblivion.'

Not so! Theosophy affirms — forever and absolutely is this untrue. To the personality indeed it is oblivion. If we live in the personality it will, as said before, end by killing us because it is not immortal and

must die. That is why *we* die, because we live in the personality — we insist on *being* the personality, instead of lifting ourselves inch by inch with indomitable will into the superior consciousness of *Manas-Taijasi*, the Buddhic Splendor. To live thus even for a few moments each day is to open an inner door into the star-strewn spaces of Space. Here is the same thought more graphically expressed:

The way by which to grow is to shed the personal in order to become impersonal. Do you understand? To shed, to cast aside, the limited in order to expand. How can the chick leave the egg without breaking its shell? How can the inner man expand without breaking the shell of the lower selfhood? How can the god within manifest itself — that god in each of you, your own divine consciousness — until the imperfect, the small, the constricted, the personal in other words, has been surpassed, overpassed, left behind, abandoned, cast aside? It is in impersonality that lies immortality; in personality lies death. Therefore expand, grow, evolve, become what you are within! The gods call to us constantly — not in human words, but in those soundless symbols transmitted to us along the inner ethers which man's heart and soul interpret as spiritual instinct, aspiration, love, self-forgetfulness; and the whole import of what these voiceless messages are, is: "Come up higher!"— G. DE PURUCKER, *Questions We All Ask*, Series II, No. XVIII, p. 28

We are told that at this autumn season in certain of the Ancient Mysteries the initiate passed through the halls of death, overcoming one by one the powers of dissolution inherent in the lower aspects of himself and of Nature. At the highest and final initiation the Mystic Death occurred and the soul of the successful candidate took flight to the very Portals of the Sun.

The expansion of consciousness following the higher degrees of initiation makes it possible for the Initiate to pass without break in self-consciousness from incarnation to incarnation, becoming thus in this sense also a Master of Life. We understand now something of what Paul meant when he said:

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.— *1 Corinthians*, xv, 54

Beautiful is the message which Theosophy brings across the ages to the present day, summoning us forth from the prison-house of the personal and the commonplace to dare the first steps towards initiation — so to live each day that it may be a true Mystic Death; and since death and life are but two sides of the same experience of living, to dare each day to meet a rebirth into a progressive realization of the Inner Buddha.

For every actual daily victory over even one of the thousand forms that self-preferment takes, the aspirant will replace a delusive shadow by a beam of the Buddhic Effulgence. He will be liberating little by little those wings of Solar Splendor which at the consummation of the final Mystic Death will bear him to the Heart of the Sun. From that supernal goal he may return in full self-consciousness to Earth to take up his glorious mission as a Savior of humanity.

It is a sublime ideal. Best of all, it is not too high for the hope and effort of the average man or woman who will follow the behest of his spiritual Teacher through the round of his daily duties. All men are gods in their inmost; but to him who knows, who wills, and who dares in the silence, the door may even now be unlatched which leads across the threshold of darkness into Light.

IS THE SUN REALLY HOT?

C. J. RYAN, M. A.

IN the *O. E. Critic* for June, 1932, Dr. H. N. Stokes, Editor, a remark occurs in a review of Dr. de Purucker's *Fundamentals of the Esoteric Philosophy* that brings up a subject which has caused much comment among those who are acquainted with the hypotheses of modern astrophysics. We refer to the surprising statements made in Theosophical literature as to the real condition of the sun.

The reviewer says he has "failed to find" any support in *The Secret Doctrine* for Dr. de Purucker's statement that the sun is not hot; and with an admirable respect for the latest conclusions which modern scientists have reached he declares that such a notion is in flagrant contradiction to "proven" scientific evidence, and that even were he to be shown that H. P. Blavatsky mentioned it herself he would decline to accept it!

Well, it is certainly shocking that H. P. B. should have propounded such a heresy, if she did so, but it is also true that she, like Dr. de Purucker and all real teachers, encouraged us to use our own judgment. As she said:

If one imagines that one is going to get a satisfactory picture of the constitution of the universe from the S. D. one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to LEAD TOWARDS THE TRUTH See in study a means of exercising and developing the mind never touched in other studies.

But does that mean that her books do not give us the most valuable clues to many of the workings of Nature, even if we have to do our own thinking about them? It appears as if the reviewer were both right and wrong: right in saying that *The Secret Doctrine itself* does not explicitly claim that the sun is not hot, but wrong in implying that *H. P. B.* does not say so, for she most certainly does in *Isis Unveiled*, vol. I, 270-1:

. . . the materialists, who will some day find that that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism*, and that the sun is but one of the myriad *magnets* disseminated throughout space — a reflector — as General Pleasonton has it. THAT THE SUN HAS NO MORE HEAT IN IT THAN THE MOON or the space-crowding host of sparkling stars. That there is no *gravitation* in the Newtonian sense. . . . This and much more they may learn; but, until then we must be content with being merely laughed at, instead of being burned alive for impiety . . . [Capitals ours]

In view of this, and of the belief of many Theosophical students, that she meant exactly what she said and had good reason to do so, it is disturbing that any friend of hers should think that her statement is on a par with “the claim that the moon is made of cheese.” Notice that in the same paragraph she discounts gravitation “in the Newtonian sense,” and remember that such a statement was a worse blasphemy in 1877 than even the heresy of the cold sun. Yet where is Newton’s gravitation today, in view of the Relativity-Theory and its superior explanation of gravitation?

Now in regard to the cold sun idea: it is not altogether out of the bounds of possibility that it is as well-founded and as significant as *H. P. B.*’s statement about gravitation, and that, if studied dispassionately in connexion with other teachings (her own, and also some of the most recent findings of modern astronomers) about the nature of ‘matter’ and solar energies, it will lead to valuable revelations about the constitution of the sun hitherto unsuspected by scientists, but well known to Adepts. Although *The Secret Doctrine itself* does not say that the “sun has no more heat in it than the moon,” it is not necessary to charge *H. P. B.* with using those words carelessly in *Isis*. It is far more likely that they were meant, as in other cases, to arouse more curiosity than could be satisfied at the time — a method which is stated by the Masters to have been used by them in *Isis* as a definite policy. How could she have failed to recognise that such an apparently preposterous statement

would be a potent weapon in the hands of her critics? Yet she dared to make it, and later to refer to it in many places as if it were a well-considered proposition.

What was the position of astronomy in regard to the source of the sun's energies in the sixties and seventies of the nineteenth century, at the time when the Masters and H. P. B. were considering the materialistic tendencies of the latest science and how to counteract them? In regard to the sun, the popular idea was that its tremendous energies must be supported by physico-mechanical means alone, processes of the kind with which everyone was familiar. (Such an idea as the breaking-down or transmutation of the complex atom of modern physics into radiant energy was not then dreamed of.) The theory of combustion, chemical combination, such as takes place in a piece of coal burning in an atmosphere of oxygen, was being offered. Those who were not satisfied with this welcomed the Contraction-Theory of Helmholtz when it came out, and when this was found insufficient the Meteoric Theory was invented. To quote Proctor in his brilliant *Other Worlds Than Ours* (1870):

Secondly [in addition to the Contraction-hypothesis], the continual downfall of meteors upon the sun would cause an emission of heat. . . . It seems far from unlikely that both of these processes are in operation at the same time . . . cometic diffusion. Since the meteoric systems circling in countless millions round the sun are, in all probability, associated in the most intimate manner with comets, we may recognise in this diffusion, as well as in the mere downfall of meteors, the source of an enormous supply of light and heat.

What bombshell did H. P. B. drop into the scientific camp to counteract the purely materialistic attitude of its defenders? Firstly, she utterly denied that the sun was "hot," or in combustion, or giving off energies *produced by combustion*, or that it was *cooling down in the ordinary sense of the word*, for this implied a very quick ending of the sun's life. It was, moreover, not in harmony with the esoteric teachings as to the nature of the "matter" composing the sun, or of the *recuperating powers of the sun itself as a spiritual Entity*.

We find in *Isis*:

The theory that the sun is an incandescent globe is — as one of the magazines recently expressed it — "going out of fashion." . . . And yet . . . it . . . is still *maintained*, that the sun is a reservoir of *vaporized metals!* [Italics ours] Vol. I, p. 168, footnote

Hercules is also the Sun — the celestial storehouse of the universal magnetism

. . . . As we will show in subsequent chapters, the sun was not considered by the ancients as the direct cause of the light and heat — Vol. I, p. 131 and footnote

Then, in *The Theosophist*, in the authoritative series of articles* *Some Enquiries suggested by Mr. Sinnett's Esoteric Buddhism*, written, as we are informed, by the Masters and their chelas, we find the well known passage:

. . . the sun is quite as self-dependent as he is self-luminous; and for the maintenance of this heat requires no help, no foreign accession of vital energy; for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the sun "a cooling mass," our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles. . . . There would remain no hope for evolving humanity. . . . — *Theosophist*, Vol. IV, Sept, 1883, also in *Five Years of Theosophy*, pp. 251-2

And on the previous page we find:

The "Adepts," who are thus forced to demolish before they can reconstruct, deny most emphatically (a) that the sun is in combustion, in any ordinary sense of the word; or (b) that he is incandescent, or even burning, though he is glowing; . . .

Eddington says today: "The sun contains hidden within it the energy which is to last the rest of its life," a life reckoned in trillions of years!

Perhaps we may find further hints on the subject in H. P. B.'s definitions of the kind of matter composing our visible sun, or what she calls its "outer robes." If this matter is entirely different from anything science recognised as matter at the time she wrote, is it likely to be hot in the "ordinary sense of the word"? She says:

The Solar substance is immaterial. In the sense, of course, of matter existing in states unknown to Science.— *The Secret Doctrine*, I, 499, text and footnote

We must bravely face Science and declare . . . that the true Occultist believes . . . in a Sun, which far from being simply "a lamp of day" moving in accordance with physical law . . . is, like milliards of other Suns, the dwelling or the vehicle of a god, and a host of gods.— *Ibid.*, I, 479

She goes on to say that such a statement will, of course, condemn the Occultists to scientific opprobrium.

The reviewer whose statements we are considering says that Dr. de Purucker, (in following H. P. Blavatsky about the cold sun, as shown above) "will damn his book in the eyes of many." Until the many, pre-

* Called by H. P. B. in *The Secret Doctrine*, I, 258, "the true occult teaching."

sumably the scientists, learn just what are the real solar energies that produce the phenomenon of heat as we know it on earth, there will no doubt be the usual objections to Theosophical teachings that do not fit in with the current opinion of the moment, but Dr. de Purucker is in pretty good company with H. P. Blavatsky. Let no Theosophist forget that more than a dozen definite teachings of the Masters, given by H. P. Blavatsky forty or more years ago — teachings of great scientific importance but which seemed *impossible* to the leading minds of the time — are now among the commonplaces of science. Students of Theosophy have pointed this out many times in Theosophical journals, and it will be found worked out in detail in Dr. de Purucker's *Theosophy and Modern Science*. Are we to learn nothing from experience? Or must we run away before the attacks of scientists when another of H. P. Blavatsky's 'hard sayings' is denied!

H. P. B. told us that the sun is not made of the same kind of substance as that with which science was familiar in her time. Science agrees with that statement today. We are told that the sun is composed of more or less ionized atoms, which are a little-known complex of protons and electrons — particles of purely *electric* nature, whatever that may be!

H. P. Blavatsky says that the sun is composed of matter in a *Sixth* state, and that:

. . . externally is spread its robe [atmosphere, chromosphere, etc.] the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with, but vital electricity, condensed and made visible.— *The Theosophist*, Vol. IV, Sept. 1883, and *Five Years of Theosophy*, pp. 254, 260

This is surely consistent with her statement in *Isis* that the sun is not "hot," for heat *as we understand it* is an attribute of *our* kind of matter, which is *not* in the Sixth State. What do we *know*, except the appearances at a distance of ninety-three million miles, of the mysterious solar matter?

Another broad hint is given in *Five Years of Theosophy* where it is said that if the *shining* atmosphere of the sun were withdrawn, even in the smallest degree, our whole system would be reduced to ashes. "*Jupiter Fulminator* revealing himself to his beloved would incinerate her instantly." *Jupiter Fulminator* is Jupiter the *Lightning-Hurler*, not the hurler of ordinary fire, an evident allusion to the electro-magnetic con-

stitution of the sun, an esoteric teaching now being glimpsed by modern science.

Not every scientist, however, agrees that the sun is intensely hot. Not many years ago, at a demonstration of electro-magnetic experiments by the well-known French scientist, Émile Bachelet, during which he explained how energy can pass through a block of ice and boil a kettle without melting the ice, he said that he had arrived at the theory that the sun *may not be hot at all!* In such case the solar energies would produce heating effects on their arrival at the earth's surface; but while tremendous forces were no doubt at work on the sun, it does not follow that its surface is any hotter than the comparatively cold metallic coil from which magnetic energy flows through a block of ice and excites the molecular activity in the kettle — an intense heat-effect caused by the resistance of its metallic substance to the 'eddy currents' as they pass through it. Science says that the radiations reaching us from the sun have passed across interplanetary space not in the form of heat, but that the heat is found at both ends — in the solar substance which arouses the radiations and in the molecular matter on earth. Space is supposed to be intensely cold. H. P. B.'s heresy consists in assuring us that the heated matter as we understand it, is found only at our end, and that the conditions at the other end, the sun's, are of an unknown nature.

Several years ago another scientist, E. F. Naulty, in a lecture in New York, gave reasons for his belief that the sun is not hot, but that the earth's atmosphere acts as a transformer for its energies. Dr. E. C. Pickering, of Harvard, declared that scientists did not accept this theory, and, of course, he was a representative man. Yet, in regard to the solar theories in general, there is much difference of opinion among the leading authorities. Drs. Jeans and Eddington do not agree about the interior condition of the sun, and Dr. Jeans' Tidal Theory of the generation of the planets from the sun has been shown to be full of difficulties. The solar corona is still an enigma. Dr. C. D. Perrine, the Director of the National Observatory of Argentina writes to *Science* of April, 1930, in criticism of the purely hypothetical conditions supposed to exist within the sun and the other stars:

It is even possible to reconstruct Herschel's frozen-cored sun with just as much reason and scientific basis as some of the theories proposed in the last half-century. We have in the large meteorites evidences of possible frozen cores, and in the exist-

ence and effects of cosmical matter a means of producing almost any surface condition, as evidenced by the novae [temporary stars].

I am not arguing for frozen-cored suns, but merely pointing out the weakness of any theory based wholly on conditions so purely speculative as internal ones.

As to the remark by the reviewer of the *O. E. Critic* that the high temperature of the sun rests upon "proven" scientific evidence, it may be said that "proven" is a dangerous word to use in regard to the ever-changing data of science. In regard to the temperatures of the other suns (stars) commonly assumed to be well-established, it would perhaps be worth his while to read a review by Dr. Struve of Miss Payne's *Stars of High Luminosity* in *Science* for March 30, 1931, in which the writer deplors the difficulty of ascertaining the temperatures of certain large classes of suns, because the evidence is contradictory. In some cases the difference amounts to nearly three-fifths. He admits that our stellar temperature scale is very unsatisfactory, and even suggests the possibility that the radiation of the stars undergoes some change in passing through interstellar space! (The latter is quite a Theosophical idea.)

And, again, we ask, does science really know the temperature of the surface of even our own star, the sun? Is it finally established? According to a good modern textbook (Prof. R. H. Baker's) three recent estimates have been put forth based on three different methods of analysis. They are not in complete agreement. According to Stefan's law the temperature is 5750 K, or say 5477 degrees Centigrade; by Wien's law it is 5877 C., and according to Planck's 5727 C. In the report of the American Association of Science meeting in June, 1932, a communication was published from R. W. Shaw stating that a new study of certain spectral lines in the solar spectrum showed that the solar temperature is 5100 C., 777 degrees below that calculated by using Wien's law! 777 degrees is more than one-eighth of 5877, and in view of this considerable difference it does not look as if scientists themselves can claim to have "proven" the sun's real surface-temperature yet, not to speak about the unknown interior. There is perhaps some hope for H. P. B. after all, for if calculations continue to reduce the temperature, as in this case, a few decades may find scientists wondering why we ever thought the sun was more than comfortably warm! While the solar substance is *not incandescent*, according to the teaching, it is clear that the phenomena seen and analyzed in the photosphere and atmosphere

of the sun resemble those produced by heat. Yet they are only simulated, or are parallelisms produced by more subtil forces: what H. P. Blavatsky calls "vital electricity" in the willow leaves of the photosphere. Here is an unqualified statement:

Foremost of all, they would have to repudiate the ideas on the Sun's *solidity* and *incandescence*; the Sun "glowing" most undeniably but not "burning". . . the "willow leaves" are the immediate *sources of the solar light and heat . . .*—*The Secret Doctrine*, I, 591

We must remember that the willow leaves are, according to the teaching, "reservoirs of solar vital energy, the vital electricity that feeds the whole system," as is said in *Five Years of Theosophy*. In considering the denial of solar "incandescence," let us remember the exact use of the word, for it is used many times and carefully. The dictionaries say 'incandescent' means "made luminous by heat; white or glowing with heat." That is the crucial point in the whole discussion. The sun is of a different nature from ordinary matter; it is not hot in the ordinary sense; it consists of some mysterious electro-magnetic "substance"; and its dazzling brilliancy and its heating effects are not produced by combustion or any form of incandescence; yet, as *Five Years of Theosophy* says "the appearances [of combustion, heated vapors, etc.,] are all there." There is no shirking of the issue by the Theosophical Teachers.

