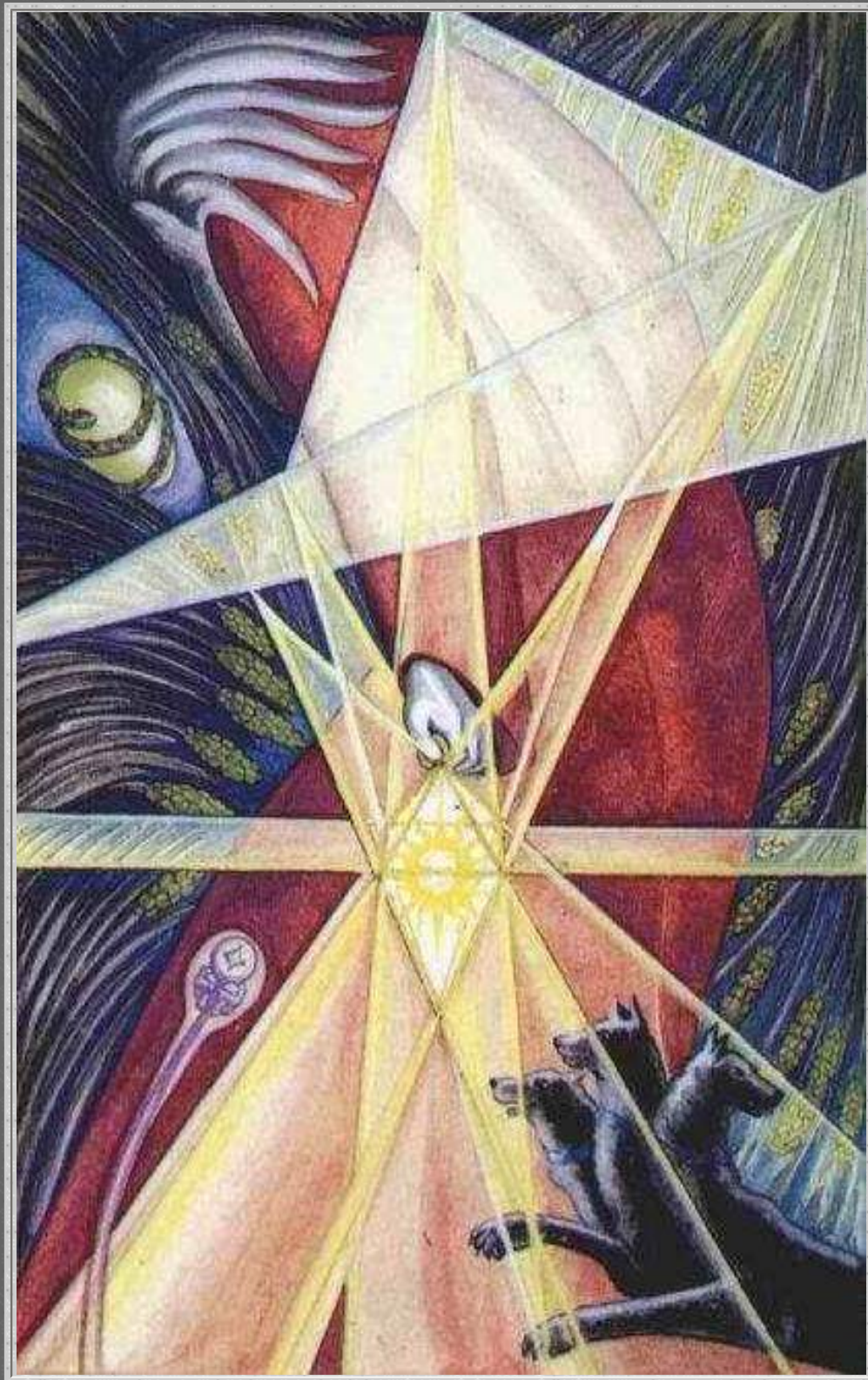


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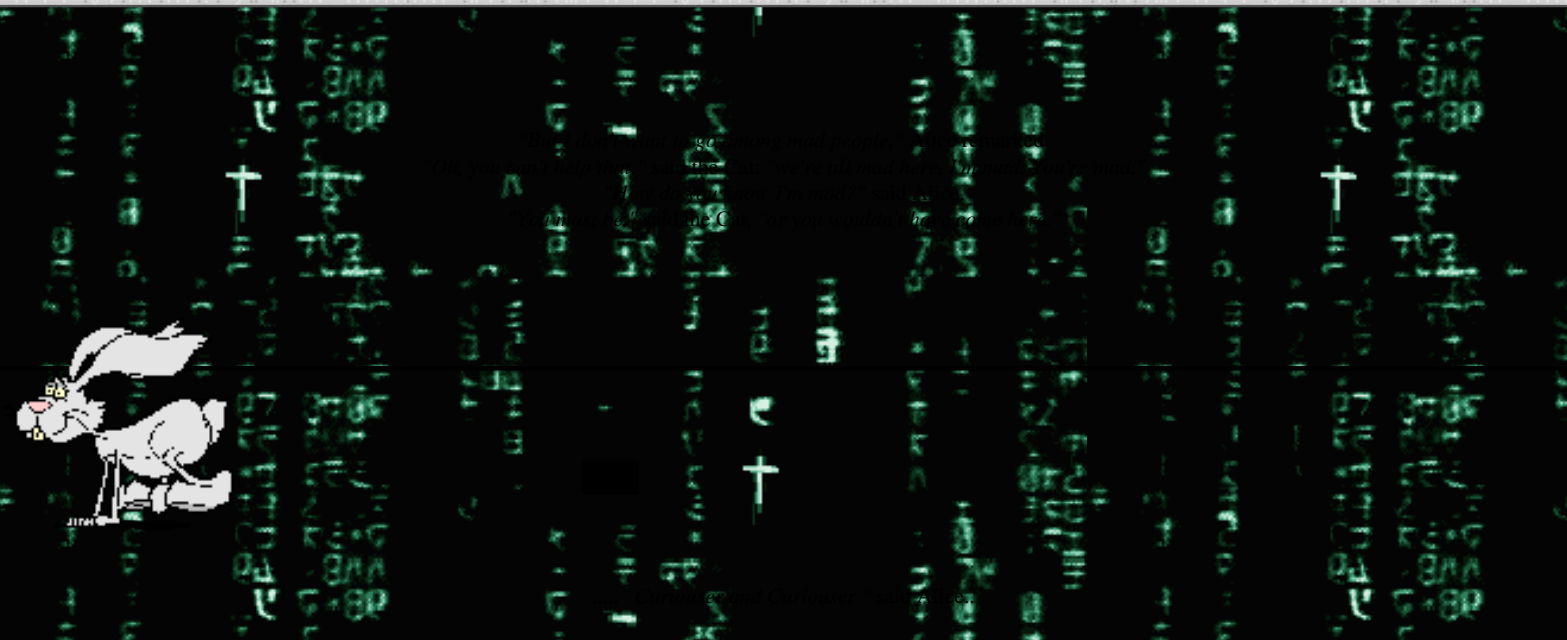
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IX. THE HERMIT

This card is attributed to the letter Yod, which means the Hand. Hence, the hand, which is the tool or instrument par excellence, is in the centre of the picture. The letter Yod is the foundation of all the other letters of the Hebrew alphabet, which are merely combinations of it in various ways.

The letter Yod is the first letter of the name Tetragrammaton, and this symbolizes the Father, who is Wisdom; he is the highest form of Mercury, and the Logos, the Creator of all worlds. Accordingly, his representative in physical life is the spermatozoon; this is why the card is called The Hermit.

The figure of the Hermit himself recalls the shape of the letter Yod, and the colour of his cloak is the colour of Binah, in whom he gestates. In his hand he holds a Lamp whose centre is the Sun, portrayed in the likeness of the Sigil of the great King of Fire (Yod is the secret Fire). It seems that he is contemplating---in a certain sense, adoring---the Orphic egg (greenish in colour) because it is conterminous with the Universe, while the snake which surrounds it is many-coloured to signify the iridescence of Mercury. For he is not only creative, but is the fluidic essence of Light, which is the life of the Universe.

The highest symbolism of this card is, therefore, Fertility in its most exalted sense, and this is reflected in the attribution of the card to the sign of Virgo, which is another aspect of the same quality. Virgo is an earthy sign, and is referred especially to Corn, so that the background of the card is a field of wheat.

Virgo represents the lowest, most receptive, most feminine form of earth, and forms the crust over Hades. Yet not only is Virgo ruled by Mercury, but Mercury is exalted therein. Compare the Ten of Disks, and the general doctrine that the climax of the Descent into Matter is the signal for the

reintegration by Spirit. It is the Formula of the Princess, the mode of fulfilment of the Great Work.

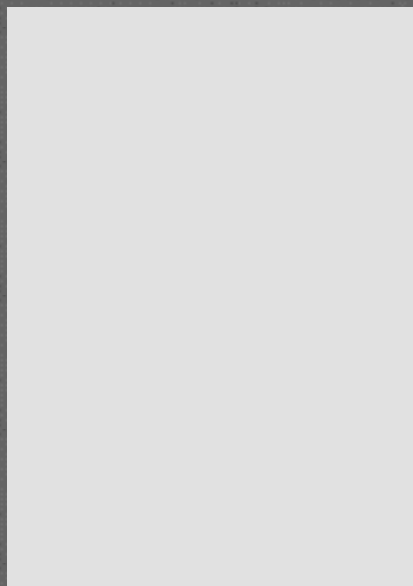
This card recalls the Legend of Persephone, and herein is a dogma. Concealed within Mercury is a light which pervades all parts of the Universe equally; one of his titles is Psychopompos, the guide of the soul through the lower regions. These symbols are indicated by his Serpent Wand, which is actually growing out of the Abyss, and is the spermatozoon developed as a poison, and manifesting the foetus. Following him is Cerberus, the three-headed Hound of Hell whom he has tamed. In this Trump is shewn the entire mystery of Life in its most secret workings. Yod Phallus Spermatozoon Hand Logos Virgin. There is perfect Identity, not merely Equivalence, of the Extremes, the Manifestation, and the Method.

The Book of Thoth - A Crowley

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Super Man

By Allen Greenfield

First Published in Pylon 1992.

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"Count" Alfred Habdank Skarbek KORZYBSKI 1879-1950

A brief biographical sketch

1879 - Born in Warsaw (Poland). Attended Polytechnic Institute, Warsaw, as chemistry engineer; later studied in Germany and Italy, specially in Rome.

1914 - Volunteered for service in the Second Russian Army, assigned to a Cavalry Detachment of the General Staff Intelligence Department.

1915 - Sent to Canada and USA as an Artillery expert in the Russian Army. Became recruiting officer for French-Polish Army in USA. Lectured for the US government on the war, etc.

1921 - *Manhood of Humanity: The Science and Art of Human Engineering* published by E. P. Dutton, New York.

1924 - Published *Time-Binding. The General Theory (First Paper)*.

1926 - Published *Time-Binding. The General Theory (Second Paper)*.

1933 - *Science and Sanity: An Introduction to Non-Aristotelian Systems and General Semantics* published by International Non-Aristotelian Library Publishing Company, New York.

1938 - Established the Institute of General Semantics in Chicago. [now located in Englewood, New Jersey]

1950 - Died at Sharon Hospital, Connecticut.

**MANHOOD of HUMANITY:
The Science and Art of Human Engineering**

by **ALFRED KORZYBSKI**
(1921)

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*From: The Occult Review,
Vol. XIII, No. 4; April, 1911.*

The Camel: A Discussion of the Value of "Interior Certainty"

by Aleister Crowley



Then Hassan ben Brahim, the camel-driver, lifted up his voice and said: "The sun is hot."
This statement gave me considerable food for reflection.

In the first place, Hassan is a number one liar. Had he not said that he was afraid to cross the desert with only one camel, and having thus induced me to pay for two, brought one of them so antique and infirm that he had to send it back to Bou Saada?

In the second place, Hassan was a fool. Had he not started on a long desert journey without money, food, or water? Had he not shivered all one cloudy night in fear that the flood would carry us away?

Clearly, no reliance could be placed upon Hassan!

So, before assenting to his proposition, I looked about for corroboration of some kind.

"By 'the sun' you mean, I take it (said I to Hassan), that glorious and beneficent luminary which is apparently a small disk in the heavens above us, but in reality a vast globe, the centre and father of our system, in diameter so many miles, in distance so many miles"- I gave him the exact figures-"around which this planet revolves in 365 days, 4 hours, 37 minutes and 28.0387541 seconds."

"No!" said the churl; "I mean that." And he pointed to the orb in question.

One could not reason with the clod! But his appeal to the evidence of my sight was far from convincing me of his integrity or of the accuracy of his observation; for he had said (in his haste), "The sun is hot," and heat, as such (I reflected at leisure), is not truly appreciable by the eye.

And then it dawned upon me! This camel-driver was a mystic! He was asserting a relation between two senses. A relation in what? In something that

was certainly not either of those two senses; in something that must be a reconciler between them, a court of appeal, a... yes! a soul.

This was absurd: Haeckel has shown it to be absurd. So I halted the camel and got out my sweater, and buttoned my jacket over it, and continued the journey.

Why did I feel uncomfortable? Why did I perspire? My friends, I cannot tell!

The night brought counsel. In the morning I attacked Hassan's position with horse, foot, and artillery.

"How dare you?" I said. "We have an instrument for registering degrees, the thermometer. Produce your thermometer!"

Hassan seemed abashed; he only wiped his brow.

"No!" I continued, "you are an impudent fellow, a pretender to knowledge, a sophist, a scholiast, and several other things ending in 'ast,' I dare say, if the truth were known!"

The victim hummed some rubbish about "the eyes of Arabi," which he thought superior to a gazelle's; but I did not take his point.

"Hassan" said I, "you know absolutely nothing. You do not know that heat is a vibration of molecules, that heat is molecular motion! And is this perceptible even to feeling? Perish the thought! By feeling, who would ever have found out about molecules? Understand then, once and for all, that heat as such cannot be felt!"

The poor man was by now, metaphorically speaking, a mere pulp. The volcanic grey matter of his Arab brain sizzled under the cold spray of my intellectual acumen.

He hit the camel repeatedly and gave his wheezy whistle.

I had won; the rest of the day's march was for me a smiling silence.

Yet night found me disturbed. On what profound metaphysical conceptions (I mused) rest our simplest certainties! Think of Huxley, and the smashing blows that he delivered at "commonsense" metaphysics; how they crumbled to powder before him!

If I contemplate "the sun," how rapidly it becomes a mere subjective phenomenon, a puppet of the ego, or at least a strange, mystical, unknown, perhaps unknowable being. Subjective or objective, certainly my idea of it is dependent upon me; it is the objective school (surely!) that insists that things exist without my co-operation. Yet is not that the very proof that the object must be conjoined with my sense before it exists for me? Then "the sun" means "the relation of some unknown thing with my organs of sight."

And this relation is neither "it" nor "I." Nor is it in time or space, this relation. What is a relation? In what does it take place?

Fortunately, I stopped there. Another step and I should have had to postulate a soul, and the Rationalist Press Association might have got to hear of it- and then?

The boot, and my last link with respectability snapped for ever!

The dawn broke at last, and we resumed the trudge across the sands. "Hassan!" I said earnestly, "you are concealing something! You are keeping back from me the fact that your opinion that the sun is hot (by which of course you only mean that exposure to the rays of the sun produces effects similar to those caused by those bodies which we have agreed to describe as hot) is founded upon the fact that your experience teaches you to associate the visible appearance of yon glorious orb with sensations of heat. You are wrong! I, for example, can testify that one may be exceeding cold in bright sunshine. And, besides, your experience may be very limited."

"Forty-four yeyears, man and boy," he grunted, "ave I druv this 'ere ruddy oont." (I translate freely from his classical Arabic.)

I took no notice. "For instance," I remarked, "suppose you went to London for forty-four years more. You- who know nothing of electricity- would return to Algeria and say that in London bright stars appeared in the streets at nightfall. It would never strike you that those stars would not appear unless men kindled them, and I am just as presumptuous in supposing that the appearance of the sun would take place if (say) the sea dried up!

"You see no connecting links between the arc lamps in Piccadilly and the generating station tucked away somewhere; I see no connection between

the sunrise and the existence of the sea- and we both try and trade off our ignorance as knowledge! There was (and is) no answer to the problem of the Chinese philosopher, who dreamt that he was a butterfly and, awaking, called his disciples and said: 'I Chwang dreamt that I was a butterfly. Now, is it so, or am I a butterfly that has gone to sleep and is dreaming that it is Chwang?'

"It is the experience of man that the appearance of the evening star heralds the darkness; but the truth is that the darkness causes the appearance of the stars. It is only in the great shadow of the earth that we may behold them, save from the darkness of a well. What a whirl of sophistry and confusion is all this babble of cause and effect! How all experience may deceive us! Hurrah!" (I broke off), "there is our oasis! How the palms wave and the minarets glitter and the waters gleam!

"No!" said Hassan; "it is a mirage."

"Scoundrel," I retorted, now thoroughly incensed with his stupidity and falsehood, "how do you know?"

"I have been here before (says he as cool as custard), and I know there is no oasis within many days' journey. By my eyes I could not tell."

"Then you judge an optical phenomenon by treacherous memory, slave, beast, reptile, socialist that you are?"

"And yet I (even I) cannot get beyond William the First ten sixty- six, William the Second ten eighty-seven, Henry the First... and I knew them all, once!

"Why, Hassan, you are a bundle of uncertainties. Come now, confess! That remark of yours about the sun was interrogative? Or at most a feeler? You wanted to know what I thought about it? You had an intuition and wanted to test it?"

"No," said the Sahara of obstinacy; "I just passed the remark."

"Yes, I see, a mere idle frivolous bit of small-talk. A sort of joke?"

"No joke in the summer," he growled.

"Don't answer me back!" I snapped. (Something had made me irritable- not the heat of the sun, of course.) "I don't want you to speak; I'm trying to argue with you (I was on the right side of the Rationalist Press Association, that time!). But- you didn't mean you were sure, did you? You sort of threw out the suggestion?"

"Dead sure," says he, and hits the camel again.

Disgusted with his brutality and Boeotian bathos, I fell back, and walked alone, meditating.

He was sure, thought I. And Perdurabo is sure that he will endure unto The End, that his khu will be a mighty khu for ever and ever, and that he hath indeed talked with his holy guardian angel and seen God face to face. And Charles Watts is sure that Perdurabo is an ass, and suspends his opinion about Hassan ben Brahim until he has submitted the question to Haeckel and got a firman or an ukase about it. And Aleister Crowley is sure that nobody can distinguish between Perdurabo and Hassan and Charles Watts, saying-

"On life's curtain
Is written this one certainty-
that naught is certain."

What is the test? Is it the common experience of men? Then sure the sun moves round the earth, and there are no such things as molecules, and there are such things as spirits.

Is it the common experience of the instructed and competent among mankind?

The men who designed and built Luxor and Anahuradapura bore witness to gods visible and tangible. Lombroso assented to Eusapia Palladino, A. R. Wallace believes in spirits, Newton thought Euclid proved the existence of God, and Kelvin relied for the same proof upon biology. Worse, Newman "worshipped idols and a piece of bread," and I (who am hardly likely to allow that any one is more instructed and competent than I am) believe in the Great Brotherhood, and the certain heritage of man in the Holy Kingdom. I believe in the Holy Ghost, the Holy Catholic Church (not Christianity), the communion of saints; the resurrection of the body, and the life everlasting. Amen!

This conviction is not to be shaken, for it is based upon the same rock as Hassan's conviction about the sun. It is my experience. Like any other

experience, it comes through the senses; but it takes place in some unknown fortress within the five outlying towers of sense, in some secret cave of the heart and brain that even Ernst Haeckel has not dissected out.

Let him say that "as your mind decays (though I don't see how it can decay any more) you will lose this assured knowledge of your immortality."

"Yes, and I lose the sun, and the heat of the sun."

"But your Holy Guardian Angel is only a phantom of your diseased brain."

"But in that same brain is the sun."

"But other men testify to the sun."

"But other men testify to the Angel."

"But the majority of men accept the sun and deny the Angel."

"I am not a democrat. All the men whom I respect testify to the Angel, and don't care twopence about the sun."

"But I can show the sun to any man who had never seen it, and he would add his testimony to its truth."

"For 'sun' read 'Angel' and you have my exact position."

"Show Him to me! This instant!"

"Patience a moment; it requires a little trouble, even a little work."

"Ah! I have you at last. I can show the sun to any man at any moment!"

"Not if he is in England, and if it is night, and if he has cataract."

"I should remove him from England and wait for the morning and perform an operation."

"Exactly; I will arrange your moral climate, and ask you to have patience for an hour or two until the dawn, and remove the scales from your sight."

"Bah! I can't waste my time arguing with a fool."

"I have not disagreed- so far- with anything that you have said. Why should I begin now?"

Nay, this interior certainty of Truth; this Faith in the Validity of Essential Relations; this Knowledge that stands behind and apart from Evidence; this Understanding which makes the darkness light, this Wisdom which directs the Will; are not these Children of One Ineffable Brilliance, one Selfhood beyond all Self?

And a Voice came unto me, saying-

"This Interior Certainty is the Camel that goeth ten days in the desert bearing water in his belly, as thou goest ten times seven years in the desert of life, where the Water of pure Truth is not found. And this Camel was furnished with sufficient water from the Well, yet at the end of the journey, if he be athirst, he shall drink deeply at his will from the unfailling fountains, and rest under the shadow of the never-withering palms.

"Rise up, therefore, and proceed upon thy way, for thy water is inexhaustible, and thereof shalt thou give to drink unto many men that be athirst."

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Grade Signs



The Enterer or Sign of Horus(0=0):

Stand with arms at sides Heels together, with feet at 45 degree angle Raise open hands to either side of the head at the level of the eyes Take a step forward with the left foot At the same time, extend arms as far forward as possible, still level with the eyes.



Silence or Sign of Harpocrates(0=0):

Heels together, with feet at 90 degree angle Left foot points forward Left arm hangs at side Right index finger or thumb is held to lips



Earth or Set Fighting (1=10):

Heels together, with feet at 45 degree angle Advance the right foot, pointing forward Right arm up and forward at 45 degree angle Left arm back and down at 45 degree angle



Air or Shu Supporting the Sky(2=9): Heels together, with feet at 45 degree angle Arms raised, elbows bent 90 degrees, forearms vertical Wrists bent as though holding up the sky



Water or Auramoeth (3=8):

Heels together, with feet at 45 degree angle Place hands on lower torso, palms inward Index fingers and thumbs touch, forming a downward triangle



Fire or Thoum-aesh-neith(4=7):

Heels together, with feet at 45 degree angle Place hands at forehead, palms outward Index fingers and thumbs touch, forming an upward triangle



Active Spirit or Rending of the Veil (Dominus Limnus):

Heels together, with feet at 45 degree angle Place hands together in front of you, palms outward Move hands apart as though opening a curtain

Passive Spirit or Closing of the Veil (Dominus Limnus):

Heels together, with feet at 45 degree angle Stand with arms at sides Bring hands together in front of you as though closing a curtain

The L . V . X . Signs (5=6)



+



L



V



X

Osiris Slain:

The Cross
Arms straight out at the sides to form a cross Heels together, with feet at 45 degree angle

The Mourning of Isis:

The Svastika.
Right arm forms points up with elbow square Left arm points down with elbow square Head looks down over the left shoulder with eyes following left forearm Feet point left Right foot is perched on it's ball with knee bent

Apophis and Typhon:

The Trident.
Raise arms above the head at an angle of 60 degrees to each other Throw head back Heels together, with feet at 45 degree angle standing slightly on the balls

Osiris Risen--

The Pentagram.
Arms cross, left over right, on the chest Head is bowed Heels together, with feet at 45 degree angle

The N.O.X. Signs



N

Puer. Khem.
Horus and Mentu. (6=5)
Right arm forms an "L" with hand open and thumb towards head
Closed left hand over groin, with thumb protruding forward
Heels together, with feet at 45 degree angle



O

Vir or Pater.
Amoun.
Attitude of Pan or Bacchus.
(7=4)
Hands in fists with thumbs facing out to the sides
Place hands up to the temples. Looks like bull's horns
Heels together, with feet at 45 degree angle



Puella.

Venus Pudica.
The Sign of Chastity. Babe of the Abyss.
(8=3)
Right hand over breast
Left hand over groin
Heels together, with feet at 45 degree angle
Resembles Venus



X

Mulier.
Isis in Welcome.
Sign of Babalon.
Babe of the Abyss.
This is also known as the Attitude of Baphomet
Arms form a 90 degree angle above head. Elbows are bent slightly upwards, with hands open. Feet are a little over shoulder width apart, facing forward



Isis who suckles Horus

(Mural painting - Roman Epoch - Karanis, Fayyum)

Mater Triumphans

This is also known as Set Triumphant or Isis Rejoicing and resembles a mother holding her child Right hand pinches left nipple
Left hand cradles just below solar plexus Head down Heels together, with feet at 45 degree angle.

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Edward George Lytton Bulwer (1803 - 73), author of that classic horror story "The Haunted and the Haunters" (sometimes known as "The House and the Brain"), is the first of our contributors to have found his inspiration from dabbling in the darker recesses of the occult and black magic. He in fact had a life packed with macabre experiences, beginning with the day in his youth which he spent in a haunted room in Knebworth House ("*I looked with bristling hair into the shadowy abysses of hell*" he recorded in his diary), followed by his own experiments to raise spirits and finally his tutelage in occultism by Eliphas Levi, the renowned nineteenth-century French mystic.

According to his autobiography, one of Lord Lytton's ancestors had been a magician and many of his own rituals were based on what he knew of this shadowy figure. Naturally this side of his life figured in his work, most notably in his underestimated novel of black magic, *Zanoni* (1842), which clearly shows its creator's deep understanding of mysticism. This book had in fact evolved from the following short story which Lord Lytton wrote while at the height of his occult experimentation in 1832. The tale is of considerable rarity and I am very delighted to be able to return it to print herewith.

(Introduction from: "The Nightmare Reader" by Peter Haining)

The Magician

By Lord Lytton

It was deep night, and the Magician suddenly stood before me. "Arise," said he, "and let us go forth upon the surface of the world." I rose, and followed the sorcerer until we arrived at the entrance of a cavern. Pursuing its subterranean course for some minutes, - with the rushing sound of imprisoned waters loud and wild upon the ear, we came at length into a colder and fresher atmosphere; and presently, through a fissure in the rock, the sudden whiteness of the moon broke in, and partially lit up walls radiant with spars, and washed by a deep stream that wound its mysterious way to the upper air. And now, gliding through the chasm, we stood in a broad cell, with its lofty arch open to the sea. Column and spire, brilliant with various crystallizations - spars of all hues, sprang lightly up on either side of this cavern; and with a leap and a mighty voice, the stream, whose course we had been tracking, rushed into the arms of the great sea. Upon that sea, star after star mirrored its solemn lustre; and the moon, clad in a fuller splendour than I had ever before seen gathered round her melancholy orb, filled the cavern with a light, which was to the light of day what the life of a spirit is to that of a mortal. Passionless, yet tender - steadfast - mystic - unwavering - she shone upon the glittering spars; and in a long line, from the cavern to the verge of heaven, her sweet face breathed a quiet joy into the rippling billows - 'smiles of the sea.' A few thin and fleecy clouds alone varied the clear expanse of the heavens. And,

"Beautiful," said I, "is this outward world! - your dim realms beneath have nothing to compare with it. There are no stars in the temples of the hidden

earth - and one glimpse from the lovely moon is worth all the witchfires and meteors of the giant palaces below."

"Young mortal," said the Wizard in his mournful voice, "thou beholdest my native shore. Beside that sea stood my ancestral halls - and beneath that moon first swelled within my bosom the deep tides of human emotion - and in this cavern, whence we now look forth on the seas and heavens, my youth passed some of its earnest hours in contemplations never known to your lesser race clogged with the mire of ages: for that epoch lies remote in primeval times, which even tradition scarcely pierces. Your first fathers - what of their knowledge know ye? - what of their secrets have ye retained? Their vast and solemn minds were never fathomed by the plummet of your researches. The waves of the black Night have swept over the ancient world; and you can only guess of its buried glories by the shivered fragments which, ever and anon, Chance casts upon the shores of the modern Time."

"Do we sink, then," said I, "by comparison with the men of those distant dates? Is not our lore deeper and more certain? Was not their knowledge the imperfect offspring of confused conjecture? Did they not live among dreams and shadows, and make Truth herself the creature of fantastic Fable?"

"Nay," replied the shrouded and uncertain form beside me, "their knowledge pierced into the heart of things. They consulted the stars - but it was to measure the dooms of earth; and could we recall from the dust their perished scrolls, you would behold the mirror of the living times. Their prophecies, wrung from the toil and rapture of those powers which ye suffer to sleep, quenched, within the soul, traversed the wilds of ages, and pointed out among savage hordes the cities and laws of empires yet to be. Ten thousand arts have mouldered from the earth, and Science is the shadow of what it was. Young mortal, thou hast set thine heart upon Wisdom - thou hast wasted the radiant hours of opening life amidst the wearisome thoughts of dotting sages: thou hast laboured after Knowledge, and in that labour the healthful hues have left thy cheek, and the worm of decay creeps into the core of thy youth while the dew is yet upon its leaf: - and for this labour - and in the transport and the vision that the soul's labour nurtures - thy spirit is now rapt from its fleshly career on earth,- wandering at will among the chasms and mines wombed within the world - breathing a vital air among the dead,- comraded by Spirits and the Powers that are not of flesh,- and catching, by imperfect glimpse and shadowy type, some knowledge of the arch mysteries of Creation; - and thou beholdest in me and in my science that which thy learning and thy fancy tracked not before. No legend ever chanced upon my strange and solemn being: nor does aught of my nature resemble the tales of wizard or sorcerer that the vulgar fantasies of superstition have embodied. Thou hast journeyed over a land without a chart, and in which even fable has hackneyed not the truth. Thou wouldst learn something of the Being thus permitted to thy wonder; - be it so. Under these sparkling arches - and before my ancestral sea - and beneath the listening ear of the halting moon - thou shalt learn a history of the antique world."

The Tale of Kosem Kesamim

"Along the shores which for thirty centuries no human foot has trod, and upon plains where now not one stone stands upon another, telling even of decay - was once the city and the empire of the Wise Kings; for so termed by their neighbours were the monarchs that ruled this country. Generation after generation they had toiled to earn and preserve that name. Amidst the gloom of mysterious temples and the oracular learning of the star-read priests, the youth of each succeeding king was reared into a grave and brooding manhood. Their whole lives were mystery. Wrapped in the sepulchral grandeur of the imperial palace; seen rarely, like gods, they sent forth, as from a cloud, the light of their dread but benignant laws: the courses of their life were tracked not - but they were believed to possess a power over the seasons and elements, and to summon, at their will, the large-winged spirits that flit to and fro across the earth, governing, like dreams, with a vague and unpenetrated power the destiny of nations and the career of kings.

There was born to this imperial race a son, to whom seer and king alike foretold a strange and preternatural fate. His childhood itself was of a silent, stern, and contemplative nature. And his learning, even in his boyish youth, had ransacked all that the grey priests could teach him.

But when wind encounters wind the meeting is warfare - the warfare is storm. Wind meets with wind when the mind of youth soars from earth to seek wisdom and the heart of youth ranges heaven to find love."

The Magician paused for a moment, and then, in a voice far different from the cold and solemn tone in which his accents were usually clothed, he broke forth: -

"O, beautiful, beyond the beauty of these sicklied and hoary times, was the beauty of Woman in the young world! The glory of Eden had not yet departed from her face, and the lustre of unwearied Nature glowed alike upon earth and earth's majestic daughters. Age after age Man invents and deserts some worship of idols in his yearning for symbols of a Power beyond the reach of his vision and the guess of his reason. But never yet has he forsaken the oldest idolatry of all - the adoration of earthly beauty as the fairest image of celestial good. Yet to me, for I am that prince of whose throne and whose people no record in Time remains,- to me even the love of Beauty was a passion less ardent than the desire of Knowledge! My mind launched itself into the depth of things - I loved step after step to trace effect to its first cause. Reason was a chain from heaven to earth, and every link led me to aspire to the stars themselves. And the wisdom of my wise fathers was mine; I knew the secret of the elements, and could charm them into slumber, or arouse them into war. The mysteries of that dread chemistry which is now among the sciences that sleep - by which we can command the air and walk on its viewless paths, by which we can wake the thunder, and summon the cloud, and rive the earth; the exercise of that high faculty - the Imagining Power - by which Fancy itself creates what it wills, and which, trained and exercised, can wake the spectres of the dead - and bring visible to the carnal eye the Genii that walk the world; - the watchful, straining, sleepless science, that can make a sage's volume of the stars; - these were mine, and yet I murmured - I repined! - what higher mysteries were yet left to learn! The acquisition of to-day was but the disappointment of the morrow, and the dispensation of my ambition was - to desire!

It was evening, and I went from the groves of the sacred temple to visit one whom I loved. The way spread over black and rugged masses of rock, amidst which the wild shrub and dark weed sprung rife and verdant; for the waste as yet was eloquent of some great revolution in the earlier epochs

of the world - when change often trod the heels of change; and Earth was scarcely reconciled to the sameness of her calm career. And I stood beneath the tree where SHE was to meet me; my heart leaped within me as I saw her footsteps bounding along - she came with her sweet lips breathing the welcome of human love, and I laid my head on her bosom and was content.

And, "Oh," said she, "art thou proud of thy dawning fame? The seers speak of thee with wonder, and the priests bow their heads before thy name."

Then the passion of my soul broke forth, and I answered,- "What is this petty power that I possess, and what this barren knowledge? The great arch secret of all, I have toiled night after night to conquer, and I cannot attain it. What is it to command even the dark Spirits at war with Heaven - if we know not the nature of those whom we command? What I desire is not knowledge, but the source of knowledge. I wish that my eye should penetrate at once into the germ and cause of things: that when I look upon the outward beauty of the world, my sight should pierce within, and see the mechanism which causes and generates the beauty working beneath. Enough of my art have I learned to know that there is a film over human eyes which prevents their penetrating beyond the surface; it is to remove that film, and dart into the essence, and survey the One Great Productive Spirit of all Things, that I labour and yearn in vain. All other knowledge is a cheat; this is the high prerogative which mocks at conjecture and equals us with a God!"

Then Lyciah saw that I was moved, and she soothed me into rest with the coo of her sweet songs.

Midnight had crept over the earth as I returned homeward across that savage scene. Rock heaped on rock bordered and broke upon the lonely valley that I crossed; and the moon was still, and shining, as at this hour, when its life is four thousand years nearer to its doom. Then suddenly I saw moving before me, with a tremulous motion, a meteoric Fire of an exceeding brightness. Ever as it moved above the seared and sterile soil, it soared and darted restlessly to and fro; and I thought, as it danced and quivered, that I heard it laugh from its burning centre with a wild and frantic joy. I fancied, as I gazed upon the Fire, that in that shape sported one of the children of the Elementary Genii; and, addressing it in their language, I bade it assume a palpable form. But the Fire darted on unheedingly, save that now the laugh from amidst the flame came distinctly and fearfully on my ear. Then my hair stood erect, and my veins curdled, and my knees knocked together; I was under the influence of an awe; for I felt that the Power was not of this world, nor of any world of which the knowledge ye call magic had yet obtained a glimpse. My voice faltered, and thrice I strove to speak to the Light - but in vain: and when at length I addressed it in the solemn adjuration by which the sternest of the Fiends are bound, the Fire sprang up from the soil - towering aloft - with a livid but glorious lustre, bathing the whole atmosphere in its glare,- quenching, with an intenser ray, the splendours of the moon,- and losing its giant crest in the far Invisible of Heaven!