Surely we have enough hints, and even explicit statements, to convince a dispassionate observer that H. P. Blavatsky, when comparing the active, positive, energetic sun to the negative, chilly moon in the matter of temperature, had a serious meaning and was preparing for the further enlightenment concerning the nature of the solar substance that came a few years later in *The Theosophist* and *The Secret Doctrine*.

To show that scientists are moving toward electro-magnetic explanations of solar phenomena we need only refer to a communication recently sent to the American Association of Science by Dr. Ross Gunn, whose new theories of the importance of electro-magnetic forces in the formation of planets have lately attracted much attention. He says that new calculations indicate that "the magnetic and electric forces in the sun's atmosphere far exceed those of gravity and radiation-pressure [the only forces seriously considered till lately] and should determine the stability and provide the mechanism for the support of the corona." This is a great step toward the occult teaching about the condition of the sun itself, as will be seen if thought over and compared with *The Secret Doc-*

trine and other Theosophical writings. Why should not some new discovery be made that will still further modify the present view of science? We have already seen many such advances towards the Ancient Wisdom, some more "impossible" than this, and we can easily wait a bit. The twentieth century has already done very well in support of H. P. Blavatsky's teachings on science, just as she prophesied.

Many more quotations could be given from Theosophical teachings to show that H. P. Blavatsky and Dr. de Purucker were not speaking at random or in ignorance of science; and perhaps the reviewer in the *O. E. Critic*, evidently a Theosophist as well as an admirer of exoteric science, when he reads the *Fundamentals of Esoteric Theosophy* again, will feel that H. P. B. and G. de P. have very good reasons for their terribly "unorthodox" statements *in spite of appearances*.

THE SWING OF THE PENDULUM

H. T. EDGE, M. A., D. LITT.

TO and fro, to and fro, it goes in its serene unhurried course, within its little sanctuary, an image of order and peace. But what is it that holds me there so long in rapt contemplation? Can it be my scientific interest? Scarcely, for, though I know that $t = \pi\sqrt{\frac{l}{g}}$, this undoubted fact is not obvious at once, nor does a prolonged contemplation tend to make it more so. No, it is an interest which I suppose we must call unscientific, something connected with the emotions and the imagination — things which must be ruthlessly banished if we are to attain that cold light of reason which we have been taught to regard as so admirable and necessary to the scientific mind. We know from Macaulay that the appreciation of poetry implies a certain unsoundness of mind, and the artist produces an illusion on the imagination. But not everyone is so enamored of the physical senses, so confident in their infallibility and all-sufficiency as sources of knowledge, as to be willing to suppress the greater part of his sensibilities in the hope of being able to see clearer with what remains. I have always been fond of science and have studied it with success; but I have never believed that the bodily senses are the only gateways to knowledge, or even the best gateways. I have never been able to witness manifestations of cosmic law with a mind cramped and emasculated down to the required level of cold reason; for always

such manifestations have roused in me a thrill as though some finer sense had been touched and was responding. Whether my judgment has been impaired by such yielding to superstition and emotion, may be a matter of opinion; my own opinion is that my scientific mind is as sound as ever. I remember an occasion when someone was using an induction coil, and, while he was interested solely in the results he was getting, my mind wandered and I became enthralled with the musical hum of the vibrator and stood trying to fathom the meaning of that tone and to connect it with some fact of my inner experience. Was this a mere lapse, a frailty of the mind; or was I actually using a subtler means of perception in the endeavor to attain a truer and vaster view of nature than the mere physical senses can afford?

The laws of nature are uniform and universal; and when we witness a manifestation of them, it is the fact that a *truth* is being told us. And who that has not cramped and petrified his faculties can stand in presence of such a manifestation of truth without feeling the responsive thrill of recognition? This then must be why I can stand before a pendulum for so long without wearying, why we can spend an hour watching the waves on the shore, why we can dwell on the notes of a cadence in the vain effort to fathom their meaning. We are in presence of a manifestation of fundamental cosmic law; the sublime mysteries of the universe are being revealed to us.

The motion of a pendulum is simple. But is it not therein that lies the chief power of its appeal? We are impressed, not *in spite of* the simplicity, but *because* of it. Is not simplicity the goal of all philosophical aims? Is it not the *naked* truth that we desire? Here we see the law of rhythm in its utter simplicity; and what law more universal, more profound? The intellect fails to go beyond duality. We may — we must — postulate a primal Unity; but how, without first *assuming* duality, shall we pass from this Unity to its first differentiation? If you can show me how the One becomes the Two, I will ask no more; but till then we must be content to assume duality as the most fundamental law we can reach. Polarity, motion, duration, space, alternation — such are some of the many names we give to various aspects of this universal duality.

The law of cycles is one and the same with the law of alternation. The true swing of a pendulum is elliptic; the circle and the straight line are limiting cases of the ellipse. A pendulum with free suspension tends to swing in ellipses. All these motions are of the same species, and their

common property is that of returning to the same point. Out of circles are generated helical spirals, and so more complex curves, and by a repetition of the same original principle. When a pendulum swings in a circle its speed is uniform; its shadow on the wall shows the motion of a clock pendulum, with speed varying from zero at the extremities to a maximum in the middle.

Man is part of the universe, and his life is a tissue woven of alternations or cycles, some large, some small, with endless other cycles generated by the intersections. This complex of motions is what science would call a 'system.' Within it there must obtain the orderly laws of sequence ('cause and effect'), conservation of energy, etc. In a 'closed system' the mechanics of such motions can be worked out. Science has thus dealt successfully with closed systems, and is now trying to find formulas for more extended systems. The fate of a man could be predicted if there were an astrologer learned enough and careful enough to work out the complicated resultants of the forces at work; but this would be liable to frustration, should other forces intrude upon the system.

A small cycle in our life is that of the physical heart-beat, and a little larger is that of the breathing. Indian science has standardized these into two units, of one-fiftieth of a minute and one-fifteenth of a minute respectively, and uses them in chronological calculations with a sexagenary scale. There are other physiological cycles, and some known to Indian science seem unknown to Western. Man shares in cosmic cycles like those of the sun and moon.

The word *karman* corresponds to what science calls the 'configuration' of a system. The configuration of a system is the way in which its elements are found to be grouped at a particular time, the balance of forces at that time. Suppose I have set up a complicated system of weights and pulleys and started it running through a cycle that lasts for some minutes. At any given moment that system will have a certain configuration: each weight will be in a certain position, all according to calculable law. This we may venture to call the *karman* of the system; only the word *karman* is of wider application and usually applied to the affairs of man. Your *karman* is the lay-out of your forces, etc. at the present time; it is the logical sequence of what has happened in the past, and the logical precedent of what is to happen later. But let us not stretch our analogy farther than it is intended to go. In the mechanism of man's destiny we deal with factors whose value varies

according to unknown laws. Man is not bound by the laws of any plane to which he can rise superior. It is within his choice how far he will be a system of pulleys or not.

Karman is the pattern of our life; it is our character; from which we see that character and destiny are mainly synonymous.

There are some cycles in our life that are so long that the pendulum is moving one way during the whole of one incarnation. In the past it must have moved the other way, and must so move again in the future. Some lives seem to represent one to-and-fro movement of the pendulum; and such are favorite subjects for dramatic representation. We can trace vibrations that extend over years, others over months, weeks, days, hours. Some people are 'all ups and downs.' When a person quickens up his evolution, as happens to earnest Theosophists, he finds his emotional variations become more marked and in quicker sequence. This is destined to go on until he begins to realize what these vibrations really are, and then he escapes from their influence. If I find myself in different minds in different years, I might not be much disturbed about it; but if I find myself in a half-a-dozen minds in as many minutes, I begin to suspect that I am in no mind at all. It is all a superficial phenomenon. I transport myself from the bob of the pendulum to its pivot. Thus I have learnt one practical lesson as regards the laws of vibration.

If we could give up trying to separate ourselves into departments and viewing the world from the different standpoints of science, art, religion, philosophy, etc., we might see the world as a whole instead of in jarring fragments. We could then give up trying to reconcile things; for the things we try to reconcile are illusions caused by our trying to see the world with only a few faculties at a time. Religion, science, aesthetics, and so on, are false categories, though they may have their uses for temporary purposes. We shut ourselves out from nature, and try to find the truth under the microscope or with the scalpel; and then, for reaction, we join a nature-study club, and thus discover a new way of not seeing things. We imagine that we are living down in the depths, and that knowledge lies on the heights, whither (we say) we shall climb some day. We believe there were men in the past, and will be men in the future, to scale those heights; but not in the present — and what *is* the present as distinct from past and future? Or, if there are men in the present, then they are somewhere else. Always we evade the here

and the now, but it is the here and now that really matters.

Truth is all around you, revelation ready at any moment. But, if you think you have found something, be silent!

There are people who have delved deeply into mathematical systems of representation such as we have suggested above in speaking of the One and the Two. But the results achieved are often singularly barren. Each such ingenious student evolves a system of his own, which becomes more elaborate the further he proceeds, and which does not interest anybody else. *Quot homines, tot* — systems. And why this barrenness and futility? Because knowledge is not knowledge until applied; the end of man is an action, not a thought. Such abstract cosmogonies have been compared to a crystal, by contrast with a living organism — cold, beautiful, inert. If we would advance in knowledge, we must apply our principles as we proceed, or they will remain in the crystalline state. There are some who seem to want to reduce Theosophy to a crystal; but the analogy is not apt, for even crystals grow; they want to reduce Theosophy to a frozen formula. Such a fate has many times befallen the living teachings of the Wise; let it not befall the teachings of H. P. Blavatsky! No teacher can teach more than the pupil can learn. H. P. Blavatsky must have had much to give which could not then be received. But in proportion as her disciples open their faculties, they can receive more knowledge. And it is by putting into practice what they learnt that they can thus open the gates for more.

This eternal omnipresent law of vibration, of which we have been speaking — is it to remain an interesting intellectual gratification? If we pursue its ramifications on that plane alone, we shall waste our life and substance in the profitless mazes of the learned crank, and our ideas, which began in utter simplicity, will grow more complex the further we proceed. We shall be disobeying another of nature's fundamental laws — that of the unity and interdependence of the universe in all its parts. This means that we cannot find truth by intellectual inquiry alone. So said the ancient sceptics and Pyrrhonists; and some have inferred that the truth cannot be found at all! Wouldn't you like to know a little more about the doctrine of Karman? I can show you how to achieve your ambition. You must act as though the law were true. You must determine that you will henceforth be just and honest in all your dealings and never tell yourself a lie. By thus doing, you will graduate yourself from the textbook to the laboratory. Until you

do this, you will be like one condemned to learn chemistry out of a textbook, never doing any experiments, but merely reading about experiments performed by people in far-off times and distant lands. How can you expect to learn much about the laws of nature if you do not practise them?

We are slaves to the law of vibration, as long as we do not understand it; and to understand it, we must study it in the laboratory — the laboratory of our own daily life and conduct. We have no control over our minds — that is, over our emotions, for it is the emotions that disturb the mind. It would seem reasonable to suppose that a first condition for the attainment of clear perception is to have one's instruments in order. As a practical man of science, I must insist on this. So here you are: if you want knowledge, you know how to get it; and if you cannot observe the necessary conditions, you have no right to complain of your ignorance.

So far we have been considering our pendulum from a kinematical point of view; now let us take the kinetic view. We have been considering its motion; let us now consider its force. Force is proportional to change of momentum, and change of momentum includes not merely change of speed but also change of direction. In vibration there is a continual change of direction; when the vibrations are rapid, the changes of direction are frequent. Such vibrations are produced by, and in their turn produce, a correspondingly large force. If atoms are centers of inconceivably rapid vibration, they must therefore be centers of enormous force, stored as potential energy.

Extremes meet, and this illustration shows how the extremes of rest and of activity may meet in one. We can see how the supreme principle in any universe may be at one and the same time the storehouse of all its energy and in a state of perfect rest and equilibrium. We can understand the philosophy of Tao, and how perfect repose may imply the greatest power. And here again our attempt to understand will remain barren unless we apply what we have learnt in the laboratory of sincere endeavor.



Like a beautiful flower, full of color and of scent, are the fine and fruitful words of him who acts accordingly.— From the *Dhammapada*, iii, 52, the recorded sayings of the Buddha.

GOETHE, WEIMAR, AND FAUST

GRACE KNOCHE, M. A.

I

“There is no idleness for the mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world. perhaps, but goes on his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.”—*William Quan Judge*

GREAT sympathy, growing understanding, but also a welter of opinions, have characterized the Goethe Centenary Year so far as it has been celebrated in the reviews — widely varying, sometimes dissonant opinions, often keyed to the shallow note. The year is nearly over, and we look in vain for a general appreciation of what, to the student of Theosophy, is the cosmic, harmonizing note. There is no want of kindly intent, even eagerness, to do justice to one of the greatest of the moderns, but it is fatally easy to get lost in details and apologies till one cannot see the wood for the trees. The plan and pattern as a whole is overlooked. One recalls H. P. Blavatsky's remark about the hypothetical ‘missing link’— that the scientists will not find it because “they are looking at the wrong end of the chain.” So it almost seems with the outstanding thinkers who have attacked the Goethe-problem this year. They do not find the key-word that unriddles this baffling secret, because they are looking in the wrong place. It is not to be found in poetry and allied fields, in the drama, in literary criticism, in merely textual research wherein the Weimar edition is the last, most painstaking word. Goethe the poet, the scientist, the philosopher, the dramatist, the artist from head to foot — we have scanned the prodigy with most meticulous care — but the secret is not yet unriddled, the problem not yet solved. For it undoubtedly is a problem. What are you going to do with a philosopher who tells you, and proves it, that he “has always kept himself clear of philosophy”? Or with a poet who leaves his genius to dessicate or shift for itself, while he wastes brain-oil trying to persuade official minds that two plus two can make no more than four, or passing buckets hours on end at fires?

Passing through Frankfurt one October day in 1775, the Grand-Duke Charles Augustus of Weimar met Goethe, already famed as writer

and poet, and invited him to take up his residence at Weimar as a member of the ducal court. It was one of the most brilliant among the several in Germany of that day where the arts and belles lettres flourished, and was presided over by the Duchess Anna Amalia, mother of the Grand-Duke, who had gathered about her in this court a galaxy of great names, in part to secure cultivated tutors for her two sons. There was Herder, narrowly pious but a deeply spiritual man; there was Jean Paul Richter, and the poet Wieland who had come to Weimar to be near him; there was Knebel, there was Musaeus, there was the archaeologist Böttiger, there was Liszt at times, and there was Schiller. There was also the *Deutsche Merkur* (*the German Mercury*) the literary mouthpiece of this court of thinking men. But Goethe soon became the sun in that sky. "Goethe is Weimar"—it was said even then, how truly every Goethe-student knows.

It is Weimar that made the mischief, and it is because the critics have not studied Weimar, we truly believe, that they have lost the trail. Weimar took this transcendental genius, this poet, this artist, this scientist, this scholar, this grand old philosophic Greek, and instead of saying, Now you shall write poetry and spread your wings: we'll keep material cares and considerations at a distance, and you shall soar, it calmly said, H'm! here is a most amazing man. Here is a man such as a State finds once in a millennium or two or three; here is a man able to cope with problems of government; here is a man able to stand up for the smaller and the weaker and keep the stronger up to decent standards of behavior towards their brothers; here, in short, is a man with the cosmic breadth of view. We shall use this man—and develop him.—If Weimar had only kept off there would have risen up a poet well within range of modern penetrating vision. But Weimar didn't keep off—and we have no recourse but to pare Goethe down to fit the pattern, or label him a mystery, or—find ourselves other eyes.

So Goethe was Weimar for almost sixty years, the 'Zeus' of the 'German Athens.' Weimar took this artist-poet and set him baling flood-waters, set him grubbing at the bottom of mine-shafts to find ways to finance the tiny State; set him wrestling with finance-problems and with budgets that wouldn't balance; set him at tutoring and nursing; set him at bargaining and buying and selling that the small farmers of the duchy might have justice; set him at building harbors and bridges and worrying with contractors and such: in a word, set him down before

balky, pestiferous problems of statecraft and told him to stay with them till they could be honestly wiped off the slate.

If you want to write poetry, said Weimar, and build theaters, and talk philosophy, well and good; but these must come second, not first. We're working out statecraft here by a set of cosmic rules. Weimar is no pleasure-ground, no salon, it is a Laboratory of Life.—And Goethe, grand old Theosophist that he was, read the hidden writing on the heart of a tiny State struggling to be. He saw before him a chance that Confucius trailed over provinces to find and found but once, a chance that Lao-Tse was sent to search out, and could not. To a workable degree at least he saw it as the chance that it was.

So Goethe went to Weimar and to Weimar gave his life — Weimar, that cannot be mentioned without mention of the Duchess Anna Amalia whose cultural and spiritual influence places her beside those queenly women who presided over the noblest of the Italian courts in that most potential time for Europe — Isabella d'Este of Mantua; her sister Beatrice, Duchess of Milan; Elisabetta Gonzaga of Urbino, and that gracious, cultured, and cruelly libeled woman, Lucrezia Borgia, Duchess of Ferrara.

It is a fact historically provable that once in each century of man's racial life comes around a spiritual seeding-time, and that at such times the Helpers of Humanity make a supreme effort to break up and warm the soil for Theosophic seed — by which we mean the seed of true ideas, high ethical ideals. This seeding-time, specifically, includes the last twenty-five years of each century, and a thoughtful student of history who knows what Theosophical ideals are, will have little trouble in tracing these efforts during century after century, as far back as written history extends. There will be gaps here and there, but explainable ones, and never of a nature to vitiate the evidential proof.

Now listen: Goethe went to Weimar in 1775 — the very year the Sower in each century goes forth to sow. In 1776 he was made *Geheimlegionsrath* — Privy Councillor; in 1779 he was made Commissioner of War; in 1782 he was ennobled by the Emperor for his services to the State, although that is aside. These dates are significant because Goethe's work at Weimar was a sowing of Theosophical seed, a planting of universal ideals, in this case in a fairly ready soil. Weimar, which might have done no more than the other German courts of his day —

put forth a blossom or two of ethical or literary pattern — became, because of Goethe, a clearing house of Brotherhood, a laboratory of Life. Literature and poetry were fine. So was Art — and it must not be forgotten that Goethe was an artist not only by temperament but that he knew at first hand the drudgery of technical art-study; that he at one time seriously thought of making art his life-work, abandoning the idea only at wrenching cost. But Weimar was to him a field for the nurture of *universal ideas*, and all was not well with this tiny duchy where Life was to have its chance.

So he set himself to the study of war and peace, this poet; he reorganized the tiny army; he set himself to develop the resources of the little State, and found that there were harbors and bridges to be built, roads to be made, mines to be opened or reopened, mineral resources to be discovered, analysed, developed, husbanded, forests to be conserved, small farmers to be looked after — many of them sorely needing justice and the outstretched hand. There were maps to be studied, plans to be viséd and corrected or approved; there were exasperating questions of finance; there were men to meet and counter, and motives to be unraveled and understood; there was politics to be mastered, and by one who saw through the hollow shell; there was the ever-looming menace of encroachment by neighboring States.

This was no task for a sentimentalist or a child. It was worthy of a universal genius, who never sought for power and who loved his fellow-man. And it was begun in 1775. Where across the water Washington was fighting for a Theosophical ideal, with Thomas Paine, in his chilly tent night after night, writing away on a drumhead to uphold that unstained sword; there in Weimar was the same ideal being worked out, and for that time successfully. To borrow a metaphor used by H. P. Blavatsky: the Stone had been thrown into the pond, and out and out to the far edge circle the ripples, big ripples near the center of disturbance or impulse, smaller, lighter ripples as the circles expand and recede. Weimar was one of the ripples, less momentous, far more placid, than those nearer the center, but no less a part of the same impact and impulse. It was in essence, in spirit, and in results, a part of the Theosophical Movement of that century, and because of it we have *Faust*.

This brings us back to Goethe again, persuading, sometimes shocking the pleasure-loving or armchair-loving members of a growing court into an eagerness to tolerate and even assist in the new work of giving Life

its chance. At home in the social relaxations of court life, it was nevertheless the laboratory, the study, the field, the counting-house, and the Assembly wherein Goethe carried out the main part of his task. His was no political or dilettante interest. Would he do his best in developing the material resources of the kingdom? Then he must see what it is all about; so he studies mineralogy. Would he help the small farmers understandingly? He studies biology, the plant-world, even osteology and comparative anatomy, and in most of these fields makes discoveries. His biographers lament that he followed "an unscientific method" in his reseaches — and he did. He followed the Theosophic, the ancient method, of reasoning from universals to particulars. He judged by the lodestone of a philosophic idea which was cosmic in its reach and in its power. He made experiments in light and in color — these, too, slated as "unscientific," but nevertheless forecasting the very discoveries deemed so revolutionary today.

He had to study statecraft and politics — hating the latter profoundly — but Weimar was again and again in danger. In 1806 it was plundered by Napoleonic troops. The court fled — but not Goethe. When Napoleon entered, Goethe refused to see him. Two years later they met at the Emperor's breakfast-table. Napoleon lifted his eyes, singled out Goethe, beckoned him to approach, greeting him with the simple words. "*Vous êtes un homme!*" He invited Goethe to take up his residence in victorious Paris. There the Fates would unroll before him a golden scroll. But Goethe preferred Weimar, violated, humiliated, with nothing to offer him but everything to plead for and demand.

So he gave his life to Weimar — during those years which were to make his masterwork possible and his name as Poet secure, but which period one biographer at least disposes of as merely "the funeral of a great poetic genius, a funeral lasting sixty years." It was Weimar, you see, that not only estopped the outflow of that fountain of poesy which had flowed so marvelously for four whole years prior to 1775 and had made Goethe famous throughout Europe while still in his early twenties, but that gave him finally "that gospel of optimism" which "they say" makes great poetry impossible. Optimism is the knell of poesy, for "the highest literature of the world is essentially tragic." Goethe had altogether too much "patience with the gods"; too rooted a notion that in the end the Good must triumph — which isn't Art. His lifelong "submission to experience" was a defect of insight.

Splendid reasoning, a proven case, if only the premisses were not wrong! If Goethe had a "gospel of optimism" it is because he went to the Heart of Things where optimism has its source, and he trusted the revelations of that Heart. He was no camp-follower to be satisfied with the leavings of the host marching on well ahead. He was a leader in his own right, and the marching-host hasn't caught up with him yet. The source of his insight was a Cosmic Source. The great poetry of the world, by the way, is rated as having come, also, from a Cosmic Source. And what is that Source? In itself it is the Inscrutable, the Indescribable. But its outflowing stream of consciousness flows through the fields of truth, of love, of spiritual light and peace — and optimism is the pure fruitage of these fields.

On no other theory can we explain Goethe's strange power to forecast not only later scientific discoveries, but then undreamed-of changes in nations and in states, due to ideas unknown then, but current now. For instance: what did he write to Schiller on the welter of hatred and blood born in the late 1770's of so-called 'patriotism,' miscalled 'liberty and fraternity'?

Patriotism ruins history. Indians, (Hindûs), Greeks and Romans had it, and so marred the history of other races.

He always took the sane, dispassionate view. It was during the French Revolution also that he wrote the following:

At this moment, when everyone is busy establishing new national loyalties, the fatherland of the dispassionate thinker, of him who can rise above his time, is nowhere and everywhere.

Nowhere and everywhere! Even exoteric Theosophy was unknown in Goethe's day, yet here is his intuition of the power and function of the Inner God, that at the core of that stripling entity called Man, EXISTS; IS.

The more one looks into Goethe the man, and into Weimar the laboratory, the more do these reveal themselves as an outer, lesser ripple in the great pond, no doubt, but born of the impact of the one hurled Stone. Who will may glance through *Wilhelm Meister* for pronouncement after pronouncement of Theosophical teachings and ideas. No wonder that writers unversed in Theosophy speak about the 'Goethe-problem.' How can you pigeon-hole a dramatic poem like *Faust*, with proper and recognised standards going down like ten-pins before it as

it plows along, trial-court fashion, Goethe always as counsel for the defense? To Goethe poetry was not something apart from intellect, and heart, and great living. It was an imbodiment, a garment of these great, these supernal, things, and until this ancient truth is seen for what it is, poems like *Faust* will continue to play the part of a buffer-nation, a battleground for whatsoever disagreeing thinkers may happen to meet while passing through it.

Faust was begun and the first part fairly shaped before Goethe went to Weimar. But he could not find a way to finish it, for even in his twenties he could not be satisfied with merely the arc of a cycle. Yet how to complete it he did not know, nor could he find out. Then Weimar took him in hand, to shape him, mold him, test him and train him, until he became transparent to the single Illuminating Thought. And at last, when he was eighty, cleansed by spiritual fires, obedient and submissive to the mighty plan and pattern of Cosmic Life, said Weimar: Now you know something about philosophy, about brotherhood, about dispassion, about obedience, about great Nature, and above all about twofold human nature. Get to work now, before it is too late, and finish that drama up. — And Goethe did so. When the last line was written he said, “It matters little what I do from now on, or whether I do anything.” Seven months later he passed away.

And now to *Faust*, poem, drama, or whatever: what is it, and what does it mean? With a cosmic setting, with a structural scheme as balanced and as sure as that of a Greek temple, with precious teachings from the Wisdom of Antiquity written large between the lines, and with not a word, either between the lines or in them, tending to vitiate the mighty truth of these, it would seem that about this drama, judged by standards of ethics, art, or philosophy, there could hardly be two minds. It takes its place beside that greatest of all dramatic poems on the theme of the learning soul in man, the *Mahâbhârata* of ancient India. It is a drama of universal experience. Slowly, steadily, with the calm drive and weight of destiny, it unravels a mystery, the mystery of *Manas*, the Mind, now rising to high and higher levels, now sinking down to the depths, now fluttering like a frightened bird in the dark, but at the end safe and steady, invulnerable and triumphant, resting on “that sure spot of its own.” A mystery, truly.

The theme chosen by Goethe was well worn when it first attracted his attention. It was a typical legend of those medieval days when

magic was just magic, a primrose by the river's brim and nothing more, but thoroughly believed in by a superstitious people to whom the distinction between magic white and magic black was an altogether hazy one. Doctor Faustus, the hero, was pictured indifferently as a good man, versed in magical arts, who made an unfortunate bargain with the devil and had to keep it, and equally as a wicked man, a disciple of the Evil One, who also made a bargain and paid in the coin of his realm.

The young poet was attracted to this legend in part, no doubt, because convinced of some deep-lying reality in questions of alchemy and magic — he was, in fact, deeply engrossed at one time in alchemical experiments. He no doubt saw also its dramatic possibilities, and its promise in beauty, artistry, and structural design. But events persuade one that he saw in it primarily the seed of a great Idea — the idea of Man as a pilgrim-soul, undertaking the long cyclic pilgrimage of Life. And man to Goethe, bear in mind, was no collection merely of isolated units but part of the vast hierarchy of Great Nature — an integral part, linked by unbreakable bonds to every other part, and therefore spiritually responsible for the way in which he trod this cyclic path.

Faust is, in short, a mystery-drama, the picture in symbolic framing, of an initiation-cycle, as undeniably so as the Christos-story in the *Gospels*, or the *Book of Job*. Indeed, Goethe was accused of "copying" the *Book of Job* in placing his Prologue in Heaven. He merely replied, "If so, I should be praised for it, rather than censured," and let it go at that. Swiftly and without shadow of deviation it moves, this drama, from Heaven to Hell — many-chambered and many-avenued is that Hell, for it is Life in every phase and aspect — then back again to Heaven; but with Faust, at first the victim and puppet of lower forces, in the end masterly commanding them, and even making of them useful servants of the good.

"Irredeemably profane," writes William Cleaver Wilkinson of that Prologue, while other critics have written "blasphemous," and summed up The Second Part of *Faust* as "the mistake of Goethe's old age!" If so, Goethe finds himself in good company, for Heaven and its Pantheon figure in every epic, every drama, of cosmic import that has come down to us. The student of comparative religions may regret that Goethe cast this Prologue in the theological mold of his time, but what would you? There was no other mold so immediate to a medieval theme. Your pattern must be shaped to fit your cloth; but one wonders, never-

theless, what might have been the result had Goethe lived a century later when the mighty works of Hindû literature were accessible.

Whatever the technique employed, in this Prologue we enter at once into the invisible world and the theme is uncovered — the duality of human nature, and man's divine power, whatever the stress of circumstance, to know what is right and to do it. That thesis Goethe successfully defends in *Faust*, though it took sixty years and Weimar to grow in him the capacity to do it.

Mephistopheles is of course the personalized lower nature. Goethe himself said as much in declaring that the drama was drawn from his own experience, and that Faust and Mephistopheles were the opposite poles of his own nature. One almost wonders that he made no direct use of a passage in the old Strasburg play where Faust, when Mephistopheles appears to him in the guise of an ordinary man, says, "I wished for a devil, not one of my own race"; and the latter replies, "Faust, we are most completely devils when we most resemble you!"

In this Prologue the Doctor Faust, a good man and a scholar who lives in the earth-sphere, has roused the devil's ire by his goodness. The latter begs permission to tempt him, and this the Lord grants because aware of man's divine nature and its power to guide and to redeem, saying:

. . . Führ' ihn, kannst du ihn erfassen,
Auf deinen Wege mit herab,
Und steh beschämt, wenn du bekennen musst:
Ein guter Mensch in seinem dunkeln Drange
Ist sich des rechten Weges wohl bewusst.*

(Lead him, if you can trap him, with you on the downward way,
And stand ashamed when you are forced to acknowledge
That a good man, even under dark (obscuring) stress
Knows still the path of right, and knows it well.)

This Prologue in Heaven strikes at the outset the cosmic note. The

*For accuracy the few translated passages will be rendered in prose. This is especially necessary in the Second Part of *Faust*. Metrical translations are notably free, besides which no translator, thus far, has a technical knowledge of the esoteric philosophy. Goethe knew the teachings of the esoteric philosophy — how he knew them is another matter — and not alone *Faust* but his scientific and other writings cannot be correctly rendered unless the translator knows these teachings too. Translators complain of the "obscurity" of certain crucial passages. This is why. To a student of Theosophy they are perfectly clear.

setting is no town-hall or temple built by man, but the spaces of Space, and the action of the drama is set to the note of a Kabirian sweep and power. It cuts a cosmic, therefore cyclic path, tangential only when it better enables us to pick out the pattern.

Faust is introduced to us as a man in middle life, in his high-vaulted Gothic study. A student and a scholar, his life thus far has been lived apart from his fellows, among his books and the paraphernalia of musty sciences, alchemy and so-called magic among them. Yet the mystery he would search out has eluded him. The knowledge he would have, he cannot seize. Restless and moody he turns the pages of an ancient book on magic when his eye falls on the sublime glyph of the *macrocosmos*. He is deeply moved.

War es ein Gott, der diese Zeichen schrieb?
Bin ich ein Gott? Mir wird so licht!
Ich schau' in diesen reinen Zügen. . . .

(Was it a God who wrote these signs? . . . Am I a God?
What light I find in these pure symbols!)

But he is too restless to remain long on the heights. Turning the pages further he comes to the symbol of the Earth-Spirit.

Wie anders wirkt diess Zeichen auf mir ein!
Du, Geist der Erde, bist mir näher. . . .

(How differently this symbol affects me!
Thou, Earth-Spirit, art nearer to me. . . .)

Things of earth at least are tangible things and although "there falls a horror from the vaulted roof, and seizes me," Faust nevertheless pronounces the magic words that summon the Earth-Spirit. In red flame appears a dreadful shape — and that is all, excepting for one fact of first importance. A psychological poison has seeped in and Faust is now down in the depths. Even the entrance of Wagner the pedant has no power to break the lower psychology.

Den Göttern gleich' ich nicht! . . .
Dem Wurm gleich' ich. . . .

(I am not like the Gods [plural, note]
I am as a worm. . . .)

Yet the Erd-geist, mastered by the divine in man, is a mighty and

helpful power. Without its help the gods could not 'step down' their power to the earth-plane at all. The couplet so frequently quoted:

Thus at the roaring loom of time I ply
And weave for God the garment thou seest him by,

is spoken by the Earth-Spirit — but is translated for some reason with the theological twist. The German reads:

So schaff' ich am sausenden Webstuhl der Zeit,
Und wirke *der Gottheit* lebendiges Kleid. . . .

not 'God,' but *the Divine* that is at the heart of all things and of which vast Nature, in Goethe's expressed belief, is the evanescent veil or garment. There was no personal God in Goethe's philosophy, though there might be lords many and spirits manifold.

There is no space for a line by line analysis: the book is everywhere accessible. It is sufficient to say that, true to the norm of that oscillating quantity called 'human nature,' from the heights to which he was lifted by the symbol of the macrocosm, Faust is transported to the depths of despair. He fills a goblet with poison and lifts it to his lips when he hears voices outside chanting the Easter hymn, *Christ ist erstanden*. . . !

The Christos within the distraught man, the inner Buddha, responds to this synchronous note; another oscillation and the goblet is left untasted while Faust flies back to the refuge of his higher nature. Tears come; despair and hardness melt, and when next we see him he is before the City Gate where the Easter holiday has brought out a concourse of everyday folk, soldiers, citizens, apprentices, servants, peasants, and so on. It is a typical picture of the time, but we cannot linger over it.