And a voice came forth, saying - "Thou callest upon inferior Spirits; I am that which thou hast pined to behold - I am The Living Principle of the World!"

I bowed my face, and covered it with my hands, and my voice left me; when again I looked round, behold, the Fire had shrunk from its momentary height, and was (now dwarfed and humble) creeping before me in its wavering and snake-like course. But fear was on me, and I fled, and fast fled the Fire by my side; and oft, but faint, from its ghastly heart came the laugh that thrilled the marrow of my bones. The waste was past, and the giant temple of the One God rose before me; I rushed forward, and fell breathless by its silent altar. And there sat the High Priest; for night and day some one of the sacred host watched by the altar; he was of great age, and the tide of human emotion had ebbed from his veins; but even he was struck with my fear, and gazed upon me with his rayless eyes, and bade me be of cheer, for the place was holy. I looked round; the Fire was not visible, and I breathed freely; but I answered not the Priest, for years had dulled him into stone, and when I rose his eye followed me not. I gained the purple halls set apart for the king's son. And the pillars were of ivory inlaid with gold; the gems and perfumes of the East gave light and fragrance to the air; the gorgeous banquet was spread; and music from unseen hands swelled from floor to roof as I passed along. But lo! by the throne, crouching beneath the purple canopy, I saw the laughing Fire; and it seemed, lowly and paled, to implore protection. I paused, and took the courtiers aside, and asked them to mark the flame; but they saw it not - only for me did it gleam and burn. Then knew I that it was indeed a Spirit of that high race, which, even when they take visible form, are not visible save to the students of the Dread Science! And I trembled but revered.

And the Fire stayed by me night and day, and I grew accustomed to its light. But never, by charm nor spell, could I draw further word from it; and it followed my steps with a silent and patient homage. By degrees there came over me a vain and proud delight to think that I was so honoured; and I looked upon the changeful face of the Fire as upon the face of a friend.

There was a man who had told years beyond the memory of the living - a revered and famous soothsayer - to whom, in times of dread and omen, our priests and monarchs themselves repaired for warning and advice. I sought his abode. The Seer was not of our race - he came from the distant waters of the Nile, banished by the hierophants of Egypt for solutions more clear than their own of the mysteries of Osiris and Naith. It was in the very cavern in which we now stand that the Seer held his glittering home - lamp upon lamp then lighted up, from an unfailing naphtha, these dazzling spars, hailed as a beacon by the seamen who brought the merchandize of the world into yonder bay, then so loud and swarming, now so desolate and still. Hither had my feet often turned in boyhood, and from the shrivelled lips of the old Egyptian had much of my loftiest learning been gleaned; for he loved me; and seeing with a prophet eye far down the lengths of Time, he foretold the dates at which Nations should be no more; and yet, far as he could look, beheld me living still; me, the infant he had cradled on his lap.

It was on that night, when the new moon scatters its rank and noxious influence over the foliage and life of earth, that I sought the Egyptian. The Fire burned with a fiercer and redder light than its wont, as it played and darted by my side. And when, winding by the silver sands, I passed into the entrance of the cave, I saw the old man sitting on a stone. As I entered, the Seer started from his seat in fear and terror - his eyes rolled - his thin grey hairs stood erect - a cold sweat broke from his brow - and the dread master stood before his pupil in agony and awe.

"Thou comest," muttered he with white lips. "What is by thy side? Hast thou dared to seek knowledge with the Soul of all Horror - with the ghastly

Leper of ? Avaunt! bid the fiend begone!"

His voice seemed to leave the old man, and with a shriek he fell upon his face on the ground.

"Is it," said I, appalled by his terror - "is it the Fire that haunts my steps at which thou tremblest? Behold, it is harmless as a dog; it burns not while it shines: if a fiend, it is a merry fiend, for I hear it laugh while I speak. But it is for this, dread sire, that I have sought thee. Canst thou tell me the nature of the Spirit? - for a Spirit it surely is. Canst thou tell me its end and aim?"

I lifted the old man from the earth, and his kingly heart returned to him: he took the wizard crown from the wall, and he placed it on his brows; for he was as a monarch among the Things that are not of clay. And he said to the Fire - "Approach!" The Fire glided to his knees. And he said, "Art thou the Spirit of the Element, and was thy cradle in the Flint's heart?"

And a voice from the flame answered "No."

And again the Egyptian trembled.

"What art thou, then?" said he.

And the Fire answered, "Thy Lord."

And the limbs of the Egyptian shook as if in the grasp of death.

And he said, "Art thou a Demon of this world?"

And the Fire answered, "I am the Life of this world - and I am not of other worlds."

"I know thee - I fear thee - I acknowledge thee!" said the Egyptian; "and in thy soft lap shall this crowned head soon be laid."

And the Fire laughed.

"But tell me," said I, - for, though my blood stood still, my soul was brave and stern - "Tell me, O seer! what hath this Thing with me?"

"It is the Great Ancestor of us all!" said the Egyptian, groaning.

"And knows it the secrets of the Past?"

"The secrets of the Past are locked within it."

"Can it teach me that which I pine to know? Can it teach me the essence of things - the nature of all I see? Can it raise the film from the human gaze?"

"Hush, rash prince!" cried the Egyptian, - "Seek not to know that which will curse thee with the knowledge. Ask not a power that would turn life into a living grave. All the lore that man ever knew is mine; but that secret have I shunned, and that power have I cast from me, as the shepherd casts the viper from his hand. Be moderate and be wise. And bid me exorcise the Spirit that accosts thee from the Fire!"

"Can it teach me the arch mystery? When I gaze upon the herb or flower, can it gift my gaze with the power to pierce into the cause and workings of its life?"

"I can teach thee this," said the Fire; and it rose higher, and burned more fiercely, as it spoke, till the lamps of naphtha paled before it.

"Then abide by me, O Spirit!" said I; "and let us not be severed."

"Miserable boy!" cried the Egyptian; "was this, then, the strange and preternatural doom which my Art foresaw was to be thine, though it deciphered not its nature? Knowest thou that this Fire, so clear - so pure - so beautiful - is -"

"Beware!" cried the voice from the Fire; and the crest of the flame rose, as the crest of a serpent about to spring upon its prey.

"Thou awest me not," said the Egyptian, though the blood fled from his shrivelled and tawny cheeks. "Thou art -"

"The Principle of the Living World," interrupted the voice.

"And thine other name?" cried the Egyptian.

"Thy Conqueror!" answered the voice; and straight as the answer went forth, the Egyptian fell, blasted as by lightning, a corpse at my feet. The light of the Fire played with a blue and tremulous lustre upon the carcase, and presently I beheld by that light that the corpse was already passed into the loathsomeness of decay - the flesh was rotting from the bones - and the worm and the creeping thing which the rottenness generates, twined in the very jaws and temples of the Sage.

I sickened and gasped for breath. - "Is this thy work, oh fearful fiend?" said I, shuddering. And the Fire, passing from the corpse, crept humbly to my feet; and its voice answered - "Whatever my power, it is thy slave!"

"Was that death thy work?" repeated my quivering lips.

"Thou knowest," answered the Fire, "that death is not the will of any Power - save One. The death came from His will, and I but exulted over the blow!"

I left the cavern; my art, subtle as it was, gave me no glimpse into the causes of the Egyptian's death. I looked upon the Fire, as it crept along the herbage, with an inquisitive, yet timorous eye. I felt an awe of the Demon's power; and yet the proud transport I had known in the subjection of that power was increased, and I walked with a lofty step at the thought that I should have so magnificent a slave. But the words of the mysterious Egyptian still rang in my ear - still I shuddered and recoiled before his denunciation of the secret I desired to know. And, as I passed along the starry solitude, the voice of the Fire addressed me with a sweet and persuasive tone. "Shrink not, young Sage," it said, or rather sang, "from a power beyond that of which thy wisest ancestors ever dreamed; lose not thy valour at the drivelling whispers of age: when did age ever approve what youth desires? Thou art formed for the destiny which belongs to royal hearts - the destiny courts thee. Why dost thou play the laggard?"

"Knowledge," said I, musingly, "can never be productive of woe. If it be knowledge thou canst give me, I will not shrink. Lo! I accept thy gift!"

The Fire played cheerily to and fro. And from the midst of it there stepped forth a pale and shadowy form, of female shape and of exceeding beauty; her face was indeed of no living wanness, and the limbs were indistinct, and no roundness swelled from their vapoury robes; but the features were lovely as a dream, and long yellow hair - glowing as sunlight - fell adown her neck. "Thou wouldst pierce," said she, "to the Principle of the World. Thou wouldst that thine eye should penetrate into my fair and mystic dominion. But not yet; there is an ordeal to pass. To the Whole Knowledge thou must glide through the Imperfect!" Then the female kisses my eyes, and vanished, and with it vanished also the Fire.

Oh, beautiful! - Oh, wondrous! - Oh, divine! A scale had fallen from my sight - and a marvellous glory was called forth upon the face of earth. I saw millions and millions of spirits shooting to and fro athwart the air - spirits that my magic had never yet invoked - spirits of rainbow hues, and quivering with the joy which made their nature. Wherever I turned my gaze, life upon life was visible. Every blade of grass swarmed with myriads invisible to the common eye - but performing with mimic regularity all the courses of the human race; every grain of dust, every drop of water, was a world - mapped into countless tribes, all fulfilling mortal destinies through the agency of mortal instincts, - hunger and love and hate and contest. There was no void in space, no solitude in creation. Bending my eyes below, I saw emerging from the tiny hollows of the earth those fantastic and elfin shapes that have been chiefly consecrated by your Northern Bards: forth they came merrily, merrily - now circling in choral dances, now chasing gossamers whose airy substance eludes the glass of science. If all around was life, it was the life of enchantment and harmony - a subtle, pervading element of delight. Speech left me for very joy, and I gazed, thrilled and breathless, around me - entered, as it were, into the innermost temple of the great system of the universe.

I looked round for the Fire - it was gone. I was alone amidst this new and populous creation, and I stretched myself voluptuously beneath a tree, to sate my soul with wonder. As a Poet in the height of his delirium was my rapture - my veins were filled with Poesy, which is intoxication - and my eyes had been touched with Poesy, which is the creative power - and the miracles before me were the things of Poesy, which is the enchanter's wand.

Days passed, and the bright Demon which had so gifted me appeared not, nor yet did the spell cease; but every hour, every moment, new marvels rose. I could not touch stone nor herb without coming into a new realm utterly different from those I had yet seen, but equally filled with life - so that there was never a want of novelty; and had I been doomed to pass my whole existence upon three feet of earth, I might have spent that existence in perpetual variety - in unsatisfied and eternally new research. But most of all, when I sought Lyciah I rejoiced in the gift I possessed; for in conversing with her my sense penetrated to her heart, and I felt, as with a magnetic sympathy, moving through its transparent purity, the thoughts and emotions which were all my own.

By degrees I longed indeed to make her a sharer in my discovered realms; for I now slowly began to feel the weariness of a conqueror who reigns alone - none to share my power or partake the magnificence in which I dwelt.

One day, even in the midst of angelic things that floated blissfully round me - so that I heard the low melodies they hymned as they wheeled aloft - one day this pining, this sense of solitude in life - of satiety in glory - came on me with intense increase of force. And I said, "But this is the Imperfect state; why not achieve the Whole? Why not ascend to that high and empyreal Knowledge which admits of no dissatisfaction, because in itself complete? Bright Spirit," cried I aloud, "to whom I already owe so great a benefit, come to me now - why hast thou left me? Come and complete thy gifts. I see yet only the wonders of the secret portions of the world - touch mine eyes that I may see the cause of the wonders. I am surrounded with an air of life; let me pierce into the principle of that life. Bright Spirit, minister to thy servant!" Then I heard the sweet voice that had spoken in the Fire - but I saw not the Fire itself. And the voice said unto me -

"Son of the Wise Kings, I am here!"

"I see thee not," said I. "Why hidest thou thy lustre?"

"Thou seest the Half, and that very sight blinds thee to the Whole. This redundant flow of life gushes from me as from its source. When the midcourse of the river is seen, who sees also its distant spring? In thee, not myself, is the cause that thou beholdest me not. I am as I was when I bowed my crest to thy feet; but thine eyes are not what then they were!"

"Thou tellest me strange things, O Demons" said I; "for why, when admitted to a clearer sight of things, should my eyes be only darkened when they turn to thee?"

"Does not all knowledge, save the one right knowledge, only lead men from the discovery of the primal cause? As Imagination may soar aloft, and find new worlds, yet lose the solid truths of this one - so thou mayest rise into the regions of a preternatural lore, yet recede darklier and darklier from the clue to Nature herself."

I mused over the words of the Spirit, but their sense seemed dim.

"Canst thou not appear to me in thine old, wan, and undulating brightness?" said I after a pause.

"Not until thine eyes receive power to behold me."

"And when may I be worthy that power?"

"When thou art thoroughly dissatisfied with thy present gifts."

"Dread Demon, I am so now!"

"Wilt thou pass from this pleasant state at a hazard - not knowing that which may ensue? Behold, all around thee is full of glory, and musical with joy! Wilt thou abandon that state for a dark and perilous Unknown?"

"The Unknown is the passion of him who aspires to know."

"Pause; for there is terror in thy choice," said the Invisible.

"My heart beats steadily.- I brave whatsoever be the penalty that attends on my desire!"

"Thy wish is granted," said the Spirit.

Then straightway a pang, quick, sharp, agonising, shot through my heart. I felt the stream in my veins stand still, hardening into a congealed substance - my throat rattled, I struggled against the grasp of some iron power. A terrible sense of my own impotence seized me - my muscles refused my will, my voice fled - I was in the possession of some authority that had entered, and claimed, and usurped the citadel of my own self. Then came a creeping of the flesh, a numbing sensation of ice and utter coldness; and lastly, a blackness, deep and solid as a mass of rock, fell over the whole earth - I had entered DEATH!

From this state I was roused by the voice of the Demon. "Awake, look forth! - Thou hast thy desire! - Abide the penalty!" The darkness broke from the earth; the ice thawed from my veins; once more my senses were my servants.

I looked, and behold, I stood in the same spot, but how changed! The earth was one crawling mass of putridity; its rich verdure, its lofty trees, its

sublime mountains, its glancing waters, had all been the deceit of my previous blindness; the very green of the grass and the trees were rottenness, and the leaves (not each leaf one and inanimate as they seemed to the common eye) were composed of myriads of insects and puny reptiles, battered on the corruption from which they sprang. The waters swarmed with a leprous life - those beautiful shapes that I had seen in my late delusion were corrupt in their several parts, and from that corruption other creatures were generated living upon them. Every breath of air was not air, a thin and healthful fluid, but a wave of animalculae, poisonous and foetid; for the Air is the Arch Corrupter, hence all who breathe die; it is the slow, sure venom of Nature, pervading and rotting all things; the light of the heavens was the sickly, loathsome glare that steamed from the universal Death in Life. The World was one dead carcase, from which everything the World bore took its being. There was not such a thing as beauty! - there was not such a thing as life that did not generate from its own corruption a loathsome life for others! I looked down upon myself, and saw that my very veins swarmed with a motelike creation of shapes, springing into hideous existence from mine own disease, and mocking the Human Destiny with the same career of life, love, and death. Methought it must be a spell, which change of scene would annul. I shut my eyes with a frantic horror, and I fled, fast, fast, but blinded; and ever as I fled a laugh rang in my ears. I stopped not till I was at the feet of Lyciah, for she was my first involuntary thought. Whenever a care or fear possessed me, I had been wont to fly to her bosom, and charm my heart by the magic of her sweet voice. I was at the feet of Lyciah - I clasped her knees - I looked up imploringly into her face - God of my Fathers! the same curse attended me still! Her beauty was gone. There was no whole,- no one life in that Being whom I had so adored. Her life was composed of a million lives; her stately shape, of atoms crumbling from each other, and so bringing about the ghastly state of corruption which reigned in all else around. Her delicate hues, her raven hair, her fragrant lips - Pah! What, what was my agony! I turned from her again,- I shrank in loathing from her embrace,- I fled once more,- on - on. I ascended a mountain, and looked down on the various leprosies of Earth. Sternly I forced myself to the task; sternly I inhaled the knowledge I had sought; sternly I drank in the horrible penalty I had dared.

"Demon!" I cried, "appear, and receive my curse!"

"Lo, I am by thy side evermore," said the voice. Then I gazed, and, behold, the Fire was by my side; and I saw that it was the livid light which the jaws of Rottenness emits; and in the midst of the light, which was as its shroud and garment, stood a Giant shape - which was the shape of a Corpse that had been for months buried. I gazed upon the Demon with an appalled yet unquailing eye, and, as I gazed, I recognised in those ghastly lineaments a resemblance to the Female Spirit that had granted me the first fatal gift. But exaggerated, enlarged, dead,- Beauty rotted into Horror.

"I am that which thou didst ask to see face to face.- I am the Principle of Life."

"Of Life! Out, horrible mocker! - hast thou no other name?"

"I have! and that name - CORRUPTION!"

"Bright Lamps of Heaven!" I cried, lifting my eyes in anguish from the loathly chanel of the universal earth; "and is this, which men call Nature,- is this the sole Principle of the World?"

As I spoke, the huge carcase beneath my feet trembled. And over the face of the corpse beside me there fell a fear.-And lo! the heavens were lit up with a pure and glorious light, and from the midst of them there came forth a Voice which rolled slowly over the chanel earth as the voice of thunder above the valley of the shepherd. "SUCH," said the Voice, "IS NATURE, IF THOU ACCEPTEST NATURE AS THE FIRST CAUSE - SUCH IS THE UNIVERSE WITHOUT A GOD!"

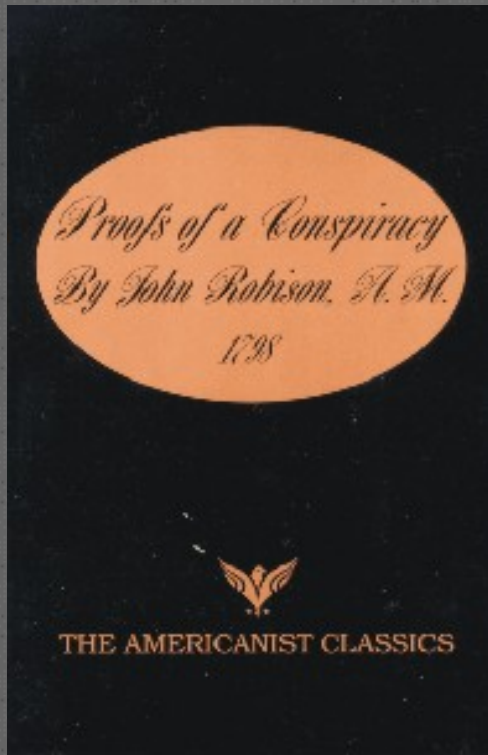
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Chapter Excerpted from:

Proofs of a Conspiracy Against all the Religions and Governments of Europe Carried on in the Secret Meetings of Free Masons, Illuminati and Reading Societies.

Collected from Good Authorities by John Robison, A.M. Professor of Natural Philosophy, and Secretary to the Royal Society of Edinburgh.

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"Of all the means I know to lead men, the most effectual is a concealed mystery. The hankering of the mind is irresistible;" [Weishaupt]

Chapter II The Illuminati

I AM now arrived at what I should call the great epoch of Cosmo-politism; the scheme communicated to Baron Knigge by the *Marchese di Constanza*. This obliges me to mention a remarkable *Lodge of the Eclectic Masonry*, erected at Munich in Bavaria, in 1775; under the worshipful Master; Professor Baader. It was called *The Lodge Theodore of Good Counsel*. It had its constitutionat patent from the Royal York at Berlin, but had formed a particular system of its own, by instructions from the *Loge des Chevaliers Bienfaisants* at Lyons; with which it kept up a correspondence. This respect to the Lodge at Lyons had arisen from the preponderance acquired in general by the French party in the convention at Willemsbad.

The deputies of the Rosaic Lodges, as well as the remains of the Templars, and Stricten Observanz, all looking up to this as the mother Lodge of what they called the *Grand Orient de la France*, consisting (in 1782) of 266 improved Lodges, united under the *D. de Chartres*. Accordingly the Lodge at Lyons sent Mr. Willermooz as deputy to this convention at Willemsbad.

Refining gradually on the simple British Masonry, the Lodge had formed a system of practical morality, which it asserted to be the aim of genuine Masonry, saying, that a true Mason, and a man of upright heart and active virtue are synonymous characters, and that the great aim of Free Masonry is to promote the happiness of mankind by every mean in our power. In pursuance of these principles, the Lodge Theodore professedly occupied itself with economical, statistical, and political matters, and not only published from time to time discourses on such subjects by the Brother Orator, but the Members considered themselves as in duty bound to propagate and inculcate the same doctrines out of doors.

Of the zealous members of the Lodge Theodore the most conspicuous was Dr. Adam Weishaupt, Professor of Canon Law in the university of Ingolstadt. This person had been educated among the Jesuits; but the abolition of their order made him change his views, and from being their pupil, he became their most bitter enemy. He had acquired a high reputation in his profession, and was attended not only by those intended for the practice in the law-courts, but also by the young gentlemen at large, in their course of general education; and he brought numbers from the neighbouring states to this university, and gave a *ton* to the studies of the place. He embraced with great keenness this opportunity of spreading the favorite doctrines of the Lodge; and his auditory became the seminary of Cosmopolitism. The engaging pictures of the possible felicity of a society where every office is held by a man of talents and virtue, and where every talent is set in a place fitted for its exertion, forcibly catches the generous and unsuspecting minds of youth, and in a Roman Catholic state, far advanced in the habits of gross superstition (a character given to Bavaria by its neighbours) and abounding in monks and idle dignitaries, the opportunities must be frequent for observing the inconsiderate dominion of the clergy, and the abject and indolent submission of the laity.

Accordingly Professor Weishaupt says, in his Apology for Illuminatism, that Deism, Infidelity, and Atheism are more prevalent in Bavaria than in any country he was acquainted with. Discourses, therefore, in which the absurdity and horrors of superstition and spiritual tyranny were strongly painted, could not fail of making a deep impression. And during this state of the minds of the auditory the transition to general infidelity and irreligion is so easy, and so inviting to sanguine youth, prompted perhaps by a latent wish that the restraints which religion imposes on the expectants of a future state might be found, on enquiry, to be nothing but groundless terrors; that I imagine it requires the most anxious care of the public teacher to keep the minds of his audience impressed with the reality and importance of the great truths of religion, while he frees them from the shackles of blind and absurd superstition. I fear that this celebrated instructor had none of this anxiety, but was satisfied with his great success in the last part of this task, the emancipation of his young hearers from the terrors of superstition. I suppose also that this was the more agreeable to him, as it procured him the triumph over the Jesuits, with whom he had long struggled for the direction of the university.

This was in 1777. Weishaupt had long been scheming the establishment of an Association or Order; which, in time, should govern the world. In his first fervour and high expectations; he hinted to several Ex-Jesuits the probability of their recovering, under a new name, the influence which they formerly possessed, and of being again of great service to society, by directing the education of youth of distinction, now emancipated from all civil and religious prejudices. He prevailed on some to join him, but they all retracted but two.

After this disappointment Weishaupt became the implacable enemy of the Jesuits; and his sanguine temper made him frequently lay himself open to their piercing eye, and drew on him their keenest resentment; and at last made him the victim of their enmity.

The Lodge Theodore was the place where the abovementioned doctrines were most zealously propagated. But Weishaupt's emissaries had already procured the adherence of many other Lodges; and the Eclectic Masonry had been brought into vogue chiefly by their exertions at the Willemsbad convention. The Lodge Theodore was perhaps less guarded in its proceedings, for it became remarkable for the very bold sentiments in politics and religion which were frequently uttered in their harangues; and its members were noted for their zeal in making proselytes.

Many bitter pasquinades, satires, and other offensive pamphlets were in secret circulation, and even larger works of very dangerous tendency, and several of them were traced to that Lodge. The Elector often expressed his disapprobation of such proceedings, and sent them kind messages, desiring them to be careful not to disturb the peace of the country; and particularly to recollect the solemn declaration made to every entrant into the Fraternity of Free Masons, "That no subject of religion or politics shall ever be touched on in the Lodge;" a declaration which alone could have procured his permission of any secret assembly whatever, and on the sincerity and honor of which he had reckoned when he gave his sanction to their establishment.

But repeated accounts of the same kind increased the alarm, and the Elector ordered a judicial enquiry into the proceedings of the Lodge Theodore.

It was then discovered that this and several associated Lodges were the nursery or preparation-school for another Order of Masons, who called themselves the ILLUMINATED, and that the express aim of this Order was to abolish Christianity, and overturn all civil government.

But the result of the enquiry was very imperfect and unsatisfactory. No Illuminati were to be found. They were unknown in the Lodge. Some of the members occasionally heard of certain candidates for illumination called MINERVALS, who were sometimes seen among them. But whether these had been admitted, or who received them, was known only to themselves: Some of these were examined in private by the Elector himself. They said that they were bound by honor to secrecy: But they assured the Elector, on their honor, that the aim of the Order was in the highest degree praiseworthy, and useful both to church and state: But this could not allay the anxiety of the profane public; and it was repeatedly stated to the Elector, that members of the Lodge Theodore had unguardedly spoken of this Order as one that in time must rule the world.

He therefore issued an order forbidding, during his pleasure, all secret assemblies, and shutting up the Mason Lodges. It was not meant to be rigorously enforced, but was intended as a trial of the deference of these Associations for civil authority. The Lodge Theodore distinguished itself by pointed opposition, continuing its meetings; and the members, out of doors, openly reprobated the prohibition as an absurd and unjustifiable tyranny.

In the beginning of 1783, four professors of the Marianen Academy, founded by the widow of the late Elector, viz. Utschneider, Cossandey, Renner, and Grunberger, with two others, were summoned before the Court of Enquiry, and questioned, on their allegiance, respecting the Order of the Illuminati. They acknowledged that they belonged to it, and when more closely examined, they related several circumstances of its constitution and principles. Their declarations were immediately published, and were very unfavorable.

The Order was said to abjure Christianity, and to refuse admission into the higher degrees to all who adhered to any of the three confessions. Sensual pleasures were restored to the rank they held in the Epicurean philosophy. Self-murder was justified on Stoical principles. In the Lodges death was declared an eternal sleep; patriotism and loyalty were called narrow-minded prejudices, and incompatible with universal benevolence; continual declamations were made on liberty and equality as the unalienable rights of man. The baneful influence of accumulated property was declared an insurmountable obstacle to the happiness of any nation whose chief laws were framed for its protection and increase. Nothing was so frequently discoursed of as the propriety of employing, for a good purpose, the means which the wicked employed for evil purposes; and it was taught, that the preponderancy of good in the ultimate result consecrated every mean employed; and that wisdom and virtue consisted in properly determining this balance.

This appeared big with danger; because it appeared that nothing would be scrupled at, if we could make it appear that the Order could derive advantage from it, because the great object of the Order was held as superior to every consideration. They concluded by saying that the method of education made them all spies on each other and on all around them. But all this was denied by the Illuminati. Some of them were said to be absolutely false; and the rest were said to be mistakes. The apostate professors had acknowledged their ignorance of many things. Two of them were only Minervals, another was an Illuminatus of the lowest class, and the fourth was but one step farther advanced. Pamphlets appeared on both sides, with very little effect.

The Elector called before him one of the superiors, a young nobleman; who denied these injurious charges, and said that they were ready to lay before his Highness their whole archives and all constitutional papers.

Notwithstanding all this, the government had received such an impression of the dangerous tendency of the Order, that the Elector issued another edict, forbidding all hidden assemblies; and a third, expressly abolishing the Order of Illuminati. It was followed by a search after their papers. The Lodge Theodore was immediately searched, but none were to be found. They said now that they had burnt them all, as of no use, since that Order was at an end.

It was now discovered, that Weishaupt was the head and founder of the Order. He was deprived of his Professor's chair, and banished from the Bavarian States; but with a pension of 800 florins, which he refused. He went to Regensburg, on the confines of Switzerland. Two Italians, the Marquis Constanza and Marquis Savioli, were also banished, with equal pensions (about L.40) which they accepted. One Zwack, a counsellor, holding some law-office, was also banished. Others were imprisoned for some time. Weishaupt went afterwards into the service of the D. of Saxe Gotha, a person of romantic turn of mind, and who we shall again meet with. Zwack went into the service of the Pr. de Salms, who soon after had so great a hand in the disturbances in Holland.

By destroying the papers, all opportunity was lost for authenticating the innocence and usefulness of the Order. After much altercation and paper war, Weishaupt, now safe in Regensburg, published an account of the Order, namely an account which was given to every *Novice* in a discourse read at his reception. To this were added, the statutes and the rules proceeding, as far as the degree of *Illuminatus Minor*, inclusive. This account he affirmed to be conform to the real practice of the Order. But this publication did by no means satisfy the public mind. It differed exceedingly from the accounts given by the four professors. It made no mention of the higher degrees, which had been most blamed of them. Besides, it was alleged, that it was all a fiction, written in order to lull the suspicions which had been raised (and this was found to be the case in respect of the very lowest degree.) The real constitution was brought to light by degrees, and shall be laid before the reader, in the order in which it was gradually discovered, that we may be the better judge of things not fully known by the leaders during the detection. The first account given by Weishaupt is correct, as far as I shall make use of it, and shows clearly the methods that were taken to recommend the Order to strangers.

The Order of ILLUMINATI appears as an accessory to Free Masonry. It is in the Lodges of Free Masons that the Minervals are found, and there they are prepared for Illumination. They must have previously obtained the three English degrees. The founder says more. He says that his doctrines are the only true Free Masonry. He was the chief promoter of the *Eclectic System*. This he urged as the best method of getting information of all the explanations which have been given of the Masonic Mysteries. He was also a *Strict Observanz*, and an adept Rosycrucian. The result of all his knowledge is worthy of particular remark, and shall therefore be given at Large.

"I declare," says he, "and I will challenge all mankind to contradict my declaration, that no man can give any account of the Order of Free Masonry, of its origin, of its history, of its object, nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on these points. Every man is entitled, therefore, to give any explanation of the symbols, and any system of the doctrines, that he can render palatable. Hence have sprung up that variety of systems which for twenty years have divided the Order. The simple tale of the English, and the fifty degrees of the French, and the knights of the French, and the knights of Baron Hunde, are equally authentic, and have equally had the support of intelligent and zealous Brethren. These systems are in fact but one. They have all sprung from the blue lodge of Three degrees; take these for their standard, and found on these all the improvements by which each system is afterwards suited to the particular object which it keeps in view. There is no man, nor system, in the world, which can show by undoubted succession that it should stand at the head of the Order. Our ignorance in this particular frets me. Do but consider our short history of 120 years. - Who will show me the Mother Lodge? Those of London we have discovered to be self-erected in

1716. Ask for their archives. They tell you they were burnt. They have nothing but the wretched sophistications of the Englishman Anderson, and the Frenchman Desaguliers. Where is the Lodge of York, which pretends to the priority, with their king Bouden, and the archives that he brought from the East? These too are all burnt. What is the Chapter of Old Aberdeen, and its Holy Clericate? Did we not find it unknown, and the Mason Lodges there the most ignorant of all the ignorant, gaping for instruction from our deputies? Did we not find the same thing at London? And have not their missionaries been among us, prying into our mysteries, and eager to learn from us what is true Free Masonry?

It is in vain, therefore, to appeal to judges; they are no where to be found; all claim for themselves the sceptre of the Order; all indeed are on an equal footing. They obtained followers, not from their authenticity, but from their conduciveness to the end which they proposed, and from the importance of that end. It is by this scale that we must measure the mad and wicked explanations of the Rosycrucians, the Exorcists, and Cabalists. These are rejected by all good Masons, because incompatible with social happiness. Only such systems as promote this are retained. But alas, they are all sadly deficient, because they leave us under the dominion of political and religious prejudice; and they are as inefficient as the sleepy dose of an ordinary sermon.

"But I have contrived an explanation which has every advantage; is inviting to Christians of every communion; gradually frees them from all religious prejudices; cultivates the social virtues; and animates them by a great, a feasible, and *speedy* prospect of universal happiness, in a state of liberty and moral equality, freed from the obstacles which subordination, rank, and riches, continually throw in our way. My explanation is accurate, and complete, my means are effectual, and irresistible. Our secret Association works in a way that nothing can withstand, *and man shall soon be free and happy.*

"This is the great object held out by this Association: and the means of attaining it is Illumination, enlightening the understanding by the sun of reason, which will dispel the clouds of superstition and of prejudice. The proficients in this Order are therefore justly named the Illuminated. And of all Illumination which human reason can give, none is comparable to the discovery of what we are, our nature, our obligations, what happiness we are capable of, and what are the means of attaining it. In comparison with this, the most brilliant sciences are but amusements for the idle and luxurious. To fit man by Illumination for active virtue, to engage him to it by the strongest motives, to render the attainment of it easy and certain, by finding employment for every talent, and by placing every talent in its proper sphere of action, so that all, without feeling any extraordinary effort, and in conjunction with and completion of ordinary business, shall urge forward, with united powers, the general task. This indeed will be an employment suited to noble natures, grand in its views, and delightful in its exercise.

"And what is this general object? THE HAPPINESS OF THE HUMAN RACE. Is it not distressing to a generous mind, after contemplating what human nature is capable of, to see how little we enjoy? When we look at this goodly world; and see that every man may be happy, but that the happiness of one depends on the conduct of another; when we see the wicked so powerful, and the good so weak; and that it is in vain to strive, singly and alone, against the general current of vice and oppression; the wish naturally arises in the mind, that it were possible to form a durable combination of the most worthy persons, who should work together in removing the obstacles to human happiness, become terrible to the wicked, and give their aid to all the good without distinction, and should by the most powerful means, first fetter, and by fettering, lessen vice; means which at the same time should promote virtue, by rendering the inclination to rectitude, hitherto too feeble, more powerful and engaging. Would not such an association be a blessing to the world?

"But where are the proper persons, the good, the generous, and the accomplished, to be found? and how, and by what strong motives, are they to be induced to engage in a task so vast, so incessant, so difficult, and so laborious? This Association must be gradual. There are some such persons to be found in every society. Such noble minds will be engaged by the heart-warming object. The first task of the Association must therefore be to form the young members. As these multiply and advance, they become the apostles of beneficence, and the work is now on foot, and advances with a speed increasing every day. The slightest observation shows that nothing will so much contribute to increase the zeal of the members as secret union. We see with what keenness and zeal the frivolous business of Free Masonry is conducted, by persons knit together by the secrecy of their union. It is needless to enquire into the causes of this zeal which secrecy produces. It is an universal fact, confirmed by the history of every age. Let this circumstance of our constitution therefore be directed to this noble purpose, and then all the objections urged against it by jealous tyranny and affrighted superstition will vanish. The Order will thus work silently, and securely; and though the generous benefactors of the human race are thus deprived of the applause of the world, they have the noble pleasure of seeing their work prosper in their hands."

Such is the aim, and such are the hopes of the Order of the Illuminated. Let us now see how these were to be accomplished. We cannot judge precisely of this, because the account given of the constitution of the Order by its founder includes only the lowest degree, and even this is suspected to be fictitious. The accounts given by the four Professors, even of this part of the Order, make a very different impression on the mind, although they differ only in a few particulars.

The only ostensible members of the Order were the Minervals. They were to be found only in the Lodges of Free Masons. A candidate for admission must make his wish known to some Minerval; he reports it to a Superior, who, by a channel to be explained presently, intimates it to the Council. No notice is farther taken of it for some time. The candidate is carefully observed in silence, and if thought unfit for the Order, no notice is taken of his solicitation. But if otherwise, the candidate receives privately an invitation to a conference. Here he meets with a person unknown to him, and, previous to all further conference, he is required to peruse and to sign the following oath.

"I N.N. hereby bind myself, by mine honor and good name, forswearing all mental reservation, never to reveal, by hint, word, writing, or in any manner whatever, even to my most trusted friend, any thing that shall now be said or done to me respecting my wished-for-reception, and this whether my reception shall follow or not; I being previously assured that it shall contain nothing contrary to religion, the state, nor good manners. I promise, that I shall make no intelligible extract from any papers which shall be shewn me now or during my noviciate. All this I swear, as I am, and as I hope to continue, a Man of Honor."

The urbanity of this protestation must agreeably impress the mind of a person who recollects the dreadful imprecations which he made at his reception into the different ranks of Free Masonry. The candidate is then introduced to an *Illuminatus Dirigens*, whom perhaps he knows, and is told that this person is to be his future instructor. There is now presented to the candidate, what they call a table, in which he writes his name, place of birth, age, rank, place of residence, profession, and favorite studies. He is then made to read several articles of this table. It contains,

1st. a very concise account of the Order, its connection with Free Masonry, and its great object, the promoting the happiness of mankind by means of instruction and confirmation in virtuous principles.

2d. Several questions relative to the Order. Among these are, "What advantages he hopes to derive from being a member? 'What he most particularly wishes to learn? What delicate questions relative to the life, the prospects, the duties of man, as an individual, and as a citizen, he wishes to have particularly discussed to him? In what respects he thinks he can be of use to the Order? Who are his ancestors, relations, friends, correspondents, or enemies? Whom he thinks proper persons to be received into the Order, or whom he thinks unfit for it, and the reasons for both opinions. To each of these questions he must give some answer in writing.

The Novice and his Mentor are known only to each other; perhaps nothing more follows upon this; if otherwise, the Mentor appoints another conference, and begins his instructions, by giving him in detail certain portions of the constitution, and of the fundamental rules of the Order. Of these the Novice must give a weekly account in writing. He must also read, in the Mentor's house, a book containing more of the instructions of the Order; but he must make no extracts. Yet from this reading he must derive all his knowledge; and he must give an account in writing of his progress. All writings received from his Superiors must be returned with a stated punctuality. These writings consist chiefly of important and delicate questions, suited, either to the particular inclination, or to the peculiar taste which the candidate had discovered in his subscriptions of the articles of the table, and in his former rescripts, or to the direction which the Mentor wishes to give to his thoughts.

Enlightening the understanding, and the rooting out of prejudices; are pointed out to him as the principal tasks of his noviciate. The knowledge of himself is considered as preparatory to all other knowledge. To disclose to him, by means of the calm and unbiassed observation of his instructor, what is his own character, his most vulnerable side, either in respect of temper, passions, or prepossessions, is therefore the most essential service that can be done him. For this purpose there is required of him some account of his own conduct on occasions where he doubted of its propriety; some account of his friendships, of his differences of opinion, and of his conduct on such occasions. From such relations the Superior learns his manner of thinking and judging, and those propensities which require his chief attention:

Having made the candidate acquainted with himself, he is apprised that the Order is not a speculative, but an active association, engaged in doing good to others. The knowledge of human character is therefore of all others the most important. This is acquired only by observation, assisted by the instructions of his teacher. Characters in history are proposed to him for observation, and his opinion is required. After this he is directed to look around him, and to notice the conduct of other men; and part of his weekly rescripts must consist of accounts of all interesting occurrences in his neighbourhood, whether of a public or private nature. Cossandey, one of the four Professors, gives a particular account of the instructions relating to this kind of science. "The Novice must be attentive to trifles: For, in frivolous occurrences a man is indolent, and makes no effort to act a part, so that his real character is then acting alone. Nothing will have such influence with the Superiors in promoting the advancement of a candidate as very copious narrations of this kind, because the candidate, if promoted, is to be employed in an active station, and it is from this kind of information only that the Superiors can judge of his fitness.

These characteristic anecdotes are not for the instruction of the Superiors, who are men of long experience, and familiar with such occupation. But they inform the Order concerning the talents and proficiency of the young member. Scientific instruction, being connected by system, is soon communicated, and may in general be very completely obtained from the books which are recommended to the Novice, and acquired in the public seminaries of instruction. But knowledge of character is more multifarious and more delicate. For this there is no college, and it must therefore require longer time for its attainment. Besides, this assiduous and long continued study of men, enables the possessor of such knowledge to act with men, and by his knowledge of their character, to influence their conduct. For such reasons this study is continued, and these rescripts are required, during the whole progress through the Order, and attention to them is recommended as the only mean of advancement. Remarks on Physiognomy in these narrations are accounted of considerable value." So far Mr. Cossandey.

During all this trial, which may last one, two, or three years, the Novice knows no person of the Order but his own instructor, with whom he has frequent meetings, along with other Minervals. In these conversations he learns the importance of the Order, and the opportunities he will afterwards have of acquiring much hidden science. The employment of his unknown Superiors naturally causes him to entertain very high notions of their abilities and worth. He is counselled to aim at a resemblance to them by getting rid by degrees of all those prejudices or prepossessions which checked his own former progress; and he is assisted in this endeavour by an invitation to a correspondence with them. He may address his Provincial Superior, by directing his letter *Soli*, or the General by *Primo*, or the Superiors in general by *Quibus licet*. In these letters he may mention whatever he thinks conducive to the advancement of the Order; he may inform the Superiors how his instructor behaves to him; if assiduous or remiss, indulgent or severe. The Superiors are enjoined by the strongest motives to convey these letters wherever addressed. None but the General and Council know the result of all this; and all are enjoined to keep themselves and their proceedings unknown to all the world.

If three years of this Noviciate have elapsed without further notice, the Minerval must look for no further advancement; he is found unfit, and remains a Free Mason of the highest class. This is called a *Sta Bene*.

But should his Superiors judge more favorably of him, he is drawn out of the general mass of Free Masons, and becomes *Illuminatus Minor*. When called to a conference for this purpose, he is told in the most serious manner, that "it is vain for him to hope to acquire wisdom by mere systematic instruction; for such instruction the Superiors have no leisure. Their duty is not to form speculators, but active men, whom they must *immediately* employ in the service of the Order. He must therefore grow wise and able entirely by the unfolding and exertion of his own talents. His Superiors have already discovered what these are, and know what service he may be capable of rendering the Order, provided he now heartily acquiesces in

being thus honorably employed. They will assist him in bringing his talents into action, and will place him in the situations most favorable for their exertion, so that he may be *assured* of success. Hitherto he has been a mere scholar, but his first step farther carries him into action; he must therefore now consider himself as an instrument in the hands of his Superiors, to be used for the noblest purposes." The aim of the Order is now more fully told him. It is; in one sentence,

"to make of the human race, without any distinction of nation, condition, or profession, one good and happy family."

To this aim, demonstrably attainable, every smaller consideration must give way. This may sometimes require sacrifices which no man standing alone has fortitude to make; but which become light, and a source of the purest enjoyment, when supported and encouraged by the countenance and co-operation of the united wise and good, such as are the Superiors of the Order. If the candidate, warmed by the alluring picture of the possible happiness of a virtuous Society, says that he is sensible of the propriety of this procedure, and still wishes to be of the Order; he is required to sign the following obligation.

"I, N.N. protest before you, the worthy Plenipotentiary of the venerable Order into which I wish to be admitted, that I acknowledge my natural weakness and inability, and that I, with all my possessions, rank, honors, and titles which I hold in political society, am, at bottom, only a man; I can enjoy these things only through my fellow-men, and through them also I may lose them. The approbation and consideration of my fellow-men are indispensably necessary, and I must try to maintain them by all my talents. These I will never use to the prejudice of universal good, but will oppose, with all my might, the enemies of the human race, and of political society. I will embrace every opportunity of saving mankind, by improving my understanding and my affections, and by imparting all important knowledge, as the good and statutes of this Order require of me. I bind myself to perpetual silence and unshaken loyalty and submission to the Order, in the persons of my Superiors; here making a faithful and complete surrender of my private judgment, my own will, and every narrow-minded employment of my power and influence. I pledge myself to account the good of the Order as my own, and am ready to serve it with my fortune, my honor, and my blood. Should I, through omission, neglect, passion, or wickedness, behave contrary to this good of the Order, I subject myself to what reproof or punishment my Superiors shall enjoin. The friends and enemies of the Order shall be my friends and enemies; and with respect to both I will conduct myself as directed by the Order, and am ready, in every lawful way, to devote myself to its increase and promotion, and therein to employ all my ability. All this I promise, and protest, without secret reservation, according to the intention of the Society which require from me this engagement. This I do as I am, and as I hope to continue, a Man of Honour."

A drawn sword is then pointed at his breast, and he is asked, Will you be obedient to the commands of your Superiors? He is threatened with unavoidable vengeance, from which no potentate can defend him, if he should ever betray the Order. He is then asked,

1. What aim does he wish the Order to have?
2. What means he would choose to advance this aim?
3. Whom he wishes to keep out of the Order?
4. What subjects he wishes not to be discussed in it?

Our candidate is now ILLUMINATUS MINOR. It is needless to narrate the mummery of reception, and it is enough to say, that it nearly resembles that of the *Masonic Chevalier du Soleil*, known to every one much conversant in Masonry. Weishaupt's preparatory discourse of reception is a piece of good composition, whether considered as argumentative (from topics, indeed, that are very gratuitous and fanciful) or as a specimen of that declamation which was so much practised by Lihanius and the other Sophists, and it gives a distinct and captivating account of the professed aim of the Order.

The *Illuminatus Minor* learns a good deal more of the Order, but by very sparing morsels, under the same instructor. The task has now become more delicate and difficult. The chief part of it is the rooting out of prejudices in politics and religion; and Weishaupt has shown much address in the method which he has employed. Not the most hurtful, but the most easily refuted, were the first subjects of discussion, so that the pupil gets into the habits of victory; and his reverence for the systems of either kind is diminished when they are found to have harboured such untenable opinions. The proceedings in the Eclectic Lodges of Masonry, and the harangues of the Brother Orators, teemed with the boldest sentiments both in politics and religion. Enlightening, and the triumph of reason, had been the ton of the country for some time past, and every institution, civil and religious, had been the subject of the most free criticism. Above all, the Cosmo-politism, which had been imported from France, where it had been the favorite topic of the enthusiastical economists, was now become a general theme of discussion in all societies of cultivated men. It was a subject of easy and agreeable declamation; and if the Literati found in it a subject admirably fitted for showing their talents, and ingratiating themselves with the young men of fortune, whose minds, unsuspecting as yet and generous, were fired with the fair prospects set before them of universal and attainable happiness. And the pupils of the Illuminati were still more warmed by the thought that they were to be the happy instruments of accomplishing all this. And though the doctrines of universal liberty and equality, as imprescriptible rights of man, might sometimes startle those who possessed the advantage of fortune, there were thousands of younger sons, and of men of talents without fortune, to whom these were agreeable sounds. And we must particularly observe, that those who were now the pupils were a set of picked subjects, whose characters and peculiar biases were well known by their conduct during their noviciate as Minervals. They were therefore such as, in all probability, would not boggle at very free sentiments. We might rather expect a partiality to doctrines which removed some restraints which formerly checked them in the indulgence of youthful passions.

Their instructors, who have thus relieved their minds from several anxious thoughts, must appear men of superior minds. This was a notion most carefully inculcated; and they could see nothing to contradict it: for except their own Mentor, they knew none; they heard of Superiors of different ranks, but never saw them; and the same mode of instruction that was practised during their noviciate was still retained. More particulars of the Order were slowly unfolded to them, and they were taught that their Superiors were men of distinguished talents, and were Superiors for this reason alone. They were taught; that the great opportunities which the Superiors had for observation, and their habits of continually occupying their thoughts with the great objects of this Order, had enlarged their views, even far beyond the narrow limits of nations and kingdoms, which they hoped

would one day coalesce into one great Society, where consideration would attach to talents and worth alone, and that pre-eminence in these would be invariably attended with all the enjoyments of influence and power. And they were told that they would gradually become acquainted with these great and venerable Characters, as they advanced in the Order. In earnest of this, they were made acquainted with one or two Superiors, and with several Illuminati of their own rank. Also, to whet their zeal, they are now made instructors of one or two Minervals, and report their progress to their Superiors. They are given to understand that nothing can so much recommend them as the success with which they perform this task. It is declared to be the best evidence of their usefulness in the great designs of the Order.

The baleful effects of general superstition, and even of any peculiar religious prepossession, are now strongly inculcated, and the discernment of the pupils in these matters is learned by questions which are given them from time to time to discuss. These are managed with delicacy and circumspection, that the timid may not be alarmed. In like manner, the political doctrines of the Order are inculcated with the utmost caution. After the mind of the pupil has been warmed by the pictures of universal happiness, and convinced that it is a possible thing to unite all the inhabitants of the earth in one great society, and after it has been made out, in some measure to the satisfaction of the pupil, that a great addition of happiness is gained by the abolition of national distinctions and animosities, it may frequently be no hard task to make him think that patriotism is a narrow-minded monopolising sentiment, and even incompatible with the more enlarged views of the Order, namely, the uniting the whole human race into one great and happy society.

Princes are a chief feature of national distinction. Princes, therefore, may now be safely represented as unnecessary. If so, loyalty to Princes loses much of its sacred character; and the so frequent enforcing of it in our common political discussions may now be easily made to appear a selfish maxim of rulers, by which they may more easily enslave the people; and thus, it may at last appear, that religion, the love of our particular country, and loyalty to our Prince, should be resisted, if, by these partial or narrow views, we prevent the accomplishment of that Cosmo-political happiness which is continually held forth as the great object of the Order.

It is in this point of view that the terms of devotion to the Order which are inserted in the oath of admission are now explained. The authority of the ruling powers is therefore represented as of inferior moral weight to that of the Order.

"These powers are despots, when they do not conduct themselves by its principles; and it is therefore our duty to surround them with its members, so that the profane may have no access to them. Thus we are able most powerfully to promote its interests. If any person is more disposed to listen to Princes than to the Order, he is not fit for it, and must rise no higher. We must do our utmost to procure the advancement of Illuminati into all important civil offices."

Accordingly the Order laboured in this with great zeal and success. A correspondence was discovered, in which it is plain, that by their influence, one of the 'greatest ecclesiastical dignities was filled up in opposition to the right and authority of the Archbishop of Spire, who is there represented as a tyrannical and bigotted priest.

They contrived to place their Members as tutors to the youth of distinction. One of them, Baron Leuchtsenring, took the charge of a young prince without any salary. They insinuated themselves into all public offices, and particularly into courts of justice. In like manner, the chairs in the University of Ingolstadt were (with only two exceptions) occupied by Illuminati. "Rulers who are members must be promoted through the ranks of the Order only in proportion as they acknowledge the goodness of its great object, and manner of procedure. Its object may be said to be the checking the tyranny of princes, nobles, and priests, and establishing an universal equality of condition and of religion:" The pupil is now informed "that such a religion is contained in the Order, is the perfection of Christianity, and will be imparted to him in due time."

These and other principles and maxims of the Order are partly communicated by the verbal instruction of the Mentor, partly by writings, which must be punctually returned, and partly read by the pupil at the Mentor's house (but without taking extracts) in such portions as he shall direct. The rescripts by the pupil must contain discussions on these subjects, and of anecdotes and descriptions of living characters; and these must be zealously continued, as the chief mean of advancement. All this while the pupil knows only his Mentor, the Minervals, and a few others of his own rank. All mention of degrees, or other business of the Order, must be carefully avoided, even in the meetings with other Members:

"For the Order wishes to be secret and to work in silence; for thus it is better secured from the oppression of the ruling powers, and because this secrecy gives a greater zest to the whole."

This short account of the *Noviciate*, and of the lowest class of Illuminati, is all we can get from the authority of Mr. Weishaupt. The higher degrees were not published by him. Many circumstances appear suspicious, and are certainly susceptible of different turns, and may easily be pushed to very dangerous extremes. The accounts given by the four professors confirm these suspicions. They declare upon oath, that they make all these accusations in consequence of what they heard in the Meetings, and of what they knew of the Higher Orders.

But since the time of the suppression by the Elector, discoveries have been made which throw great light on the subject. A collection of original papers and correspondence was found by searching the house of one Zwack (a Member) in 1786. The following year a much larger collection was found at the house of Baron Bassus; and since that time Baron Knigge, the most active Member next to Weishaupt, published an account of some of the higher degrees, which had been formed by himself. A long while after this were published, *Neueste Arbeitung des Spartacus und Philo in der Illuminaten Orden*, and *Hohere Granden des Illum. Ordens*. These two works give an account of the whole secret constitution of the Order, its various degrees, the manner of conferring them, the instructions to the intrants, and an explanation of the connection of the Order with Free Masonry; and a critical history. We shall give some extracts from such of these as have been published.

Weishaupt was the founder in 1776. In 1778 the number of Members was considerably increased, and the Order was fully established. The Members took antique names. Thus Weishaupt took the name of Spartacus, the man who headed the insurrection of slaves, which in Pompey's time kept Rome in terror and uproar for three years. Zwack was called Cato. Knigge was Philo. Bassus was Hannibal: Hertel was Marius. Marquis Constanza was Diomedes. Nicholai, an eminent and learned bookseller in Berlin, and author of several works of reputation, took the name of Lucian, the great scoffer at all religion. Another was Mahomet, &c.

It is remarkable, that except Cato and Socrates, we have not a name of any ancient who was eminent as a teacher and practiser of virtue. On the contrary, they seem to have affected the characters of the free-thinkers and turbulent spirits of antiquity. In the same manner they gave ancient names to the cities and countries of Europe. Munich was Athens, Vienna was Rome, &c.

Spartacus to Cato, Feb. 6, 1778.

"*Mon but est de faire valoir a raison.* As a subordinate object I shall endeavour to gain security to ourselves, a backing in case of misfortunes, and assistance from without. I shall therefore press the cultivation of science, especially such sciences as may have an influence on our reception in the world; and may serve to remove obstacles out of the way. We have to struggle with pedantry, with intolerance, with divines and statesmen, and above all, princes and priests are in our way. Men are unfit as they are, and must be formed; each class must be the school of trial for the next. This will be tedious, because it is hazardous. In the last classes I propose academies under the direction of the Order. This will secure us the adherence of the Literati. Science shall here be the lure. Only those who are assuredly proper subjects shall be picked out from among the inferior classes for the higher mysteries, which contain the first principles and means of promoting a happy life. No religionist must, on any account, be admitted into these: For here we work at the discovery and extirpation of superstition and prejudices. The instructions shall be so conducted that each shall disclose what he thinks he conceals within his own breast, what are his ruling propensities and passions, and how far he has advanced in the command of himself. This will answer all the purposes of auricular confession. And in particular, every person shall be made a spy on another and on all around him. Nothing can escape our sight; by these means we shall readily discover who are contented, and receive with relish the peculiar state-doctrines and religious opinions that are laid before them; and, at last, the trust-worthy alone will be admitted to a participation of the whole maxims and political constitution of the Order. In a council composed of such members we shall labour at the contrivance of means to drive by degrees the enemies of reason and of humanity out of the world, and to establish a peculiar morality and religion fitted for the great Society of mankind.

"But this is a ticklish project, and : requires the utmost circumspection. The squeamish will start at the sight of religious or political novelties; and they must be prepared for them. We must be particularly careful about the books which we recommend; I shall confine them at first to moralists and reasoning historians. This will prepare for a patient reception, in the higher classes, of works of a bolder flight, such as Robinet's *Systeme de la Nature - Politique Naturelle - Philosophie de la Nature - Systeme Social* - The writings of Mirabaud, &c. Helvetius is fit only for the strongest stomachs. If any one has a copy already, neither praise nor find fault with him. Say nothing on such subjects to intrants, for we don't know how they will be received - folks are not yet prepared.

Marius, an excellent man, must be dealt with. His stomach, which cannot yet digest such strong food, must acquire a better tone. The allegory on which I am to found the mysteries of the Higher Orders is the *fire-worship of the Magi*. We must have some worship, and none is so apposite. LET THERE BE LIGHT. AND THERE SHALL BE LIGHT. This is my motto, and is my fundamental principle. The degrees will be *Feurer Orden, Parsen Orden*; (1) all very practicable. In the course through these there will be no STA BENE (this is the answer given to one who solicits preferment, and is refused.) For I engage that none shall enter this class who has not laid aside his prejudices. No man is fit for our Order who is not a Brutus or a Catiline, and is not ready to go every length. - Tell me how you like this?"

Sparlacus M Cato, March 1778.

"To collect unpublished works, and information from the archives of States, will be a most useful service. We shall be able to show in a very ridiculous light the claims of our despots. Marius (keeper of the archives of the Electorate) has ferreted out a noble document, which we have got. He makes it, forsooth, a case of conscience - how silly that - since only that is sin, which is *ultimately* productive of mischief. In this case, where the advantage far exceeds the hurt, it is meritorious virtue. It will do more good in our hands than by remaining for 1000 years on the dusty shelf."

There was found in the hand-writing of Zwack a project for a Sisterhood, in subserviency to the designs of the Illuminati. In it are the following passages:

"It will be of great service, and procure us both much information *and money*, and will suit charmingly the taste of many of our truest members, who are lovers of the sex. It should consist of two classes, the virtuous, and the freer hearted (i.e. those who fly out of the common tract of prudish manners); they must not know of each other, and must be under the direction of men, but without knowing it. Proper books must be put into their hands, and such (but secretly) as are flattering to their passions."

There are, in the same hand-writing, Description of a strong box, which; if forced open, shall blow up and destroy its contents - Several receipts for procuring abortion - A composition which blinds or kills when spurted in the face - A sheet, containing a receipt for sympathetic ink - Tea for procuring abortion - *Herbæ quæ habent qualitatem deleteriam* - A method for filling a bed-chamber with pestilential vapours - How to take off impressions of seals, so as to use them afterwards as seals - A collection of some hundreds of such impressions, with a list of their owners, princes, nobles, clergymen, merchants, &c. - A receipt *ad excitandum furorem uterinum* - A manuscript entitled, "Better than Horus." It was afterwards printed and distributed at Leipzig fair, and is an attack and bitter satire on all religion. This is in the hand-writing of Ajax. As also a dissertation on suicide. N. B. His sister-in-law threw herself from the top of a tower. There was also a set of portraits, or characters of eighty-five ladies in Munich;

with recommendations of some of them for members of a Lodge of Sister Illuminatæ; also injunctions to all the Superiors to learn to write with both hands; and that they should use more than one cypher.

Immediately after the publication of these writings, many defences appeared. It was said that the dreadful medical apparatus were with propriety in the hands of Counsellor Zwack, who was a judge of a criminal court, and whose duty it was therefore to know such things. The same excuse was offered for the collection of seals; but how came these things to be put up with papers of the Illuminati, and to be in the hand writing of one of that Order? Weishaupt says, "These things were not carried into effect-only spoken of, and are justifiable when taken in proper connection." This however he has not pointed out; but he appeals to the account of the Order; which he had published at Regensburg, and in which neither these things are to be found, nor any possibility of a connection by which they may be justified. "All men, says he, are subject to errors; and the best man is he who best conceals them. I have never been guilty of any such vices or follies: for proof; I appeal to the whole tenor of my life, which my reputation, and my struggles with hostile cabals, had brought completely into public view long before the institution of this Order, without abating any thing of that flattering regard which was paid to me by the first persons of my country and its neighbourhood; a regard well evinced by their confidence in me as the best instructor of their children." In some of his private letters, we learn the means which he employed to acquire this influence among the youth, and they are such as could not fail. But we must not anticipate.

"It is well known that I have made the chair which I occupied in the university Of Ingolstadt, the resort of the first class of the German youth; whereas formerly it had only brought round it the low-born practitioners in the courts of law. I have gone through the whole circle of human' enquiry: I have exorcised spirits - raised ghosts - discovered treasures - interrogated the Cabala - *hatte Loto gespielt* - I have never transmuted metals." - (A very pretty and respectable circle indeed, and what vulgar spirits would scarcely have included within the pale of their curiosity.) "The tenor of my life has been the opposite of every thing that is vile; and no man can lay any such thing to my charge. I have reason to rejoice that these writings have appeared; they are a vindication of the Order and of my conduct. I can, and must declare to God, and I do it now in the most solemn manner; that in my whole life I never saw or heard of the so much condemned secret writings; and in particular, respecting these abominable means; such as poisoning, abortion, &c. was it ever known to me in any case, that any of my friends or acquaintances ever even thought of them; advised them, or made any use of them. I was indeed always a schemer and projector; but never could engage much in detail. My general plan is good, though in the detail there may be faults. I had myself to form. In another situation, and in an active station in life, I should have been keenly occupied, and the founding an Order would never have come into my head. But I would have executed much greater things, had not government always opposed my exertions, and placed others in the situations which suited my talents. It was the full conviction of this, and of what could be done, if every man were placed in the office for which he was fitted by nature and a proper education, which first suggested to me the plan of illumination."

Surely Mr. Weishaupt had a very serious charge; the education of youth; and his encouragement in that charge was the most flattering that an Illuminatus could wish for, because he had brought round him the youth whose influence in society was the greatest and who would most of all contribute to the diffusing good principles, and exciting to good conduct through the whole state.

"I did not;" says he, "bring deism into Bavaria more than into Rome. I found it here, in great vigour, more abounding than in any of the neighbouring Protestant states. I am proud to be known to the world as the founder of the Order of Illuminati; and I repeat my wish to have for my epitaph,

*"Hic situs est Phaethon, currûs auriga paterni,
"Quem si non tenuit, magnis tamen excidit ausis."*

The second discovery of secret correspondence at Sandersdorff, the feat of Baron Batz (Hannibal) contains still more interesting facts.

Spartacus to Cato.

"What shall I do? I am deprived of all help. Socrates, who would insist on being a man of consequence among us, and is really a man of talents, and of a *right way of thinking*, is eternally besotted. Augustus is in the worst estimation imaginable. Alcibiades sits the day long with the vintner's pretty wife, and there he sighs and pines. A few days ago, at Corinth, Tiberius attempted to ravish the wife of Democides, and her husband came in upon them. Good heavens! what *Areopagitæ* I have got. When the worthy man Marcus Aurelius comes to Athens (Munich) what will he think? What a meeting with dissolute immoral wretches, whore-masters, liars, bankrupts, braggarts, and vain fools! When he sees all this, what will he think? He will be ashamed to enter into an Association," (observe, Reader, that Spartacus writes this in August 1783, in the very time that he was trying to murder Cato's sister) "where the chiefs raise the highest expectations, and exhibit such a wretched example; and all this from self-will, from sensuality: Am I not in the right - that this man - that any such worthy man - whose name alone would give us the selection of all Germany - will declare that the whole province of Grecia (Bavaria) innocent and guilty, must be excluded. I tell you, we may study; and write, and toil till death. We may sacrifice to the Order, our health, our fortune; and our reputation (alas the loss!) and these Lords, following their own pleasures, will whore, cheat, steal, and drive on like shameless rascals; and yet must be *Areopagitæ*, and interfere in every thing. Indeed, my dearest friend, we have only enslaved ourselves."

In another part of this fine correspondence, Diomedes has had the good fortune to intercept a Q. L. (*Quibus licet*) in which it is said, and supported by proofs, that Cato had received 250 florins as a bribe for his sentence in his capacity as a judge in a criminal court; (the end had. surely sanctified the means.) In another, a Minerval complains of his Mentor for having by lies occasioned the dismissal of a physician from a family, by which he obtained the custom of the house and free access, which favor he repaid by debauching the wife; and he prays to be informed whether he may not get

another Mentor, saying, that although that man had always given him the most excellent instructions, and he doubted not would continue them; yet he felt a disgust at the hypocrisy, which would certainly diminish the impression of the most salutary truths. (Is it not distressing to think, that this promising youth will by and by laugh at his former simplicity, and follow the steps and not the instructions of his physician.) In another place, Spartacus writes to Marius (in confidence) that another worthy Brother, an *Areopagitæ*, had stolen a gold and a silver watch, and a ring, from Brutus (*Savioly*) and begs Marius, in another letter, to try, while it was yet possible, to get the things restored, because the culprit was a most *excellent man* (*Vortrefflich*) and of vast use to the Order, having the direction of an eminent seminary of young *gentlemen*; and because Savioli was much in good company, and did not much care for the Order, except in so far as it gave him an opportunity of knowing and leading some of them, and of steering his way at court.

I cannot help inserting here, though not the most proper place, a part of a provincial report from Knigge, the man of the whole *Areopagitæ* who shows any thing like urbanity or gentleness of mind.

"Of my whole colony (Westphalia) the most brilliant is Claudiopolis (*Neuwied*.) There they work, and direct, and do wonders."

If there ever was a spot upon earth where men may be happy in a state of cultivated society, it was the little principality of Neuwied. I saw it in 1770. The town was neat, and the palace handsome and in good taste; all was clean. But the country was beyond conception delightful; not a cottage that was out of repair, not a hedge out of order; it had been the hobby (pardon me the word) of the Prince, who made it his *daily* employment to go through his principality regularly, and assist every householder, of whatever condition, with his advice, and with his purse; and, when a freeholder could not of himself put things into a thriving condition, the Prince sent his workmen and did it for him. He endowed schools for the common people, and two academies for the gentry and the people of business. He gave little portions to the daughters, and prizes to the well-behaving sons of the labouring people. His own household was a pattern of elegance and economy; his sons were sent to Paris to learn elegance, and to England to learn science and agriculture. In short, the whole was like a romance (and was indeed romantic.) I heard it spoken of with a smile at the table of the Bishop of Treves, at Ehrenbretstein, and was induced to see it next day as a curiosity: And yet even here; the fanaticism of Knigge would distribute his poison, and tell the blinded people, that they were in a state of sin and misery, that their Prince was a despot, and that they would never be happy till he was made to fly, and till they were all made equal.

They got their wish; the swarm of French locusts sat down on Neuwied's beautiful fields in 1793, and entrenched themselves; and in three months, Prince and farmers houses, and cottages, and schools, and academies - all vanished; and all the subjects were made equal, and free (as they were expressly told by the French General) to weep.

Discite justitiam moniti, et non temnere divos!

To proceed:

Spartacus to Cato.

"By this plan we shall direct all mankind. In this manner, and by the simplest means, we shall set all in motion and in flames. The occupations must be so allotted and contrived, that we may, in secret, influence all political transactions." N. B. This alludes to a part that is withheld from the public, because it contained the allotment of the most rebellious and profligate occupations to several persons whose common names could not be traced. "I have considered," says Spartacus, "every thing, and so prepared it, that if the Order should this day go to ruin, I shall in a year re-establish it more brilliant than ever." Accordingly it got up again in about this space of time, under the name of the GERMAN UNION, appearing in the form of READING SOCIETIES. One of these was set up in Zwack's house; and this raising a suspicion, a visitation was made at Landshut, and the first set of the private papers were found. The scheme was, however, zealously prosecuted in other parts of Germany, as we shall see by and by. "Nor," continues Spartacus, "will it signify though all should be betrayed and printed. I am so certain of success, in spite of all obstacles (for the springs are in every heart) that I am indifferent, though it should involve my life and my liberty. What! Have thousands thrown away their lives about *homoios* and *homoiousios*, and shall not this cause warm even the heart of a coward? But I have the art to draw advantage even from misfortune; and when you would think me sunk to the bottom, I shall rise with new vigour. Who would have thought, that a professor at Ingolstadt was to become the teacher of the professors of Gottingen, and of the greatest men in Germany?"

Spartacus to Cato.

"Send me back my degree of *Illuminatus Minor*; it is the wonder of all men here (I may perhaps find time to give a translation of the discourse of reception, which contains all that can be said of this Association to the public;) as also the two last sheets of my degree, which is in the keeping of Marius, and Celsus, under 100 locks which contains my history of the lives of the Patriarchs." N. B. Nothing very particular has been discovered of these lives of the Patriarchs. He says, that there were above sixty sheets of it. To judge by the care taken of it, it must be a favorite work, very hazardous, and very catching.

In another letter to Cato, we have some hints of the higher degrees, and concerning a peculiar morality, and a popular religion, which the Order was one day to give the world. He says, "There must (*a la Jésuite*) not a single purpose ever come in sight that is ambiguous, and that may betray our aims against religion and the state. One must speak sometimes one way and sometimes another, but so as never to contradict ourselves, and so that, with respect to our true way of thinking, we may be impenetrable. When our strongest things chance to give offence, they must be explained as attempts to draw answers which discover to us the sentiments of the person we converse with." N. B. This did not always succeed with him.

Spartacus says, speaking of the priests degree, "One would almost imagine, that this degree, as I have managed it, is genuine Christianity, and that its end was to free the Jews from slavery. I say, that Free Masonry is concealed Christianity. My explanation of the hieroglyphics, at least, proceeds on this supposition; and as I explain things, no man need be ashamed of being a Christian. Indeed I afterwards throw away this name, and substitute *Reason*. But I assure you this is no small affair; a new religion, and a new state-government, which so happily explain one and all of these symbols, and combines them in one degree, You may think that this is my chief work; but I have three other degrees, all different, for my class of higher mysteries; in comparison with which this is but child's play; but these I keep for myself as General, to be bestowed by me only on the *Benemeritissimi*," (surely such as Cato, his dearest friend, and the possessor of such pretty secrets, as abortives, poisons, pestilential vapours, &c.) "The promoted may be Areopagites or not. Were you here I should give you this degree without hesitation. But it is too important to be intrusted to paper, or to be bestowed otherwise than from my own hand. It is the key to history, to religion, and to every state-government in the world."(2)

Spartacus proceeds, "There shall be but three copies for all Germany. You can't imagine what respect and curiosity my priest-degree has raised; and, which is wonderful, a famous Protestant divine, who is now of the Order, is persuaded that the religion contained in it is the true sense of Christianity. O MAN, MAN! TO WHAT MAY'ST THOU NOT BE PERSUADED. Who would imagine that I was to be the founder of a new religion."

In this scheme of Masonic Christianity, Spartacus and Philo laboured seriously together. Spartacus sent him the materials, and Philo worked them up. It will therefore illustrate this capital point of the constitution of the Order, if we take Philo's account of it.

Philo to Cato.

"We must consider the ruling propensities of every age of the world. At present the cheats and tricks of the priests have roused all men against them, and against Christianity. But, at the same time superstition and fanaticism rule with unlimited dominion, and the understanding of man really seems to be going backwards. Our task, therefore, is doubled. We must give such an account of things, that fanatics shall not be alarmed, and that shall, notwithstanding, excite a spirit of free enquiry. We must not throw away the good with the bad, the child with the dirty water; but we must make the secret doctrines of Christianity be received as the secrets of genuine Free Masonry. But farther, we have to deal with the despotism of Princes. This increases every day. But then, the spirit of freedom breathes and sighs in every corner; and, by the assistance of hidden schools of wisdom, Liberty and Equality, the natural and imprescriptible rights of man, warm and glow in every breast. We must therefore unite these extremes. We proceed in this manner.