It is not to be expected that Faust, crammed with book-knowledge but pitifully empty of any knowledge of his own nature, could stay on the heights very long. As soon as ever he touches the higher, back flies he again to the lower. He seeks distraction, and his restless lower nature, expressing itself in nothing worse than a hankering for distraction at this point, appears to be symbolized in a black poodle that Faust perceives to be restlessly circling toward him. It seems to draw a magical noose or coil about his feet, leaving a "fiery whirlpool" in its track. Faust has misgivings, but reasons himself out of them and takes the poodle home with him.

Here he again sits down before his beloved old books, but as he

broods over their spiritual meaning the poodle barks and is disturbed. It becomes so riotous at last that Faust orders it to leave his study. But, as always happens when evil is entertained too long, he has now no power to put it out. It has grown until it almost fills the room —

Huge as a hippopotamus,
With fiery eye, terrific tooth. . . .

Faust tries to exorcise the demon with spells, but his power is not enough. A mist hides the huge creature momentarily from view, and out of the mist steps Mephistopheles, the same demon in another guise, that of a 'traveling scholar.' Subtilly he robs Faust of his faith — in the Divine, in man, in the Higher Law, and at length they make a compact by which Mephistopheles is to bring to Faust the uttermost pleasures earth affords, in exchange for Faust's soul — the bargain to be completed, Faust declares

Werd' ich zum Augenblicke sagen:
Verweile doch! du bist so schön!—
Dann magst du mich in Fesseln schlagen. . . .

When to the moment I shall say:
Linger! So beautiful thou art!
Then mayst thou fetter me! . . .

He who runs may read at this point the writing on the wall. Clearly this is a drama of initiation, and Faust has invoked of his own initiative the first, the sifting-trial. Before him stands, objectified, his lower self. Bear in mind we are planting no meanings into the text: we have Goethe's own word for it that this is what is meant.

Another oscillation: as Faust's higher nature, symbolized by a Chorus of Spirits, appeals to him:

Woe! Woe!
Thou hast destroyed
The world beautiful
With violent shock.
'Tis shivered! 'Tis shattered!
The fragments abroad by a demigod
scattered. . . .
Lofty and mighty one,
Build it once more!

"Yes," says Mephistopheles, "These are the voices of *my* spirits," (how familiar that sounds!) and the trick is done. The compact is

signed with blood (black magic in that) and out into the world they go: Faust, following the lead of his lower self, Mephistopheles.

Mephistopheles first takes Faust to Auerbach's Cellar, where a drunken crowd is carousing, but the coarseness only repels him. Then they go to the Witches' Kitchen, wherein stands a huge caldron, tended by an ape, which like the animals about it talks glibly in human speech. Faust is not even interested until his eye chances to fall upon a magic mirror in which he sees the figure of a woman. Intended to stir his lower nature, instead it appeals to his higher qualities, for it must be remembered that Faust is innately pure and good, and an idealist in the bargain. To him the picture is the essence of heavenly grace. "Can aught on earth be so exquisite?" he says. "Can woman be so beautiful?"

A further symbolism here, for woman is the ancient symbol of the intuition, the voice of Buddhî, the faculty of spiritual discernment. Again is Faust's consciousness soaring in the heights. But Mephistopheles brings him back to earth with no endangering delay. "Come! I know where to find such a woman. Come!" And he sees to it that Faust tarries long enough in that Witches' Hell to drink of a potion brewed there, which sets afire the lower, the kâmic, the passional self.

The rest of Part I may be passed over quickly. The story of Margaret is familiar, though, thanks to Gounod in the main, in somewhat distorted form. It is the old, old story. Influenced by Mephistopheles who persuades him that the celestial ideal is to be found imbodied, Faust becomes madly infatuated with this beautiful girl. He begs Mephistopheles to secure her for him. But even a devil with intellect has no power over some things, and Mephistopheles confesses it. "She is too pure. Over such as she I have no control."

But Margaret has one weakness, and this little rift within the lute is sufficient. She is a bit in love with her pretty face and fond of things that would enhance it. Some jewels and trinkets, left in her bedroom, play havoc with her finer impulses, and at last Faust woos and wins her.

Perhaps the prettiest scene in the whole drama is the one in which she takes her scholarly lover to task about the state of his heart. "Now tell me," she says, "How do you feel about religion?" (It is worth re-reading, this part). And she grieves at the company he keeps, for Mephistopheles, she tells him, "makes my blood creep. He is hateful to my inmost soul. . . . You, Henry, surely feel the same?" But Faust dis-

misses the protest in characteristic fashion: "You have an antipathy: that is all."

Twice Faust leaves Margaret, determined not to disturb her peace. Twice Mephistopheles, with specious argument, drags him back. The whole of this part of the drama, in short, is occupied with Faust's repeated oscillation between his higher impulses and the lower, neither of which he understands. At last the harm is done, and Faust, led by Mephistopheles, leaves Margaret, to plunge into what the devil probably hoped would turn out to be utter dissipation. This seems to be the meaning of his visit to Brocken Mount on the night of the Witches' Carnival — *Walpurgis-Nacht*. But there was a 'joker' in that compact signed with blood. Man has no power to sign away his soul, and Faust soon pierces the glamor of those soulless shapes and breaks away from their hideous revels. To his inner eye comes a vision of the deserted Margaret, fettered, pale, a scarlet band about her throat. *He had forgotten her.*

He goes back into the world without delay, there to learn that Margaret is in prison for the murder of her, *their*, babe. Neither selfish nor bad inherently, Faust curses Mephistopheles for the doom that has fallen on this young girl, only to be answered with the cynical words, "She is not the first! . . . Why didst thou enter into fellowship with me, if canst not go through with it? Wouldst fly and art not proof against dizziness?" Faust implores him to rescue Margaret, to be met with the ancient taunt: "Well, who was it plunged her into ruin, *I or thou?*" This episode has much teaching for those who would learn to know, without falling into the mire themselves, the astute trickery native to the lower self.

With these taunts, however, Mephistopheles seals his own doom. From that moment Faust pulls himself together and takes his rightful place as master of Mephistopheles. From then on, through the labyrinthine avenues of this lengthy drama, Mephistopheles is servant, not master. Faust has taken advice from his dangerous companion for the last time. But what about the tragedy that cannot be averted now?

Faust commands Mephistopheles to bring horses, that they may fly to the prison and rescue this girl in her despair, and the wily devil has no power to disobey. He procures horses and at last they reach the prison, where Margaret sits in chains, her reason gone. The shock of seeing Faust, however, and of hearing his plea that she fly with him, brings back her shattered self. She refuses to go with him. He prepares

to take her by force, but she rises in the dignity of her womanhood and protests: "I will not suffer violence!" but only to lapse again into a babbling of the horror that is to come. Mephistopheles enters, and the shock of seeing him brings back her reason momentarily again. "Send him away!" she shrieks. "What would he in this holy place?"—it was a holy place, cleansed, purified by suffering.

There was no other way. Their paths must separate. While Mephistopheles lingers, Margaret throws herself upon the Law of Divine Justice, and the Law of Love, symbolized by the celestial hosts, responds. Faust is no longer part of her plan. "Henry!" she cries, "I shudder to think of thee!" "*Sie ist gerichtet* — judged" says Mephistopheles. "*Ist gerettet* — saved," sounds down from a celestial voice above.

But for Faust salvation lies not this way. He must experience. By his own efforts, through his own mistakes, he must learn to do and know. Back into the world he goes, this bound Titan, to begin the long climb that Margaret — clearly a symbolic figure, standing for Buddhi, whose quality is illumination — reaches quickly on the wings of the spirit. Part Two of this remarkable dramatic poem is the story of our common human pilgrimage symbolized in the life-experience of a single unit of the vast human host.

(To be concluded)

EXECUTIVE THOUGHT

WILLIAM A. DUNN

Inquirer: What do you mean by the root dwelling in eternity?

Theosophist: I mean by this root the *Thinking Entity*, the Ego which incarnates. . . .

This *individualised* 'Thought' is what we Theosophists call the *real* human Ego, the thinking Entity imprisoned in a case of flesh and bones. — H. P. BLAVATSKY, *The Key to Theosophy*, pp. 180, 184

I

THERE are many indications that the most serious deterrent to the awakening of Thought is that of relying upon ideal expectations, *without* making effort to realize them. This easily acquired state of mind repudiates all need for exercise and discipline of thought, as if such effort were of no account in the search for, and realization of, Truth. In other words, there seems to be some notion abroad that a

man can comprehend the meaning of existence without having equipped and strengthened his mind for that purpose. It is imagined that untrained mental faculties, unable to co-ordinate for concentrated acts of mind, give sufficient foothold for thought to discern the laws by exercise of which a man initiates and regulates his evolution.

Perhaps the hardest nut for the human mind to crack and extract the kernel from, is that of gaining capacity to recognise and regulate its own acts. That the mind may develop positive supremacy over all its perceptions, (and in fact over the total world of ideas), is shown by the ability it displays to compare, contrast, and classify unlike objects into universal concepts. In short, all acts of executive thinking denote the synthesis of the subjective and objective poles of thought in *that which includes both*. It may therefore be said that thinking is an evolutionary process by which the differentiated forces of human life are first harmonized, and then synthesized into *the Will*.

The genesis and exercise of Pure Thought, or Knowing, may therefore be released from servitude to immediate objective interest, and given place as a constitutional activity. The sensorium does not represent the total body, but only its surface. Constitutional thought, while utilizing all that the sensorium can offer, really depends upon the integrity of internal organs for its judgments and its volitions. Indeed we know that the thinking capacity of an industrious student is a characteristic quality with him *before* he enters upon special courses of study. That is to say, the quality and strength of a given person's Thought remain uniform for all intellectual occupations engaging his attention. This suggests that a man's individualized thought represents the sum total of his past evolution actuating his present outlook on life.

The thinking Self, when conscious of itself as that which threads past, present, and future into an unbroken sequence (also called 'continuity of thought'), thereby knows itself as *inner being* of its external cognitions, whether they be related to familiar objects of daily experience, or to more abstract objects of study relating to universal laws and principles. Hence the profound truth in Hegel's remark that

Man is a thinker, and is universal; but is only a thinker because he feels his own universality.

It is exceedingly important, therefore, to regard one's thinking energy as a power capable of infinite growth and expansion, superseding

successive ideas and perceptions, for the simple reason that in addition to negative receptivity, thought may turn about and manipulate ideas as a chemist manipulates the physical elements. This in no sense applies to what the mind may carry as general information in regard to the objective sciences, but to the manner in which information is classified into synthetic judgments.

Is it not obvious therefore, that we do violence to the self-unity which consciousness inwardly affirms of itself, by imagining that our objective creations can stand apart from each other, or from the thinking agent cognising them? They can represent only successive activities of the *same* individualized Thought Power, hence the reason why at certain periods of a person's life the whole of his past launches itself into the present, as if contradictory memories created in sequence to each other, were now thrown together in simultaneous time, like so many unlike substances chemically neutralizing each other.

It is highly probable that the so-called philosopher's stone is the *inward* realization that a permanent energy of Thought permeates *all* particular and universal ideas of a given person, and that the 'Unity of Nature' announces itself as the objective symbol of the self-unity thus realized. This view necessarily proceeds from the fact that each one's objective life is a personal attribute, and is correlative to his own idea or conception of the world.

II

To realize actually that one's personal understanding of universal life depends entirely upon the quality and intensity of thought exercised, would necessarily call for new and deeper principles. These would probably modify present scientific methods, causing them in many respects to appear untrue, because supposed to be independent of the thought-method to which they have been conditioned. It has long been known that individual conceptions of time and space are derived entirely from the *forms of thought* in which a given person collects and classifies his own sensations. It would seem, therefore, that the reason *why* the so-called 'objective sciences' are undergoing perpetual change is because they do not represent Nature so accurately as they represent the dynamic and spatial forms of thought in which succeeding thinkers cast their mental operations.

Any one can easily prove this by comparing his present ideas with

those of former periods of his life in regard to identically the same objects. In short, the conclusion is forced upon the mind that the Riddle of Existence lies entirely *within the Thought which interprets*, seeing that the dynamic and spatial conceptions attributed to Nature from age to age are changes in man's powers of comprehension.

The only possible knowledge a man can be said to possess is necessarily determined by the conceptual forms that emanate from his individualized thought, as tonal forms are thrown off by a sounding body. Reality and executive thought forever remain identical in a given Soul. Each Thinker, as he intensifies his power of comprehension, and augments his executive control over physically organized forces, discovers that Thought and Life evolve simultaneously as if mutually dependent.

Universal Nature cannot, therefore, be interpreted in the fullest and truest manner unless the one who is interpreting her *includes himself* as the intelligent creator of the conception he forms. It is a strange illusion that the mind may so attach itself to 'things,' as to obscure the fact that the *inner* qualities attributed to the external Universe are none other than those which are animating the thinking mind — *subjectively*.

This is no exaltation of an individual over his fellows, but the equal exaltation towards which all human souls journey — co-operating and interacting one with another as they come together understandingly on different levels of experience and evolution.

In the possibility of comprehending and exercising the laws of thought, without attaching special values to selected 'objects' of thought, we have the momentous fact that such comprehension gives equal significance to and control over all mental acts whatsoever. Hence the truth of the saying "All real thinking is correct; if there are mistakes, it is because there is a lack of thought." It, therefore, comes about that when executive thinking acquires a powerful momentum, it animates its past memories and future ideals by entering into them — in short, thinks *in* all objects of thought as well as *about* them.

The true value of this view is seen when it is remembered that any person referring to the Universal Deity can only mean what he *thinks* that Deity to be — hence the reason why the conception of God (or of anything else) is a self-created idea that evolves into higher forms with the development of a higher grade of thinking capacity. Such a power of executive thought obviously possesses other resources than dependence on the objective sensorium.

The possession of objective information may give material victories, but spiritual supremacy is only with those who keep their thought superior to 'things.' The man of absolute purity of motive, coupled with an unyielding independence of thought, may lose all in material possessions, yet gain the whole world in retaining possession of himself. To be master of oneself is to be never victimized by transient events and circumstances.

It is therefore correct to say that man, by his power of thought, is the creator and ruler of his Universe, in so far as he creates original ideas by which he comprehends the co-ordinated forces of Nature manifesting in his own physical body. This physical body, in which we reside, is in no sense isolated from its environment as the optical sense suggests. It is in a constant state of *interaction* with the universal forces which science aims to control *objectively*. What more logical, therefore, than the Ancient Sciences, that taught the control of Nature *through direct control of the physical organism itself*. It is perfectly obvious that if man's thought is sufficiently powerful to be supreme over every physical function, he not only exercises natural law within and upon himself, but he also puts those laws into effect in his interactions with others.

Our individual interactions with external existence, as also our internal relations with our own ideas and memories — what constitutes these multiform interactions? Surely all these must originate from, and depend upon, our *disposition or character* — and also upon the regenerative power of thought by which we initiate a spiritual supremacy over the natural functions. No greater proof of this truth should be called for than this self-evident fact: Exalt and strengthen the *power to think* by an interior effort of Will, and it must inevitably follow that the external world will present a new face-value that accords with the inner conquest.

III

THOUGHT is true to its own laws only when emphasizing itself *as energy*. Conceptual forms of thought, being the necessary vehicles of such energy, disappear from ideal representation in proportion to the thought-energy infused into them.

A philosopher, therefore, is one who constantly aims to develop the unifying *energy* permeating his store of knowledge and experience.

Philosophy seeks for the synthetic thought that encompasses and in-

cludes the whole life of man. This thought must be a synthesis of the subjective and objective poles of existence, overarching Life and Death. It is to be the pure *thought-energy* permeating every grade of idea and conception. Such an energy would represent *the law* imbodyed in thought, which impels the mind (from within itself) to establish unity amidst objective diversity.

These facts emphasize the need, first and foremost, of developing an *energy* of executive thought before a thinking mind can co-ordinate its scattered thoughts into a state of unity, and from such a state gain a consistent idea of universal causation. Executive thinking supercedes contrasted ideas by synthesizing them — hence when *insight* awakens it is not to discern ideas in separation from each other, but as in relation to the ‘seeing eye’ of the mind. In short, God and Man become one in the “act of knowing,” as Eckhart said.

It thus becomes obvious that an interpretation of the Universe is the product of an individualized mind.

It is obvious that this continual change and modification of what is naïvely called ‘physical science’ can be explained only on metaphysical grounds; *viz.*, that the physical sciences are conditioned by — hence are a portrayal of — *man’s thought of Nature*. No one can be certain how long his present ideas of ‘material existence’ will endure. Some insight may suddenly flash into consciousness and necessitate a readjustment of all one’s previous ideas and notions. For similar reasons neither can we say that scientific theories of today are permanently established. We know perfectly well that the total structure of materialistic knowledge correlates exactly with *present* intellectual capacity. Hence the natural sciences are true mental creations. To abstract the science of man, therefore, from his objective creations, is to make us subservient to traditional authority and reduce our own original thought to latency.

The most elementary facts of the Science of Man demonstrate that he knows his own life and the universal life of which he is a part only in relation to the *ideas* he is capable of formulating. If his ideas are primitive and indistinct, then he necessarily thinks of the world in a similar manner; if his ideas are strong and distinct, then he interprets the Universe correspondingly, and so on. This demonstrates the obvious fact that a mechanical world exists *as such* only to a mechanically-conditioned brain; an intelligently governed world is believed in by another be-

cause he is informed by his own intelligence — and so on through the endless list of human beliefs, each man viewing the external world as he has constituted himself to comprehend it.

To create and possess workable ideas, therefore, is the true function of executive thought. To idealize as an end in itself is *not* to possess, but merely to gaze at. Idealism is but the architectural plan which calls for the realizing power of the will. Difficulties are relative to the person. Familiar thoughts which some people have made their own, seem impossible of understanding to others. Yet these things change like magic before an indomitable will.

It is truly a great event in a man's mental history when he suddenly recognises that his intelligent method of classifying his ideas, and his mode of interaction with external life, represent the index to his individual capacity for thought — and that to strengthen and deepen that capacity by sincere interior effort is to open the door to a new universe.

It should have been long ago recognised that insights that are *end-products* of reflexion, are at the same time beginnings of the will-state of consciousness. That such a mode of mental development must progressively evolve into physical realization is warranted by the fact that any sustained mental condition inevitably impresses itself upon the physical organism. If, therefore, this is true of familiar daily experience, why not also in regard to an inner determination of the Soul to assert its supremacy over the personal nature *in toto* — especially in regard to the senses and the internal organs of the brain. Man, as a Thinker, unquestionably possesses a self-determining power, which when exercised, not only gives him direct command over the realm of ideas, but also over the perceptive and executive organs of the brain itself. It would seem to be the law that each man must exercise his own power of self-determination. No one else can do it for him.

The alternative to this self-determining power is that of permitting the mind to be conditioned by unregulated bodily states. Hence the mental fluctuation between hopes and fears, cheerfulness and distress, strength and weakness, all of which are but transmitted *reports* of vital fluctuations in the physical body. Yet not one of these conditions retains its ordinary qualities in the presence of energized thought — the fact being that exercised thought generates a higher degree of vital energy that acts upon the body as does electricity upon the common elements. Hence the reason that as thought becomes more pronounced,

it transmits itself to the body as increase of will. The physical functions, therefore, mount higher and higher with every increase of the mental energy which concentrated thought engenders.

If we take a survey of our mental growth since childhood, we will notice that our earliest efforts were directed towards simple objects with but feeble power to generalize them. But as the mind develops we find that although objects of perception remain more or less unchanged, the generalized form into which they are grouped operates with increasing decision.

Hence it is that spatial and dynamic concepts are correspondent to the unifying acts which thought imposes and exercises over its various ideas and sensations — each man emanating the concepts that are characteristic of his individualized state of thought.

Creating forms of space, and idealizing, are synonymous. These acts of imagination provide the holding-power by means of which the elemental forces of life are controlled in a given direction, *when the will executes what insight indicates.*

Briefly stated, attention must be directed to the power known as *thinking*, and emphasis laid upon the fundamental importance of unfolding this mental activity to the full, together with the necessary efforts that should be put forth to establish it as a permanent habit of mind. The need for developing this energy of mind becomes obvious when one discovers that the only knowledge that becomes real is that which the thinking-mind works its way to, *for itself*. In this quest of the Philosopher's Stone, it will not do for thought to depend upon ideal imagery. It must needs become dynamic and electrify the ideal into organic energy. It should not, therefore, be an impossibility to conceive of executive thought as an energy that is infinitely superior to its objective applications.

The great difficulty in these problems is the old one: does the outer world fully impress itself upon the human mind, or does each mind react to external conditions in a *partial* manner that is characteristic of the individual? The latter seems to be the true explanation, seeing that each one comprehends outer life as he feels impelled to act towards it.

But above and behind this changing panorama of material evolution and involution, the power of thought overarches life and death, and endures as the Immortal God.

This eternal and changeless power can be known only by its similitude in the consciousness of each one of us, namely, that which you and I feel inwardly as *That which Thinks*.

Any man who succeeds in unraveling his permanent thought-energy from the multiplicity of ideas and notions in which it had become entangled, does as great a service for the advancement of spiritual knowledge as that done for material science by the abstraction of pure radium from the masses of mineral ores it endows with a radioactive principle.

A man can know himself only by means of effort to unfold his latent powers. Observation and reflexion might easily lapse into satisfied spectatorship of negative ideals. The mind must fully awaken its own thinking energy, and make it permanent master of its inclinations and ideas, to the end that they become thoroughly systematized and no longer remain disorganized by aimless wandering. The will cannot *know* itself as supreme except by *being* supreme.

Hence the certitude with which the truth may be unfolded by sheer effort of pure thought to body forth its latent laws and powers. By volitional exercise of thought we are impelled to organize the contents of the mind, so that ideas will no longer follow each other in succession, but become co-ordinated, and manifest the constitutional power which the actuating thought itself represents. This seems to be the meaning of immortality as the inherent property of the Ever-present. Thinking, therefore, is the process by which universal knowledge is *condensed into individualized thought-power*, again to expand into cognition of a higher Universe. So on and on in endless ebb and flow.

It can be maintained that undue mystery has been attributed to so-called 'world problems.' These problems are in large measure personal, and of necessity are conditioned (1) by the extent to which a man has taken possession of his mental and physical organism; and (2) by the manner in which he co-ordinates and directs the various forces at his command.

Wherever we go, the sum total of life and death surrounds us. We either develop ourselves so as to interact with the *full* estate of Nature, or restrict the mental powers so as to interact only with superficial offerings. Hence it may be truly said that thought can realize its spiritual independence only after acquiring supremacy over the world of ideas.

When it is remembered that executive thought may identify itself

with the concealed energy which permeates objectivity, in the same sense as an electrical field animates the physical elements that are present, it becomes clear that the organic life of humanity and the inner life of one who has acquired the *will state of consciousness*, are identical. In sober truth, this identity of pure Thought and Will, is an embodiment of the law by exercise of which a man initiates and regulates his evolution.

LEADER — OR NO LEADER? The 'Blavatsky Tradition'

OSCAR LJUNGSTRÖM

FROM the Heart of Being flows a royal River of Life and Light, reaching even the lowliest corners of the Universe. It brightens the path, and revivifies the myriads struggling onwards through the desert of matter toward the land of spirit. This River of Life and Light flows ever fresh in its bed of right endeavor; and right endeavor is also the rod of Moses that makes its waters gush forth even from a rock. Without this rod of right endeavor the thirsty pilgrim will fall by the wayside in the desert-sand, and never reach his Land of Promise. Right endeavor also means steps in the right direction; and the right direction leads from the individual towards the Universal which is the Heart of Being. Therefore steps in the right direction cannot be taken without a fair recognition of how we live in each other; how nobody exists for himself alone:

How all things live and work, and ever blending,
Weave one vast whole from Being's ample range!
How powers celestial, rising and descending,
Their golden buckets ceaseless interchange!
Their flight on rapture-breathing pinions winging,
From heaven to earth their genial influence bringing,
Through the wide sphere their chimes melodious ringing!*

Separateness — the great heresy — is tantamount to extinction, to annihilation, because the image is no more, when the reflected real object is removed. And the Real is but THAT which is manifest in absolute Unity.

* Goethe: *Faust*, transl. by Anna Swanwick.

Unity is the One, and it establishes itself everywhere. So it is also manifest in all the relations between the individualized entities embraced by Space. Indeed, all adequate means are used by motherly Nature in these relations, lest some trailing soul should be dropped out of the ranks of the hosts marching 'gainst Infinitude.

The means of progress thus offered by Mother Nature are all indispensable; and none of them, at any point, can be left out, for they belong to the eternal order of things, to the very structure and functioning of the Universe. To fail to use one of them is to fail at all points, because the Unity is but One and Absolute, and to break it in one point is to break it entirely.

These indispensable means of progress, of evolution, of realization of our Divinity, are the following:

1. The human Ego must cling to its own Monad, its point of contact with the Divine, Absolute Unity. Every tiny entity has its Monad, is unique, expresses its own Swabhâva, and by that rises finally to self-directed evolution. This clinging to the Monad is a meditative feeling of Oneness. It is the fundamental feeling of "I"—is simple identity, and has no element in it that separates from anything else. It is only the reflected feeling of "I am I," as distinguished from "Thou," that separates.

2. The human Ego must fulfil its duties as an imbodyed entity; it must 'descend into matter' with efficiency, open the senses to experience, and in the human constitution be the wise Hierarch of all its lower entities, inspiring them with rationality; and it must live in the temple of flesh as a divinity.

3. As imbodyed during his earth-life man must be a helper of his fellow-beings on this plane, therein manifesting the love that is "the Cement of the Universe." He must likewise fit himself to be a teacher and leader of those who are less evolved than himself, thus giving them the most effective help.

4. Every man has an inner teacher. The human Ego must aspire to unity with Higher Manas, its own Mânasaputra, its *Fylgia* in the Northern mythology. For every human being who is not a moral monster, has a *Fylgia*, a 'follower,' which overshadows man from birth to death and after, protecting him if he is magnanimous, giving him warnings and inspirations. At death 'Fylgia' appears to him, and leads him to the gods. A parallel in Christianity can be found in the Guardian

Angels who 'do always behold the face of the Father who is in heaven.'

5. As a self-conscious being man has a course of self-directed evolution before him which makes him look around in all directions, consciously to assimilate knowledge. Thus everything becomes his helper and teacher, pre-eminently his fellow-men, but, while searching around in all quarters, he does not find all equal for the purpose, because self-knowledge is what he really wants. Finally he looks to the Mystic East, and when he there finds his Teacher and Leader, the inner and the outer teacher have met and co-operate. The inner and the outer are essentially one.

These are the fundamental means of progress and evolution indicated in Theosophy; and, as said, they are all indispensable. Half-knowledge, however, and superficial thinking may often hold out some mutilated scheme of development to the one who is satisfied within his own encasement. Some Theosophist might say: "I have my Monad, which is divine and contains all knowledge. To turn inwards to it is certainly enough for me to become enlightened, to evolve and grow in power. I need bother neither with my temple of flesh nor with my fellow-beings; all that will take care of itself. I am going to sit down for yoga-meditation and go home to my Father-Monad."

And even while he meditates a wall is growing dense about him, and he is alone in darkness with the shadows of personality. Why? Because the Monad is the root of a Hierarchy that contains all that breathes, and the Monad has no concern for him who has no concern for all that breathes: "Inasmuch as ye did it not unto one of these least, ye did it not unto me."

Likewise if the self-assured one says: "I need neither Master, Teacher nor Leader; such are good for children, but I am an adult. I believe in self-directed evolution. It is the individual's own effort that carries him onwards. I rely on my own Higher Ego, the Mânasaputra, for guidance and inspiration. That is the real Teacher and Master anyhow, inasmuch as all enlightenment comes from within."

Yes, but what does that enlightenment disclose? There is the Hierarchy of Humanity, and the 'Silent Watcher,' its Hierarch. It is one body, as Paul taught, the real Human Brotherhood. In this Hierarchy the human Bodhisattvas and the Mânasaputras co-operate. Nay, more, they form One Life of harmony and beauty. The earthly man, while he is drawing near to his Mânasaputra, can no more enter that Life

without the help of a living Master, than he was able to enter and stay in this our earthly life without the help of parents and adults.

Why? The simple answer is, that thus is Nature built; such are its operations; such is the hierarchical structure of the Universe. Mutual help is a fact in Nature; all are parts of the One Life. The beautiful relations between child and adult, between disciple and teacher, between chela and Master, are expressions of the world-harmony; and without the experience of such relations no human being ever progressed. Only when humanity again, as of old, recognises the Masters of Wisdom and Compassion will it truly enter on its rising, luminous arc of evolution. The Masters are wise Teachers; they encourage initiative, and know that the individual's own efforts are fundamental. They stimulate right endeavor, and point out the Way. The disciple must walk it by his own strength and with open, understanding eyes. And thus seeing, he will recognise that separateness is 'the great Heresy.'

A Theosophist will admit all this, and understand that the age-old 'Theosophical Movement' ever was, and now is, the means of drawing mankind nearer to the Masters, to the 'White Lodge'; and he may recognise that the goal of beauty for a Theosophist is finally to find his Master and enter on the chela's Path. Yet he *may* look at the 'Theosophical Movement' as a diffused thing without a heart or center, and say: "The Masters inspire and help and lead on in the inner world everyone who turns to the Mystic East, in whatever society, association, or walk of life he is found." Very true, indeed!

And he *may* continue: "I do not belong to any Society at all; in fact, I am disgusted with them all. There is one thing, especially, that I have learnt to dislike and distrust, and that is leadership — more or less hidden or conspicuous in them all. 'Behold! follow what I point out to you; take this doctrine and take that, do this and do that, and you are safely on the Path to the Masters.' But I have found out, not only the emptiness of their claims, but that I have been horribly misled and misused by obvious fakes. The Theosophical Movement with all its side-lines of mystical associations is overrun by chosen, appointed, or self-appointed 'leaders,' 'teachers' and little 'gurus,' in guise or disguise, sometimes in alluring attire. The spectacle has brought discredit upon the whole Movement. Here is where the rub comes. A sensible Theosophist must stand on his own feet, and not allow himself to be swayed by any pretenders!"

“If H. P. B. really had intended to create a succession of leaders in the Theosophical Society,” our friend might further say, “How easy would it not have been for her to do as in the Christian Churches, where the Apostolic Succession of Bishops is unimpeachably established by public ordination and imposition of hands. Or, at least, she could have left a clear document appointing her successor. And the same methods, of course, were available to the following generations of Leaders. I have heard much discussion about evidences for different ‘appointed successors’ and ‘leaders,’ but no clear document or testimony of a legally binding nature has hitherto been brought forth. So, even if I were willing to accept a leader, I am in a quandary. The Masters have obviously left us altogether to our own resources. My only Leader hereafter will be my own Inner Light until I find my Master. Everyone who substitutes authority, a leader, for the Inner Light is bound to be misled!” Again: very true, indeed!

But is it the path of separateness that is disclosed by the Inner Light? How do you think you will find the Master who will open unto you the portals of Universal Life, if you are not going to work with and for your fellow-men? You *are* going to work for them, you say, and do what you can for the spread of Theosophy? Well, does your Inner Light inspire you to work alone, or in the more effective way — in an organization? Is it by choosing ineffective ways that you manifest your progress and development? Is organization, or *dis*organization the evolutionary way of the Universe?

Of course a Theosophist is going to join a Society for the spreading of Theosophy; and he is right in so doing, as the Masters established a Society in the world for that purpose; and certainly he cannot draw near to them, and at the same time put aside the line of work laid down by them.

“Very well,” he might say, “but then it must be a Society founded on straight democratic principles, as in H. P. Blavatsky’s time — a Society the whole activity of which is determined by vote, that is, by the free opinion and conscience of its members; and one not guided by any leader. By the way, who introduced the idea of leadership in the Theosophical Movement? Look at history: what harm kings, rulers, popes and leaders have worked in the world — and in the Theosophical Movement!”

Yes, false rulers and leaders have wrought evil, but true ones have

wrought all the beneficial progress there is in the world. Democratic principles, where strictly applied (which they seldom are) have always failed — failed by their own intrinsic character, because they are contrary to natural law. If your dormant body were ruled by the vote of its molecules and organs, it would never rise in the morning; or having arisen it would not perform your strenuous duties during the day. The Universe is not ruled by its atoms. If it were, it would slumber for evermore in dark chaos. No, it is ruled by the gods; and the structure, operations, and principles of the Universe are hierarchical.

Enterprising associations in the world have been successful to the degree that they have followed the natural order of things, that is, in proportion as they have found, recognised, and followed an efficient leader. Great men themselves take hold of their sphere of activity in the world, and the rest depends upon whether the multitude is able to recognise and follow them as leaders. A sound people, who are not infected by disintegrating powers, will always look for a leader, for one who knows more and is more able than the average man; and they will recognise, receive, and follow him as teacher and leader. In so doing they follow their own highest instincts, because it requires greatness in some degree to recognise greatness.

The strictly democratic vote is for a 'representative' of the people, who merely has to carry out the will of the people. He is like a cork floating on the waves, and has to dance to the music of the waters. Now, my intention is not to delve into politics or cast any aspersion on democracy. Those who proclaim it may, for all I know, be the best possible people, and wise enough to recognise and choose really fine leaders. When choosing 'representatives' who in reality are leaders, they do not, however, carry out the fundamental democratic idea, but — they attain success.

The true leader is always the representative of a *higher* order of things. The constructive evolutionary impulse always comes from above, from the Hierarchy of our World-Hierarchy, and is 'stepped down' — to use a modern technical term — through the few to the many.