"Jesus Christ established no new Religion; he would only set Religion and Reason in their ancient rights. For this purpose he would unite men in a common bond. He would fit them for this by spreading a just morality, by enlightening the understanding, and by assisting the mind to shake off all prejudices. He would teach all men, in the first place, to govern themselves. Rulers would then be needless, and equality and liberty would take place without any revolution, by the natural and gentle operation of reason and expediency. This great Teacher allows himself to explain every part of the Bible in conformity to these purposes; and he forbids all wrangling among his scholars, because every man may there find a reasonable application to his peculiar doctrines. Let this be true or false, it does not signify. This was a simple Religion, and it was so far inspired; but the minds of his hearers were not fitted for receiving these doctrines. I told you, says he, but you could not bear it. Many therefore were called, but few were chosen.

To these elect were entrusted the most important secrets; and even among them there were degrees of information. There was a seventy, and a twelve. All this was in the natural order of things, and according to the habits of the Jews, and indeed of all antiquity. The Jewish Theosophy was a mystery; like the Eleusinian, or the Pythagorean, unfit for the vulgar, And thus the doctrines of Christianity were committed to the *Adepti*, in a *Disciplina Arcani*. By these they were maintained, like the Vestal Fire. They were kept up, only in hidden societies, who handed them down to posterity; and they are now possessed by the genuine Free Masons."

N. B. This explains the origin of many anonymous pamphlets which appeared about this time in Germany, showing that Free Masonry was Christianity. They have doubtless been the works of Spartacus and his partizans among the Eclectic Masons. Nicholai, the great apostle of infidelity, had given very favorable reviews of these performances, and having always shown himself an advocate of such writers as depreciated Christianity, it was natural for him to take this opportunity of bringing it still lower in the opinion of the people. Spartacus therefore conceived a high opinion of the importance of gaining Nicholai to the Order. He had before this gained Leuchtsenring, a hot-headed fanatic, who had spied Jesuits in every corner, and set Nicholai on his journey through Germany, to hunt them out. This man finding them equally hated by the Illuminati, was easily gained, and was most zealous in their cause. He engaged Nicholai, and Spartacus exults exceedingly in the acquisition, saying, "that he was an unwearied champion, *et quidem contentissimus*." Of this man Philo says, "that he had spread this Christianity into every corner of Germany. I have put meaning," says Philo, "to all these dark symbols, and have prepared both degrees, introducing beautiful ceremonies, which I have selected from among those of the ancient communions, combined with those of the Rosaic Masonry; and now," says he, "it will appear that *we* are the only true Christians. We shall now be in a condition to say a few words to Priests and Princes. I have so contrived things, that I would admit even Popes and Kings, after the trials which I have prefixed; and they would be glad to be of the Order."

But how is all this to be reconciled with the plan of Illumination, which is to banish Christianity altogether. Philo himself in many places says, "that it is only a cloak, to prevent squeamish people from starting back." This is done pretty much in the same way that was practised in the French Masonry.

In one of their degrees, the Master's degree is made typical of the death of Jesus Christ, the preacher of Brotherly love. But in the next step, the *Chevalier du Soleil*, it is Reason that has been destroyed and entombed, and the Master in this degree, the *Sublime Philosophe*, occasions the

discovery of the place where the body is hid. Reason tries again, and superstition and tyranny disappear, and all becomes clear; man becomes free and happy.

Let us hear Spartacus again.

Spartacus, in another place.

"We must,

1st. gradually explain away all our preparatory pious frauds. And when persons of discernment find fault, we must desire them to consider the end of all our labour. This sanctifies our means, which at any rate are harmless, and have been useful, even in this case, because they procured us a patient hearing, when otherwise men would have turned away from us like petted children. This will convince them of our sentiments in all the intervening points; and our ambiguous expressions will then be interpreted into an endeavour to draw answers of any kind, which may show us the minds of our pupils.

2d. We must unfold, from history and other writings, the origin and fabrication of all religious lies whatever; and then,

3d. We give a critical history of the Order. But I cannot but laugh, when I think of the ready reception which all this has met with from the grave and learned divines of Germany and of England; and I wonder how their William failed when he attempted to establish a Deistical Worship in London (what can this mean?(3)) for, I am certain, that it must have been most acceptable to that learned and free people. But they had not the enlightening of our days."

I may here remark, that Weishaupt is presuming too much on the ignorance of his friend, for there was a great deal of this enlightening in England at the time he speaks of, and if I am not mistaken, even this celebrated Professor of Irreligion has borrowed most of his scheme from this kingdom. This to be sure is nothing in our praise. But the PANTHEISTICON of Toland resembles Weishaupt's Illumination in every thing but its rebellion and its villany. Toland's Socratic Lodge is an elegant pattern for Weishaupt, and his Triumph of Reason, his Philosophic Happiness, his God, or *Anima Mundi*, are all so like the harsh system of Spartacus, that I am convinced, that he has copied them, stamping them with the roughness of his own character. But to go on; Spartacus says of the English: "Their poet Pope made his Essay on Man a system of pure naturalism, without knowing it, as Brother Chrysippus did with my Priest's Degree, and was equally astonished when this was pointed out to him. Chrysippus is religious, but not superstitious. Brother Lucian (Nicholai, of whom I have already said so much) says, that the grave Zolikofer now allows that it would be a very proper thing to establish a Deistical Worship at Berlin. I am not afraid but things will go on very well. But Philo; who was entrusted with framing the Priest's Degree, has destroyed it without any necessity; it would, forsooth, startle those who have a hankering for Religion. But I always told you that Philo is fanatical and prudish. I gave him fine materials, and he has stuffed it full of ceremonies and child's play, and as Minos says, *c'est jouer la religion*. But all this may be corrected in the revision by the *Areopagitæ*."

N. B. I have already mentioned Baron Knigge's conversion to Illuminatism by the M. de Constanza, whose name in the Order was Diomedes. Knigge (henceforth Philo) was, next to Spartacus, the most serviceable man in the Order, and procured the greatest number of members. It was chiefly by his exertions among the Masons in the Protestant countries, that the *Eclectic System* was introduced, and afterwards brought under the direction of the Illuminati. This conquest was owing entirely to his very extensive connections among the Masons: He travelled like a philosopher from city to city, from Lodge to Lodge, and even from house to house, before his Illumination, trying to unite the Masons, and he now went over the same ground to extend the *Eclectic System*, and to get the Lodges put under the direction of the Illuminati, by their choice of the Master and Wardens. By this the Order had an opportunity of noticing the conduct of individuals; and when they had found out their manner of thinking, and that they were fit for their purpose, they never quitted them till they had gained them over to their party. We have seen, that he was by no means void of religious impressions: and we often find him offended with the atheism of Spartacus. Knigge was at the same time a man of the world, and had kept good company. Weishaupt had passed his life in the habits of a college. Therefore he knew Knigge's value, and communicated to him all his projects, to be dressed up by him for the taste of society.

Philo was of a much more affectionate disposition, with something of a devotional turn, and was shocked at the hard indifference of Spartacus. After labouring four years with great zeal, he was provoked with the disingenuous tricks of Spartacus, and he broke off all connection with the Society in 1784, and some time after published a declaration of all that he had done in it. "This is a most excellent account of the plan and principles of the Order (at least as he conceived it, for Spartacus had much deeper views) and shows that the aim of it was to abolish Christianity, and all the state-governments in Europe, and to establish a great republic. But it is full of romantic notions and enthusiastic declamation, on the hackneyed topics of universal citizenship, and liberty and equality. Spartacus gave him line, and allowed him to work on, knowing that he could discard him when he chose. I shall after this give some extracts from Philo's letters, from which the reader will see the vile behaviour of Spartacus, and the nature of his ultimate views. In the mean time we may proceed with the account of the principles of the system.

Spartacus to Cato.

"Nothing would be more profitable to us than a right history of mankind. Despotism has robbed them of their liberty. How can the weak obtain protection? Only by union; but this is rare. Nothing can bring this about but hidden societies. Hidden schools of wisdom are the means which will one day free men from their bonds. These have in all ages been the archives of nature, and of the rights of men; and by them shall human nature be raised from her fallen state. Princes and nations shall vanish from the earth. The human race will then become one family, and the world will be the dwelling of rational men.

"Morality alone can do this. The head of every family will be what Abraham was, the patriarch, the priest, and the unlettered lord of his family, and Reason will be the code of laws to all mankind. THIS," says Spartacus, "is our GREAT SECRET. True, there may be some disturbance; but by and

by the unequal will become equal; and after the storm all will be calm. Can the unhappy consequences remain when the grounds of dissension are removed? Rouse yourselves therefore, O men! assert your rights; and then will Reason rule with unperceived sway; and ALL SHALL BE HAPPY.
(4)

"Morality will perform all this; and morality is the fruit of Illumination; duties and rights are reciprocal. Where Octavius has no right, Cato owes him no duty. Illumination shews us our rights, and Morality follows; that Morality which teaches us to be of age, to be *out of wardenship*; to be *full grown*, and to *walk without the leading-strings of priests and princes*.

"Jesus of Nazareth, the Grand Master of our Order, appeared at a time when the world was in the utmost disorder, and among a people who for ages had groaned under the yoke of bondage. He taught them the lessons of reason, To be more effective, he took in the aid of Religion - of opinions which were current - and, *in a very clever manner*, he combined his secret doctrines with the popular religion, and with the customs which lay to his hand. In these he wrapped up his lessons - he taught by parables. Never did any prophet lead men so easily and so securely along the road of liberty. He concealed the precious meaning and consequences of his doctrines; but fully disclosed them to a chosen few. He speaks of a kingdom of the upright and faithful; his Father's kingdom, whose children we also are. Let us only take Liberty and Equality as the great aim of his doctrines, and Morality as the way to attain it, and every thing in the New Testament will be comprehensible; and Jesus will appear as the Redeemer of slaves. Man is fallen from the condition of Liberty and Equality, the STATE OF PURE NATURE. He is under subordination and civil bondage, arising from the vices of man. This is the FALL, and ORIGINAL SIN. The KINGDOM OF GRACE is that restoration which may be brought about by Illumination and a just Morality. This is the NEW BIRTH. When man lives under government, he is fallen, his worth is gone, and his nature tarnished. By subduing our passions, or limiting their cravings, we may recover a great deal of our original worth, and live in a state of grace. This is the redemption of men - this is accomplished by Morality; and when this is spread over the world, we have THE KINGDOM OF THE JUST.

"But alas! the task of self-formation was too hard for the subjects of the Roman empire, corrupted by every species of profligacy. A chosen few received the doctrines in secret, and they have been handed down to us (but frequently almost buried under rubbish of man's invention) by the Free Masons. These three conditions of human society are expressed by the rough, the split and the polished stone. The rough stone, and the one that is split, express our condition under civil government; rough by every fretting inequality of condition; and split, since we are no longer one family; and are farther divided by differences of government, rank, property, and religion; but when reunited in one family, we are represented by the polished stone. G. is Grace; the Flaming Star is the Torch of Reason. Those who possess this knowledge are indeed ILLUMINATI. Hiram is our fictitious Grand Master, slain for the REDEMPTION OF SLAVES; the Nine Masters are the Founders of the Order. Free Masonry is a Royal Art, inasmuch as it teaches us to walk without trammels, and to govern ourselves."

Reader, are you not curious to learn something of this all-powerful morality, so operative on the heart of the truly illuminated - of this *disciplina arcana*, entrusted only to the chosen few, and handed down to Professor Weishaupt, to Spartacus, and his associates, who have cleared it of the rubbish heaped on it by the dim-sighted Masons, and now beaming in its native lustre on the minds of the *Areopagitæ*? The teachers of ordinary Christianity have been labouring for almost 2000 years, with the New Testament in their hands; many of them with great address, and many, I believe, with honest zeal. But alas! they cannot produce such wonderful and certain effects (for observe, that Weishaupt repeatedly assures us that his means are certain) probably for want of this *disciplina arcana*, of whose efficacy so much is said. Most fortunately, Spartacus has given us a brilliant specimen of the ethics which illuminated himself on a trying occasion, where an ordinary Christian would have been much perplexed, or would have taken a road widely different from that of this illustrious apostle of light. And seeing that several of the *Areopagitæ* co-operated in the transaction, and that it was carefully concealed from the profane and dim-sighted world, we can have no doubt but that it was conducted according to the *disciplina arcana* of Illumination. I shall give it in his own words.

Spartacus to Marius, September 1783.

"I am now in the most embarrassing situation; it robs me of all rest, and makes me unfit for every thing. I am in danger of losing at once my honor and my reputation, by which I have long had such influence. What think you - my sister-in-law is with child. I have sent her to Euriphon, and am endeavouring to procure a marriage-licence from Rome. How much depends on this uncertainty - and there is not a moment to lose. Should I fail, what is to be done? What a return do I make by this to a person to whom I am so much obliged! (we shall see the probable meaning of this exclamation by and by.) We have tried every method in our power to destroy the child; and I hope she is determined on every thing - even death. (Can this mean death?) But alas! Euriphon is, I fear, too timid (alas! poor woman, thou art now under the *disciplina arcana*) and I see no other expedient. Could I be but assured of the silence of Celsus (a physician at Ingoldstadt) he *can* relieve me, and he *promised me as much* three years ago. Do speak to him, if you think he will be staunch. I would not let Cato (his dearest friend, and his chief or only confidant in the scheme of Illumination) know it yet, because the affair in other respects requires his whole friendship. (Cato had all the pretty receipts.) Could you but help me out of this distress, you would give me life, honor, and peace, *and strength to work again in the great cause*. If you cannot, be assured I will venture on the most desperate stroke (poor sister!) for it is fixed. - I will not lose my honor. I cannot conceive what devil has made me to go astray - *me who have always been so careful on such occasions*. As yet all is quiet, and none know of it but you and Euriphon. Were it but time to undertake any thing - but alas! it is the fourth month. These damned priests too - for the action is so criminally accounted by them, and scandalises the blood. This makes the utmost efforts and the most desperate measures absolutely necessary."

It will throw some light on this transaction if we read a letter from Spartacus to Cato about this time.

"One thing more, my dearest friend - Would it be agreeable to you to have me for a brother-in-law. If this should be agreeable, and if it can be brought about without prejudice to my honor, as I hope it may, I am not without hopes that the connection may take place. But in the mean time keep it a secret, and only give me permission to enter into correspondence on the subject with the good lady, to whom I beg you will offer my respectful compliments, and I will explain myself more fully to you by word of mouth, and tell you my whole situation. But I repeat it the thing must be gone about with address and caution. I would not for

all the world deceive a person who certainly has not deserved so of me."

What interpretation can be put on this? Cato seems to be brother to the poor woman - he was unwittingly to furnish the drugs, and he was to be dealt with about consenting to a marriage, which could not be altogether agreeable to him, since it required a dispensation, she being already the sister-in-law of Weishaupt, either the sister of his former wife, or the widow of a deceased brother. Or perhaps Spartacus really wishes to marry Cato's sister, a different person from the poor woman in the straw; and he conceals this adventure from his trusty friend Cato, till he sees what becomes of it. The child may perhaps be got rid of, and then Spartacus is a free man. There is a letter to Cato, thanking him for his friendship in the affair of the child but it gives no light. I meet with another account, that the sister of Zwack threw herself from the top of a tower, and beat out her brains. But it is not said that it was an only sister; if it was, the probability is, that Spartacus had paid his addresses to her, and succeeded, and that the subsequent affair of his marriage with his sister-in-law or something worse, broke her heart. This seems the best account of the matter. For Hertel (Marius) writes to Zwack in November 1782:

"Spartacus is this day gone home, but has left his sister-in-law pregnant behind (this is from Bassus Hoss.) About the new year he hopes to be made merry by a --; who will be before all kings and princes - a young Spartacus. The Pope also will respect him, and legitimate him before the time."

Now, vulgar Christian, compare this with the former declaration of Weishaupt, in page 80, where he appeals to the tenor of his former life, which had been so severely scrutinised, without diminishing his high reputation and great influence, and his ignorance and abhorrence of all those things found in Cato's repositories. You see this was a surprise - he had formerly proceeded cautiously - He is the best man;" says Spartacus, "who best conceals his faults." - He was disappointed by Celsus, *who had promised him his assistance on such occasions* three years ago, during which time he had been busy in "forming himself." How far he has advanced, the reader may judge.

One is curious to know what became of the poor woman: she was afterwards taken to the house of Baron Bassus; but here the foolish woman, for want of that courage which Illumination, and the bright prospect of eternal sleep should have produced, took fright at the *disciplina arcani*, left the house, and in the hidden society of a midwife and nurse brought forth a young Spartacus, who now lives to thank his father for his endeavours to murder him. A "*darned priest*," the good Bishop of Freysingen, knowing the cogent reasons, procured the dispensation, and Spartacus was obliged, like another dim-sighted mortal, to marry her. The scandal was hushed, and would not have been discovered had it not been for these private writings.

But Spartacus says (page 84) "that when you think him sunk to the bottom; he will spring up with double vigour." In a subsequent work called *Short Amendment of my Plan*, he says, "If men were not habituated to wicked manners, his letters would be their own justification." He does not say that he is without fault; "but they are faults of the understanding - not of the heart. He had, first of all, to form himself; and this is a work of time." In the affair of his sister-in-law he admits the facts, and the attempts to destroy the child; "but this is far from proving any depravity of heart. In his condition, his honor at stake, what else was left him to do? His greatest enemies, the Jesuits, have taught that in such a case it is lawful to make away with the child," and he quotes authorities from their books. "In the introductory fault he has the example of the best of men. The second was its natural consequence, it was altogether involuntary, and, in the eye of a philosophical judge (I presume of the Gallic School) who does not square himself by the harsh letters of a *blood-thirsty lawgiver*, he has but a very trifling account to settle. He had become a public teacher, and was greatly followed; this example *might have ruined many young men*. The eyes of the Order also were fixed on him. The edifice rested on his credit; had he fallen, *he could no longer have been in a condition to treat the matters of virtue so as to make a lasting impression*. It was chiefly his anxiety to support the credit of the Order which determined him to take this step. It makes for him, but by no means *against* him; and the persons who are most in fault are the slavish inquisitors, who have published the transaction, in order to make his character more remarkable, and to hurt the Order through his person; and they have not scrupled, for this hellish purpose, to stir up a child against its father ! ! !"

I make no reflections on this very remarkable, and highly useful story, but content myself with saying, that this justification by Weishaupt (which I have been careful to give in his own words) is the greatest instance of effrontery and insult on the sentiments of mankind that I have ever met with. We are all supposed as completely corrupted as if we had lived under the full blaze of Illumination.

In other places of this curious correspondence we learn that Minos, and others of the *Areopagitæ*, wanted to introduce Atheism at once, and not go hedging in the manner they did; affirming it was easier to show at once that Atheism was friendly to society, than to explain all their Masonic Christianity, which they were afterwards to show to be a bundle of lies. Indeed this purpose, of not only abolishing Christianity, but all positive religion whatever, was Weishaupt's favorite scheme from the beginning. Before he canvassed for his Order, in 1774, he published a fictitious antique, which he called *Sidonii Apollinaris Fragmenta*, to prepare (as he expressly says in another place) mens minds for the doctrines of Reason, which contains all the detestable doctrines of Robinet's *Système de la Nature*. The publication of the second part was stopped. Weishaupt says, in his APOLOGY FOR THE ILLUMINATI, that before 1780 he had retracted his opinions about Materialism, and about the inexpediency of Princes. But this is false: Philo says expressly, that every thing remained on its original footing in the whole practice and dogmas of the Order when he quitted it in July 1784. All this was concealed, and even the abominable Masonry, in the account of the Order which Weishaupt published at Regensburg; and it required the constant efforts of Philo to prevent bare or flat Atheism from being uniformly taught in their degrees. He had told the council that Zeno would not be under a roof with a man who denied the immortality of the soul. He complains of Minos's cramming irreligion down their throats in every meeting, and says, that he frightened many from entering the Order. "Truth," says Philo, "is a clever, but a modest girl, who must be led by the hand like a gentlewoman, but not kicked about like a whore." Spartacus complains much of the squeamishness of Philo; yet Philo is not a great deal behind him in irreligion. When describing to Cato the Christianity of the Priest-degree, as he had manufactured it, he says, "It is all one whether it be true or false, we must have it, that we may tickle those who have a hankering for religion." All the odds seems to be, that he was of a gentler disposition, and had more deference even for the absurd prejudices of others. In one of his angry letters to Cato he says; "The vanity and self conceit of Spartacus would have got the better of all prudence, had I not checked him, and prevailed on the *Areopagitæ* but to defer the developement of the bold principles till we had firmly secured the man: I even wished to entice the candidate the more by giving him back all his former bonds of secrecy, and leaving him at liberty to walk out without fear; and I am certain that they were, by this time, so engaged that we should not have lost

one man. But Spartacus had composed an exhibition of his last principles, for a discourse of reception, in which he painted his three favorite mysterious degrees, which were to be conferred by him alone, in colours which had fascinated his own fancy. But they were the colours of hell, and would have scared the most intrepid; and because I represented the danger of this, and by force obtained the omission of this picture, he became my implacable enemy. I abhor treachery and profligacy, and leave him to blow him self and his Order in the air."

Accordingly this happened. It was this which terrified one of the four professors, and made him impart his doubts to the rest. Yet Spartacus seems to have profited by the apprehensions of Philo; for in the last reception, he, for the first time, exacts a bond from the intrant, engaging himself for ever to the Order, and swearing that he will never draw back. Thus admitted, he becomes a sure card. The course of his life is in the hands of the Order, and his thoughts on a thousand dangerous points; his reports concerning his neighbours and friends; in short, his honor and his neck. The Deist, thus led on, has not far to go before he becomes a Naturalist or Atheist; and then the eternal sleep of death crowns all his humble hopes.

Before giving an account of the higher degrees, I shall just extract from one letter more on a singular subject.

Minos to Sebastian, 1782.

"The proposal of Hercules to establish a Minerval school for girls is excellent, but requires much circumspection. Philo and I have long conversed on this subject. We cannot improve the world without improving women, who have such a mighty influence on the men. But how shall we get hold of them? How will their relations, particularly their mothers, immersed in prejudices, consent that others shall influence their education? We must begin with grown girls. Hercules proposes the wife of Ptolemy Magus. I have no objection; and I have four step-daughters, fine girls. The oldest in particular is excellent. She is twenty-four, has read much, is above all prejudices, and in religion she thinks as I do. They have much acquaintance among the young ladies their relations (N. B. we don't know the rank of Minos, but as he does not use the word *Damen*, but *Frauenzimmer*, it is probable that it is not high.) It may immediately be a very pretty Society, under the management of Ptolemy's wife, but really under *his* management. You must contrive pretty degrees, and dresses, and ornaments, and elegant and decent rituals. No man must be admitted. This will make them become more keen, and they will go much farther than if we were present, or than if they thought that we knew of their proceedings. Leave them to the scope of their own fancies, and they will soon invent mysteries which will put us to the blush, and create an enthusiasm which we can never equal. They will be our great apostles. Reflect on the respect, nay the awe and terror inspired by the female mystics of antiquity. (Think of the Danaids—think of the Theban *Bacchantes*.) Ptolemy's wife must direct them, and she will be instructed by Ptolemy, and my step-daughters will consult with me. We must always be at hand to prevent the introduction of any improper question. We must prepare themes for their discussion thus we shall confess them; and inspire them with our sentiments. No man however must come near them. This will fire their roving fancies; and we may expect rare mysteries. But I am doubtful whether this Association will be durable. Women are fickle and impatient. Nothing will please them but hurrying from degree to degree, through a heap of insignificant ceremonies, which will soon lose their novelty and influence. To rest seriously in one rank, and to be still and silent when they have found out that the whole is a cheat (hear the words of an experienced Mason) is a task of which they are incapable. They have not our motives to persevere for years, allowing themselves to be led about; and even then to hold their tongues when they find that they have been deceived. Nay there is a risk that they may take it into their heads to give things an opposite turn, and then, by voluptuous allurements, heightened by affected modesty and decency, which give them an irresistible empire over the best men, they may turn our Order upside down, and in their turn will lead the new one."

Such is the information which may be got from the private correspondence. It is needless to make more extracts of every kind of vice and trick. I have taken such as show a little of the plan of the Order, as far as the degree of *Illuminatus Minor*, and the vile purposes which are concealed under all their specious declamation. A very minute account is given of the plan, the ritual, ceremonies, &c. and even the instructions and discourses, in a book called the *Achte Illuminat*, published at *Edessa* (Frankfurt) in 1787. Philo says, "that this is quite accurate, but that he does not know the author." I proceed to give an account of their higher degrees, as they are to be seen in the book called *Neueste Arbeitung des Spartacus und Philo*. And the authenticity of the accounts is attested by Grollman, a private gentleman of independent fortune, who read them, signed and sealed by Spartacus and the *Areopagite*.

The series of ranks and progress of the pupil were arranged as follows:

NURSERY,	{ Preparation,	
	{ Novice;	
	{ Minerval	
	{ Illumin. Minor.	
MASONRY,	{ <i>Symbolic</i>	{ Apprentice,
	{	{ Fellow Craft,
	{	{ Master,
	{ <i>Scotch</i>	{ <i>Illum. Major</i> , Scotch Novice,
	{	{ <i>Illum. dirigens</i> , Scotch Knight
MYSTERIES,	{ Lesser,	{ Presbyter, Priest,
	{	{ Prince, Regent,
	{ Greater,	{ <i>Magus</i> ,
	{	{ <i>Rex</i> .

The Reader must be almost sick of so much villany, and would be disgusted with the minute detail, in which the cant of the Order is ringing

continually in his ears. I shall therefore only give such a short extract as may fix our notions of the object of the Order, and the morality of the means employed for attaining it. We need not go back to the lower degrees, and shall begin with the *ILLUMINATUS DIRIGENS*, or SCOTCH KNIGHT.

After a short introduction, teaching us how the holy secret Chapter of Scotch Knights is assembled, we have,

- I. Fuller accounts and instructions relating to the whole.
 - II. Instructions for the lower classes of Masonry.
 - III. Instructions relating to Mason Lodges in general.
 - IV. Account of a reception into this degree, with the bond which each subscribes before he can be admitted.
 - V. Concerning the solemn Chapter for reception.
 - VI. Opening of the Chapter.
 - VII. Ritual of Reception, and the Oath.
 - VIII. Shutting of the Chapter.
 - IX. Agapé, or Love Feast.
 - X. Ceremonies of the consecration of the Chapter.
- Appendix A**, Explanation of the Symbols of Free Masonry.
B, Catechism for the Scotch Knight.
C, Secret Cypher.

In No. I. it is said that the "chief study of the Scotch Knight is to work on all men in such a way as is most insinuating. II. He must endeavour to acquire the possession of considerable property: III. In all Mason Lodges we must try secretly to get the upper hand. The Masons do not know what Free Masonry is, their high objects, nor their highest Superiors, and should be directed by those who will lead them along the right road. In preparing a candidate for the degree of Scotch Knighthood, we must bring him into dilemmas by catching questions: We must endeavour to get the disposal of the money of the Lodges of the Free Masons, or at least take care that it be applied to purposes favorable to our Order - but this must be done in a way that shall not be remarked. Above all, we must push forward with all our skill, the plan of Eclectic Masonry, and for this purpose follow up the circular letter already sent to all the Lodges with every thing that can increase their present embarrassment." In the bond of No. IV. the candidate binds himself to "consider and treat the Illuminati as the Superiors of Free Masonry, and endeavour in all the Mason Lodges which he frequents, to have the Masonry of the Illuminated, and particularly the Scotch Noviciate, introduced into the Lodge." (This is not very different from the Masonry of the *Chevalier de l' Aigle* of the Rosaic Masonry, making the Master's degree a sort of commemoration of the passion, but without giving that character to Christianity which is peculiar to Illuminatism.) Jesus Christ is represented as the enemy of superstitious observances, and the assertor of the Empire of Reason and of Brotherly love, and his death and memory as dear to mankind. This evidently paves the way for Weishaupt's Christianity. The Scotch Knight also engages "to consider the Superiors of the Order as the unknown Superiors of Free Masonry, and to contribute all he can to their gradual union." In the Oath, No. VII. the candidate says, "I will never more be a flatterer of the great, I will never be a lowly servant of princes; but I will strive with spirit, and with address, for virtue, wisdom, and liberty. I will powerfully oppose superstition, slander, and despotism; so, that like a true son of the Order, I may serve the world. I will never sacrifice the general good, and the happiness of the world, to my private interest. I will boldly defend my Brother against slander, will follow out the traces of the pure and true Religion pointed out to me in my instructions, and in the doctrines of Masonry; and will faithfully report to my Superiors the progress I make therein."

When he gets the stroke which dubs him a Knight, the Preses says to him, "Now prove thyself, by thy ability, equal to Kings, and never from this time forward bow thy knee to one who is, like thyself, but a man."

No. IX is an account of the Love-Feast.

1st, There is a Table Lodge, opened as usual, but in virtue of the ancient Master-word. Then it is said, "Let moderation, fortitude, morality, and genuine love of the Brethren, with the overgowing of innocent and careless mirth reign here." (This is almost verbatim from Toland.)

2d, In the middle of a bye-table is a chalice, a pot of wine, an empty plate, and a plate of unleavened bread - All is covered with a green cloth.

3d, When the Table Lodge is ended, and the Prefect sees no obstacle, he strikes on this bye-table the stroke of Scotch Master, and his signal is repeated by the Senior Warden. All are still and silent. The Prefect lifts off the cloth.

4th, The Prefect asks, whether the Knights are in the disposition to partake of the Love-Feast in earnest, peace, and contentment. If none hesitates, or offers to retire, he takes the plate with the bread and says,

"J. of N. our Grand-Master, in the night in which he was betrayed by his friends, persecuted for his love for truth, imprisoned, and condemned to die, assembled his trusty Brethren, to celebrate his last Love-Feast which is signified to us in many ways. He took bread (taking it) and broke it (breaking it) and blessed it, and gave it to his disciples, &c. - This shall be the mark of our Holy Union, &c. Let each of you examine his heart, whether love reigns in it, and whether he, in full imitation of our Grand-Master, is ready to lay down his life for his Brethren.

"Thanks be to our Grand-Master, who has appointed this feast as a memorial of his kindness, for the uniting of the hearts of those who love him. Go in peace, and blessed be this new Association which we have formed: Blessed be ye who remain loyal and strive for the good cause."

5th, The Prefect immediately closes the Chapter with the usual ceremonies of the *Loge de Table*.

6th, It is to be observed, that no priest of the Order must be present at this Love-Feast, and that even the Brother Servitor quits the Lodge.

I must observe here, that Philo, the manufacturer of this ritual, has done it very injudiciously; it has no resemblance whatever to the Love-Feast of the primitive Christians, and is merely a copy of a similar thing in one of the steps of French Masonry. Philo's reading in church-history was probably very scanty, or he trusted that the candidates would not be very nice in their examination of it, and he imagined that it would do well enough, and "tickle such as had a religious hankering." Spartacus disliked it exceedingly - it did not accord with his serious conceptions, and he justly calls it *Jouer la Religion*.

The discourse of reception is to be found also in the secret correspondence (*Nachtrag II. Abtheilung*, p. 44). But it is needless to insert it here. I have given the substance of this and of all the Cosmo-political declamations already in the panegyric introduction to the account of the process of education. And in Spartacus's letter, and in Philo's I have given an abstract of the introduction to the explanation given in this degree of the symbols of Free Masonry. With respect to the explanation itself, it is as slovenly and wretched as can be imagined, and shows that Spartacus trusted to much more operative principles in the human heart for the reception of his nonsense than the dictates of unbiased reason. None but promising subjects were admitted thus far - such as would not boggle; and their principles were already sufficiently apparent to assure him that they would be contented with any thing that made game of religion, and would be diverted by the seriousness which a chance devotee might exhibit during these silly caricatures of Christianity and Free Masonry. But there is considerable address in the way that Spartacus prepares his pupils for having all this mummery shown in its true colours, and overturned.

"Examine, read, think on these symbols. There are many things which one cannot find out without a guide nor even learn without instructions. They require study and zeal. Should you in any future period think that you have conceived a clearer notion of them, that you have found a paved road, declare your discoveries to your Superiors; it is thus that you improve your mind; they expect this of you; *they* know the true path but will not point it out enough if they assist you in every approach to it, and warn you when you recede from it. They have even put things in your way to try your powers of leading yourself through the difficult track of discovery. In this process the weak head finds only child's play the initiated finds objects of thought which language cannot express, and the thinking mind finds food for his faculties." By such forewarnings as these Weishaupt leaves room for any deviation, for any sentiment or opinion of the individual that he may afterwards choose to encourage, and "to whisper in their ear (as he expresses it) many things which he did not find it prudent to insert in a printed compend."

But all the principles and aim of Spartacus and of his Order are most distinctly seen in the third or Mystery Class. I proceed therefore to give some account of it. By the Table it appears to have two degrees, the Lesser and the Greater Mysteries, each of which have two departments, one relating chiefly to Religion and the other to Politics.

The Priest's degree contains,

1. An Introduction.
2. Further Accounts of the Reception into this degree.
3. What is called Instruction in the Third Chamber, which the candidate must read over.
4. The Ritual of Reception.
5. Instruction for the First Degree of the Priest's Class, called *Instructio in Scientificis*.
6. Account of the Consecration of a Dean, the Superior of this Lower Order of Priests.

The Regent degree contains,

1. Directions to the Provincial concerning the dispensation of this degree.
2. Ritual of Reception.
3. System of Direction for the whole Order.
4. Instruction for the whole Regent degree.
5. Instruction for the Prefects or Local Superiors.
6. Instruction for the Provincials.

The most remarkable thing in the Priest's degree is the Instruction in the Third Chamber. It is to be found in the private correspondence. (*Nachtrage Original Schriften 1787, 2nd Abtheilung*, page 44.) There it has the title *Discourse to the Illuminati Dirigentes*, or Scotch Knights. In the critical history, which is annexed to the *Neueste Arbeitung*, there is an account given of the reason for this denomination; and notice is taken of some differences between the instructions here contained and that discourse.

This instruction begins with sore complaints of the low condition of the human race; and the causes are deduced from religion and state-government. "Men originally led a patriarchal life, in which every father of a family was the sole lord of his house and his property, while he himself possessed general freedom and equity. But they suffered themselves to be oppressed-gave themselves up to civil societies, and formed states. Even by this they fell; and this is the fall of man, by which they were thrust into unspeakable misery. To get out of this state, to be freed and born again, there is no other mean than the use of pure Reason, by which a general morality may be established, which will put man in a condition to govern himself, regain his original worth, and dispense with all political supports, and particularly with rulers. This can be done in no other way but by secret associations, which will by degrees, and in silence, possess themselves of the government of the States, and make use of those means for this purpose which the wicked use for attaining their base ends. Princes and Priests are in particular, and *kat' exochen*, the wicked, whose hands must tie up by means of these associations, if we cannot root them out altogether.

"Kings are parents. The paternal power ceases with the incapacity of the child; and the father injures his child, if he pretends to retain his right beyond this period. When a nation comes of age, their state of wardship is at an end."

Here follows a long declamation against patriotism, as a narrow-minded principle when compared with true Cosmo-politism. Nobles are represented as "a race of men that serve not the nation but the Prince, whom a hint from the Sovereign stirs up against the nation, who are retained servants and ministers of despotism, and the mean for oppressing national liberty. Kings are accused of a tacit convention, under the flattering appellation of the balance of power, to keep nations in subjection.

"The mean to regain Reason her rights - to raise liberty from its ashes - to restore to man his original rights - to produce the previous revolution in the mind of man - to obtain an eternal victory over oppressors - and to work the redemption of mankind, is secret schools of wisdom. When the worthy have strengthened their association by numbers, they are secure, and then they begin to become powerful, and terrible to the wicked, of whom many will, for safety, amend themselves - many will come over to our party, and we shall bind the hands of the rest, and finally conquer them. Whoever spreads general illumination augments mutual security; illumination and security make princes unnecessary; illumination performs this by creating an effective Morality, and Morality makes a nation of full age fit to govern itself; and since it is not impossible to produce a just Morality, it is possible to regain freedom for the world."