To return to the Theosophical Movement: the Theosophical Society in its beginning was nominally founded on democratic principles, but in reality leadership in it was obvious, and manifested principally through H. P. Blavatsky, but secondarily also through H. S. Olcott, W. Q. Judge and others. The Society was established by the Masters through H. P. B.,

their Messenger, for the promulgation and teaching of Theosophy; and she took hold of the situation. What teachings should the Society promulgate in the world? Was that going to be determined according to democratic rule by the then theosophically ignorant majority of its membership? It was not.

Yet, the democratic constitution of the Society, and the consequent conflicts within it, endangered seriously the work which the Masters had meant it to do. This was the reason why H. P. B. in 1888 formed the *Esoteric Section* to become the inner, saving life-center of the Society. And it was precisely H. P. B. who introduced both *leader* and *teacher* at the heart of the Society, both *de facto* and by using the terms, as all the members ought to know, as she also treats of the subject in *The Key to Theosophy*.

The idea of leadership is pure 'Blavatsky tradition,' as well as the tradition of all ages, past, present and future. In Evolution, as I already have hinted, the activity of teacher and leader runs parallel with self-activity and self-direction, because all life is one, and there is no separate existence.

Of course, as our Theosophical friend points out, there are difficulties in the modern Theosophical Movement, if in that Movement is going to be reckoned everything it has stirred up in this world, full of differing opinions, selfish wills, gullibility, and foolishness. We are not in *Kali-yuga* just for fun. The Masters sent their Messenger, H. P. Blavatsky, into the world, and in 1875 formed a Society intended as an objective vehicle of their Theosophical impulse to the world. It was a special, organized body of workers, just as was the case with previous, unsuccessful attempts of the same kind. But this time, as all Theosophists know, it was going to be a success, and the Society was going to live on as such. Let me now quote from H. P. B. (*The Key to Theosophy*, Ed. 1896, p. 256):

THEOSOPHIST: . . . But I must tell you that during the last quarter of every hundred years an attempt is made by those Teachers of whom I have spoken, to help on the spiritual progress of humanity in a marked and definite way. Toward the close of each century you will invariably find that an outpouring or upheaval of spirituality — or call it Mysticism, if you prefer — has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend.

INQUIRER: But how does this bear on the future of the Theosophical Society?

THEOSOPHIST: If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torchbearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years, (*) without *any* of these advantages, and surrounded by hosts of hindrances which would not hamper this new *leader*.

Note *leader* — the very word H. P. B. uses (here italicized by me). Consequently, here is shown a succession of leaders of the Theosophical Society.

The difficulties, well pointed out above by our fictitious Theosophist, existed already in H. P. Blavatsky's time, although they have grown somewhat since then. On p. 253, *Ibid.*, she says:

Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not claimed to have seen them. Every bogus swindling society, for commercial purposes, now claims to be guided and directed by 'Masters,' often supposed to be far higher than ours! Many and heavy are the sins of those who have advanced these claims, prompted either by desire for lucre, vanity, or irresponsible mediumship . . . while thousands of men have been held back from the path of truth and light through the discredit and evil report which such shams, swindles, and frauds have brought upon the whole subject.

The real enemies of the Theosophical Society, H. P. B. says on p. 243, *Ibid.*, "are well known to the true founders and the protectors of our Society," and she continues: "They can achieve great mischief and throw confusion into our ranks, especially among the faint-hearted and those who can judge only by appearances. They will not crush the Society, do what they may."

The way of the seeker is, it seems, well beset with snares; and at many points he may be tempted into by-paths that often enough end in a quagmire. He has ample use for the Inner Light, which in the or-

* *The Key to Theosophy* was published in 1889.

dinary man is sound judgment and a little intuition. By that he will turn sad experiences into wisdom, and even retrace his steps, if necessary, and find the true leader and the true path towards the 'Mystic East.'

In principle, however, this question of 'succession of leaders' is very simple. Think of the uniqueness of the Movement, the Theosophical Society, formed by the Masters through their Messenger for the spiritual evolution of mankind. And through the Messenger and the Esoteric Section the Society was designated to be a channel for a continuous stream of enlightenment and evolutionary impulses, leading mankind nearer to the Masters. Consequently the succession is an *esoteric* thing. The true leader is the Messenger of the Masters, and is naturally the Head of the Esoteric Section. He is selected by the Masters themselves, and not by his predecessor in office.

His only credentials are his actual status in spiritual evolution, qualifying him as a mediator between the Masters and the Society. No ordination, with or without imposition of hands, no documentary evidence, can give him the right to step into office. Where were the credentials of the Messengers of past history? Take for instance the cases of Saint-Germain, Cagliostro, H. P. Blavatsky. Study history further, and you will find that in the tradition of the Theosophical Movement in all ages outward testimonials as to rights as teacher and leader shine by their absence.

In spiritually dead, exoteric bodies, on the other hand, you will find the rule of outward forms and written tradition — forgeries in their origin. Here is the worship of books, formulated dogmas, etc.

The true leader and teacher may himself state what mission was given to him, and who sent him, as H. P. Blavatsky did; yet his only testimony is *himself* — his life, his teachings, his work. The tree is known by its fruits. The true Theosophical leader never tries to enslave the human mind or tamper with free will. Neither will he be found to pander to the ignorant opinions of the multitude and base his position on prevalent political string-pulling. He would not shine as a politician in our days.

Consequently, if you wish to find a true leader, search along the historical furrows plowed by the forces at work in the so-called 'Theosophical Movement'; see what the furrows have turned up, and what is growing in them, and whither they lead; find the husbandman, and learn

what he *is*, and how he works, and what he is sowing. Use your intuition; seek impersonal, illuminating Truth; and where you find it working efficiently for Humanity, ally yourself with the teacher. That is right endeavor.

CAGLIOSTRO

A Messenger Long Misunderstood

P. A. MALPAS, M. A.

IV

AT MITAU IN COURLAND, 1779

AS we have learned, Cagliostro came definitely before the public in July, 1776, coincidentally with the Declaration of Independence in America. This was in London, where he stayed until December, 1777, having in the meantime passed through many adventures and endured great persecution at the hands of cunning scoundrels who took advantage of certain provisions in the English law which were a standing disgrace to the London of that day. It is well not to judge too quickly, however, that his failure in England was all a failure; it was a testing time, a time that tried men's souls, and certainly one man, the Irish Freemason O'Reilly, came well out of the trial. There may have been others too, for the world knows very little of Cagliostro's Masonic successes.

Stripped of his money, his precious chemicals and drugs, his unique records and manuscripts irretrievably lost, hounded out of the country by a corrupt system of farcical and tragic 'justice,' to which the honor and probity of Lord Mansfield only lent a darker hue by contrast, Cagliostro finally fled with his wife to Brussels. He had come to London with several thousand pounds; now there remained but fifty pounds, saved from the wreck of his fortune at the hands of professional sharpers and corrupt officials of 'justice.'

It was not many years before he was able to publish that extraordinary record of Karmic justice which accounted for each one of his enemies, as though in recognition of the fact that he himself refused to take measures of revenge against them or to secure their punishment, even when he had the power. He left them to the action of the divine law of adjustment which formed an integral part of his philosophy, and he did

this even in the face of provocation far greater than that which assails ordinary men, for it was impossible to replace what he had lost. Its value to him and to his mission was inestimable.

He appears, after leaving England, to have spent the year 1778 traveling in Belgium, Holland, and Germany, but beyond the fact that he sought at this time to mend his broken fortunes there is nothing of importance to relate.

The next act of the drama of Cagliostro's wonderful life opens in Courland. He arrived at Königsberg at the end of February 1779, and it appears that he was willing to make a further attempt in behalf of his system of Mystic Masonry. But the Chancellor von Korff received the impression that he was a Jesuit agent. The idea was, of course, absurd, but it gave rise to some hostile feeling; and Cagliostro, not troubling to vindicate himself, passed on to Mitau, the capital of Courland. Claiming the right of a gentleman of quality traveling on the continent to use an incognito if he so desired, he had passed under the names of Count Fenix, and Count Harat, both mystic names of definite meaning. Here at Mitau he resumed the name of Count de Cagliostro, which he retained before the public for the rest of his known life. But he freely acknowledged at Mitau that Cagliostro was not his family name; indeed, it seems to have been a territorial title given him by the Grand Master of Malta when conferring on him the title of Count.*

Furnished with the highest Masonic credentials and introductions, Cagliostro founded among the leading families of Mitau a system of mystic study and practice which even in the few weeks he spent there produced very remarkable results. His most promising pupil was the young Countess von der Recke, of the reigning Medem family, who had extraordinary possibilities and opportunities for the development of high moral qualities, yet who failed to make the best of them, owing to a nervous temperament combined with an unconquerable grief at the death of her brother. Unable to maintain a loftier purpose than that of communicating with his spirit, to gratify her morbid personal longing, her health threatened to give way. Cagliostro was unable to satisfy her desire without the protracted training which she was unwilling to pass through, and as always happens in such a case, the enthusiastic disciple

*Carlyle in *Frazer's Magazine* says that Alessandro Cagliostro was the name of Balsamo's grand-uncle.

was bitterly disappointed with the teacher, and reluctant to acknowledge a personal failure, turned traitor, blaming the teacher while adopting an air of superiority. This often happened to Cagliostro, but, knowing the law such conduct illustrates, he never bore malice.

In the case of the Countess von der Recke Cagliostro was cautious enough to tell her little more than was suited to her youth and inexperience, and he was wise, for when she joined his enemies in after years, she published her reminiscences of his stay at Mitau as though to do him all the harm possible. They were taken from a diary written by her at the time, and this fact lifts them above the level of most of such records which usually consist of ninety per cent. invective and spiteful personal opinion, as though reason as well as moral sense were blinded by animus. This being the case, the reminiscences of the Countess von der Recke are really very valuable glimpses into the genuineness of Cagliostro's mission to those who understand that his apparently aimless ceremonies were really demonstrations of the deeper laws of science. To the casual reader, the matter reads like an imaginative fairy-tale, parts of which are highly instructive. At the same time there is a suggestion of sly joking here and there when Cagliostro is paying back in his own coin some interfering spy. He did not encourage his friends to publish too widely his power of 'reading souls' (when he had the right and duty to do so), nor the fact that in cases where he would not utilize that power he had often received secret warning. Many puzzles and difficulties are solved by the realization that Cagliostro had to abide by a moral code immensely higher than that which passes muster among ordinary men — the kind of code that forbids a God to descend from his 'cross' because it would be applying universal powers to personal and selfish ends. The narrative of the Countess von der Recke speaks for itself; therefore let it tell the story:

CONCERNING CAGLIOSTRO'S MAGICAL EXPERIMENTS IN MITAU

A Record of the year 1779, by Frau von der Recke

"WITH the good intention of extending my knowledge in every way, and fully purposing to write down with all impartiality some experiences which I went through at the time of my almost daily intercourse with Count de Cagliostro, I will here set down nothing but the plain truth about what I saw and heard. I will describe some magical experiments of the Count and the occasion of his making them before us; also some

discourses about magic, or as Cagliostro expresses himself, about the higher powers of Nature which are imparted by Providence to some men, such as Christ, Moses, and Elias, to use for the benefit of thousands.

“Some days after his arrival, Cagliostro announced himself to my uncle as a Freemason, sent by his Superiors to the North on important business, and directed to him, my father, and to the Chamberlain von der Howen (now Superior Town Councillor and Superior Councillor).

“In my uncle’s house I had spoken to Cagliostro several times; I found him the most wonderful man I had ever met. He and his wife inspired my aunt, my cousin, and myself, with high conceptions of a Lodge of Adoption. He also expressed himself as wanting to found this Lodge here out of friendship for us because he believed we could be worthy companions in this secret society, which leads to higher happiness those who with pure heart strive after the truth, and, full of love for the universal good, strive to widen the scope of their knowledge. The idea pleased us and we concluded to become the foundresses of this society in our fatherland under Cagliostro’s leadership; however, we made the condition that only those who were Freemasons should enter this society and should be members of the same.

“Here arose difficulties which I will not describe in detail for fear of being too prolix. Even my father, Herr von Howen, my uncle, and Herr Major Korff, who were received by Cagliostro at first, did not wish to assist in the foundation of the Lodge of Adoption, and thereupon we told Cagliostro to give up his proposal. But he said that he had never undertaken what he did not carry out and that he would be the worst kind of a man if he did not establish the Lodge here on the most brilliant footing. All his most vigorous opponents would in the end become his greatest supporters, and would later encourage him in his undertaking.

“Then he made some chemical experiments in my father’s house, and in his presence and in that of the Chamberlain von der Howen; he assured them both that he would impart some of these secrets to the newly established Lodge, and as a proof that he possessed the higher powers, he would make a *magical experiment* in the presence of these gentlemen with a six-year old lad.

“The day came. My father and my uncle joined Herr von Howen, and the youngest son of my dead brother was employed for the experiment. How Cagliostro actually brought this about I cannot say with

certainly, for I was not an eyewitness; but the gentlemen told us about it. Cagliostro poured the Oil of Wisdom into the child's left hand and on his head (according to what Cagliostro said) and thus, during the recital of a *Psalm*, consecrated the boy as a seer of the future. The little boy had become very hot during this operation and had broken out into a perspiration; Cagliostro said this was a sign that the 'spirits' were pleased with the child. Next he wrote some characters in the boy's hand and on his head, and bade him look steadily into his anointed hand; then he began the conjuration. He had previously asked my uncle, without the boy hearing it, what kind of a vision he would have for the boy. My uncle asked him to let the child see his mother and sister, who had remained at home, in order that the child should not be frightened when he saw the vision. About ten minutes after the conjuration the boy called out that he saw his mother and sister. Then Cagliostro asked: 'What is your sister doing?' And the child answered, 'She is pressing her hands to her heart as if in pain.' After a while the boy cried out, 'Now my sister is kissing my brother, who has come home.' Here I must say that when the gentlemen went from my uncle's house to the house of Herr von der Howen, (which is some blocks away from it) in order to make the first magical experiment, this brother was not in the town; nor did we expect him that day for we thought him seven miles away from us. But just at the time when the conjuration was made my cousin came quite unexpectedly to us, and told us that his sister had shortly before had such strong palpitations of the heart that it made her feel quite ill. Immediately after the conjuration Cagliostro came with my uncle, Herr von Howen and my father, to us. The three gentlemen were not a little astonished when they saw my eldest cousin standing before them and heard that his sister had been indisposed. Now they themselves pushed on the foundation of the Lodge of Adoption. The following members were then elected: [The names are omitted by Countess von der Recke.]

"On the 29th of March our Lodge was founded by Cagliostro with the support of these brothers, and my aunt, my cousin, and I were elected sisters. From love of the common good, and being zealous to extend our knowledge, we submitted quietly to all the varied opinions of the public here. The thought that we might become active on behalf of our fellow-men gave us patience and courage to bear all mockery with calmness. Until the founding of our Lodge, Cagliostro had spoken to

us only in a mystical way about the hidden powers of Nature, and had explained some passages in Holy Scripture about them; but as soon as I proceeded farther in my questions, he said: 'Only the initiated can have explanations of these matters, and indeed only then after taking several degrees.'

"After the founding of our Lodge, he gave daily lectures to us on magic. He instructed us never to speak about these matters after his departure except on Lodge-days and then only in the inner circle of the initiated; but each one of us ought unceasingly to investigate for himself and seek to approach the eternal source of All Good.

"On the tenth of April, on the day when our Lodge was given the last degree, Cagliostro said to my father and myself, after he had kept himself apart from us in a lonely room writing for half an hour, that he had just come from an important interview with his Superiors, who now had outlined his business here still more closely and were to show him the place where the most important magical writings lay buried. That place is in Wilzen, on the estate of my uncle. A great magician had lived there who, because his followers showed an inclination toward necromancy, had buried in the forest important magical instruments, besides an enormous treasure. This was now being sought by the followers of the Evil Principle, or to speak more plainly, by necromancers.

"One of these necromancers had already been for some time in Courland, but he had not yet been able to discover from his subject-spirits where the great magician (who now enjoyed a more complete existence in other regions) had buried these things which were so important for the welfare of Humanity. Cagliostro hoped the Great Architect of the Universe would bless his (Cagliostro's) diligence and let the good fortune of unearthing these important treasures be his. He had to confess that this was one of the most dangerous undertakings in the world; for all the evil spirits were in an uproar, and were attacking him with the object of converting him into a necromancer, and by this means to let the Evil Principle get the upper hand. For so soon as the magical treasures fell into the hands of the black magicians, the most grievous consequences for the world would ensue and centuries would pass before our earth would recover from the plagues with which these disturbances were connected. So we ought to join our prayers with his and entreat the eternal source of all Good for strength for him to withstand the evil spirits and to abide true in faith. After he had made

this disclosure to us he pointed out to us on a chart the neighborhood where these things lay buried, and described to us in exact terms the place in the forest, this without his having been in Wilzen. My uncle was not a little astonished that Cagliostro knew a place so exactly, which his eyes had never seen and his feet had never trod.

“Then Cagliostro said to us that in the half hour when he had been alone and had given out that he was writing, he had by the strength of his spirit and at the command of the Great Kophta translated himself to Wilzen, taken everything in at a glance, and what he had just confided to us he had learnt from the spirit who there watches over the treasure and magical things. He assured my uncle that the treasure which he would there unearth should be his, but the magical things were for himself, or rather for his Master.

“Some days later Cagliostro made a magical experiment in the presence of his wife, my uncle and aunt, and the Chamberlain von der Howen. All that I know myself is that the child had seen the forest in which the treasure was concealed; then the child had seen another child, who opened the earth in the forest and had shown there a quantity of gold, silver, papers, magical instruments, and a little casket containing red powder. Afterwards Countess de Cagliostro desired news of her father, and then Cagliostro summoned his father-in-law. The boy said soon after, ‘Now I see a tall thin man, who looks like the Countess; he has an Order and looks pleased and in good health.’ Thereupon Cagliostro told the boy to ask if he was in the town or country, and if he had yet received the letter he knew about. The child answered, ‘He is in the country and has received the letter.’

“I had often spoken with Cagliostro about the connexion of the spiritual and material world, apparitions, the power of prayer, and about the ability of the Apostles to perform miracles, and had heard many wonders. I had also told him that after the death of my brother this world had very little interest for me, and that only the thought of doing good for the many could make life again bearable. I told him frankly that I had striven for communication with enlightened spirits, and I had passed many a night in calm meditation and in prayer in the churchyard, in order to become worthy to see the apparition of my blessed brother; but as yet the happiness of this vision had not come to me. Through him, Cagliostro, I hoped to attain my wish; the greatest proof he could give of his good intentions toward me would be to summon my brother.

“Then Cagliostro replied that he had no power over the dead but only over the intermediate spirits of creation, which, as the Scriptures say, are sent for the service of man and are subject to him. Through these he — long an initiate of the Sacred Mysteries — enjoys instructive intercourse with higher spirits; yet he had not the power to procure visions for grown persons. Besides, he dared never summon spirits merely as a pastime; only weighty considerations could justify him with his Masters in such an undertaking, and make the subject-spirits favorable. If he made his evocations only to satisfy the curiosity of others, or from personal pride, in order to show his greatness; then evil spirits would soon creep in among the helpful ones, spirits such as those which the Scripture says prowl around in order to deceive men: and then at last it would happen to him as with Schröpfer, who, because he misused his powers, was plagued for so long by evil spirits, who were thereby attracted to him, that he was driven to shoot himself. Then I said that this was not a very clever thing for the demons to do; they might have made a man like Schröpfer one of themselves and used him as a tool for the furtherance of their evil intentions, without driving him to suicide; and so they might have gained for themselves a worthy companion. Cagliostro looked at me with a searching glance and said in a serious tone,

“‘If you are speaking to me in frivolous mockery you do not deserve an answer. But if it is the caviling critic who puts these questions to me, I must tell you: Look out for yourself, guard against continually asking for the *Why* of things when I am not by your side. Christ said to his students, ‘I have yet many things to say unto you but ye cannot bear them now!’ Eve, who fell from biting an apple, and caused the whole human race to fall, is only a magical parable, showing that curiosity, vanity, and ambition, bring misfortune to thousands upon thousands of members of the race. The Path of Magic which you think of treading and to which you are now initiated through your acceptance as a Sister of the Order, is extremely dangerous. If anything else than the wish to do good attracts you to Mysticism, go no farther, otherwise temporal as well as eternal misery will be your portion.’

“I assured him that nothing but self-perfection and the wish, where possible, to be able to work for the good of thousands, led me to this Path.

“‘Good,’ said he. ‘I am not at this moment quite convinced of the purity and sincerity of your intentions, but I shall know in a few hours

through my Master, how you think, and then I will talk with you further.'

"The next day Cagliostro said to me that his Master had assured him that my intention to devote myself to magic was a noble one and that I might go very far in this high science if I were always to follow my Superior [*Obern* is the German word used] with the same zeal and faith. If only I would promise him once again to follow his instructions implicitly, he would during his present visit enable me to witness the highest proofs of his care for me.

"I said that word *implicit, unbounded*, must include the condition that I should follow him in all cases where my judgment told me that nothing conflicted with my sacred duty; but God himself could not bring me to act contrary to my own conviction of what was right and wrong.

" 'Well,' said he, 'If God revealed himself to you, as in the case of Abraham, would you not be able to sacrifice the darling of your heart, as he was able, in the act of sacrificing his only son?'

"I pondered awhile, questioned myself, and could not with truth answer otherwise than to say, 'Indeed, no! In Abraham's place I could not have sacrificed my son. I should have said: Oh, God! kill my son by a lightning flash! If you demand it, bid me make any other sacrifice and I will willingly comply; but bid me not sacrifice my worst persecutor unless I find him worthy of death!'

"Upon this Cagliostro said, 'From this answer I conclude that you, with such principles and such a firm manner of dealing, will be able to consecrate yourself all the more determinedly to the Sacred Mysteries, because you will so withstand the attempts of all evil spirits that you will never enter into the realm of black magic. I am certain that if you succeed through striving after perfection, like Christ and his apostles, in gaining higher powers, then you will also have the strength, like Peter with a word, 'Ananias thou liest,' to strike to the ground the one whom you see will make thousands suffer, working thus contrary to the sublime intention of the Supreme Architect of the World. Nevertheless I will, in anticipation, in order to lead you more quickly to the Sacred Mysteries, if possible tonight, by means of a magic dream try to procure important instruction for you in the Sacred Mysteries, through the Spirit of your dead brother. Only when you go to sleep, you must make the firm resolve to speak with him about Magic immediately your brother appears to you in your dream. I will deliver a sealed paper to your father in which there will be a question to which I want to obtain

an answer through your dream. So remember as much as ever you can of the conversation you will have with your brother in your dream.'

"That evening, when we were together with my uncle, Cagliostro said still more to me about the aim of Magic and about its different branches. Before we parted, Cagliostro took me and my father by the hand, gave the latter a sealed triangular paper and told him to promise not to break the seal, until I had had the dream of my brother which he would procure for me, and had related this and my conversation with him in our initiated circle in his presence. Moreover, he directed me to think well over everything before I lay down to rest, and to go to sleep with earnest prayer. Then we parted.

"When I arrived home I thought in detail over all we had spoken about, and went to bed praying devoutly; but sleep eluded me and one thought followed another. The morning broke without my having had an instant's sleep. When I in the early morning went to Cagliostro I found some of our circle already with him and I told him immediately what had happened.

"He answered that I had to become more tranquil in soul and not to let myself be a prey to such anxiety in the wish to dream of my brother. The following evening he bade me await my dream with more calmness. I tried as best I could to sleep, in order to have the desired dream. But one vivid picture arose after another in my mind, one thought linked itself to another, and sleep was far from me; hope and longing to enter into communion with higher spirits filled me with cold shudders; the desire to sleep and the absence of sleep made me impatient. Then I turned in prayer to God and my soul became calm; but for all that sleep fled from me.

"When I again went to Cagliostro the next morning, and frankly told him that I had not been able to sleep at all, he said, somewhat nettled, that he supposed I had greater aptitude for Mysticism than I possessed, and that I ought no more to count on having this dream. I was sorry for this but I was silent. But Cagliostro said to my father and to —, that he was obliged, in order to let my mind rest, to take away the expectation of speaking in dream to my brother's spirit, but he hoped he would be able to give the magic dream the next night. This day Cagliostro spoke to me less than usual. When we separated for the night he made an appointment to meet the next morning at 9 o'clock with Herr von Howen, my father, Major von Korff, my uncle, and —, and said

on taking leave of me that I could come also, even if the 'beard of Jove' (*barba Jovis*) did not belong to me; but he wished, nevertheless, that I should see everything, and take part in everything, in order that I should not be wholly unacquainted at least with any part of Occult Science.

"We separated, and scarcely had I, after reading some pages of Swedenborg, laid myself down in bed, than I slumbered. Toward midnight I had the most terrible dream, frights, perspiration, palpitations of the heart, and such a convulsive motion in all my limbs that I could move neither hand nor foot, but lay there powerless and exhausted. When I wanted to get up in the morning I found myself so weak that I could hardly turn from one side to the other in bed without trouble. And I fell again into a half-sleeping, half-waking condition, in which I had the most terrible anguish and often awoke from a doze with a shriek.

"When the gentlemen assembled with Cagliostro in the morning, the latter told them that my nerves and my physique were too weak for him to be able to give me the magic dream without endangering my life. He had bidden his most powerful agents to act upon my organism, and to prepare me for a dream-conversation with my brother; but my body was so constituted that always, at every evocation, I had the most painful and incoherent dreams, and now, as his agents told him, I was quite exhausted and sick from these evocations. If he had carried his action further my organism might have been completely dissolved. Then the worthy old man, —, was sent by him to call me but he added,

"'You will find the good lady very sick, and as my spirits tell me, in bed and in no condition to come here now. But the sickness is not of any consequence and she will be well again after dinner, about three o'clock. Meanwhile, tell her nothing of what I have just now told you; go to her and act toward her as if you knew nothing of her sickness; tell her that I am surprised not to find her here, since she promised me yesterday to come here at nine o'clock in the morning.'

"— came to me, and as Cagliostro had said, found me in bed and unable to go. He did not show that he noted anything that Cagliostro had said, but said he would again visit me after dinner and that I ought only to keep quiet; also, that he would excuse my absence to Cagliostro. I fell shortly afterwards into a calm sleep; towards three o'clock I became really better and then I got out of bed and went cheerfully enough to my writing room, where I began to write.

"Cagliostro had about this time said to the worthy old —, 'Go now

to Frau von der Recke. You will find her in her room at her writing-table and in good spirits. Bring her now to us, but tell her nothing of all that I have told you.'

"—— came to me and was not a little astonished at finding me so cheerful and actually writing at my desk in my writing-room, considering that I had been lying in bed sick at nine o'clock that very morning. As I now felt well again I went with —— to Cagliostro, and found my father and Herr von Howen with him. When I entered the room, Cagliostro gave me his hand and said,

"Dear child! You have suffered this night, but you yourself are partly to blame. Because you are so very anxious to speak with the spirit of your dead brother in a dream I called up all my powers in order to fulfil your wish. If you had had stronger nerves and not such an almost excessive love for your brother, I might have been able to bring about the dream which would have brought us all nearer to the goal and allowed you to look deeper into the Sacred Mysteries. But now we must go the usual pace, yet if you do not relax your zeal you, with your capacity, will nevertheless reach the goal at last. But I must give you a warning. The protecting spirit Hanachiel, whom I have associated with you and who has watched over you since the time you entered into my group, and who brings me an account of your thoughts and actions, assures me that you are now largely attracted to mysticism by grief at the death of your brother and that it is this which planted in you the first seeds of your inclination to magic. Therefore the good powers cannot yet affect you because you do not love magic for its own sake, but because death has taken from you that on which your soul chiefly depended. However, you shall this evening take part in a magical experiment which I have to make, and, as I hope, will gradually accustom yourself to such work.'

"Because I had not had the dream, Cagliostro demanded from my father the return of the sealed paper instantly, unread and with the seal unbroken.

(To be continued)



Even the gods envy him whose senses, like well-broken horses, have been subdued, who is free from pride and free from appetites.— *Dhammapada*, vii, 94

NOTES ON MAN AND NATURE

C. J. RYAN, M. A.

HIDDEN POWERS

PUBLIC opinion in the Occident is visibly trending toward the Theosophical teaching that man possesses hidden faculties of a different order from those commonly known here, for these faculties have always been familiar to many in the Orient. We do not mean high *spiritual* powers; the faculties referred to do not demand high moral development to manifest their presence; in fact, they may be displayed by quite ordinary persons.

Till lately scientists have almost unanimously treated the subject of occult powers in man as beneath their notice, and this neglect has been unfortunate because it has permitted the growth of a vast mass of superstition and exploitation by persons dominated by interested motives. The change of attitude now taking place is shown by many evidences. For instance, we find the *Scientific American* devoting the first article in its March issue to a discussion on telepathy by Dr. W. F. Prince, Research Officer of the Boston Society for Psychical Research, in which he gives a summary of Mrs. Upton Sinclair's experiments in telepathy, and registers his "conviction that Mrs. Sinclair has amply demonstrated the phenomenon known as telepathy . . . I also predict that no serious attempt at refutation will be made."

The Editor of the *Scientific American* declares that in his opinion "telepathy, standing alone, is at least tentatively acceptable." A very few years ago, such a representative journal would hardly have accepted Dr. Prince's article, and would certainly have repudiated his conclusions.

Mrs. Sinclair's method was to receive impressions from drawings made by a distant sender and put down on paper what she saw. The various drawings were afterward compared and out of 290 experiments the full successes were 23 per cent, partial successes 53 per cent, failures only 24 per cent. In a certain series of successes the chance of *guessing* the correct results is estimated by Dr. Prince, by a simple calculation of probabilities, as being one in nearly seventeen million. Dr. Prince, an expert in solving problems of conscious and uncon-

scious deception, made a large number of rigorous tests himself, and determined that no possibility of deceit existed.

Demonstrations such as this should be remembered when materialists or inquirers quote such statements as that recently made by Prof. E. J. Swift, head of the Department of Psychology, Washington University, St. Louis: "Many hundred honest experiments have been made to prove the truth of telepathy — and all have failed to do so"! What certain psychologists do *not* know about the human mind and soul and their powers would fill a large book! How is it that they totally ignore Eastern science and its successful researches, made long before Western science was cradled?

The *Times Literary Supplement* (London) which represents a high standard of culture, in a recent review of books on psychic matters fully accepts what the reviewer calls "the truth — long ago discovered but persistently overlooked — that the trickery of a medium is compatible with the occurrence of genuinely supernormal phenomena."

Theosophists well know that more 'truths' than those about occult matters — and occult Teachers too — have been "persistently overlooked." 'Overlooked' is a mild way of putting it! But students of Eastern philosophy and psychology are not guilty, and it has always been known to Theosophists that by the very nature of the case many mediums are irresponsible, and that even when not consciously cheating they may be influenced by unknown astral entities of the lowest class — 'shells' or tricky elementals — to perform bogus phenomena.

The state of trance-mediumship — the abandonment of the personality to all kinds of unknown influences — is thoroughly unwholesome, undesirable, and ultimately destructive. It is strongly discouraged by Theosophists, largely out of sympathy for the mediums themselves, but also because of the injury done, however unwittingly, to entities on the 'other side.'

The opinion of the *Times* reviewer quoted above was evoked by some books dealing with the activities of a medium who displays 'living voice' phenomena. Though an uneducated man, psychic voices are said to speak loudly and fluently through his organism in fourteen languages, including Hindûsthânî, Persian, Basque, Sanskrit, Arabic, Yidish, Italian, Portuguese, German, modern Greek, and archaic Chinese. Some of the voices overlap, and even in daylight no movements of the medium's lips are visible. The evidence for the psychic origin of these

voices is apparently incontestable. A distinguished expert in Chinese had to be called in to translate the curiously archaic Chinese expressions used by the medium when under Oriental influence.

Yet how difficult it is to prove that psychic communications come from their alleged sources! To avoid deception, the Society for Psychical Research formerly had a strict rule that no medium whose record was not above reproach should be employed. In this way, however, its investigators lost evidence of value, even though not absolutely above suspicion, and particularly that which would be useful in the *study of mediumship itself*, one of whose unfortunately too frequent characteristics is an easy yielding to temptation to deceive, either to save psychic force, to supply the *article paid for* when the invisible operators won't work, or for more subtil reasons. How can this be otherwise when the medium, frequently physically as well as psychically unbalanced, as so many observers have stated, places himself as a passive agent in the hands of utterly unknown forces! Even in the cases of such estimable men as the Rev. Stainton Moses and Dr. Hudson Tuttle, the 'spirits' on more than one occasion played ugly tricks on them and injured them seriously, as they themselves tell us. These honorable mediums sincerely believed that they were protected from harm by invisible helpers, but they found by experience that there was a very dark side to the question.

Many investigators have discovered that malicious entities in the astral world not only delight in getting their mediumistic victims into trouble, but also seem to enjoy giving false information and making alarming prophecies which fail to come about. A good example is found in the so-called 'spirit-communications' described by Conan Doyle not long before his death. Terrible convulsions of the earth, the destruction of whole countries, fearful chaos and confusion, were coming quickly upon us, probably within six months. Extraordinary psychic manifestations would accompany these catastrophes, culminating in a complete rending of the veil between Spirit and Matter! When order was restored, "a great spiritual influence" would rule and a regenerated humanity would resume life in a happier world. We are told that these prophecies from the 'spirits' were received in widely distributed regions and were the subject of intense interest to thousands.

More than five years has passed and nothing unusual has happened except the world-wide depression in trade — which was not mentioned;

and no doubt the unseen promulgators of the scare gloated over the credulity of their victims, as such soulless beings have brazenly admitted doing in other and similar cases. And why not? If people are so simple as to think that men are to be regenerated in a moment by sensational means, they will accept any wild report, but sensible persons know that, as Goethe says, "Time will not respect what it has no hand in."