"We must therefore strengthen our band, and establish a legion, which shall restore the rights of man, original liberty and independence.

"Jesus Christ" - but I am sick of all this. The following questions are put to the candidate:

1. "Are our civil conditions in the world the destinations that seem to be the end of our nature, or the purposes for which man was placed on this earth, or are they not? Do states, civil obligations, popular religion, fulfill the intentions of men who established them? Do secret associations promote instruction and true human happiness, or are they the children of necessity, of the multifarious wants, of unnatural conditions, or the inventions of vain and cunning men?"
2. "What civil association, what science do you think to the purpose, and what are not?"
3. "Has there ever been any other in the world, is there no other more simple condition, and what do you think of it?"
4. "Does it appear possible, after having gone through all the nonentities of our civil constitutions, to recover for once our first simplicity, and get back to this honorable uniformity?"
5. "How can one begin this noble attempt; by means of open support, by forcible revolution, or by what other way?"
6. "Does Christianity give us any hint to this purpose? does it not recognize such a blessed condition as once the lot of man, and as still recoverable?"
7. "But is this holy religion the religion that is now professed by any sect on earth, or is it a better?"
8. "Can we learn this religion - can the world, as it is, bear the light? Do you think that it would be of service, before numerous obstacles are removed, if we taught men this purified religion, sublime philosophy, and the art of governing themselves? Or would not this hurt, by rousing the interested passions of men habituated to prejudices, who would oppose this as wicked?"
9. "May it not be more advisable to do away these corruptions bit by bit, in silence, and for this purpose to propagate these salutary and heart-consoling doctrines in secret?"
10. "Do we not perceive traces of such a secret doctrine in the ancient schools of philosophy, in the doctrines and instructions of the Bible, which Christ, the Redeemer and Liberator of the human race, gave to his trusty disciples? Do you not observe an education, proceeding by steps of this kind, handed down to us from his time till the present?"

In the ceremonial of Reception, crowns and sceptres are represented as tokens of human degradation. "The plan of operation, by which our higher degrees act, must work powerfully on the world, and must give another turn to all our present constitutions."

Many other questions are put to the pupil during his preparation, and his answers are given in writing. Some of these rescripts are to be found in the secret correspondence. Thus, "How far is the position true, that all those means may be used for a good purpose which the wicked have employed for a bad?" And along with this question there is an injunction to take counsel from the opinions and conduct of the learned and worthy out of the society. In one of the answers, the example of a great philosopher and Cosmo-polite is adduced, who betrayed a private correspondence entrusted to him, for the service of freedom; the case was Dr. Franklin's. In another, the power of the Order was extended to the putting the individual to death; and the reason given, was, that "this power was allowed to all Sovereignities, for the good of the State, and therefore belonged to the Order, which was to govern the world." - "N. B. We must acquire the direction of education - of church-management - of the professorial chair, and of the pulpit. We must bring our opinions into fashion by every art - spread them among the people by the help of young writers. We must preach the warmest concern for humanity, and make people indifferent to all other relations. We must take care that our writers be well puffed, and that the Reviewers do not depreciate them; therefore we must endeavour by every mean to gain over the Reviewers and Journalists; and we must also try to gain the booksellers, who in time will see that it is their interest to side with us."

I conclude this account of the degree of Presbyter with remarking; that there were two copies of it employed occasionally. In one of them all the most offensive things in respect of church and state were left out.

In the Regent degree, the proceedings and instructions are conducted in the same manner. Here, it is said, "We must as much as possible select for this degree persons who are free, independent of all princes; particularly such as have frequently declared themselves discontented with the usual institutions, and their wishes to see a better government established."

Catching questions are put to the candidate for this degree; such as,

1. "Would the Society be objectionable which should (till the greater revolution of nature should be ripe) put monarchs and rulers out of the condition to do harm; which in silence prevents the abuse of power, by surrounding the great with its members, and thus not only prevents their doing mischief, but even makes them do good?"

2. "Is not the objection unjust, That such a Society may abuse its power. Do not our rulers frequently abuse their power, though we are silent? This power is not so secure as in the hands of our Members, whom we train up with so much care, and place about princes after mature deliberation and choice. If any government can be harmless which is erected by man, surely it must be ours, which is founded on morality, fore-sight, talents, liberty, and virtue," &c.

The candidate is presented for reception in the character of a slave; and it is demanded of him what has brought him into this most miserable of all conditions. He answers - Society - the State Submissiveness - False Religion. A skeleton is pointed out to him, at the feet of which are laid a Crown and a Sword. He is asked, whether that is the skeleton of a King, a Nobleman, or a Beggar? As he cannot decide, the President of the meeting says to him, "the character of being a Man is the only one that is of importance."

In a long declamation on the hackneyed topics, we have here and there some thoughts which have not yet come before us.

"We must allow the underlings to imagine (but without telling them the truth) that we direct all the Free Mason Lodges, and even all other Orders, and that the greatest monarchs are under our guidance, which indeed is here and there the case.

"There is no way of influencing men so powerfully as by means of the women. These should therefore be our chief study; we should insinuate ourselves into their good opinion, give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves; it will be an immense relief to their enslaved minds to be freed from any one bond of restraint, and it will fire them the more, and cause them to work for us with zeal, without knowing that they do so; for they will only be indulging their own desire of personal admiration.

"We must win the common people in every corner. This will be obtained chiefly by means of the schools, and by open, hearty behaviour, show, condescension, popularity, and toleration of their prejudices, which we shall at leisure root out and dispel.

"If a writer publishes any thing that attracts notice, and is in itself just, but does not accord with our plan, we must endeavour to win him over, or decry him.

"A chief object of our care must be to keep down that slavish veneration for princes which so much disgraces all nations. Even in the *soi-disant* free England, the silly Monarch says, We are graciously pleased, and the more simple people say, Amen. These men, commonly very weak heads, are only the farther corrupted by this servile flattery. But let us at once give an example of our spirit by our behaviour with Princes; we must avoid all familiarity - never entrust ourselves to them - behave with precision, but with civility, as to other men - speak of them on an equal footing - this will in time teach them that they are by nature men, if they have sense and spirit, and that only by convention they are Lords. We must assiduously collect anecdotes, and the ho norable and mean actions, both of the least and the greatest, and when their names occur in any records which are read in our meetings, let them ever be accompanied by these marks of their real worth.

"The great strength of our Order lies in its concealment; let it never appear in any place in its own name, but always covered by another name, and another occupation. *None is better than the three lower degrees of Free Masonry; the public is accustomed to it, expects little from it, and therefore takes little notice of it.* Next to this, the form of a learned or literary society is best suited to our purpose, and had Free Masonry not existed, this cover would have been employed; and it may be much more than a cover, *it may be a powerful engine in our hands. By establishing reading societies, and subscription libraries, and taking these under our direction, and supplying them through our labours, we may turn the public mind which way we will.*

In like manner we must try to obtain an influence in the military academies (this may be of mighty consequence) the printing-houses, booksellers shops, chapters, and in short in all offices which have any effect, either in forming, or in managing, or even in directing the mind of man: painting and engraving are highly worth our care.(5)

"Could our Prefect (observe it is to the *Illuminati Regentes* he is speaking, whose officers are *Prefecti*) fill the judicatories of a state with our worthy members, he does all that man can do for the Order. It is better than to gain the prince himself. Princes should never get beyond the Scotch

knighthood. They either never prosecute any thing, or they twist every thing to their own advantage.

"A Literary Society is the most proper form for the introduction of our Order into any state where we are yet strangers." (Mark this!)

"The power of the Order must surely be turned to the advantage of its Members. All must be assisted. They must be preferred to all persons otherwise of equal merit. Money, services, honour, goods, and blood, must be expended for the fully proved Brethren, and the unfortunate must be relieved by the funds of the Society."

As evidence that this was not only their instructions, but also their assiduous practice, take the following report from the overseer of Greece (Bavaria.)

In Cato's hand-writing.

"The number (about 600) of Members relates to Bavaria alone.

"In Munich there is a well-constituted meeting of *Illuminati Mejores*, a meeting of excellent *Illuminati Minores*, a respectable Grand Lodge, and two Minerval Assemblies. There is a Minerval Assembly at Freyssing, at Landsberg, at Burghausen, at Strasburg, at Ingolstadt, and at last at Regensburg. (6)

"At Munich we have bought a house, and by clever measures have brought things so far, that the citizens take no notice of it, and even speak of us with esteem. We can openly go to the house every day, and carry on the business of the Lodge. This is a great deal for this city. In the house is a good museum of natural history, and apparatus for experiments; also a library which daily increases. The garden is well occupied by botanic specimens, and the whole has the appearance of a society of zealous naturalists.

"We get all the literary journals. We take care, by well-timed pieces, to make the citizens and the Princes a little more noticed for certain little slips. We oppose the monks with all our might, and with great success.

"The Lodge is constituted entirely according to our system, and has broken off entirely from Berlin, and we have nearly finished our transactions with the Lodges of Poland, and shall have them under our direction.

"By the activity of our Brethren, the Jesuits have been kept out of all the professorial chairs at Ingolstadt, and our friends prevail."

"The Widow Duchess has set up her academy entirely according to our plan, and we have all the Professors in the Order. Five of them are excellent, and the pupils will be prepared for us.

"We have got Pylades put at the head of the Fisc, and he has the church-money at his disposal. By properly using this money, we have been enabled to put our Brother -- 's household in good order; which he had destroyed by going to the Jews. We have supported more Brethren under similar misfortunes.

"Our Ghostly Brethren have been very fortunate this last year, for we have procured for them several good benefices, parishes, tutorships, &c.

"Through our means Arminius and Cortez have gotten Professorships, and many of our younger Brethren have obtained Bursaries by our help.

"We have been very successful against the Jesuits, and brought things to such a bearing, that their revenues, such as the Mission, the Golden Alms, the Exercises, and the Conversion Box, are now under the management of our friends. So are also their concerns in the university and the German school foundations. The application of all will be determined presently, and we have six members and four friends in the Court. This has cost our senate some nights want of sleep.

"Two of our best youths have got journies from the Court, and they will go to Vienna, where they will do us great service.

"All the German Schools, and the Benevolent Society, are at last under our direction.

"We have got several zealous members in the courts of justice, and we are able to afford them pay, and other good additions.

"Lately, we have got possession of the Bartholomew Institution for young clergymen, having secured all its supporters. Through this we shall be able to supply Bavaria with fit priests.

"By a letter from Philo we learn, that one of the highest dignities in the church was obtained for a zealous Illuminatus, in opposition even to the authority and right of the Bishop of Spire, who is represented as a bigotted and tyrannical priest."

Such were the lesser mysteries of the Illuminati. But there remain the higher mysteries. The system of these has not been printed, and the degrees were conferred only by Spartacus himself, from papers which he never entrusted to any person. They were only read to the candidate, but no copy was taken. The publisher of the *Neueste Arbeitung* says that he has read them (so says Grollman.) He says, "that in the first degree of MAGUS or PHILOSOPHUS, the doctrines are the same with those of Spinoza, where all is material, God and the world are the same thing, and all religion whatever is without foundation, and the contrivance of ambitious men." The second degree, or REX, teaches, "that every peasant, citizen, and householder is a sovereign, as in the Patriarchal state, and that nations must be brought back to that state, by whatever means are conducive - peaceably, if it can be done; but, if not, then by force - for all subordination must vanish from the face of the earth."

The author says further, that the German Union was, to his certain knowledge, the work of the Illuminati.

The private correspondence that has been published is by no means the whole of what was discovered at Landshut and Bassus Hoff, and government got a great deal of useful information, which was concealed; both out of regard to the families of the persons concerned, and also that the rest might not know the utmost extent of the discovery, and be less on their guard. A third collection was found under the foundation of the house in which the Lodge Theodor von guten Rath had been held. But none of this has appeared. Enough surely has been discovered to give the public a very just idea of the designs of the Society and its connections.

Lodges were discovered, and are mentioned in the private papers already published, in the following places.

Munich, Hesse (many), Ingolstadt, Buchenwerter, Frankfort, Monpeliard, Echstadt, Stutgard (3), Hanover, Carlsruhe, Brunswick, Anspach, Calbe, Neuwied (2), Magdenburgh, Mentz (2), Cassel, Poland (many), Osnabruck, Turin, Weimar, England (8), Upper Saxony (several), Scotland (2), Austria (14), Warsaw (2), Westphalia (several), Deuxponte, Heidelberg, Cousel, Mannheim, Treves (2), Strasburgh (5), Aix-la-Chappelle (2), Spire, Bartschied, Worms, Hahrenberg, Dusseldorf, Switzerland (many), Rome, Cologne, Naples, Hannibal, Bonn (4), Livonia (many), Ancona, Courland (many), Florence, Frankendahl, France, Alsace (many), Halland (many), Vienna (4), Dresden (4),

America (several). N. B. This was before 1786.

I have picked up the names of the following members.

Spartacus = Weishaupt, Professor.

Philo = Knigge, Freyherr, i.e. Gentleman.

Amelius = Bode, F. H.

Bayard = Busche, F. H.

Diomedes = Constanza, Marq.

Cato = Zwack, Lawyer.

= Toring, Count.

= Kreitmaier, Prince.

= Utschneider, Professor.

= Cossandey, Professor.

= Renner, Professor.

= Grunberger, Professor.

= Balderbusch, F. H.

= Lippert, Counsellor.

= Kundl, ditto.

= Bart, ditto.

= Leiberhauer, Priest.

= Kundler, Professor.

= Lowling, Professor.

= Vachency, Councillor.

= Morausky, Count.

= Hoffstetter, Surveyor of Roads.

= Strobl, Bookseller.

Pythagoras = Westenrieder, Professor.

= Babo, Professor.

= Baader, Professor.

= Burzes, Priest.

= Pfruntz, Priest.

Hannibal = Bassus, Baron.

Brutus = Savioli, Count.

Lucian = Nicholai, Bookseller.

= Bahrtdt, Clergyman.

Zoroaster, Confuscus = Baierhamer.

Hermes, Trismegistus = Socher, School Inspector.

= Dillis, Abbé.

Sulla = Meggenhoff, Paymaster.

= Danzer, Canon.

= Braun, ditto.

= Fischer, Magistrate.

= Frauenberger, Baron.

= Kaltner, Lieutenant.

Pythagoras = Drexl, Librarian.

Marius = Hertel, Canon.

= Dachsel.

= Dilling, Counsellor.

= Seefeld, Count.

= Gunsheim, ditto.

= Morgellan, ditto.

Saladin = Ecker, ditto.

= Ow, Major.

= Werner, Counsellor.

Cornelius Scipio = Berger, ditto.

= Wortz, Apothecary.

= Mauvillon, Colonel.

= Mirabeau, Count.

= Orleans, Duke.

= Hochinaer.

Tycho Brahe = Gaspar, Merchant.

Thales = Kapfinger.

Attila = Sauer.

Ludovicus Bavarus = Losi.

Shaftesbury, = Steger.

Coriolanus = Tropponero, Zuschwartz.

Timon = Michel.

Tamerlane = Lange.

Livius = Badorffer.

Cicero = Pfelt.

Ajax = Massenhausen; Count.

I have not been able to find who personated Minos, Euriphon, Celsius, Mahomet, Hercules, Socrates, Philippo Strozzi, Euclides, and some others who have been uncommonly active in carrying forward the great cause.

The chief publications for giving us regular accounts of the whole (besides the original writings) are,

1. *Grosse Absicht des Illuminaten Ordens.*
2. -- *Nachtrages (3.) an denselben.*
3. *Weishaupt's improved System.*
4. *System des Illum. Ordens aus dem Original-Schriften gezogen.*

I may now be permitted to make a few reflections on the accounts already given of this Order, which has so distinctly concentrated the casual and scattered efforts of its prompters, the *Chevaliers Bienfaisants*, the *Philalèthes*, and *Amis Réunis* of France, and carried on the system of enlightening and reforming the world.

The great aim professed by the Order is to *make men happy*; and the means professed to be employed, as the only and surely effective, is *making them good*; and this is to be brought about by *enlightening the mind*, and *freeing it from the dominion of superstition and prejudices*. This purpose is effected by its *producing a just and steady morality*. This done, and becoming universal, there can be little doubt but that the peace of society will be the consequence - that government, subordination, and all the disagreeable coercions of civil governments will be unnecessary - and that society may go on peaceably in a state of perfect liberty and equality.

But surely it requires no angel from heaven to tell us that if every man is virtuous, there will be no vice; and that there will be peace on earth, and good will between man and man, whatever be the differences of rank and fortune; so that Liberty and Equality seem not to be the necessary consequences of this just Morality, nor necessary requisites for this national happiness. We may question, therefore, whether the Illumination which makes this a necessary condition is a clear and a pure light. It may be a false glare, showing the object only on one side, tinged with partial colours thrown on it by neighbouring objects. We see so much wisdom in the general plans of nature, that we are apt to think that there is the same in what relates to the human mind, and that the God of nature accomplishes his plans in this as well as in other instances. We are even disposed to think that human nature would suffer by it. The rational nature of man is not contented with meat and drink, and raiment, and shelter, but is also pleased with exerting many powers and faculties, and with gratifying many tastes, which could hardly have any existence in a society where all are equal. We say that there can be no doubt that the pleasure arising from the contemplation of the works of art - the pleasure of intellectual cultivation, the pleasure of mere ornament, are rational, distinguish man from a brute, and are so general, that there is hardly a mind so rude as not to feel them. Of all these, and of all the difficult sciences, all most rational, and in themselves most innocent, and most delightful to a cultivated mind, we should be deprived in a

society where all are equal. No individual could give employment to the talents necessary for creating and improving these ornamental comforts of life. We are absolutely certain that, even in the most favorable situations on the face of the earth, the most untainted virtue in every breast could not raise man to that degree of cultivation that is possessed by citizens very low in any of the states of Europe; and in the situation of most countries we are acquainted with, the state of man would be much lower: for, at our very setting out, we must grant that the liberty and equality here spoken of must be complete; for there must not be such a thing as a farmer and his cottager. This would be as unjust, as much the cause of discontent, as the gentleman and the farmer.

This scheme therefore seems contrary to the designs of our Creator, who has every where placed us in these situations of inequality that are here so much scouted, and has given us strong propensities by which we relish these enjoyments. We also find that they may be enjoyed in peace and innocence. And lastly, We imagine that the villain, who, in the station of a professor, would plunder a Prince, would also plunder the farmer if he were his cottager. The illumination therefore that appears to have the best chance of making mankind happy, is that which will teach us the Morality which will respect the comforts of cultivated Society, and teach us to protect the possessors in the innocent enjoyment of them; that will enable us to perceive and admire the taste and elegance of Architecture and Gardening, without any wish to sweep the gardens and their owner from off the earth, merely because he is their owner.

We are therefore suspicious of this Illumination, and apt to ascribe this violent antipathy to Princes and subordination to the very cause that makes true Illumination, and just Morality proceeding from it, so necessary to public happiness, namely, the vice and injustice of those who cannot innocently have the command of those offensive elegancies of human life. Luxurious tastes, keen desires, and unbridled passions, would prompt to all this, and this Illumination is, as we see, equivalent to them in effect. The aim of the Order is not to enlighten the mind of man, and show him his moral obligations, and by the practice of his duties to make society peaceable, possession secure, and coercion unnecessary, so that all may be at rest and happy, even though all were equal; but to get rid of the coercion which must be employed in place of Morality, that the innocent rich may be robbed with impunity by the idle and profligate poor. But to do this, an unjust casuistry must be employed in place of a just Morality; and this must be defended or suggested, by misrepresenting the true state of man, and of his relation to the universe, and by removing the restrictions of religion, and giving a superlative, value to all those constituents of human enjoyment, which true Illumination shows us to be but very small concerns of a rational and virtuous mind. The more closely we examine the principles and practice of the Illuminati, the more clearly do we perceive that this is the case. Their first and immediate aim is to get the possession of riches, power, and influence, without industry; and, to accomplish this, they want to abolish Christianity; and then dissolute manners and universal profligacy will procure them the adherence of all the wicked, and enable them to overturn all the civil governments of Europe; after which they will think of farther conquests, and extend their operations to the other quarters of the globe, till they have reduced mankind to the state of one undistinguishable chaotic mass.

But this is too chimerical to be thought their real aim. Their Founder, I dare say, never entertained such hopes, nor troubled himself with the fate of distant lands. But it comes in his way when he puts on the mask of humanity and benevolence: it must embrace all mankind, only because it must be stronger than patriotism and loyalty, which stand in his way. Observe that Weishaupt took a name expressive of his principles. Spartacus was a gladiator, who headed an insurrection of Roman slaves, and for three years kept the city in terror. Weishaupt says in one of his letters "I never was fond of empty titles; but surely that man has a childish soul who would not as readily chuse the name of Spartacus as that of Octavius Augustus." The names which he gives to several of his gang express their differences of sentiments. Philo, Lucian, and others, are very significantly given to Knigge, Nicholai, &c. He was vain of the name Spartacus, because he considered himself as employed somewhat in the same way, leading slaves to freedom. Princes and Priests are mentioned by him on all occasions in terms of abhorrence.

Spartacus employs powerful means. In the style of the Jesuits (as he says) he considers every mean as consecrated by the end for which it is employed, and he says with great truth,

"Flectere si nequeo superos, Acheronta movebo."

To save his reputation, he scruples not to murder his innocent child, and the woman whom he had held in his arms with emotions of fondness and affection. But lest this should appear too selfish a motive, he says, "had I fallen, my precious Order would have fallen with me; the Order which is to bless mankind. I should not again have been able to speak of virtue so as to make any lasting impression. My example might have ruined many young men." This he thinks will excuse, nay sanctify any thing. "My letters are my greatest vindication." He employs the Christian Religion, which he thinks a falsehood, and which he is afterwards to explode, as the mean for inviting Christians of every denomination, and gradually cajoling them, by clearing up their Christian doubts in succession, till he lands them in Deism; or, if he finds them unfit, and too religious, he gives them a *Sta bene*, and then laughs at the fears, or perhaps madness, in which he leaves them. Having got them this length, they are declared to be fit, and he receives them into the higher mysteries. But lest they should still shrink back, dazzled by the Pandemonian glare of Illumination which will now burst upon them, he exacts from them, for the first time, a bond of perseverance. But, as Philo says, there is little chance of tergiversation. The life and honor of most of the candidates are by this time in his hand. They have been long occupied in the vile and corrupting office of spies on all around them, and they are found fit for their present honors, because they have discharged this office to his satisfaction, by the reports which they have given in, containing stories of their neighbours, nay even of their own gang. They may be ruined in the world by disclosing these, either privately or publicly. A man who had once brought himself into this perilous situation durst not go back. He might have been left indeed in any degree of Illumination; and, if Religion has not been quite eradicated from his mind, he must be in that condition of painful anxiety and doubt that makes him desperate, fit for the full operation of fanaticism, and he may be engaged *in the cause of God*, "to commit all kind of wickedness with greediness." In this state of mind, a man shuts his eyes, and rushes on. Had Spartacus supposed that he was dealing with good men, his conduct would have been the reverse of all this. There is no occasion for this bond from a person convinced of the excellency of the Order. But he knew them to be unprincipled, and that the higher mysteries were so daring, that even some of such men would start at them. But they must not blab.

Having thus got rid of Religion, Spartacus could with more safety bring into view the great aim of all his efforts to rule the world by means of his Order. As the immediate mean for attaining this, he holds out the prospect of freedom from civil subordination. Perfect Liberty and Equality are interwoven with every thing; and the flattering thought is continually kept up, that "by the wise contrivance of this Order, the most complete

knowledge is obtained of the real worth of every person; the Order will, *for its own sake*, and therefore *certainly*, place every man in that situation in which he can be most effective. The pupils are convinced that the Order *will* rule the world. Every member therefore becomes a ruler." We all think ourselves qualified to rule. The difficult task is to obey with propriety; but we are honestly generous in our prospects of future command. It is therefore an alluring thought, both to good and bad men. By this lure the Order will spread. If they are active in insinuating their members into offices, and in keeping out others (which the private correspondence shows to have been the case) they may have had frequent experience of their success in gaining an influence on the world. This must whet their zeal. If Weishaupt was a sincere Cosmopolite, he had the pleasure of seeing "his work prospering in his hands."

It surely needs little argument now to prove, that the Order of Illuminati had for its immediate object the abolishing of Christianity (at least this was the intention of the Founder) with the sole view of overturning the civil government, by introducing universal dissoluteness and profligacy of manners, and then getting the assistance of the corrupted subjects to overset the throne. The whole conduct in the preparation and instruction of the Presbyter and *Regens* is directed to this point. Philo says, "I have been at unwearied pains to remove the fears of some who imagine that our Superiors want to abolish Christianity; but by and by their prejudices will wear off, and they will be more at their ease. Were I to let them know that our General holds all Religion to be a lie, and uses even Deism, only to lead men by the nose: - Were I to connect myself again with the Free Masons, and tell them our designs to ruin their Fraternity by this circular letter (a letter to the Lodge in Courland) - Were I but to give the least hint to any of the Princes of Greece (Bavaria) - No, my anger shall not carry me so far: An Order forsooth, which in this manner abuses human nature - which will subject men to a bondage more intolerable than Jesuitism: I could put it on a respectable footing, and the world would be ours. Should I mention our fundamental principles (even after all the pains I have been at to mitigate them) so unquestionably dangerous to the world, who would remain? What signifies the innocent ceremonies of the Priest's degree, as I have composed it, in comparison with your maxim, that we may use for a good end those means which the wicked employ for a base purpose?"

Brutus writes, "Numenius now acquiesces in the mortality of the soul; but, I fear we shall lose Ludovicus Bavarus. He told Spartacus, that he was mistaken when he thought that he had swallowed his stupid Masonry. No, he saw the trick, and did not admire the end that required it. I don't know what to do; a *Stia bene* would make him mad, and he will blow us all up.

"The Order must possess the power of life and death in consequence of our Oath; and with propriety, for the same reason, and by the same right, that any government in the world possesses it: For the Order comes in their place, making them unnecessary. When things cannot be otherwise, and ruin would ensue if the Association did not employ this mean, the Order must, as well as public rulers, employ it for the good of mankind; therefore for its own preservation. (N. B. Observe here the casuistry.) Nor will the political constitutions suffer by this, for there are always thousands equally ready and able to supply the place."

We need not wonder that Diomedes told the Professors, "that death, inevitable death, from which no potentate could protect them, awaited every traitor of the Order;" nor that the French Convention proposed to take off the German Princes and Generals by sword or poison, &c.

Spartacus might tickle the fancy of his Order with the notion of ruling the world; but I imagine that his darling aim was ruling the Order. The happiness of mankind was, like Weishaupt's Christianity, a mere tool, a tool which the *Regentes* made a joke of. But Spartacus would rule the *Regentes*; this he could not so easily accomplish. His despotism was insupportable to most of them, and finally brought all to light. When he could not persuade them by his own firmness, and indeed by his superior wisdom and disinterestedness in other respects, and his unwearied activity, he employed jesuitical tricks, causing them to fall out with each other, setting them as spies on each other, and separating any two that he saw attached to each other, by making the one a Master of the other; and, in short, he left nothing undone that could secure his uncontrouled command. This caused Philo to quit the Order, and made *Bassus, Von Torring, Kreitmaier*, and several other gentlemen, cease attending the meetings; and it was their mutual dissensions which made them speak too freely in public, and call on themselves so much notice. At the time of the discovery, the party of Weishaupt consisted chiefly of very mean people, devoted to him, and willing to execute his orders, that by being his servants, they might have the pleasure of commanding others.

The objects, the undoubted objects of this Association, are surely dangerous and detestable; viz. to overturn the present constitutions of the European States, in order to introduce a chimera which the history of mankind shows to be contrary to the nature of man.

Naturam expellas furcâ, tamen usque recurret.

Suppose it possible, and done in peace, it could not stand, unless every principle of activity in the human mind be enthralled, all incitement to exertion and industry removed, and man brought into a condition incapable of improvement; and this at the expence of every thing that is valued by the best of men - by misery and devastation - by loosening all the bands of society. To talk of morality and virtue in conjunction with such schemes, is an insult to common sense; dissoluteness of manners alone can bring men to think of it.

Is it not astonishing therefore, to hear people in this country express any regard for this institution? Is it not grieving to the heart to think that there are Lodges of Illuminated among us? I think that nothing bids fairer for weaning our inconsiderate countrymen from having any connection with them, than the faithful account here given. I hope that there are few, very few of our countrymen, and none whom we call friend, who can think that an Order which practised such things can be any thing else than a ruinous Association, a gang of profligates. All their professions of the love of mankind are vain; nay, their Illumination must be a bewildering blaze, and totally ineffectual for its purpose, for it has had no such influence on the leaders of the band; yet it seems quite adequate to the effects it has produced; for such are the characters of those who forget God.

If we in the next place attend to their mode of education, and examine it by those rulers of common sense that we apply in other cases of conduct, we shall find it equally unpromising. The system of Illuminatism is one of the explanations of Free Masonry; and it has gained many partisans. These

explanations rest their credit and their preference on their own merits. There is something in themselves, or in one of them as distinguished from another, which procures it the preference for its own sake. Therefore, to give this Order any dependence on Free Masonry, is to degrade the Order. To introduce a Masonic Ritual into a manly institution is to degrade it to a frivolous amusement for great children. Men really exerting themselves to reform the world, and qualified for the task, must have been disgusted with such occupations. They betray a frivolous conception of the talk in which they are really engaged. To imagine that men engaged in the struggle and rivalry of life, under the influence of selfish, or mean, or impetuous passions, are to be wheedled into candid sentiments, or a generous conduct, as a froward child may sometimes be made gentle and tractable by a rattle or a humming-top, betrays a great ignorance of human nature, and an arrogant self-conceit in those who can imagine that all but themselves are babies. The further we proceed, the more do we see of this *want of wisdom*. The whole procedure of their instruction supposes such a complete surrender of freedom of thought, of common sense, and of common caution, that it seems impossible that it should not have alarmed every sensible mind. This indeed happened before the Order was seven years old. It was wise indeed to keep their *Areopagitæ* out of sight; but who can be so silly as to believe that their unknown superiors were all and always faultless men: But had they been the men they were represented to be - if I have any knowledge of my own heart, or any capacity of drawing just inferences from the conduct of others, I am persuaded that the knowing his superiors would have animated the pupil to exertion, that he might exhibit a pleasing spectacle to such intelligent and worthy judges. Did not the Stoics profess themselves to be encouraged in the scheme of life, by the thought that the immortal Gods were looking on and passing their judgments on their manner of acting the part assigned them? But what abject spirit will be contented with working, zealously working, for years, after a plan of which he is never to learn the full meaning. In short, the only knowledge that he can perceive is knowledge in its worst form, *Cunning*. This must appear in the contrivances by which he will soon find that he is kept in complete subjection. If he is a true and zealous Brother, he has put himself in the power of his Superiors by his rescripts, which they required of him on pretence of their learning his own character, and of his learning how to know the characters of other men. In these rescripts they have got his thoughts on many delicate points, and on the conduct of others. His Directors may ruin him by betraying him: and this without being seen in it. I should think that wise men would know that none but weak or bad men would subject themselves to such a task. They exclude the good, the manly, the only fit persons for assisting them in their endeavours to inform and to rule the world. Indeed I may say that this exclusion is almost made already by connecting the Order with Free Masonry. Lodges are not the resorts of such men. They may sometimes be found there for an hour's relaxation. But these places are the haunts of the young, the thoughtless, the idle, the weak, the vain, or of designing Literati; and accordingly this is the condition of three-fourths of the Illuminati whose names are known to the public. I own that the reasons given to the pupil for prescribing these tasks are clever, and well adapted to produce their effect. During the flurry of reception, and the glow of expectation, the danger may not be suspected; but I hardly imagine that it will remain unperceived when the pupil sits down to write his first lesson. Mason Lodges, however, were the most likely places for finding and enlisting members. Young men, warmed by declamations teeming with the flimsy moral cant of Cosmo-politism, are in the proper frame of mind for this illumination. It now appears also, that the dissensions in Free Masonry must have had great influence in promoting this scheme of Weishaupt's, which was, in many particulars, so unpromising, because it presupposes such a degradation of the mind. But when the schismatics in Masonry disputed with warmth, trifles came to acquire unspeakable importance. The hankering after wonder was not in the least abated by all the tricks which had been detected, and the impossibility of the wished-for discovery had never been demonstrated to persons prepossessed in its favor. They still *chose* to believe that the symbols contained some important secret; and happy will be the man who finds it out. The more frivolous the symbols, the more does the heart cling to the mystery; and, to a mind in this anxious state, Weishaupt's proffer was enticing. He laid before them a scheme which was somewhat feasible, was magnificent, surpassing our conceptions, but at the same time such as permitted us to expatiate on the subject, and even to amplify it at pleasure in our imaginations without absurdity.

It does not appear to me wonderful, therefore, that so many were fascinated till they became at last regardless of the absurdity and inconsistency of the means by which this splendid object was to be attained. Hear what Spartacus himself says of hidden mysteries. "Of all the means I know to lead men, the most effectual is a concealed mystery. The hankering of the mind is irresistible; and if once a man has taken it into his head that there is a mystery in a thing, it is impossible to get it out, either by argument or experience. And then, we can so change notions by merely changing a word. What more contemptible than *fanaticism*; but call it *enthusiasm*; then add the little word noble, and you may lead him over the world. Nor are we, in these bright days, a bit better than our fathers, who found the pardon of their sins mysteriously contained in a much greater sin, viz. leaving their family, and going barefooted to Rome."

Such being the employment, and such the disciples, should we expect the fruits to be very precious? No. The doctrines which were gradually unfolded were such as suited those who continued in the *Cursus Academicus*. Those who did not, because they did not like them, got a *Sta bene*; they were not fit for advancements. The numbers however were great; Spartacus boasted of 600 in Bavaria alone in 1783. We don't know many of them; few of those we know were in the upper ranks of life; and I can see that it required much wheedling, and many letters of long worded German compliments from the proud Spartacus, to win even a young Baron or a Graf just come of age. Men in an easy situation in life could not brook the employment of a spy, which is base, cowardly, and corrupting, and has in all ages and countries degraded the person who engages in it. Can the person be called wise who thus enslaves himself? Such persons give up the right of private judgment, and rely on their unknown Superiors with the blindest and most abject confidence. For their sakes, and to rivet still faster their own fetters, they engage in the most corrupting of all employments - and for what? - To learn something more of an order, of which every degree explodes the doctrine of a former one. Would it have hurt the young *Illuminatus* to have it explained to him all at once? Would not this fire his mind - when he sees with the same glance the great object, and the fitness of the means for attaining it? Would not the exalted characters of the Superior, so much excelling himself in talents, and virtue, and happiness (otherwise the Order is good for nothing) warm his heart, and fill him with emulation, since he sees in them, that what is so strongly preached to him is an attainable thing? No, no - it is all a trick; he must be kept like a child, amused with rattles, and stars, and ribands - and all the satisfaction he obtains is, like the Masons, the fun of seeing others running the same gauntlet.

Weishaupt acknowledges that the great influence of the Order may be abused. Surely, in no way so easily or so fatally as by corrupting or seductive lessons in the beginning. The mistake or error of the pupil is undiscoverable by himself (according to the genuine principles of Illumination) for the pupil must believe his Mentor to be infallible - with him alone he is connected - his lessons only must he learn. Who can tell him that he has gone wrong - or who can set him right? yet he certainly may be misled.