Nature's mills grind slowly, but surely, and her method of work is cyclic. When the time comes for the cycle of a nation or a race to terminate, the process will be normal and the preparations visible. This subject is fully considered in *The Secret Doctrine* and in Dr. G. de Pu-rucker's *Fundamentals of the Esoteric Philosophy*. According to the Theosophical teachings we are now only in the early part of the Dark Age, called in India *Kali-yuga*, and we need not expect any *great* changes in human nature for a long time; though, as the intensity of action is greater in *Kali-yuga* than in brighter Ages, we have more opportunities for sowing the seeds of future spiritual harvests than at any other time, and progress in that is being made.

THE MOST PRIMITIVE MAN; A NEW CANDIDATE!

The latest 'primitive ancestor' is rather an embarrassing one for the old-school Darwinians, for he seems only to be primitive in time and not in type! At the March meeting of the American Association of Physical Anthropologists in Manhattan, it was announced that according to the authority of Professor Hans Reck of Berlin the "Oldoway Man" (a complete human skeleton found in Tanganyika Territory, East Africa) is probably the *oldest known authentic specimen* of the human species. He and other qualified scientists who have studied the conditions on the spot for several years are confident that this specimen belongs to the Pleistocene Age and that it is about a million years old, according to the most reasonable estimate.

The Oldoway man is, in spite of his age, not *primitive* at all; he closely resembles so-called Hamites still living in northeastern Africa; he had long legs, a long narrow head, and a massive jaw and *chin*. The chin element is specially important because the early men are supposed to have had weak, receding, apelike chins; in fact, the firm, projecting chin is considered one of the marks of modern, intelligent man, and when skulls with such chins, although found in apparently very ancient strata, have been brought forward as evidence of modern man's immense anti-

quity, they have always been ignored or disputed by the thorough-paced Darwinians because "they could not possibly have existed at that remote age."

But now comes another of these inconvenient pieces of evidence, and the evidence in this case is extremely strong and is not isolated, for other specimens are being found. In one case it is reported that an *iron ring* was found around a toe bone! An iron ring a million years old! Impossible! Iron has been in use for only a few thousand years, we are told, and bronze not very much longer. Interested students of H. P. Blavatsky's teachings about the enormous age of intelligent humanity will find the question of iron discussed in *THE THEOSOPHICAL PATH* of April, 1927 and May, 1931. We shall await with great interest the full details of this alleged discovery of an iron ring as it may be the clew to most important modifications of the current theories. It has been objected by some that as iron rapidly rusts away when exposed to atmospheric conditions, it could not have survived in metallic form for millenniums. Such objection is countered by the well-known fact that the famous Iron Pillar at Delhi, India, has been standing in the open air for nearly two thousand years and shows no signs of rust; its inscription is as fresh today as when it was cast. The iron ring mentioned above may be of the same peculiar quality of iron as the Delhi monument. . . .

Since writing the above, fresh evidence has been discovered in support of the immense age of the modern-type "Oldoway Man" of Tanganyika, evidence which suggests that he may have lived as far back as the *Miocene Age*, contemporary with the extinct animals of that remote period such as the Deinotherium (an extraordinary elephant with tusks that turned down) and even the three-toed horse! No wonder Sir Arthur Keith said recently:

But whereas the oldest fossil-man found in other parts of the world is quite unlike any race now living, the Oldoway man is of the modern type. I find it so hard to believe that modern man had come into existence so long ago that I await further evidence before coming to a decision.

The evidence is coming in rapidly, and provides further reason for not accepting any scientific theory of man's descent or origin as being in the least final. Too many surprises are in store for science for us to allow any finality. But it is profoundly interesting to watch the march of discovery toward the Theosophical position in regard to the antiquity of intelligent man. A few years ago to suggest that a 'modern-type'

man would be found of such enormous antiquity as the Oldoway specimen would have been impossible — yet there it is, and it is no wonder that the discoverers of this and other similar evidences in Africa are “disturbed,” as they say, in view of the extreme probability that they will have to reconstruct their historical edifice.

In regard to the antiquity of ‘modern-type’ man, we must not forget that in 1857 in California, and in 1860 in Italy, human remains of modern type were found in strata that are calculated to be at least a million years old. These have not been accepted by science for the reason that, as Professor W. H. Holmes reported to the Smithsonian (referring to the former remains, consisting of parts of skulls, stone-mortars, pestles, spear-heads, etc.): “To suppose that man could have remained unchanged physically, mentally, socially, industrially, and aesthetically for a million of years, roughly speaking (and all this is implied by the evidence furnished), seems in the present state of our knowledge to be hardly less than admitting a miracle.”

But now come the African discoveries, and the *a priori* reasons for denying the existence of extremely ancient man of a high modern type are immensely weakened.

What is the reason that scientists distrust and are “disturbed” by such discoveries? One reason is because a still earlier ‘missing link,’ ape-man or man-ape, will have to be found. The Java Man or the Peking Man will not serve, because almost contemporary with the Oldoway — maybe even more recent! And there is no other fossil more ancient that could serve as a missing link. The earlier remains are purely bestial, anthropoid apes of several kinds. Again, the anthropoids themselves do not appear in the strata very much earlier than that of these early ‘modern-type’ men, so that it is difficult to find time for the tremendous advance from a purely beast-like anthropoid such as *Dryopithecus* to the well-developed man now being discovered. H. P. Blavatsky uses this argument in *The Secret Doctrine* to emphasize her teaching that intelligent and civilized man was enormously older than science suspected, and since her day many new facts in support of her position have appeared.

In regard to the three-toed horses whose bones are possibly associated with the African human remains, should we be altogether wrong in suggesting that the intelligent humanity of that remote age had something to do with the selective breeding of the modern one-toed horse from

the small four or five-toed animal from which we can trace the present type? The rapid increase of size, and the modifications of shape resulting in the modern horse have always been put down to blind 'natural selection' by biologists, although there are insurmountable difficulties in that explanation. The change from an insignificant and useless animal no larger than a fox certainly did take place, and the result was the horse, whose importance to man can hardly be overestimated. If we now find man associated with one of the intermediate stages of the horse's development we have a positive fact in favor of the possibility that man performed the selective function. Why not, if he had sufficient intelligence, which seems assured by the structure of his physical frame?

GLOBE-LIGHTNING

Students will find reference to lightning and electric "fire" in *The Secret Doctrine*, I, 338, and II, 292, and there seems to be some hidden significance in the reference to the "Karshipta bird." In *Isis Unveiled*, I, 107-8, a good deal is said about globe-lightning and a plain hint is given that it is far more than a purely physical phenomenon. The actual existence of globe- or ball-lightning has been doubted by most scientists, and the stories of its appearance and strange behavior have been scouted, apparently because there is no scientific formula to explain them. But it is no longer possible to doubt, for Dr. W. Brand in Germany has just published a book in which he discusses six hundred well-authenticated reports, and Dr. Humphreys of the U. S. Weather Bureau has also published, recently, a large number of American cases.

One of Dr. Humphreys' cases is typical: we are informed that in April, 1931, a fiery ball about three inches in diameter entered a door of a railroad-coach in the Atlantic City Station and remained visible for a short time, vanishing with a loud report. Another account tells of a glow-ball entering the front door of a house in Georgia and floating through the hall, moving in jerks. It went out of the back door, striking a tree and then disappearing. The tree was not hurt.

These singular fiery globes remain stationary on some occasions, and may be visible for several minutes. They may appear suddenly in the air and then roll away along the ground; or they may come out of a cloud. They are often accompanied by humming or fluttering sounds. While the electrician has reduced the ordinary manifestations of elec-

tricity, including the well-known forms of atmospheric electricity, in terms of volts, amperes, etc., the nature of globe-lightning is still as mysterious as when Arago first drew the attention of the skeptical French scientists to its existence.

Another phenomenon, the 'will-o'-the-wisp,' is also an enigma to science, although many efforts have been made to solve its mystery. Perhaps some day daring scientists with a Theosophical turn will follow up the hints given by H. P. Blavatsky in *Isis Unveiled* and strike upon something quite unexpected!

As to the well-known fertilizing power of atmospheric electricity, in producing ammonia, ozone, and oxides of nitrogen, which are carried down by the rain into the soil, Dr. Humphreys of the U. S. Weather Bureau estimates that an average of 12 pounds per acre per year of fertilizers are thus delivered to the soil. Regions that suffer from heavy lightning storms have positive compensation in the form of nitrogen compounds thus sent down; and we have an illustration of the formative power of those 'life-atoms,' of which, as Theosophy tells us, electricity is an important manifestation.

THE STARS AND THE SUN

ROSE WINKLER, M. D.

The stars and the suns and the planets, the meteors and nebulae, and all the other celestial bodies, are ruled and governed by a soul whose fiery life courses through them as it courses through us. They are all on different stages of evolutionary progress or growth, cosmic growth, for they have their cycles even as we human beings have them.—G. DE PURUCKER: *Questions We All Ask*, Series I, p. 64

HOW was it that aspiration and desire for a nobler and wider outlook on life led me to a study of the Sun? It happened thus. One night in early August, while contemplating the brightness, the majesty, mystery, and hidden powers inherent in the sparkling constellations, my gaze was attracted by twinkling signals of several stars as if broadcasting their messages to each other. Reflexion on the nature of their communications evoked a second thought, which led me to wonder whether they were not also pouring forth to each other and all the universe, their living, pulsating streams of life-atoms and of influence,

interpreted by modern science as radiant energy. To whatever point of the vast heavenly fields I directed my gaze, I realized that the high-vaulted dome stretched away and away through immeasurable reaches of Space, unrolling in endless splendor mysterious sidereal bodies, the outer manifestations of THAT which men call God. And all that flashing splendor above, as seen by unaided human sight, with the exception of the nebula of Andromeda, is our Home Universe encircled by the Milky Way. In that Milky Way are immense groups of stars, great suns, many of them with possible families of planets. And thought is challenged anew by the mysterious Power which keeps the sun and all the stars and planets in their courses. Uplifted, in reverent awe, and reflecting in wonderment, I recalled the words of Paracelsus:

The stars attract from us to themselves and we again from them to us. Everything pertaining to the Spiritual world must come to us through the stars.

— *Isis Unveiled*, I, xxvi

As the spiritual essence of the divinities ruling the sidereal orbs, and the monadic essence — the inner god, in the core of man's being — are the same, we of necessity must be linked spiritually, mentally, and psychically to the stars, as they are linked to us and to each other. The spirit of Cosmic Divinity, throbbing with impersonal love, pervades everything, from atom to super-gods, from our gross earth to our glorious Sun and beyond.

Surely, if spiritual intelligences or gods did not ensoul and guide the destined courses of all that overarching celestial splendor, those scintillating heavenly mansions of the gods who once were men, would be in deep darkness. How analogous to the carnal body of man! If the ensouling divinity at the core of man's being did not energize, enlighten, and set aflame his intellectual and spiritual powers, he would have remained mindless, and his dwelling of flesh as gloomy as darkening twilight.

The grand eternal truths and the majestic illuminating wisdom passed on through the ages by a Golden Chain of Seers and Sages, have again been transmitted to humanity during the past fifty years. The Pythagoreans believed that all the globes were rational intelligences, in each of which resided a *pure spirit of fire* — the very cause of their re-incorporation in starry substance, and the source of the general harmony. Kepler, the great astronomer, entertained the idea that each planet or celestial body had its guardian angel, intelligence, or genius. Accord-

ing to the ancients, the stars and planets are not merely spheres, twinkling in space and made to shine for no purpose. They are the domains of various beings who have a mysterious, unbroken, and powerful connexion with men and globes. Thus we learn that there is a sublime purpose in evolution, for at the root of everything is the self-impelling Monad — a ray of the Absolute which, as life, law, intelligence, and harmony, becomes involved in matter to its utmost limitation, to be evolved out of matter into the highest god.

How came all these celestial bodies into manifestation? Are we not familiar with the fact that everything springs forth from either a life-atom, a seed, an egg, an ovum? Likewise do comets, planets, stars, suns, universes, and galaxies, evolve from either larger or small nebulae. These glimmering, nebulous wisps of light-substance in the heavens are scattered like cosmic seeds through the depths and heights of Space. And as these cosmic seeds or world-germs contain all the inherent forces, powers, energies, and substances which have been transmitted from previous constellations on other spheres and in a preceding manvantara or age of manifestation, so did the Sun come forth, through aeonic periods, from a life-atom. In fact, just as man has his cyclic periods of birth and death, of waking and sleeping, so in future cosmic cycles each sidereal body will be reborn, to continue on higher levels its evolutionary progress.

As for the birth of our glorious Sun: in a far distant cosmic cycle, when disintegration was in progress, it split up into millions of fragments, and after its long age of repose, or pralaya, each fragment with its inherent forces became incorporated in a nebula. After incredible periods of time it came forth as a comet, then blossomed into a planet, and through long cosmic cycles evolved into a sun. Thus are there myriads of systems of worlds beyond this. And for each to retain its magnetically attained position, it needs must conquer the titanic elements that seek to oppose it on its evolutionary path. Likewise is it man's problem to conquer the elements in his lower nature through his inner god — his spiritual sun. Obeying the irresistible urge of its being, our present Sun is the fruitage of what it was in a remote past age or manvantara, having risen phoenix-like out of its cosmic dust.

Our Sun, like everything else, came forth at first as a god-spark from the Central Cosmic Fire, the Heart of the Universe. As Nature repeats herself on all planes, the key of Analogy will open many doors connected

with the mysteries of the Sun. For example, just as the human seed is carried in transit from an ethereal world, there pour through it, as the laya-center, streams of life-atoms which, proceeding to gather material and unfolding into different varieties of cells, are cemented together in the process of bodily construction. Inasmuch as man's body and inner constitution evolved forth from a nucleus or germ-plasm and its more concreted substance called protoplasm, so do heavenly bodies unfold out of the cosmic germ-plasm and protoplasm comprising their cosmic seeds or nebulae. Any one who longs to know more of the spiritual or concealed Sun, may find a key in the following excerpt, quoted from a private *Commentary*, hitherto secret:

The real substance of the concealed (Sun) is a nucleus of Mother substance. It is the heart and matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their SEVENTH ESSENCE every eleventh year.

— *The Secret Doctrine*, I, 290

Of the seven-globe suns of the Chain of the Sun, it is our spiritual parent, Father Sun, who as its supreme Chief rules and governs the destiny of the visible solar system. Father Sun, the divinity at the heart of the Sun, is the storehouse of the self-generated solar energy or vital fluid which circulates through the planets and their hierarchies, vitalizing all their innumerable hosts of entities and life-atoms. This solar fluid, like the blood-stream, is propelled by means of the Sun's rhythmical contractions, carrying the solar vitality through its auricles and ventricles and then through the sun-spots to the entire solar system. Like the blood-stream, this returns to the lungs of the Sun for purification and a renewal of its vitality. The Sun is drawn upon but never exhausted. Although the human blood-stream completes its round in some seconds, the circulation of the solar fluid requires ten years to be conveyed through the planets and one year through the auricles and ventricles. Inasmuch as the number of solar spots increases with the contractions of the solar heart, astronomers now say that the eleven-year cycle of the sun-spots affects terrestrial conditions in various ways, including the weather. Some say that the maximum sun-spot periods bring 'dry' conditions, while the minimum periods bring a heavier precipitation. And the Ancient Wisdom, supported by modern science, teaches that a maximum of numbers and intensity of the sun-spots recurs on the aver-

age every eleven years, and is attended by magnetic disturbances on earth.

Another of its very interesting teachings is that the Sun, having lungs, breathes just as our globe breathes every twenty-four hours, just as man and every living creature, plant, and even mineral breathes; that its brain, hidden behind the outer visible Sun, radiates sensation into every nerve-center, while the streams of its life-essence flow into each artery and vein, and that, like man's extremities, the planets are its limbs and pulses. It is the Sun's vitalizing energy that impels all motion and awakens all into life in the solar system.

As Father Sun, our spiritual parent in remote aeons of the past was a human being, just as you and I are now, so verily is man at heart an embryo-sun. The Sun having passed through all the intermediate kingdoms up to super-godhood, this fact may help us to unfold the mystery of the evolution of its heart, lungs, brain, nervous system, and its limbs. Of course, these organs of the Sun are not flesh-enveloped like those of the human body, but as centers of force, they function through organs of ethereal light-substance.

Like the human body, the Sun is one vast organism. Having passed through the human stage in aeons and aeons agone, his body and inner constitution gradually etherealized and the substance of density, weight, and texture became more rarefied. One is led to conclude that the septenary encasement eventually spiritualized was resurrected into the blindingly effulgent vesture comprising his graded septenary garbs or vehicles. And may not the intercommunicating arteries and veins be the channels or by-paths coursing between planet and planet, and between planets and Sun? We learn that his outer transmitting envelop or body of radiant light corresponds to our dense physical form. The almighty power of Father Sun, permeating his dazzling sheaths, communes with more divine beings of higher solar systems. Life-streams of energy flow from them through him and then throughout the solar system. Although the Sun is our spiritual parent, he is in truth the Elder Brother of the planets, including our earth. This is borne out in the following quotation:

The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father.—*The Secret Doctrine*, I, 101