Here, therefore, there is confusion and deficiency. There must be some standard to which appeal can be made; but this is inaccessible to all within the pale of the Order; it is therefore without this pale, and independent of the Order - and it is attainable only by abandoning the Order. The QUIBUS LICET, the PRIMO, the SOLI, can procure no light to the person who does not know that he has been led out of the right road to virtue and

happiness. The Superiors indeed draw much useful information from these reports, though they affect to stand in no need of it, and they make a cruel return.

All this is so much out of the natural road of instruction, that, on this account alone, we may presume that it is wrong. We are generally safe when we follow nature's plans. A child learns in his father's house, by seeing, and by imitating, and in common domestic education, he gets much useful knowledge, and the chief habits which are afterwards to regulate his conduct. Example does almost every thing; and, with respect to what may be called living, as distinguishable from profession, speculation and argumentative instruction are seldom employed, or of any use. The indispensableness of mutual forbearance and obedience, for domestic peace and happiness, forms most of these habits; and the child, under good parents, is kept in a situation that makes virtue easier than vice, and he becomes wise and good without any express study about the matter. But this Illumination plan is darkness over all - it is too artificial - and the topics, from which counsel is to be drawn, cannot be taken from the peculiar views of the Order - for these are yet a secret for the pupil - and must ever be a secret for him while under tuition. They must therefore be drawn from common sources, and the Order is of no use; all that can naturally be effectuated by this Association is the forming, and assiduously fostering a narrow, Jewish, corporation spirit, totally opposite to the benevolent pretensions of the Order. The pupil can see nothing but this, that there is a set of men, whom he does not know, who may acquire incontroulable power, and may perhaps make use of him, but for what purpose, and in what way, he does not know; how can he know that his endeavours are to make man happier, any other way than as he might have known it without having put this collar round his own neck?

These reflections address themselves to all men who profess to conduct themselves by the principles and dictates of common sense and prudence, and who have the ordinary share of candour and good will to others. It requires no singular sensibility of heart, nor great generosity, to make such people think the doctrines and views of the Illuminati false, absurd, foolish, and ruinous. But I hope that I address them to thousands of my countrymen and friends, who have much higher notions of human nature, and who cherish with care the affections and the hopes that are suited to a rational, a benevolent, and a high-minded being, capable of endless improvement.

To those who enjoy the cheering confidence in the superintendance and providence of God, who consider themselves as creatures whom he has made, and whom he cares for, as the subjects of his moral government, this Order must appear with every character of falsehood and absurdity on its countenance. What CAN BE MORE IMPROBABLE than this, that He, whom we look up to as the contriver, the maker, and director, of this goodly frame of things, should have so far mistaken his own plans, that this world of rational creatures should have subsisted for thousands of years, before a way could be found out, by which his intention of making men good and happy could be accomplished; and that this method did not occur to the great Artist himself, nor even to the wisest; and happiest, and best men upon earth; but to a few persons at Munich in Bavaria, who had been trying to raise ghosts, to change lead into gold, to tell fortunes, or discover treasures, but had failed in all their attempts; men who had been engaged for years in every whim which characterises a weak, a greedy, or a gloomy mind. Finding all these beyond their reach, they combined their powers, and, at once, found out this infinitely more important SECRET - for secret it must still be, otherwise not only the Deity, but even those philosophers, will still be disappointed.

Yet this is the doctrine that must be swallowed by the Minervals and the *Illuminati Minores*, to whom it is not yet safe to disclose the grand secret, *that there is no such superintendance of Deity*. At last, however, when the pupil has conceived such exalted notions of the knowledge of his teachers, and such low notions of the blundering projector of this world, it may be no difficult matter to persuade him that all his former notions were only old wives tales. By this time he must have heard much about superstition, and how mens minds have been dazzled by this splendid picture of a Providence and a moral government of the universe. It now appears incompatible with the great object of the Order, the principles of universal liberty and equality - it is therefore rejected without farther examination, for this reason alone. This was precisely the argument used in France for rejecting revealed religion. It was incompatible with their Rights of Man.

It is richly worth observing how this principle can warp the judgment, and give quite another appearance to the same object. The reader will not be displeased with a most remarkable instance of it, which I beg leave to give at length.

Our immortal Newton, whom the philosophers of Europe look up to as the honor of our species, whom even Mr. Bailly, the President of the National Assembly of France, and Mayor of Paris, cannot find words sufficiently energetic to praise; this patient, sagacious, and successful observer of nature, after having exhibited to the wondering world the characteristic property of that principle of material nature by which all the bodies of the solar system are made to form a connected and permanent universe; and after having shown that this law of action alone was adapted to this end, and that if gravity had deviated but one thousandth part from the inverse duplicate ratio of the distances, the system must, in the course of a very few revolutions, have gone into confusion and ruin - he sits down, and views the goodly scene - and then closes his Principles of Natural Philosophy with this reflection (his *Scholium generale*.)

"This most elegant frame of things could not have arisen, unless by the contrivance and the direction of a wise and powerful Being; and if the fixed stars are the centres of systems, these systems must be similar; and all these, constructed according to the same plan, are subject to the government of *one* Being. All these he governs, not as the soul of the world, but as the Lord of all; therefore, on account of his government, he is called the Lord God - *Pantokrator*; for God is a relative term, and refers to subjects. Deity is God's government, not of his own body, as those think who consider him as the soul of the world, but of his servants. The supreme God is a Being eternal, infinite, absolutely perfect. But a being, however perfect, without government, is not God; for we say, *my* God, *your* God, the God of Israel. We cannot say *my* eternal, *my* infinite. We may have some notions indeed of his attributes, but can have none of his nature. With respect to bodies, we see only shapes and colour - hear only sounds - touch only surfaces. These are attributes of bodies; but of their essence we know nothing. As a blind man can form no notion of colours, we can form none of the manner in which God perceives, and understands, and influences every thing.

"Therefore we know God only by his attributes. What are these? The wise and excellent contrivance, structure, and final aim of all things. In these his perfections we admire him, and we wonder. In his direction or government, we venerate and worship him - we worship him as his servants; and

God, without dominion, without providence, and final aims, is Fate - not the object either of reverence, of hope, of love, or of fear."

But mark the emotions which affected the mind of another excellent observer of Nature, the admirer of Newton, and the person who has put the finishing stroke to the Newtonian philosophy, by showing that the acceleration of the moon's mean motion, is the genuine result of a gravitation decreasing in the precise duplicate ratio of the distance inversely; I mean Mr. Delaplace, one of the most brilliant ornaments of the French academy of sciences. He has lately published the *Système du Monde* a most beautiful compend of astronomy and of the Newtonian philosophy. Having finished his work with the same observation, "That a gravitation inversely proportional to the squares of the distances was the only principle which could unite material Nature into a permanent system;" *he* also sits down - surveys the scene - points out the parts which he had brought within our ken - and then makes this reflection: "Beheld in its totality, astronomy is the noblest monument of the human mind, its chief title to intelligence. But, seduced by the illusions of sense, and by self conceit, we have long considered ourselves as the centre of these motions; and our pride has been punished by the groundless fears which we have created to ourselves. We imagine, forsooth, that all this is for us, and that the stars influence our destinies! But the labours of ages have convinced us of our error, and we find ourselves on an insignificant planet, almost imperceptible in the immensity of space. But the sublime discoveries we have made richly repay this humble situation. Let us cherish these with care, as the delight of thinking beings - they have destroyed our mistakes as to our relation to the rest of the universe; errors which were the more fatal, because the social Order depends on justice and truth alone. Far be from us the dangerous maxim, that it is sometimes useful to depart from these, and to deceive men, in order to insure their happiness; but cruel experience has shewn us that these laws are never totally extinct."

There can be no doubt as to the meaning of these last words - they cannot relate to astrology - this was entirely out of date. The "attempts to deceive men, in order to insure their happiness," can only be those by which we are made to think too highly of ourselves. "Inhabitants of this pepper-corn, we think ourselves the peculiar favorites of Heaven, nay, the chief objects of care to a Being, the Maker of all; and then we imagine that, after this life, we are to be happy or miserable, according as we accede or not to this subjugation to opinions which enslave us. But truth and justice have broken these bonds." - But where is the force of the argument which entitles this perfecter of the Newtonian philosophy to exult so much? It all rests on this, That this earth is but as a grain of mustard-seed. Man would be more worth attention had he inhabited Jupiter or the Sun. Thus may a Frenchman look down on the noble creatures who inhabit Orolong or Pelew. But whence arises the absurdity of the intellectual inhabitants of this pepper-corn being a proper object of attention? it is because our shallow comprehensions cannot, at the same glance, see an extensive scene, and perceive its most minute detail.

David, a King, and a soldier had some notions of this kind. The heavens, it is true, pointed out to him a Maker and Ruler, which is more than they seem to have done to the Gallic philosopher; but David was afraid that he would be forgotten in the crowd, and cries out, "Lord! what is man, that thou art mindful of *him*?" But David gets rid of his fears, not by becoming a philosopher, and discovering all this to be absurd - he would still be forgotten - he at once thinks of what he is - a noble creature - high in the scale of nature. "But," says he, "I had forgotten myself. Thou hast made man but a little lower than the angels - thou hast crowned him with glory and honor - thou hast put all things under his feet." Here are exalted sentiments, fit for the creature whose ken pierces through the immensity of the visible universe, and who sees his relation to the universe, being nearly allied to its Sovereign, and capable of rising continually in his rank, by cultivating those talents which distinguish and adorn it.

Thousands, I trust, there are, who think that this life is but a preparation for another, in which the mind of man will have the whole wonders of creation and of providence laid open to its enraptured view, where it will see and comprehend with one glance what Newton, the most patient and successful of all the observers of nature, took years of meditation to find out - where it will attain that pitch of wisdom, goodness, and enjoyment, of which our consciences tell us we are capable, tho' it far surpasses that of the wisest, the best, and the happiest of men. Such persons will consider this Order as degrading and detestable, and as in direct opposition to their most confident expectations: For it pretends to what is impossible, to perfect peace and happiness in this life. They believe, and they feel, that man must be made perfect through sufferings, which shall call into action powers of mind that otherwise would never have unfolded themselves - powers which are frequently sources of the purest and most soothing pleasures, and naturally make us rest our eyes and hopes on that state where every tear shall be wiped away, and where the kind affections shall become the never-failing sources of pure and unfading delight. Such persons see the palpable absurdity of a preparation which is equally necessary for all, and yet must be confined to the minds of a few, who have the low and indelicate appetite for frivolous play-things, and for gross sensual pleasures. Such minds will turn away from this boasted treat with loathing and abhorrence.

I am well aware that some of my readers may smile at this, and think it an enthusiastical working up of the imagination, similar to what I reprobate in the case of Utopian happiness in a state of universal Liberty and Equality. It is like, they will say, to the declamation in a sermon by persons of the trade, who are trained up to finesse, by which they allure and tickle weak minds.

I acknowledge, that in the present case, I do not address myself to the cold hearts, who contentedly

"Sink and slumber in their cells of clay;"

- Peace to all such; - but to the *felices animæ, quibus hæc cognoscere cura;*" - to those who *have enjoyed* the pleasures of science, who have been successful - who have made discoveries - who have really illuminated the world - to the Bacons, the Newtons, the Lockes: Allow me to mention one, Daniel Bernoulli, the most elegant mathematician, the only philosopher, and the most worthy man, of that celebrated family. He said to a gentleman (Dr. Staehling) who repeated it to me, that "when reading some of those wonderful guesses of Sir Isaac Newton, the subsequent demonstration of which has been the chief source of fame to his most celebrated commentators - his mind has sometimes been so overpowered by thrilling emotions, that he has wished that moment to be his last; and that it was this which gave him the clearest conception of the happiness of heaven." If such delightful emotions could be excited by the perception of mere truth, what must they be when each of these truths is an instance of wisdom, and when we recollect, that what we call wisdom in the works of nature, is always the nice adaptation of means for producing *beneficent* ends; and that each of these affecting qualities is susceptible of degrees which are boundless, and exceed our highest conceptions. What can this complex emotion or feeling be but rapture? But Bernoulli is a Doctor of Theology - and therefore a suspicious person, perhaps one of the combination hired by despots

to enslave us. I will take another man, a gentleman of rank and family, a soldier, who often signalled himself as a naval commander - who at one time forced his way through a powerful fleet of the Venetians with a small squadron, and brought relief to a distressed garrison. I would desire the reader to peruse the conclusion of Sir Kenhelm Digby's *Treatises on Body and Mind*; and after having reflected on the state of science at the time this author wrote, let him coolly weigh the incitements to manly conduct which this soldier finds in the differences observed between body and mind; and then let him say, on his conscience, whether they are more feeble than those which he can draw from the eternal sleep of death. If he thinks that they are - he is in the proper frame for initiation into Spartacus's higher mysteries. He may be either MAGUS or REX.

Were this a proper place for considering the question as a question of science or truth, I would say, that every man who has been a *successful* student of nature, and who will rest his conclusions on the same maxims of probable reasoning that have procured him success in his past researches, will consider it as next to certain that there is another state of existence for rational man. For he must own, that if this be not the case, there is a most singular exception to a proposition which the whole course of his experience has made him consider as a truth founded on universal induction, viz. *that nature accomplishes all her plans*, and that every class of beings attains all the improvement of which it is capable. Let him but turn his thoughts inward, he will feel that his intellect is capable of improvement, in comparison with which Newton is but a child. I could pursue this argument very far, and (I think) warm the heart of every man whom I should wish to call my friend.

What opinion will be formed of this Association by the modest, the lowly-minded, the candid, who acknowledge that they too often feel the superior force of present and sensible pleasures, by which their minds are drawn off from the contemplation of what their consciences tell them to be right - to be their dutiful and filial sentiments and emotions respecting their great and good Parent - to be their dutiful and neighbourly affections, and their proper conduct to all around them - and which diminish their veneration for that purity of thought and moderation of appetite which becomes their noble natures. What must they think of this Order? Conscious of frequent faults, which would offend themselves if committed by their dearest children, they look up to their Maker with anxiety - are sorry for having so far forgotten their duty, and fearful that they may again forget it. Their painful experience tells them that their reason is often too weak, their information too scanty, or its light is obstructed by passion and prejudices, which distort and discolour every thing; or it is unheeded during their attention to present objects. Happy should they be, if it should please their kind Parent to remind them of their duty from time to time, or to influence their mind in any way that would compensate for their own ignorance, their own weakness, or even their indolence and neglect. They dare not expect such a favor, which their modesty tells them they do not deserve, and which they fear may be unfit to be granted; but when such a comfort is held out to them, with eager hearts they receive it - they bless the kindness that granted it, and the hand that brings it.- Such amiable characters have appeared in all ages, and in all situations of mankind. They have not in all instances been wise - often have they been precipitate, and have too readily caught at any thing which pretended to give them the so much wished-for assistances; and, unfortunately, there have been enthusiasts, or villains, who have taken advantage of this universal wish of anxious man; and the world has been darkened by cheats, who have misrepresented God to mankind, have filled us with vain terrors, and have then quieted our fears by fines, and sacrifices, and mortifications, and services, which they said made more than amends for all our faults. Thus was our duty to our neighbour, to our own dignity, and to our Maker and Parent, kept out of sight, and religion no longer came in aid to our sense of right and wrong; but, on the contrary, by these superstitions it opened the doors of heaven to the worthless and the wicked: But I wish not to speak of these men, but of the good, the candid, the MODEST, the HUMBLE who know their failings, who love their duties, but wish to know, to perceive, and to love them still more. These are they who think and believe that "the Gospel has brought life and immortality to light," that is, within their reach. They think it worthy of the Father of mankind, and they receive it with thankful hearts, admiring above all things the simplicity of its morality, comprehended in one sentence, "Do to another what you can reasonably wish that another should do to you," and THAT PURITY OF THOUGHT AND MANNERS WHICH DISTINGUISHES IT FROM ALL THE SYSTEMS OF MORAL INSTRUCTION THAT HAVE EVER BEEN OFFERED TO MEN. Here they find a ground of resignation under the troubles of life, and a support in the hour of death, quite suited to the diffidence of their character. Such men are ready to grant that the Stoics were persons of noble and exalted minds, and that they had worthy conceptions of the rank of man in the scale of God's works; but they confess that they themselves do not feel all that support from Stoical principles which man too frequently needs; and they say that they are not singular in their opinions, but that the bulk of mankind are prevented, by their want of heroic fortitude, by their situation, or their want of the opportunities of cultivating their native strength of mind, from ever attaining this hearty submission to the will of Deity. - They maintain, that the Stoics were but a few, a very few, from among many millions - and therefore their being satisfied was but a trifle amidst the general discontent, and fretting, and despair.- Such men will most certainly start back from this Illumination with horror and fright - from a Society which gives the lie to their fondest hopes, makes a sport of their grounds of hope, and of their deliverer; and which, after laughing at their credulity, bids them shake off all religion whatever, and denies the existence of that Supreme Mind, the pattern of all excellence, who till now had filled their thoughts with admiration and love - from an Order which pretends to free them from spiritual bondage, and then lays on their necks a load ten times more oppressive and intolerable, from which they have no power of ever escaping. Men of sense and virtue will spurn at such a proposal; and even the profligate, who trade with Deity, must be sensible that they will be better off with their priests, whom they know, and among whom they may make a selection of such as will with patience and gentleness clear up their doubts, calm their fears, and encourage their hopes.

And all good men, all lovers of peace and of justice, will abhor and reject the thought of overturning the present constitution of things, faulty as it may be, merely in the endeavour to establish another, which the vices of mankind may subvert again in a twelvemonth. They must see, that in order to gain their point, the proposers have found it necessary to destroy the grounds of morality, by permitting the most wicked means for accomplishing any end that our fancy, warped by passion or interest, may represent to us as of great importance. They see, that instead of morality, vice must prevail, and that therefore there is no security for the continuance of this Utopian felicity; and, in the mean time, desolation and misery must lay the world waste during the struggle, and half of those for whom we are striving will be swept from the face of the earth. We have but to look to France, where in eight years there have been more executions and spoiliations and distresses of every kind by the *pouvoir revolutionnaire*, than can be found in the long records of that despotic monarchy.

There is nothing in the whole constitution of the Illuminati that strikes me with more horror than the proposals of Hercules and Minos to enlist the women in this shocking warfare with all that "is good, and pure, and lovely, and of good report." They could not have fallen on any expedient that will be more effectual and fatal. If any of my countrywomen shall honor these pages with a reading, I would call on them, in the most earnest manner, to consider this as an affair of the utmost importance to themselves. I would conjure them by the regard they have for their own dignity, and for their rank in society, to join against these enemies of human nature, and profligate degraders of the sex; and I would assure them that the present state of things almost puts it in their power to be the saviours of the world. But if they are remiss, and yield to the seduction, they will fall from that high state to which they have arisen in Christian Europe, and again sink into that insignificancy or slavery in which the sex is found in all ages and

countries out of the hearing of Christianity.

I hope that my countrywomen will consider this solemn address to them as a proof of the high esteem in which I hold them. They will not be offended then if, in this season of alarm and anxiety, when I wish to impress their minds with a serious truth, I shall wave ceremony which is always designing, and speak of them in honest but decent plainness.

Man is immersed in luxury. Our accommodations are now so numerous that every thing is pleasure. Even in very sober situations in this highly cultivated Society, there is hardly a thing that remains in the form of a necessary of life, or even of a mere conveniency - every thing is ornamented - it must not appear of use - it must appear as giving some sensible pleasure. I do not say this by way of blaming - it is nature - man is a refining creature, and our most boasted acquirements are but refinements on our necessary wants. Our hut becomes a palace, our blanket a fine dress, and our arts become sciences. This discontent with the natural condition of things, and this disposition to refinement, is a characteristic of our species, and is the great employment of our lives. The direction which this propensity chances to take in any age or nation, marks its character in the most conspicuous and interesting manner. All have it in some degree, and it is very conceivable that, in some, it may constitute the chief object of attention. If this be the case in any nations, it is surely most likely to be so in those where the accommodations of life are the most numerous - therefore in a rich and luxurious nation. I may surely, without exaggeration or reproach, give that appellation to our own nation at this moment: If you do not go to the very lowest class of people, who must labour all day, is it not the chief object of all to procure *perceptible pleasure* in one way or another? The sober and busy struggle in the thoughts and hopes of getting the means of enjoying the *comforts* of life without farther labour - and many have no other object than pleasure.

Then let us reflect that it is woman that is to *grace* the whole - It is in nature, it is the very constitution of man, that woman, and every thing connected with woman, must appear as the ornament of life. That this mixes with every other social sentiment, appears from the conduct of our species in all ages and in every situation. This I presume would be the case, even though there were no qualities or talents in the sex to justify it. This sentiment respecting the sex is necessary, in order to rear so helpless; so nice, and so improveable a creature as man; without it, the long abiding task could not be performed: - and I think that I may venture to say that it is performed in the different states of society nearly in proportion as this preparatory and indispensable sentiment is in force.

On the other hand, I think it no less evident that it is the desire of the women to be agreeable to the men, and that they will model themselves according to what they think will please. Without this adjustment of sentiments by nature, nothing would go on. We never observe any such want of symmetry in the works of God. If, therefore, those who take the lead, and give the fashion in society, were wise and virtuous, I have no doubt but that the women would set the brightest pattern of every thing that is excellent. But if the men are nice and fastidious sensualists, the women will be refined and elegant voluptuaries.

There is no deficiency in the female mind, either in talents or in dispositions; nor can we say with certainty that there is any subject of intellectual or moral discussion in which women have not excelled. If the delicacy of their constitution, and other physical causes, allow the female sex a smaller share of some mental powers, they possess others in a superior degree, which are no less respectable in their own nature, and of as great importance to society. Instead of descanting at large on their powers of mind, and supporting my assertions by the instances of a Hypatia, a Schurman, a Zenobia, an Elisabeth, &c. I may repeat the account given of the sex by a person of uncommon experience, who saw them without disguise, or any motive that could lead them to play a feigned part: Mr. Ledyard, who traversed the greatest part of the world, for the mere indulgence of his taste for observation of human nature; generally in want, and often in extreme misery.

"I have (says he) always remarked that women, in all countries, are civil, obliging, tender, and humane; that they are ever inclined to be gay and cheerful, timorous and modest; and that they do not hesitate, like man, to perform a kind or generous action: - Not haughty, not arrogant, not supercilious, they are full of courtesy, and fond of society - more liable in general to err than man, but in general, also, more virtuous, and performing more good actions than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer - with man it has often been otherwise.

"In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide spread regions of the wandering Tartar - if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue (so worthy of the appellation of benevolence) these actions have been performed in so free and so kind a manner, that if I was thirsty, I drank the sweetest draught, and if hungry, I ate the coarse meal with a double relish."

And these are they whom Weishaupt would corrupt! One of these, whom he had embraced with fondness, would he have murdered, to save his honor, and qualify himself to preach virtue! But let us not be too severe on Weishaupt - let us wash ourselves clear of all stain before we think of reprobating him. Are we not guilty in some degree, when we do not cultivate in the women those powers of mind, and those dispositions of heart, which would equally dignify them in every station as in those humble ranks in which Mr. Ledyard most frequently saw them? I cannot think that we do this. They are not only to *grace* the whole of cultivated society, but it is in their faithful and affectionate personal attachment that we are to find the sweetest pleasures that life can give. Yet in all the situations where the manner in which they are treated is not dictated by the stern laws of necessity, are they not trained up for mere amusement - are not serious occupations considered as a task which hurts their loveliness? What is this but selfishness, or as if they had no virtues worth cultivating? Their *business* is supposed to be the ornamenting themselves, as if nature did not dictate this to them already, with at least as much force as is necessary. Every thing is prescribed to them *because it makes them more lovely* - even their moral lessons are enforced by this argument, and Miss Woolstoncroft is perfectly right when she says that the fine lessons given to young women by Fordyce or Rousseau are nothing but selfish and refined voluptuousness. This advocate of her sex puts her sisters in the proper point of view, when she tells them that they are, like man, the subjects of God's moral government like man, preparing themselves for boundless improvement in a better state of existence. Had she adhered to this view of the matter, and kept it constantly in sight, her book (which doubtless contains many excellent things, highly deserving of their serious consideration) would have been a most valuable work. She justly observes, that the

virtues of the sex are great and respectable, but that in our mad chase of pleasure, only pleasure, they are little thought of or attended to. Man trusts to his own uncontrollable power, or to the general goodness of the sex, that their virtues will appear when we have occasion for them; - "but we will send for these some other time;" - Many noble displays do they make of the most difficult attainments. Such is the patient bearing up under misfortunes, which has no brilliancy to support it in the effort. This is more difficult than braving danger in an active and conspicuous situation. How often is a woman left with a family and the shattered remains of a fortune, lost perhaps by dissipation or by indolence - and how seldom, how very seldom, do we see woman shrink from the task, or discharge it with negligence? Is it not therefore folly next to madness, not to be careful of this our greatest blessing - of things which so nearly concern our peace - nor guard ourselves, and these our best companions and friends, from the effects of this fatal Illumination? It has indeed brought to light what dreadful lengths men will go, when under the fanatical and dazzling glare of happiness in a state of liberty and equality, and spurred on by insatiable luxury, and not held in check by moral feelings and the restraints of religion - and mark, reader, that the women have here also taken the complexion of the men, and have even gone beyond them. If we have seen a son present himself to the National Assembly of France, professing his satisfaction with the execution of his father three days before, and declaring himself a true citizen, who prefers the nation to all other considerations; we have also seen, on the same day, wives denouncing their husbands, and (O shocking to human nature!) mothers denouncing their sons, as bad citizens and traitors. Mark too what return the women have met with for all their horrid services, where, to express their sentiments of civism and abhorrence of royalty, they threw away the character of their sex, and bit the amputated limbs of their murdered countrymen.(7) Surely these patriotic women merited that the rights of their sex should be considered in full council, and they were well entitled to a seat; but there is not a single act of their government in which the sex is considered as having any rights whatever, or that they are things to be cared for.

Are not the accursed fruits of Illumination to be seen in the present humiliating condition of woman in France? pampered in every thing that can reduce them to the mere instrument of animal pleasure. In their present state of national moderation (as they call it) and security, see Madame Talien come into the public theatre, accompanied by other *beautiful* women (I was about to have misnamed them Ladies) laying aside all modesty, and presenting themselves to the public view, with bared limbs, *à la Sauvage*, as the alluring objects of desire. I make no doubt but that this is a serious matter, encouraged, nay, prompted by government. To keep the minds of the Parisians in the present fever of dissolute gaiety, they are at more expence from the national treasury for the support of the sixty theatres, than all the pensions and honorary offices in Britain, three times told, amount to. Was not their abominable farce in the church of Notre Dame a bait of the same kind, in the true spirit of Weishaupt's *Eroterion*? I was pleased to see among the priests of that solemnity Mr. Brigonzi, an old acquaintance, formerty *Machiniste* (and excellent in his profession) to the opera at the palace in St. Petersburg. He was a most zealous Mason, and Chevalier de l'Orient; and I know that he went to Paris in the same capacity of *Machiniste de l'Opera*; so that I am next to certain that this is the very man. But what will be the end of all this? The fondlings of the wealthy will be pampered in all the indulgences which fastidious voluptuousness finds necessary for varying or enhancing its pleasures; but they will either be slighted as toys, or they will be immured; and the companions of the poor will be drudges and slaves.

I am fully persuaded that it was the enthusiastic admiration of Grecian democracy that recommended to the French nation the dress *à la Grecque*, which exhibits, not the elegant, ornamented beauty, but the beautiful female, fully as well as Madame Talien's dress *à la Sauvage*. It was no doubt with the same adherence to *serious principle*, that Mademoiselle Therouanne was most beautifully dressed *à l'Amazonne* on the 5th of October 1789, when she turned the heads of so many young officers of the regiments at Versailles. The Cytherea, the *hominum divunque voluptas*, at the cathedral of Notre Dame, was also dressed *à la Grecque*; and in this, and in much of the solemnities of that day, I recognized the taste and invention of my old acquaintance Brigonzi. I recollected the dresses of our *premiere & seconde Surveillantes* in the *Loge de la Fidelité*. There is a most evident and characteristic change in the whole system of female dress in France. The *Filles de l'Opera* always gave the *ton*, and were surely withheld by no rigid principle. They sometimes produced very extravagant and fantastic forms, but these were almost always in the style of the highest ornament, and they trusted, for the rest of the impression which they wished to make, to the fascinating expression of elegant movements. This indeed was wonderful, and hardly conceivable by any who have not seen a grand ballet performed by good actors. I have shed tears of the most sincere and tender sorrow during the exhibition of Antigone, set to music by Traetta, and performed by Madame Meilcour and Sre Torelli, and Zantini. I can easily conceive the impression to be still stronger, though perhaps of another kind, when the former superb dresses are changed for the expressive simplicity of the Grecian. I cannot help thinking that the female ornaments in the rest of Europe, and even among ourselves, have less elegance since we lost the *imprimatur* of the French court. But see how all this will terminate, when we shall have brought the sex so low, and will not even wait for a Mahometan paradise. What can we expect but such a dissoluteness of manners, that the endearing ties of relation and family, and mutual confidence within doors, will be slighted, and will cease; and every man must stand up for himself, single and alone, in perfect equality, and full liberty to do whatever his own arm (but that alone) is able to accomplish. This is not the suggestion of prudish fear, I think it is the natural course of things, and that France is at this moment giving to the world the fullest proof of Weishaupt's sagacity, and the judgment with which he has formed his plans. Can it tend to the improvement of our morals or manners to have our ladies frequent the gymnastic theatres, and see them decide, like the Roman matrons, on the merits of a naked gladiator or wrestler? Have we not enough of this already with our vaulters and posture-masters, and should we admire any lady who had a rage for such spectacles? Will it improve our taste to have our rooms ornamented with such paintings and sculptures as filled the cenaculum, and the study of the refined and elegant moralist Horace, who had the art - *ridendo dicere verum*? Shall we be improved when such indulgences are thought compatible with such lessons as he generally gives for the conduct of life? The pure Morality of Illuminatism is now employed in stripping Italy of all those precious remains of ancient art and voluptuousness; and Paris will ere long be the deposit and the resort of artists from all nations, there to study the works of ancient masters, and to return from thence pandars of public corruption. The plan is masterly, and the low-born Statesmen and Generals of France may in this respect be set on a level with a Colbert or a Condé. But the consequences of this Gallic dominion over the minds of fallen man will be as dreadful as their dominion over their lives and fortunes.

Recollect in what manner Spartacus proposed to corrupt his sisters (for we need not speak of the manner in which he expected that this would promote his plan - this is abundantly plain.) It was by destroying their moral sentiments, and their sentiments of religion. - Recollect what is the recommendation that the Atheist Minos gives of his step-daughters, when he speaks of them as proper persons for the Lodge of Sisters. "They have got over all prejudices, and, in matters of religion, they think as I do:" These profligates judged rightly that this affair required much caution, and that the utmost attention to decency, and even delicacy, must be observed their riin tuals and ceremonies, otherwise they would be *disgusted*. This was judging fairly of the feelings of a female mind. But they judged falsely, and only according to their own coarse experience, when they attributed their *disgust* and their fears to coyness. Coyness is indeed the instinctive attribute of the female. In woman it is very great, and it is perhaps the genuine source of the disgust of which the Illuminati were suspicious. But they have been dim-sighted indeed, or very unfortunate in their acquaintance, if they never observed any other source of repugnance in the mind of woman to what is immoral or immodest - if they did not see dislike - moral disapprobation. Do they mean to insinuate, that in that regard which modest women express in all their words and actions, for what every one

understands by the terms decency, modesty, filthiness, obscenity, they only show female coyness? Then are they very blind instructors. But they are not so blind. The account given of the initiation of a young Sister at Frankfort, under the feigned name *Psycharion*, shows the most scrupulous attention to the moral feelings of the sex; and the confusion and disturbance which it occasioned among the ladies; after all their care, shows, that when they thought all right and delicate, they had been but coarse judges. Minos damns the ladies there, because they are too free, too rich, too republican, and too wise, for being led about by the nose (this is his own expression). But Philo certainly thought more correctly of the sex in general, when he says, Truth is a modest girl: She may be handed about like a lady, by good sense and good manners, but must not be bullied and driven about like a strumpet. I would give the discourses or addresses which were made on that occasion to the different classes of the assembly, girls, young ladies, wives, young men, and strangers, which are really well composed and pretty, were they not such as would offend my fair countrywomen:

The religious sentiments by which mortals are to be assisted, even in the discharge of their moral duties, and still more, the sentiments which are purely religious, and have no reference to any thing here, are precisely those which are most easily excited in the mind of woman. Affection, admiration, filial reverence, are, if I mistake not exceedingly, those in which the women far surpass the men; and it is on this account that we generally find them so much disposed to devotion, which is nothing but a sort of fond indulgence of these affections without limit to the imagination. The enraptured devotee pours out her soul in expressions of these feelings, just as a fond mother mixes the caresses given to her child with the most extravagant expressions of love. The devotee even endeavours to excite higher degrees of these affections, by expatiating on such circumstances in the divine conduct with respect to man as naturally awaken them; and he does this without any fear of exceeding; because Infinite Wisdom and Goodness will always justify the sentiment, and free the expression of it from all charge of hyperbole or extravagance.

I am convinced, therefore, that the female mind is well adapted to cultivation by means of religion, and that their native softness and kindness of heart will always be sufficient for procuring it a favorable reception from them. It is therefore with double regret that I see any of them join in the arrogant pretensions of our Illuminated philosophers, who see no need of such assistances for the knowledge and discharge of their duties. There is nothing so unlike that general modesty of thought, and that diffidence, which we are disposed to think the character of the female mind. I am inclined to think, that such deviations from the general conduct of the sex are marks of a harsher character, of a heart that has less sensibility, and is on the whole less amiable than that of others; yet it must be owned that there are some such among us. Much, if not the whole of this perversion, has, I am persuaded, been owing to the contagion of bad example in the men. They are made familiar with such expressions - their first horror is gone, and (would to heaven that I were mistaken!) some of them have already wounded their consciences to such a degree, that they have some reason to wish that religion may be without foundation.

But I would call upon all; and *these* women in particular, to consider this matter in another light as it may affect themselves in this life; as it may affect their rank and treatment in ordinary society. I would say to them, that if the world shall once adopt the belief that this life is our all, then, the true maxim of rational conduct will be, to "eat and to drink, since to-morrow we are to die;" and that when they have nothing to trust to but the fondness of the men, they will soon find themselves reduced to slavery. The crown which they now wear will fall from their heads, and they will no longer be the arbiters of what is lovely in human life. The empire of beauty is but short; and even in republican France, it will not be many years that Madame Talien can fascinate the Parisian Theatre by the exhibition of her charms. Man is fastidious and changeable, and he is stronger than they, and can always take his own will with respect to woman. At present he is with-held by respect for her moral worth - and many are with-held by religion - and many more are with-held by public laws, which laws were framed at a time when religious truths influenced the minds and the conduct of men. When the sentiments of men change, they will not be so foolish as to keep in force laws which cramp their strongest desires. Then will the rich have their Harems, and the poor their drudges.

Nay, it is not merely the circumstance of woman's being considered as the moral companion of man that gives the sex its empire among us. There is something of this to be observed in all nations. Of all the distinctions which set our species above the other sentient inhabitants of this globe, making us as unlike to the best of them as they are to a piece of inanimate matter, there is none more remarkable than the differences observable in the appearances of those desires by which the race is continued. As I observed already, such a distinction is indispensably necessary. There must be a *moral* connection, in order that the human species may be a race of rational creatures, improveable, not only by the increasing experience of the individual, but also by the heritable experience of the successive generations. It may be observed between the solitary pairs in Labrador, where human nature starves, like the stunted oak in the crevice of a baron rock; and it is seen in the cultivated societies of Europe, where our nature in a series of ages becomes a majestic tree. But, alas! with what differences of boughs and foliage! Whatever may be the native powers of mind in the poor but gentle Esquimaux, she can do nothing for the species but nurse a young one, who cannot run his race of life without incessant and hard labour to keep soul and body together - here therefore her station in society can hardly have a name, because there can hardly be said that there is an association, except what is necessary for repelling the hostile attacks of Indians, who seem to hunt them without provocation as the dog does the hare. In other parts of the world, we see that the consideration in which the sex is held; nearly follows the proportions of that aggregate of many different particulars, which we consider as constituting the cultivation of a society. We may perhaps err, and we probably do err, in our estimation of these degrees, because we are not perfectly acquainted with what is the real excellence of man. But as far as we can judge of it, I believe that my assertion is acknowledged. On this authority, I might presume to say, that it is in Christian Europe that man *has* attained his highest degree of cultivation - and it is undoubtedly here that the women have attained the highest rank. I may even add, that it is in that part of Europe where the essential and distinguishing doctrines of Christian morality are most generally acknowledged and attended to by the laws of the country, that woman acts the highest part in general society. But here we must be very careful how we form our notion, either of the society, or of the female rank - it is surely not from the two or three dozens who fill the highest ranks in the state. Their number is too small, and their situation is too particular, to afford the proper average. Besides, the situation of the individuals of this class in all countries is very much the same - and in all it is very artificial - accordingly their character is fantastical. Nor are we to take it from that class that is the most numerous of all, the lowest class of society, for these are the labouring poor, whose conduct and occupations are so much dictated to them by the hard circumstances of their situation, that scarcely any thing is left to their choice. The situation of women of this class must be nearly the same in all nations. But this class is still susceptible of some variety - and we see it and I think that even here there is a perceptible superiority of the female rank in those countries where the purest Christianity prevails. We must however take our measures or proportions from a numerous class, but also a class in somewhat of easy circumstances, where moral sentiments call some attention, and persons have some choice in their conduct. And here, although I cannot pretend to have had many opportunities of observation, yet I have had some. I can venture to say that it is not in Russia, nor in Spain, that woman is, on the whole, the most important as a member of the community. I would say, that in Britain her important rights are more generally respected than any where else. No

where is a man's character so much hurt by infidelity - no where is it so difficult to rub off the stigma of bastardy, or to procure a decent reception or society for an improper connection; and I believe it will readily be granted, that their share in successions, their authority in all matters of domestic trust, and even their opinions in what concerns life and manners, are fully more respected here than in any country.

I have been of the opinion (and every observation that I have been able to make since I first formed it confirms me in it) that woman is indebted to Christianity alone for the high rank she holds in society. Look into the writings of antiquity - into the works of the Greek and Latin poets - into the numberless panegyrics of the sex, to be found both in prose and verse - I can find little, very little indeed, where woman is treated with respect - there is no want of love, that is, of fondness, of beauty, of charms, of graces. But of woman as the equal of man, as a moral companion, travelling with him the road to felicity - as his adviser - his solace in misfortune - as a pattern from which he may sometimes copy with advantage; - of all this there is hardly a trace. Woman is always mentioned as an object of passion. Chastity, modesty, sober-mindedness, are all considered in relation to this single point; or sometimes as of importance in respect of œconomy or domestic quiet. Recollect the famous speech of Metellus Numidicus to the Roman people, when, as Censor, he was recommending marriage.

"Si fine uxore possemus Quirites esse, omnes eâ molestia careremus. Sed quoniam ita natura tradidit, ut nec cum illis commode, nec fine illis ullo modo vivi posset, saluti perpetuæ potius quam brevi voluptati consulendum."
Aul. Gell. Noct. Att. I. 6.

What does Ovid, the great panegyrist of the sex, say for his beloved daughter, whom he had praised for her attractions in various places of his *Tristia* and other compositions? He is writing her Epitaph - and the only thing he can say of her as a rational creature is, that she is - *Domifida* - not a Gadabout. - Search Apuleius, where you will find many female characters *in abstracto* - You will find that his little Photis was nearest to his heart, after all his philosophy. Nay, in his pretty story of Cupid and Psyche, which the very wise will tell you is a fine lesson of moral philosophy, and a representation of the operations of the intellectual and moral faculties of the human soul, a story which gave him the finest opportunity, nay, almost made it necessary for him, to insert whatever can ornament the female character; what is his Psyche but a beautiful, fond, and silly girl; and what are the whole fruits of any acquaintance with the sex? - Pleasure. But why take more pains in the search? - Look at their immortal goddesses - is there one among them whom a wise man would select for a wife or a friend? - I grant that a Lucretia is praised - a Portia, an Arria, a Zenobia - but these are individual characters - not representatives of the sex. The only Grecian ladies who made a figure by intellectual talents, were your Aspasia, Sapphos, Phrynes, and other nymphs of this cast, who had emerged from the general insignificance of the sex, by throwing away what we are accustomed to call its greatest ornament.

I think that the first piece in which woman is pictured as a respectable character, is the oldest novel that I am acquainted with, written by a Christian Bishop, Heliodorus - I mean the *Adventures of Theagenes and Chariclea*. I think that the Heroine is a greater character than you will meet with in all the annals of antiquity. And it is worth while to observe what was the effect of this painting. The poor Bishop had been deposed, and even excommunicated, for doctrinal errors, and for drawing such a picture of a heathen. The magistrates of Antioch, the most voluptuous and corrupted city of the East, wrote to the Emperor, telling him that this book had reformed the ladies of their city, where Jutian the Emperor and his Sophists had formerly preached in vain, and they therefore prayed that the good Bishop might not be deprived of his mitre: It is true, we read of Hypatia, daughter of Theon, the mathematician at Alexandria, who was a prodigy of excellence, and taught philosophy, i.e. the art of leading a good and happy life, with great applause in the famous Alexandrian school: But she also was in the times of Christianity, and was the intimate friend of Syncellus and other Christian Bishops.

It is undoubtedly Christianity that has set woman on her throne, making her in every respect the equal of man, bound to the same duties, and candidate for the same happiness. Mark how woman is described by a Christian poet,

- "Yet when I approach
Her loveliness, so absolute she seems,
And in herself complete, so well to know
Her own, that what she wills to do or say
Seems *wisest, virtouousest, discreetest, best.*

Neither her outside, 'form'd so fair, -
So much delights me, as *those graceful acts,*
Those thousand decencies that daily flow
From all her words and actions, mix'd with love
And sweet compliance, which declare unfeign'd
Union of mind, or in us both one soul.

- And, to consummate all,
Greatness of mind; and nobleness, their feat
Build in her loveliest, *and create an awe*
About her, as a guard angelic plac'd."
MILTON.

This is really moral painting, without any abatement of female charms.

This is the natural consequence of that purity of heart, which is so much insisted on in the Christian morality. In the instructions of the heathen

philosophers, it is either not mentioned at all, or at most, it is recommended coldly, as a thing proper, and worthy of a mind attentive to great things.- But, in Christianity, it is insisted on as an indispensable duty, and enforced by many arguments peculiar to itself.

It is worthy of observation, that the most prominent superstitions which have dishonored the Christian churches, have been the excessive refinements which the enthusiastic admiration of heroic purity has allowed the holy trade to introduce into the manufacture of our spiritual fetters. Without this enthusiasm, cold expediency would not have been able to make the Monastic vow so general, nor have given us such numbers of convents. These were generally founded by such enthusiasts - the rulers indeed of the church *encouraged* this to the utmost, as the best levy for the spiritual power - but they could not *enjoin* such foundations. From the same source we may derive the chief influence of auricular confession. When these were firmly established, and were venerated, almost all the other corruptions of Christianity followed of course. I may almost add, that though it is here that Christianity has suffered the most violent attacks, it is here that the place is most tenable. - Nothing tends so much to knit all the ties of society as the endearing connections of family, and whatever tends to lessen our veneration for the marriage contract, weakens them in the most effectual manner: Purity of manners is its most effectual support, and pure thoughts are the only sources from which pure manners can flow. I readily grant that this veneration for personal purity was carried to an extravagant height, and that several very ridiculous fancies and customs arose from this. Romantic love, and chivalry, are strong instances of the strange vagaries of our imagination, when carried along by this enthusiastic admiration of female purity; and so unnatural and forced, that they could only be temporary fashions. But I believe that, with all their ridicule, it would be a happy nation where this was the general creed and practice. Nor can I help thinking a nation on its decline, when the domestic connections cease to be venerated; and the illegitimate offspring of a nabob or a nobleman are received with ease into good company. Nothing is more clear than that the design of the Illuminati was to abolish Christianity - and we now see how effectual this would be for the corruption of the fair sex, a purpose which they eagerly wished to gain, that they might corrupt the men. But if the women would retain the rank they now hold, they will be careful to preserve in full force on their minds this religion so congenial to their dispositions, which nature has made affectionate and kind.

And with respect to the men, is it not egregious folly to encourage any thing that can tend to blast our sweetest enjoyments? Shall we not do this most effectually if we attempt to corrupt what nature will always make us consider as the highest elegance of life? The divinity of the Stoics was, "*Mens sana in corpore sano*"- but it is equally true,

"Gratior est pulchro veniens e corpore virtus."

If therefore, instead of professedly tainting what is of itself beautiful, we could really work it up to

"That fair form, which, wove in fancy's loom,
"Floats in light visions round the poet's head,"

and make woman a pattern of perfection, we should undoubtedly add more to the heartfelt happiness of life than by all the discoveries of the Illuminati. See what was the effect of Theagenes and Chariclea.

And we should remember that with the fate of woman that of man is indissolubly knit. The voice of nature spoke through our immortal bard, when he made Adam say,

- "From thy state
Mine never shall be parted, bliss or woe."

Should we suffer the contagion to touch our fair partner, all is gone, and too late shall we say,

"O fairest of creation! last and best
Of all God's works, creature in whom excell'd
Whatever can to fight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost - and now to death devote?
And me with thee hast ruin'd: for with thee
Certain my resolution is to die."

Footnotes

1 - This is evidently the *Mystese du Mithsus* mentioned by Baruel, in his History of Jacobinism, and had been carried into France by Bede and Busche.

2 - I observe, in other parts of his correspondence where he speaks of this, several singular phrases, which are to be found in two books; *Antiquité*

devoilée par ses Usages, and Origine du Despotisme Oriental. These contain indeed much of the maxims inculcated in the reception discourse of the degree *Illuminatus Minor*. Indeed I have found, that Weishaupt is much less an inventor than he is generally thought.

3 - It means an attempt made by *David Willams*, [American Classics Editor's footnote]

4 - Happy France! Cradle of Illumination, where the morning of Reason has dawned, dispelling the clouds of Monarchy and Christianity, where the babe has sucked the blood of the unenlightened, and Murder! Fire! Help! has been the lullaby to sing it to sleep.

5 - (They were strongly suspected of having published some scandalous caricatures, and some very immoral prints.) They scrupled at no mean, however base, for corrupting the nation. Mirabeau had done the same thing at Berlin. By political caricatures and filthy prints, they corrupt even such as cannot read.

6 - In this small *turbulent* city there were eleven secret societies of Masons, Rosycrucians, Clair-voyants," &c.

7 - I say this on the authority of a young gentleman, an emigrant, who saw it, and who said, that they were women, not of the dregs of the Palais Royal, not of infamous character, but well dressed: - I am sorry to add, that the relation, accompanied with looks of horror and disgust, only provoked a contemptuous smile from an illuminated British Fair one.

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Grey Lodge Occult Review™



Ceremonial Magick and Sorcery

By
Manly P. Hall, 33°

*An Holy Excerpt from his Greate Alchymeckal
Worke of 1928: The Secret Teachings of All
Ages: An Encyclopaedic Outline of Masonic,
Hermetic, Qabbalistic and Rosicrucian
Symbolical Philosophy.*





Herein We Observe an MJ-12 Mage Vector in an Friendly Space Brother.

"The majority of modern mediumistic apparitions are but elemental creatures masquerading through bodies composed of thought substance supplied by the very persons desiring to behold these wraiths of decarnate beings."

"...in the arcanum of magic it is declared that 'he controls the soul who controls the blood of another.'"

CEREMONIAL magic is the ancient art of invoking and controlling spirits by a scientific application of certain formulae. A magician, enveloped in sanctified vestments and carrying a wand inscribed with hieroglyphic figures, could by the power vested in certain words and symbols control the invisible inhabitants of the elements and of the astral world. While the elaborate ceremonial magic of antiquity was not necessarily evil, there arose from its perversion several false schools of sorcery, or black magic.

Egypt, a great center of learning and the birthplace of many arts and sciences, furnished an ideal environment for Transcendental experimentation. Here the black magicians of Atlantis continued to exercise their superhuman powers until they had completely undermined and corrupted the morals

of the primitive Mysteries. By establishing a sacerdotal caste they usurped the position formerly occupied by the initiates, and seized the reins of spiritual government. Thus black magic dictated the state religion and paralyzed the intellectual and spiritual activities of the individual by demanding his complete and unhesitating acquiescence in the dogma formulated by the priestcraft. The Pharaoh became a puppet in the hands of the Scarlet Council -- a committee of archsorcerers elevated to power by the priesthood.

These sorcerers then began the systematic destruction of all keys to the ancient wisdom, so that none might have access to the knowledge necessary to reach adeptship without first becoming one of their order. They mutilated the rituals of the Mysteries while professing to preserve them, so that even though the neophyte passed through the degrees he could not secure the knowledge to which he was entitled. Idolatry was introduced by encouraging the worship of the images which in the beginning the wise had erected solely as symbols for study and meditation. False interpretations were given to the emblems and figures of the Mysteries, and elaborate theologies were created to confuse the minds of their devotees. The masses, deprived of their birthright of understanding and groveling in ignorance, eventually became the abject slaves of the spiritual impostors. Superstition universally prevailed and the black magicians completely dominated national affairs, with the result that humanity still suffers from the sophistries of the priestcrafts of Atlantis and Egypt.

Fully convinced that their Scriptures sanctioned it, numerous medieval Qabbalists devoted their lives to the practice of ceremonial magic. The transcendentalism of the Qabbalists is founded upon the ancient and magical formula of King Solomon, who has long been considered by the Jews as the prince of ceremonial magicians.

Among the Qabbalists of the Middle Ages were a great number of black magicians who strayed from the noble concepts of the Sepher Yetzirah and became enmeshed in demonism and witchcraft. They sought to substitute magic mirrors, consecrated daggers, and circles spread around posts of coffin nails, for the living of that virtuous life which, without the assistance of complicated rituals or submundane creatures, unfailingly brings man to the state of true individual completion.

Those who sought to control elemental spirits through ceremonial magic did so largely with the hope of securing from the invisible worlds either rare knowledge or supernatural power. The little red daemon of Napoleon Bonaparte and the infamous oracular heads of de Medici are examples of the disastrous results of permitting elemental beings to dictate the course of human procedure.

While the learned and godlike daemon of Socrates seems to have been an exception, this really proves that the intellectual and moral status of the magician has much to do with the type of elemental he is capable of invoking. But even the daemon of Socrates deserted the philosopher when the sentence of death was passed.

Transcendentalism and all forms of phenomenistic magic are but blind alleys -- outgrowths of Atlantean sorcery; and those who forsake the straight path of philosophy to wander therein almost invariably fall victims to their imprudence. Man, incapable of controlling his own appetites, is not equal to the task of governing the fiery and tempestuous elemental spirits.

Many a magician has lost his life as the result of opening a way whereby submundane creatures could become active participants in his affairs. When Eliphas Levi invoked the spirit of Apollonius of Tyana, what did he hope to accomplish? Is the gratification of curiosity a motive sufficient to warrant the devotion of an entire lifetime to a dangerous and unprofitable pursuit? If the living Apollonius refused to divulge his secrets to the profane, is there any probability that after death he would disclose them to the curious-minded? Levi himself did not dare to assert that the specter which appeared to him was actually the great philosopher, for Levi realized only too well the proclivity of elementals to impersonate those who have passed on. The majority of modern mediumistic apparitions are but elemental creatures masquerading through bodies composed of thought substance supplied by the very persons desiring to behold these wraiths of decarnate beings.



Baphomet: The Goat of Mendes

The practice of magick - either white or black - depends upon the ability of the adept to control the universal life force - that which Eliphas Levi calls the great magical agent or astral light.

By the manipulation of this fluidic essence, the phenomena of transcendentalism are produced. The famous hermaphroditic Goat of Mendes was a composite creature formulated to symbolize this astral light. It is identical with Baphomet, the mystic pantheos of those disciples of ceremonial magic, the Templars, who probably obtained it from the Arabians.

The Theory and Practice of Black Magic

Some understanding of the intricate theory and practice of ceremonial magic may be derived from a brief consideration of its underlying premises.

First. The visible universe has an invisible counterpart, the higher planes of which are peopled by good and beautiful spirits; the lower planes, dark and foreboding, are the habitation of evil spirits and demons under the leadership of the Fallen Angel and his ten Princes.

Second. By means of the secret processes of ceremonial magic it is possible to contact these invisible creatures and gain their help in some human undertaking. Good spirits willingly lend their assistance to any worthy enterprise, but the evil spirits serve only those who live to pervert and destroy.

Third. It is possible to make contracts with spirits whereby the magician becomes for a stipulated time the master of an elemental being.

Fourth. True black magic is performed with the aid of a demoniacal spirit, who serves the sorcerer for the length of his earthly life, with the understanding that after death the magician shall become the servant of his own demon. For this reason a black magician will go to inconceivable ends to prolong his physical life, since there is nothing for him beyond the grave.

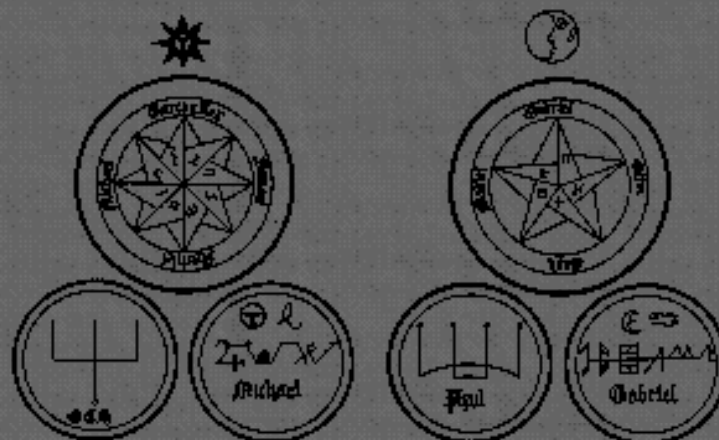
The most dangerous form of black magic is the scientific perversion of occult power for the gratification of personal desire. Its less complex and more universal form is human selfishness, for selfishness is the fundamental cause of all worldly evil. A man will barter his eternal soul for temporal power, and down through the ages a mysterious process has been evolved which actually enables him to make this exchange. In its various branches the black art includes nearly all forms of ceremonial magic, necromancy, witchcraft, sorcery, and vampirism. Under the same general heading are also included mesmerism and hypnotism, except when used solely for medical purposes, and even then there is an element of risk for all concerned.

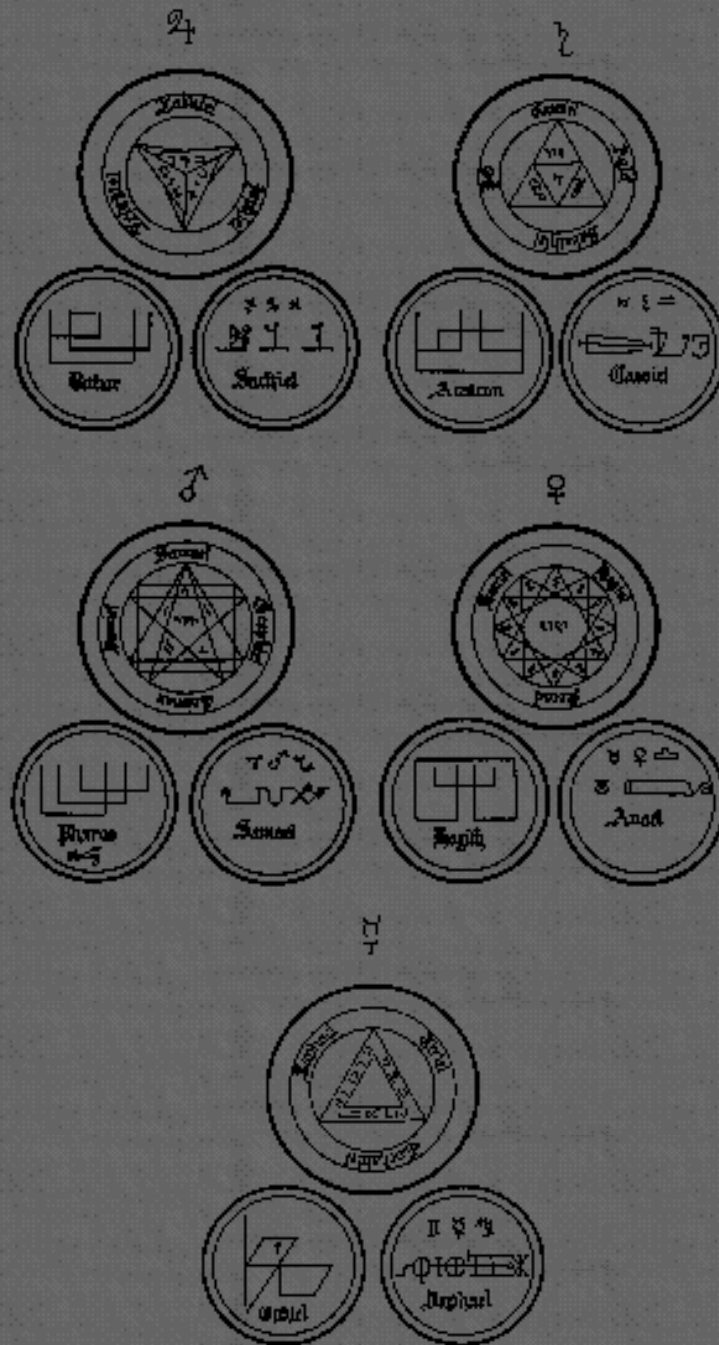
Though the demonism of the Middle Ages seems to have disappeared, there is abundant evidence that in many forms of modern thought -- especially the so-called "prosperity" philosophy, "will-power building" metaphysics, and systems of "high-pressure" salesmanship -- black magic has merely passed through a metamorphosis, and although its name be changed its nature remains the same.

A well-known magician of the Middle Ages was Dr. Johannes Faustus, more commonly known as Dr. Faust. By a study of magical writings he was enabled to bind to his service an elemental who served him for many years in various capacities. Strange legends are told concerning the magical powers possessed by Dr. Faust. Upon one occasion the philosopher, being apparently in a playful mood, threw his mantle over a number of eggs in a market-woman's basket, causing them to hatch instantly. At another time, having fallen overboard from a small boat, he was picked up and returned to the craft with his clothes still dry. But, like nearly all other magicians, Dr. Faust came at length to disaster; he was found one morning with a knife in his back, and it was commonly believed that his familiar spirit had murdered him. Although Goethe's Dr. Faust is generally regarded as merely a fictional character, this old magician actually lived during the sixteenth century. Dr. Faust wrote a book describing his experiences with spirits, a section of which is reprinted below. (Dr. Faust must not be confused with Johann Fust, the printer.)

"While the black magician at the time of signing his pact with the elemental demon may be fully convinced that he is strong enough to control indefinitely the powers placed at his disposal, he is speedily undeceived. Before many years elapse he must turn all his energies to the problem of self-preservation. A world of horrors to which he has attuned himself by his own covetousness looms nearer every day, until he exists upon the edge of a seething maelstrom, expecting momentarily to be sucked down into its turbid depths. Afraid to die -- because he will become the servant of his own demon -- the magician commits crime after crime to prolong his wretched earthly existence. Realizing that life is maintained by the aid of a mysterious universal life force which is the common property of all creatures, the black magician often becomes an occult vampire, stealing this energy from others. According to mediaeval superstition, black magicians turned themselves into werewolves and roamed the earth at night, attacking defenseless victims for the life force contained in their blood."

The Pentacles of the Seven Planets and the Seals and Characters of the Planetary Angels





The seven large circles are the pentacles of the planets, while the two small circles under each contain the seal and the character of the controlling intelligence of the planet.

Extract From the Book of Dr. Faust, Wittenberg, 1524

(An abridged translation from the original German of a book ordered destroyed.)

"From my youth I followed art and science and was tireless in my reading of books. Among those which came to my hand was a volume containing all kinds of invocations and magical formulae. In this book I discovered information to the effect that a spirit, whether he be of the fire, the water, the earth or the air, can be compelled to do the will of a magician capable of controlling him. I also discovered that according as one spirit has more power than another, each is adapted for a different operation and each is capable of producing certain supernatural effects.

"After reading this wonderful book, I made several experiments, desiring to test the accuracy of the statements made therein. At first I had little faith that what was promised would take place. But at the very first invocation which I attempted a mighty spirit manifested to me, desiring to know why I had manifested him. His coming so amazed me that I scarcely knew what to say, but finally asked him if he would serve me in my magical investigations. He replied that if certain conditions were agreed upon he would. The conditions were that I should make a pact with him. This I did not desire to do, but as in my ignorance I had not protected myself with a circle and was actually at the mercy of the spirit, I did not dare to refuse his

request and resigned myself to the inevitable, considering it wisest to turn my mantle according to the wind.

"I then told him that if he would be servicable to my desires and requests and needs for a certain length of time, I would sign myself over to him. After the pact had been arranged, this mighty spirit, whose name was Ashteroth, ["Ashtar"] introduced me to another spirit by the name of Marbuel, who was appointed to be my servant. I questioned Marbuel as to his suitability for my needs. I asked him how quick he was, and he answered, 'As swift as the winds.' This did not satisfy me, so I replied, 'You cannot become my servant. Go again whence you have come.' Soon another spirit manifested itself, whose name was Aniguel. Upon asking him the same question, he answered that he was swift as a bird in the air. I said, 'You are still too slow for me. Go whence you came.' In the same moment another spirit by the name of Aciel manifested himself. For the third time I asked my question and he answered, 'I am as swift as human thought.' 'You shall serve me,' I replied. This spirit was faithful for a long time, but to tell you how he served me is not possible in a document of this length and I will here only indicate how spirits are to be invoked and how the circles for protection are to be prepared. There are many kinds of spirits which will permit themselves to be invoked by man and become his servant. Of these I will list a few:

"Aciel: The mightiest among those who serve men. He manifests in pleasing human form about three feet high. He must be invoked three times before he will come forth into the circle prepared for him. He will furnish riches and will instantly fetch things from a great distance, according to the will of the magician. He is as swift as human thought.

"Aniguel: Serviceable and most useful, and comes in the form of a ten-year-old boy. He must be invoked three times. His special power is to discover treasures and minerals hidden in the ground, which he will furnish to the magician.

"Marbuel: A true lord of the mountains and swift as a bird on the wing. He is an opposing and troublesome spirit, hard to control. You must invoke him four times. He appears in the person of Mars [a warrior in heavy armor]. He will furnish the magician those things which grow above and under the earth. He is particularly the lord of the spring-root. [The spring-root is a mysterious herb, possibly of a reddish color, which mediaeval magicians asserted had the property of drawing forth or opening anything it touched. If placed against a locked door, it would open the door. The Hermetists believed that the red-capped woodpecker was specially endowed with the faculty of discovering spring-root, so they followed this bird to its nest, and then stopped up the hole in the tree where its young were. The red-crested woodpecker went at once in quest of the spring-root, and, discovering it, brought it to the tree. It immediately drew forth the stopper from the entrance to the nest. The magician then secured the root from the bird. It was also asserted that because of its structure, the etheric body of the spring-root was utilized as a vehicle of expression by certain elemental spirits which manifested through the proclivity of drawing out or opening things.]

"Aciebel: A mighty ruler of the sea, controlling things both upon and under the water. He furnishes things lost or sunk in rivers, lakes, and oceans, such as sunken ships and treasures. The more sharply you invoke him, the swifter he is upon his errands.

"Machiel: Comes in the form of a beautiful maiden and by her aid the magician is raised to honor and dignity. She makes those she serves worthy and noble, gracious and kindly, and assists in all matters of litigation and justice. She will not come unless invoked twice.

"Baruel: The master of all arts. He manifests as a master workman and comes wearing an apron. He can teach a magician more in a moment than all the master workmen of the world combined could accomplish in twenty years. He must be invoked three times.

"These are the spirits most serviceable to man, but there are numerous others which, for lack of space, I am unable to describe. Now, if you desire the aid of the spirit to get this or that, then you must first draw the sign of the spirit whom you desire to invoke. The drawing must be made just in front of a circle made before sunrise, in which you and your assistants will stand. If you desire financial assistance, then you must invoke the spirit Aciel. Draw his sign in front of the circle. If you need other things, then draw the sign of the spirit capable of furnishing them. On the place where you intend to make the circle, you must first draw a great cross with a large sword with which no one has ever been hurt. Then you must make three concentric circles. The innermost circle is made of a long narrow strip of virgin parchment and must be hung upon twelve crosses made of the wood of cross-thorn. Upon the parchment you must write the names and symbols according to the figure which follows. [see GIF included in this series] Outside this first circle make the second as follows:

"First secure a thread of red silk that has been spun or twisted to the left instead of the right. Then place in the ground twelve crosses made of laurel leaves, and also prepare a long strip of new white paper. Write with an unused pen the characters and symbols as seen on the second circle. Wind this latter strip of paper around with the red silken thread and pin them upon the twelve crosses of laurel leaves. Outside this second circle make a third one which is also of virgin parchment and pinned upon twelve crosses of consecrated palm. When you have made these three circles, retire into them until at last you stand in the center upon a pentagram drawn in the midst of the great cross first drawn. Now, to insure success, do everything according to the description, and when you have read off the sacred invocation pronounce the name of the spirit which you desire to appear. It is essential that you pronounce the name very distinctly. You must also note the day and the hour, for each spirit can only be invoked at certain times."

While the black magician at the time of signing his pact with the elemental demon may be fully convinced that he is strong enough to control indefinitely the powers placed at his disposal, he is speedily undeceived. Before many years elapse he must turn all his energies to the problem of self-preservation. A world of horrors to which he has attuned himself by his own covetousness looms nearer every day, until he exists upon the edge of a seething maelstrom, expecting momentarily to be sucked down into its turbid depths. Afraid to die -- because he will become the servant of his own demon -- the magician commits crime after crime to prolong his wretched earthly existence. Realizing that life is maintained by the aid of a mysterious universal life force which is the common property of all creatures, the black magician often becomes an occult vampire, stealing his energy from others. According to mediaeval superstition, black magicians turned themselves into werewolves and roamed the earth at night,

attacking defenseless victims for the life force contained in their blood.

Form of pact with the spirit of Jupiter:

"The aforesaid Bond of Spirits, together with the seal and character of the planetary angel, must be written on virgin parchment and laid before the spirit (for signature) when he appears; at that time the invocant must not lose confidence but be patient, firm, bold, and persevering, and take care that he asks nor requires nothing of the spirit but with a view to the glory of God and the well-being of His fellow creatures. Having obtained the desires of the spirit, the invocant may license him to depart."

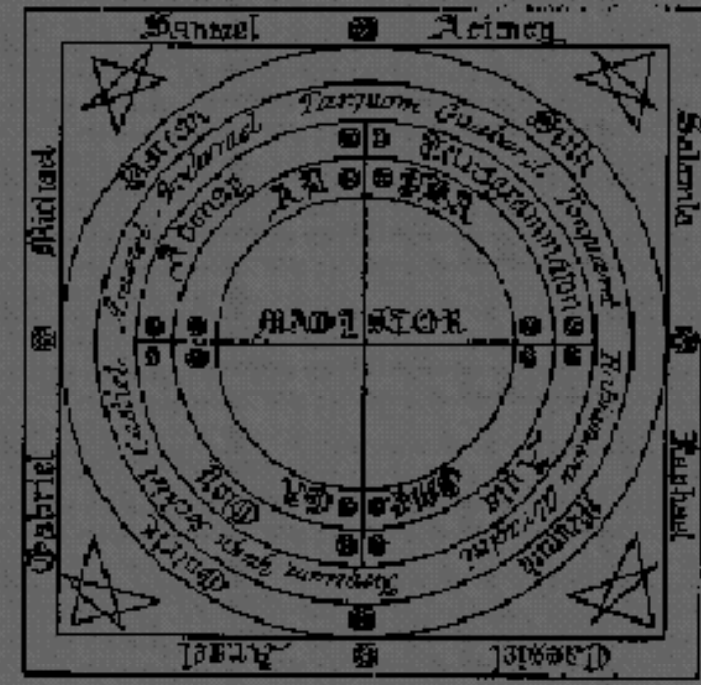
Form of Bond of Spirits Given in 1573

"I, Pabiel, ministering Spirit and messenger of the presiding and ruling Spirit of Jupiter, appointed thereunto by the Creator of all things visible and invisible, do swear, promise, and plight my faith and troth unto thee in the presence and before the great [Heb.] Yod Heh Vau Heh and the whole company and host of Heaven, and by all the Holy Names of God do swear and bind myself unto thee by all the contents of God's Sacred Writ, by the Incarnation, Death, and Passion, by the Resurrection and glorious Ascension of JC, by all the holy Sacraments, by the Mercy of God, by the Glory of Joys of Heaven, by the forgiveness of sin and hope of eternal salvation, by the Great Day of Doom, by all Angels, Archangels, Seraphim, Cherubim, Dominations, Thrones, Principalities, Powers and Virtues, above rehearsed, and by whatsoever else is holy or binding, do I swear, promise, and vow unto thee that I will appear, come, and haste unto thee and at all times and places and in all hours, days, and minutes, from this time forward unto thy life's end wheresoever thou shalt call me by my name or by my office, and I will come unto thee in what form thou shalt desire, either visibly or invisibly, and will answer all thy desires and give testimony thereof and let all the powers of Heaven witness it.

"I have hereunto subscribed my hand and confirm my seal and character unto thee. Amen."

From The Complete Book of Magic Science (unpublished)

Modus Operandi for the Invocation of Spirits



The following condensed extract from an ancient manuscript is reproduced herewith as representative of the ritualism of ceremonial magic. The extract is from The Complete Book of Magic Science, an unpublished manuscript (original in the British Museum), with pentacles in colors, mentioned by Francis Barrett in his Magus.

"Opening Prayer

"Omnipotent and Eternal God who hath ordained the whole creation for thy praise and glory and for the salvation of man, I earnestly beseech thee that thou wouldst send one of thy spirits of the order of Jupiter, one of the messengers of Zadkiel whom thou hast appointed governor of thy firmament at the present time, most faithfully, willingly, and readily to show me these things which I shall ask, command or require of him, and truly execute my desires. Nevertheless, O Most Holy God, thy will and not mine be done through JC, thine only begotten Son our Lord. Amen.

"The Invocation.

[The magician, having properly consecrated his vestments and utensils and being protected by his circle, now calls upon the spirits to appear and accede to his demands.]

"Spirits, whose assistance I require, behold the sign and the very Hallowed Names of God full of power. Obey the power of this our pentacle; go out your hidden caves and dark places; cease your hurtful occupations to those unhappy mortals whom without ceasing you torment; come into this place where the Divine Goodness has assembled us; be attentive to our orders and known to our just demands; believe not that your resistance will cause us to abandon our operations. Nothing can dispense with your obeying us. We command you by the Mysterious Names Elohe Agla Elohim Adonay Gibort. Amen.

"I call upon thee, Zadkiel, in the Name of the Father, and of the Son, and of the Holy Ghost, blessed Trinity, unspeakable Unity.

"I invoke and intreat thee, Zadkiel, in this hour to attend to the words and conjurations which I shall use this day by the Holy Names of God Elohe El Elohim Elion Zebaoth Escerehie lah Adonay Tetragrammaton.

"I conjure thee, I exorcise thee, thou Spirit Zadkiel, by these Holy Names Hagios O Theos Ischyros Athanatos Paracletus Agla on Alpha et Omega Ioth Aglanbroth Abiel Anathiel Tetragrammaton: And by all other great and glorious, holy and unspeakable, mysterious, mighty, powerful, incomprehensible Names of God, that you attend unto the words of my mouth, and send unto me Pabiel or other of your ministering, serving Spirits, who may show me such things as I shall demand of him in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"I intreat thee, Pabiel, by the whole Spirit of Heaven, Seraphim, Cherubim, Thrones, Dominations, Witnesses, Powers, Principalities, Archangels, and Angels, by the holy, great, and glorious Angel Orphaniel Tetra-Dagiel Salamla Acimoy pastor poti, that thou come forthwith, readily show thyself that we may see you and audibly hear you, speak unto us and fulfil our desires, and by your star which is Jupiter, and by all the constellations of Heaven, and by whatsoever you obey, and by your character which you have given, proposed, and confirmed, that you attend unto me according to the prayer and petitions which I have made unto Almighty God, and that you forthwith send me one of your ministering Spirits, who may willingly, truly, and faithfully fulfil all my desires, and that you command him to appear unto me in the form of a beautiful Angel, gently, courteously, affably, and meekly, entering into communication with me, and that he neither permitting any evil Spirit to approach in any sort of hurt, terrify or affright me in any way nor deceiving me in any wise. Through the virtue of Our Lord JC, in whose Name I attend, wait for, and expect thy appearance. Fiat, fiat, fiat. Amen, Amen, Amen.

"Interrogatories.

[Having summoned the spirit unto his presence, the magician shall question him as follows:]

"Comest thou in peace in the Name of the Father and of the Son and of the Holy Ghost? [And the spirit shall answer:] 'Yes.'

"Thou art welcome, noble Spirit. What is thy Name? [And the spirit shall answer:] 'Pabiel.'

"I have called thee in the Name of Jesus of Nazareth at whose Name every knee doth bow in heaven, earth, and hell, and every tongue shall confess there is no name like unto the Name of Jesus, who hath given power unto man to bind and to loose all things in his most Holy Name, yea even unto those that trust in his salvation.

"Art thou the messenger of Zadkiel? [And the spirit shall answer:] 'Yes.'

"Wilt thou confirm thyself unto me at this time and henceforth reveal all things unto me that I shall desire to know, and teach me how I may increase in wisdom and knowledge and show unto me all the secrets of the Magic Art, and of all liberal sciences, that I may thereby set forth the glory of Almighty God? [And the spirit shall answer:] 'Yes.'

"Then I pray thee give and confirm thy character unto me whereby I may call thee at all times, and also swear unto me this oath and I will

religiously keep my vow and covenant unto Almighty God and will courteously receive thee at all times where thou dost appear unto me.'

"License to Depart.

"Forasmuch as thou comest in peace and quietness and hath answered unto my petitions, I give humble and hearty thanks unto Almighty God in whose Name I called and thou camest, and now thou mayest depart in peace unto thine orders and return unto me again at what time soever I shall call thee by thine oath, or by thy name or by thine order, or by thine office which is granted thee from the creator, and the power of God be with me and thee and upon the whole issue of God, Amen.

"Glory be to the Father, and to the Son, and to the Holy Ghost.'

[Note:]

"It would be advisable for the invocant to remain in the circle for a few minutes after reciting the license, and if the place of operation be in the open air, let him destroy all traces of the circle, et cetera, and return quietly to his home. But should the operation be performed in a retired part of a house, et cetera, the circle may remain, as it might serve in a like future operation, but the room or building must be locked up to avoid the intrusion of strangers."

The agreement set forth above is purely ceremonial magic. In the case of black magic, it is the magician and not the demon who must sign the pact. When the black magician binds an elemental to his service, a battle of wits ensues, which the demon eventually wins. With his own blood the magician signs the pact between himself and the demon, for in the arcanum of magic it is declared that "he controls the soul who controls the blood of another." As long as the magician does not fail, the elemental will fulfil to the letter his obligation under the pact, but the demon will try in every possible way to prevent the magician from carrying out his part of the contract.

When the conjurer, ensconced within his circle, has evoked the spirit he desires to control and has made known his intention, the spirit will answer somewhat as follows: "I cannot accede to your request nor fulfil it, unless after fifty years you give yourself to me, body and soul, to do with as I may please."

If the magician refuses, other terms will be discussed. The spirit may say: "I will remain in your service as long as on every Friday morning you will go forth upon the public street giving alms in the name of Lucifer. The first time you fail in this you belong to me."

If the magician still refuses, realizing that the demon will make it impossible for him to fulfil his contract, other terms will be discussed, until at last a pact is agreed upon. It may read as follows: "I hereby promise the Great Spirit Lucifuge, Prince of Demons, that each year I will bring unto him a human soul to do with as it may please him, and in return Lucifuge promises to bestow upon me the treasures of the earth and fulfil my every desire for the length of my natural life. If I fail to bring him each year the offering specified above, then my own soul shall be forfeit to him. Signed.....
[Invocant signs pact with his own blood.]

The Pentagram

In symbolism, an inverted figure always signifies a perverted power. The average person does not even suspect the occult properties of emblematic pentacles. On this subject the great Paracelsus has written: "No doubt many will scoff at the seals, their characters and their uses, which are described in these books, because it seems incredible to them that metals and characters which are dead should have any power and effect. Yet no one has ever proved that the metals and also the characters as we know them are dead, for the salts, sulphur, and quintessences of metals are the highest preservatives of human life and are far superior to all other simples." (Translated from the original German.)

The black magician cannot use the symbols of white magic without bringing down upon himself the forces of white magic, which would be fatal to his schemes. He must therefore distort the symbols so that they typify the occult fact that he himself is distorting the principles for which the symbols stand. Black magic is not a fundamental art; it is the misuse of an art. Therefore it has no symbols of its own, it merely takes the emblematic figures of white magic, and by inverting and reversing them signifies that it is left-handed.

A good instance of this practice is found in the pentagram, or five-pointed star, made of five connected lines. This figure is the time-honored symbol of the magical arts, and signifies the five properties of the Great Magical Agent, the five senses of man, the five elements of nature, the five extremities of the human body. By means of the pentagram within his own soul, man not only may master and govern all creatures inferior to himself, but may demand consideration at the hands of those superior to himself.

The pentagram is used extensively in black magic, but when so used its form always differs in one of three ways: The star may be broken at one point by not permitting the converging lines to touch; it may be inverted by having one point down and two up; or it may be distorted by having the points of varying lengths. When used in black magic, the pentagram is called the "sign of the cloven hoof," or the footprint of the Devil. The star with two points upward is also called the "Goat of Mendes," because the inverted star is the same shape as a goat's head. When the upright star turns and the upper point falls to the bottom, it signifies the fall of the Morning Star.

*Grey Lodge Occult Review
Manly P. Hall*

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Grey Lodge Occult Review™



*Adam Walks Between Worlds (Adam Rostoker) 1959-1997
Up until a few months before his passing,
the "Official Bard" of CAW (The Church of All Worlds).*

["The Ballad of Rodger Young"](#)

Whence Came the Stranger: Tracking the Metapattern of Stranger in a Strange Land *By Adam Walks Between Worlds, ©1993*

[Theme: Mars](#) (MIDI-file 60K)

In 1961 Robert Anson Heinlein published a novel about a young Martian named Valentine Michael Smith. The book, Stranger in a Strange Land (*Stranger*), burst from its modest initial reception in science fiction circles to become one of the most influential works of the 20th century. Its concepts molded the critical thinking of many important social movements and paved the way for that astonishing period of social, religious, and sexual reclamation that is misleadingly dubbed "the 60s."¹ Arriving, as it did, at a nadir of American free thought and at a peak of media censorship, *Stranger's* publication was a minor miracle and its later mainstream success has always been considered a first class fluke. It became the first science novel to penetrate public consciousness since the days of Verne and Wells and initiated an unprecedented era of respectability for science fiction that opened the door for the *Star Trek*, 2001 and *Star Wars*. *Stranger* also marked a radical departure of form, not only for the author, but for American thought and expression in general. *Stranger* was the quintessence that transformed the nation's repressively conformist, post-war paranoia into the overtly sensual, erudite, cynical optimism that epitomized the years preceding the Reagan administration. Entire volumes could be devoted to the influence of *Stranger* on fields as diverse (or convergent) as religion, physics, computer science, philosophy, government, anthropology, ecology and the occult. Movies, songs, and books quickly reflected its major themes. Grok, Heinlein's Martian neologism for deep understanding, became a household word. Every form of media, art, and science paid its respects to Heinlein's creation. The Church of All Worlds and the Covenant of The Mithril Star were two of many groups that formed around *Stranger's* principles and inspiration.²

As a part of its enormous cultural contribution, *Stranger* afforded a vision of the future that has proved astonishingly accurate. *Stranger* accurately predicted many of the scientific, social and political changes that mark our times from waterbeds, faxes and teleconferencing to genetic engineering's effect on probate laws to the First Lady's private consultation with an astrologer to the rise of frightening religious fundamentalisms. Indeed, almost every major prediction of Heinlein's has been fulfilled.³ This extraordinary grasp of the future, as well as Heinlein's humor and wisdom, make *Stranger* as fresh today as it was thirty years ago.

Yet, for all *Stranger*'s phenomenal successes and successful phenomena, the novel itself presents quite a few mysteries: How does a highly respected, conservative, commercial author of primarily juvenile science fiction come to write a heretical parable concerning, among other things, sexual freedom and responsibility, anti-Christianity, anti-patriotism, and applied cultural relativism? And, how does such a parable emerge from 'sleeper' status in science fiction circles to become a major classic best-seller of 20th century literature? How do entire religions coalesce from 'a mere work of fiction' -- the Holy Bible notwithstanding? What was the inspiration for so bold a stroke? What were you thinking, Mr. Heinlein?

The premise of this article is that Heinlein wrote *Stranger* as an allegorical recapitulation of Thelema. (The word Thelema is Greek for "Great Will" and refers to the body of philosophy and magickal practices codified by the late Aleister Crowley and continued by many.) This article details Heinlein's magickal interests, his relationships with the most famous of Crowley's American disciples, and his many coded references to Thelema in *Stranger* and other written works. Moreover, we will establish that Heinlein wrote *Stranger* with the intent of initiating a Thelemic 'whole systems transition' in human thought and expression. This means that *Stranger* cannot be regarded merely as the work of a master storyteller, the product of a literary genius. Rather, *Stranger* is much better understood as a consciously wrought, carefully considered and brilliantly successful casting -- a talismanic spell in itself, still dynamic, with its direct purpose being to spark human evolution along Thelemic lines. This is our hypothesis.

Establishment scientist Dr. Carl Sagan says, "Extraordinary claims require extraordinary proof," and this article presents some certifiably extraordinary information -- not from science fiction and fantasy, but from real world history and real people. It's an amazing story and, as the significance of Heinlein's work begins to unfold, we'll find that *Stranger* has only just begun to inspire, shock and change us.

The game is afoot...

This explanation is difficult to pursue in linear form, bits of information tend to refer to one another, one story tends to bleed into another, and the required background covers a lot of history and detailed esoterica. Still, with a little luck and a bit of verdammt Quantumspringerei, we should meet the following goals. First, we'll examine Thelema and its likeness to *Stranger*, then we'll review Heinlein's involvement with Thelema, and finally we'll dissect some of the text of *Stranger* itself, decoding a few of the more obvious clues. We'll finish with a few corollary observations that polish up our new perspective on Heinlein's motives.

One can't discuss Thelema, per se, without first addressing the subject of its founder, Aleister Crowley. Unfortunately, most people associate Crowley and his writings with the Satanic accusations leveled against him by the popular 'National Inquirer' media of his native Victorian England. His 'devil worshipper' reputation is reinforced by his inclusion in the pseudo-Satanic trappings of today's heavy metal music. Also, many of Crowley's most visible fans lean towards the unfortunate habit of freedom of expression -- which tends to make folks nervous and often winds up being covered today's popular 'National Inquirer' media.⁴

As recent press lynchings prove, a media rap can be more damning than a federal conviction (compare Oliver North's fortunes to that of William Kennedy Smith's accuser) and the labelling of any subject as 'occult' is sufficient to cause academicians to lose grants and the faithful to risk excommunication. As a result, most responsible people (read: afraid 'cause they got something to lose) avoid mentioning Crowley or Thelema in public, leaving his ideas in that frightfully rich garbage pail of 20th century Establishment cast-offs. While tagging an individual or body of thought off-limits doesn't bring us closer to the truth, it certainly makes it difficult to assess Crowley's ideas on their own merit without being overwhelmed by noise about their origin. As a result, Crowley's bad boy rep has long been a millstone around Thelema's neck and even the most zealous Thelemites sometimes grumble about continuing the legacy of so vilified a man.⁵

This article is not a defense of Crowley, but it is important to understand that a philosophical exposition of Thelema intended for the general public -- and *Stranger* is only one such -- would have to be constructed in such a way that book burners and witch hunters couldn't associate it with Crowley. As it was, *Stranger* was actually burned by some Christians and Moslems (while being hailed by others) and Heinlein was threatened several times by the Fundies. To hide his Thelemic orientation, Heinlein counted on the intellectual dullness of his potential detractors, knowing that any God-fearing critic of unChristian works would never stoop to reading as hated a man as Crowley and, thus, could never interpret the codes in the text. Heinlein concealed his Thelemic messages in symbols that only a fellow Thelemite would understand. In other words, you'd have to be playing the game in order to play the game.

"The word of the Law is Thelema."⁶

Thelema begins with the observation that each life is deity and continues in lengthy, detailed commentary on the responsibilities and ramifications of godhood plus tips, hints and recipes for today's active deity. This is embodied in the three basic principles of Thelema. The first, and most famous, is: "Do what thou wilt shall be the whole of the Law."⁷ While this 'Law of Thelema' is generally insufficiently translated as 'do what you like,' Crowley maintained its true meaning was that: a) Each life has a higher nature and a divine purpose. b) That each life, with differing degrees of efficiency, is currently involved in communication with the higher self for the accomplishment of their divine purpose. c) That any and every life must begin their striving by actively acknowledging and actively worshipping the divinity in themselves, in certain concepts and in every other

living thing.⁸ d) It is understood that the nature of one life's divinity and divine purpose may be inscrutable to another and even to him or herself.⁹

According to Crowley, the trick to the Law of Thelema is in the words "Thou" and "Wilt." The first word is formal in Old English and refers to the higher self, the deity within; and the second word refers to the divine purpose -- it is a different and more potent concept than 'will'.¹⁰

It will become clear, especially as the intelligence herein is presented, that the Law of Thelema is the inspiration for Michael's observation "Thou art God," -- notice the Thou from the Law of Thelema -- "That which groks [is God]." ¹¹

This is a difficult concept to express in a sound bite, and although both Crowley and Heinlein did pretty well, they and both complained bitterly that language was inadequate. The brevity and odd construction of these statements contain the 'fullness' of the concept, making them something along the lines of a koan, but like the koan, there is an obvious need for depth understanding. Apprehension doesn't come without effort and deep reflection.

The Law of Thelema has another use. Crowley instructed his followers to greet everyone with "Do what thou wilt shall be the whole of the law," and began all of his communications, written and oral, with these words to remind the speaker and the listener of their shared divinity.¹² Similarly, in *Stranger the Nest* even uses "Thou art God," as the first words shared among water brothers and the real world groups inspired by *Stranger* share this greeting often. Most modern Thelemites abbreviate the Law of Thelema to its Qabalistic equivalent of 93, making this number something of a buzzword and greeting among the in crowd. Sadly, this abbreviation also reduces the impact of this most powerful statement.

Communicating with the divine as the center of all life and action brings us to the second major principle of Thelema: "Love is the law, love under will,"¹³ which is usually said in response to "Do what thou wilt..." or in closing a speech or letter.¹⁴

Typically, this Law of Love is also misunderstood as mere license. Crowley interpreted to mean that any action from the higher self must be, by definition, an act of the deity and, ergo, an act of love. This is not the fearful, insecure sentimentality of modern romance, but the divine and passionate union of one part of creation with all other parts of creation.¹⁵ As diverse as the universe itself, divine love can take many forms: according to Odin it can be death in battle, according to Vulcan it's a hard day's work raping the planet, according to Pan it's nymph and tuck, according to Hermes it's theft and seduction, et cetera.

Between the first two Laws, Thelema may sound like justification for the greatest possible excesses, and, well, it is. But, as Heinlein observed, these "[are laws] of nature, not an injunction, nor a permission."¹⁶ These principles do not pretend to describe a set of inspired religious lifestyle proscriptions. Rather, they comprise demonstrable, scientifically accurate, functional observations about life and the universe. Thelema begins with the observation that each life has the freedom to create and destroy at will regardless of any later moral, ethical or aesthetic judgement. Another way of rehashing the two first principles are to quote Hassan I Sabbah who said "There is no Truth. All is permissible." Provocative? You could write a book about it.¹⁷ This precise issue is addressed towards the end of *Stranger* when Michael has annihilated various criminals housed in prisons and in public office. Jubal asks him, "Aren't you afraid of playing God, lad?" "Mike grinned with unashamed cheerfulness. 'I am God. Thou art God... and any jerk I remove is God, too... And when a cat stalks a sparrow both of them are God, carrying out God's thoughts.'" ¹⁸ (Italics his.)

A mind-blowing responsibility comes with acknowledging the freedom to act and Heinlein points out that the law of Thelema applies to lynch mobs as well.¹⁹ Not that this devalues these observations. Rather, it demonstrates their global application and reemphasizes the understanding that one person's Great Will may be inscrutable to another.

This dovetails nicely into the third principle of Thelema: "Every man and every woman is a star." Here is the essence of the 'all men are created equal' rap and is commonly misunderstood to mean that merely being born qualifies one for the rewards that other people may have accrued including respect, opportunity, love, security, et cetera. Its real meaning is that "Every man and every woman has a course, depending partly on the self, and partly on the environment which is natural and necessary for each. Anyone who is forced from his [or her] own course, either through a lack of self- understanding [sic], or through external opposition, comes into conflict with the order of the Universe and suffers accordingly."²⁰

We find this curious, worshipful tolerance a familiar theme throughout *Stranger* -- a theme which balances the seeming severity of the two earlier Thelemic principles. Michael spends enormous amounts of (subjective) time and energy grokking before he acts, and thus he is in accord with himself and the universe, not counting mistakes, when he encounters a cusp. Jubal, the book's other major character, is also in constant philosophical motion, attempting to grok through the haze of his self-admitted tribal taboos. *Stranger's* whole plot may be best understood as Jubal's (and the other major characters') eventual enlightenment to this basic Thelemic principle and the defeat of their cultural filters.

Before closing the topic of Thelema, it is important to pass on a few details about how Thelema is shared and practiced. This makes it easier to frame the clues from *Stranger*. The Thelemic current seems to have roots in the writings of earlier philosophers and magicians and the movements they founded,²¹ but modern Thelema stems from a brief, enigmatic text channelled by Crowley, called the Book of the Law or *Liber AL vel Legis* (we'll call it *Liber Legis*). It is the source from which all of Thelema is drawn.

It is interesting to note that Heinlein has Michael reading "such deviant oddities as Crowley's Book of the Law" alongside other more traditional religious texts in the first scene that presents Michael as seriously struggling with his humanity.²² It is a very prominent, even tongue-in-cheek reference and many people, including Hymenaeus Beta, head of the world's largest Thelemic organization, recall *Stranger* as the first place they had ever heard reference to Crowley.²³

Liber Legis is a complex, poetically striking book. It is rife with puns and references from diverse mythological, magickal, alchemical and Qabalistic sources. It is a miracle of allegory and some of its codes have been an inspiration to cryptographers since at least before WWII. Its themes are myriad and include the announcement of the New Age,²⁴ an age of the magickal child which follows the primeval maternal age and the current declining patriarchy. The book heralds earth changes and changes in the state of magick, offers advice and commentary on Thelema, and makes several predictions including the coming of a Thelemic magickal child who will succeed Crowley. This would seem a good idea since Crowley himself never figured out all of the kinks in Liber Legis, a situation which is predicted in taunting passages of the book itself,²⁵ nor was Crowley ever at peace with contents of the book. Only years after he received Liber Legis, and only when absolutely inundated by bizarre synchronicity from the text, did he begin to circulate Liber Legis and propagate Thelema.

He did this by printing vast quantities of Liber Legis, and many other remarkable texts, and selling them or (rarely) giving them away. He also founded several magickal organizations and co-opted a pre-existing magickal organization of Masonic heritage, the Ordo Templi Orientis (OTO) into his Thelemic fold. These organizations grew (and splintered and metastasized) to become large worldwide networks of both secret and public Thelemic societies. This is an epic story in itself.

These magickal orders are based on nine degrees of initiation which reflect the acquisition of magickal and mundane knowledge and illumination. There is a tenth degree, mostly administrative, which indicates the order's temporal head, and even a mysterious eleventh degree. The Order is organized (mostly) around 'lodges' where members often share living, learning and ritual space. A quick scan of Crowley's bylaws for the OTO seem to call for the creation of an extended family within the lodge and a network of lodges around the globe, united in magickal ties deemed stronger than blood and dedicated to the propagation of Thelema.²⁶ Does all this sound familiar? It is a very close approximation of the Nest and its influence is apparent in those real life groups inspired by *Stranger*. Coextant with the OTO is a religious body, the Gnostic Catholic Church which is organized roughly along the lines of churches everywhere, but whose final authority rests in the head of the OTO. The GCC is known primarily for their mass which celebrates the Goddess and her union with the God. It is a deeply moving ceremony and is one of the few Thelemic rituals routinely open to the general public. It bears a very strong resemblance to the ritual witnessed by Ben Caxton in *Stranger*.²⁷

So, to recap, there seems to be an astonishing similarity to the content and forms of the nest and the philosophy and practice of Thelema; yet, for the purposes of this article, such similitude is but a start. So far, we have a neat set of coincidences and a single overt mention of "Crowley's Book of the Law." Yet, for a man of Heinlein scholarship this could be dismissed as a fluke or even as two great minds thinking alike. Let's see then, if we can demonstrate that Heinlein was intimately involved with magick in general and Thelema in particular.

Time Enough for Magick

Heinlein's interests had included magick from early in his career. In 1941 he wrote the novella *Magic, Inc.*,²⁸ a delightfully wise and funny treatment of modern society's reaction to the 'scientific' discovery of magic. His story demonstrates a genuine scholarly inquiry into the history and practice of magic,²⁹ and addresses many social, economic and political ramifications of a burgeoning high tech, magickal industry.³⁰ In the story, widespread industrial use of magick falls victim to a racketeering operation composed of organized crime and corrupt government officials who plot to establish a monopoly on magick and then bar its use by private citizens. (One can almost whiff the spoor of G. Gordon Liddy!) It is easy to see how the story might have arisen from Heinlein's famous opposition to gun control for the plot can be summarized: "If magick is outlawed by government, only outlaws and government will have magick."³¹

Heinlein seems to have employed magickal and Thelemic themes in many of his works, particularly the later ones. Most of his plots concerned the liberation of strong minded individuals from external control and their transmogrification into their greater selves. This process of discovering and dedicating one's great destiny is inherent in "Do what thou wilt." It is a process Thelemites call apotheosis and is deemed, for many, the *raison d'etre* of magick, indeed, of life itself.

Since it is clear that Heinlein was involved in magickal scholarship -- and it's hard to imagine a field in which he wasn't engaged in some degree of scholarship -- Heinlein's exposure to Thelema may have initially come from his vast reading. Crowley was widely (and often grudgingly) considered the greatest magickal genius of his day even by people who hated him. His Qabalistic classic *777*³² is a standard reference among all but Orthodox Jewish sources -- some of whom also note Crowley. Dion Fortune, Allan Bennett, James Joyce, Austin Osman Spare, Somerset Maugham, Sibyl Leek and most other early 20th century occult superstars had much to say about Crowley, most of it contradictory, and all of their works are profoundly affected by him. Crowley's influence was not confined to magick alone: he was an avid sportsman, a fecund writer, and a 'personality' whose life affected many artists, poets, writers and scientists of his time. It is hard to imagine a man as widely read as Heinlein missing mention of "the wickedest man in the world."

Yet, until recently it was very difficult to document Heinlein's personal involvement with magick except by examining his writings. He was an intensely private man who felt his livelihood potentially threatened by the repressive moral climate of his times.³³ He seldom invited contact with the press or organized fandom and there are very few hints of his personal life available in his biographies. While some anecdotes survive that show Heinlein as some sort of Santa Claus or friendly wizard,³⁴ he would have been a 'maybe' on the closet magician list were it not for his relationship with three of the most famous Thelemic magicians besides Crowley: John Whiteside Parsons, Marjorie Cameron and L. Ron Hubbard who together participated in one of the most famous 20th century magickal operations, the Babalon Working.

Hubbard, best known for his successful mid-life career transition from science fiction author to founding deity of the Church of Scientology, knew Heinlein intimately. Only several mentions of Hubbard are made in Heinlein's biographies and collected letters, but it is clear that they were close. Hubbard and Heinlein lived near each other, served as officers in the Navy, worked for the same magazines, and, from what one reads, seem to have been close personal friends.³⁵ Hubbard also wrote copious science fiction, and even introduced Heinlein to literary agent and long time friend

Lurton Blasingame.³⁶ For that matter, Heinlein seems to have been intimate with the other messianic science fiction writers of his era, Theodore Sturgeon, Arthur C. Clarke and Frank Herbert -- whose works bear closer inspection for the magickally minded.

Cameron is an influential poet, artist and actress who contributed greatly to the underground arts movement in California over the last thirty years. An advocate of Goddess worship since the '50s, her life story reads like a Tom Robbins novel. Her list of close friends and co-workers includes many key writers, film makers including Kenneth Anger, Anais Nin, and Louis Culling. An exhibit of her artwork was seized by LA Vice in the early '60s and became the battleground for California's first art vs. obscenity trials. (She won.) She also appeared in some of Hollywood's best and most legendary underground films. An enormously spiritual and accomplished woman who is today very reclusive -- due to the demands of her "sacred grandmothering" -- she was the center of the Babalon Working.

Parsons was the 'poor, little rich boy' co-founder of the California Institute of Technology and the Jet Propulsion Laboratories in Pasadena.³⁷ Considered one of the most brilliant rocket scientists of his day, he is credited with advancing both solid and liquid rocket fuels, enabling much of the post-war jet and rocket technology. Werner Von Braun claimed that it was Parsons, not himself, who was the true father of American rocketry. NASA owes much to this man's brilliance and energy and named a crater on the moon after him. Parsons was also a dedicated Thelemic magician involved with the OTO from late in the '30s, eventually becoming magister templi of the famous Los Angeles-based Agape Lodge. Crowley favored Parsons and greatly encouraged the young scientist.³⁸ Parsons' true life story is every bit as compelling as Faust's. He was a remarkably handsome, noble, creative and passionate man. While inventing the technology that would eventually land us on the moon, he ran the Agape Lodge -- then the world's only functioning OTO lodge -- edited and published the lodge's single newsletter, the Oriflamme, and maintained an active participation in many of the arts and sciences. A recently published collection of his essays *Freedom is a Two-edged Sword* demonstrates his startling clarity of vision and keen understanding of magick.³⁹ It should be required reading for anyone with an opposable thumb. Parsons died the day before Midsummer in 1952 following an explosion at his home. The official explanation for the tragedy is oddly poetic and ironic -- he dropped a vial of fulminate of mercury. Forty years later, conspiracy theories abound about his death, as they do for that other handsome, noble, world class hero who was dedicated to the space program. How does an upper class, major league rocket scientist genius get involved with something like Crowleyism? World history is full of leading scientific minds who have found the magickal tradition both exciting and useful. Leonardo da Vinci, Dr. John Dee, Franz Kepler, Giordano Bruno, Isaac Newton, and even Copernicus all published works in what would later be dubbed "occult sciences." Liebnitz and Boule, whose algebra is the fundament of all modern computers and communications, derived their theories from their Qabalic work. Most of the early advances in chemistry came from alchemists, much of mathematica stems from the magickal traditions, and metaphysics was considered part of a complete education up until the end of the 19th century. It is only within the last hundred years that the Establishment has forced scientists to kick magick into the closet -- and, from what one hears, magick continues to whisper through the keyhole. In fact, Parsons was introduced to Thelema and the OTO by a fellow scientist (there seem to have been several around) and later became 'sold' on Crowley and Liber Legis because they predicted the work of Einstein, Heidegger and quantum theory. Many leading scientists today are still very deeply moved by Crowley and Thelema.

Cameron⁴⁰ and others recall that Heinlein and Parsons were quite close friends. They may have met at the Los Angeles Science Fiction Fan club which maintained a reading room -- they were certainly seen there together. It was also common for science fiction authors to tour the Pasadena-based Jet Propulsion Laboratories that Parsons co-founded. Heinlein was particularly avid in availing himself of such tours. He used to take years off to study advances in science and often wrote glowing of NASA. So here was Parsons, the wunderkind of the rocket scientist community while Heinlein was its chief PR man and visionary. Space travel was both men's passion and livelihood. They had much in common, including their friendship with L. Ron Hubbard, who must have mentioned one to the other. Heinlein lived within driving distance of Agape Lodge which often performed the Gnostic Mass and, judging from *Stranger* and other writings, Heinlein was quite familiar with the ritual.⁴¹

In 1946 Hubbard and Parsons collaborated on perhaps the most famous modern magickal operation: the Babalon Working. This was an intensive, exhausting operation which allegedly opened a dimensional door for the manifestation of the goddess Babalon in human form. The Babalon Working was initiated to answer the previously mentioned prophecy of Liber Legis, the prophecy of Crowley's magickal heir, of which it said: "The child of thy bowels, he shall behold them.

"Expect him not from the East, not from the West; for from no expected house cometh that child."⁴² This prophecy continues to grip the imagination of many Thelemites and also forms the basic plotline for *Stranger*.

At the risk of getting a bit ahead of ourselves, let's take a second to compare the above quote from Liber Legis to the scene in *Stranger* where Madame Vesant the astrologer struggles with Michael's natal chart. She quickly becomes stumped -- he comes from no expected house.⁴³ And since we're comparing *Stranger* quotes to Thelemic quotes, let's review Crowley's retelling of the Bacchus/Dionysus myth with an eye to the plotline of *Stranger*. "[O]ne commemorates firstly his birth of a mortal mother who has yielded her treasure house to the Father of All, of the jealousy and rage excited by this incarnation, and of the heavenly protection afforded to the infant. Next should be commemorated the journeying westward [sunward?] upon an ass. Now comes the great scene of the drama: the gentle, exquisite youth with his following (chiefly composed of women) seems to threaten the established order of things, and that Established Order takes steps to put an end to the upstart. We find Dionysus confronting the angry King, not with defiance, but with meekness; yet with a subtle confidence, an underlying laughter. His forehead is wreathed with vine tendrils...[h]e is an effeminate figure... [who] hides horns.⁴⁴

At this point, of course, we're well into the third part of the proof, the decoding of *Stranger*. After all, we have proven that the basic concept of Thelema is in all ways consistent with the grokking of *Stranger*. We have demonstrated that Heinlein had intimate contact, not just with Thelema and magick, but with two of the most famous Thelemic magicians in history. And, if we need more proof, there are many other little clues as well. For example, in the last letter in *Grumbles From The Grave*,⁴⁵ Heinlein uses Crowley's Thelemic motto, "Do what thou wilt shall be the whole of the law," and Heinlein's later books use many Crowleyn, Thelemic, Qabalic or magickal references. In fact, decoding Heinlein's work may well serve as a correspondence course in magick allegory. But before we dig further into the text of *Stranger*, let's examine the history and criteria of allegory so we have a common frame of reference for our foray.

In Search of Stranger

Throughout history, it has always been the coded or allegorical works that have truly inspired whole systems transition in contemporary thought and expression. Coincidentally, these are also the works which have endured the test of time to become classics: the fiction of Lewis Carroll⁴⁶ and Jonathan Swift, the art of Leonardo da Vinci⁴⁷, the architecture of Gothics⁴⁸, the sculpture of Rodin⁴⁹, the drama of Shakespeare, the poetry of Blake or Swinburne -- even the films of Spielberg and the songs of Don McLean or Paul Simon. These works have four characteristics in common. First, they contain or reference obviously coded, allegorical, or metaphorical meanings which have greater dimension than the work or medium itself. Second, their finished structures represent radical departures from contemporary expressive norms. Third, their finished structures are built with a missing key -- that is, the work evokes questions and provide hints to answers but stubbornly fails to provide the answers themselves, leaving the audience with the challenge to get up and seek the answers on their own or to go back to sleep. This leads to the fourth characteristic, that the act of cognition regarding the work evokes radical evolution in thought and expression. There is a fifth thread (Discordians sigh) which is harder to establish as universally that links these coded and allegorical works to an evolving current of philosophical expression that has always interwoven mainstream culture while rarely taking its own identifiable form. This current has been labelled hermetic, alchemical, Rosicrucian, magickal, occult, Templar, et cetera and while dialectics occur, as well as idiosyncratic or contemporary modes, there is a clear, demonstrable line of intellectual (and ontological) heredity among these forms.

There is a large problem, however, in proving that these characteristics exist. To decode the allegory, or to have sufficient breadth to connect the lines of heredity, requires intense scholarship as well as, and this is a critically important point -- experimentation with the material involved. Also, any reasonably accessible exegesis must focus on the simplest lines of connection lest the whole discussion seem to map the interpreter's process rather than the master's opus -- Bohr's Copenhagen interpretation as applied to literary crit. To avoid this problem, we'll concentrate only on major themes, referenced by a minimum of readily available works, and connected by the broadest of strokes. Perhaps a later work will illuminate the many delightful and detailed nuances.

For it is vital that the allegory itself be presented freshly; its recognition must trigger the 'Aha!' effect or its value is diminished. Indeed, we postulate that allegorical works contain a metaphorical stimulus that takes the form of a stimulating metaphor. This stimulus awakens certain parts of the consciousness as effectively as any initiation -- it is, in fact, the germ of initiation -- and contributes to a demonstrable evolution in the efficacy and quality of creative understanding and expression: it is called enlightenment.⁵⁰ That *Stranger* is rich in this stimulus can be proven not only by the investigation that follows in this article but also in consideration of the amazing transitions that were wrought by those people who were 'turned on' to *Stranger*.

Let's see how *Stranger* meets the requirements for an allegorical work. First, does it contain or reference coded meanings? Yes. In fact, it is striking how many 'obvious' coded references Heinlein includes. Besides the numerous quotes and references to classical literature, Heinlein actually introduces some puzzles with text that identifies them as such. For example: there is a discussion of the true meaning of the names Abigail Zenobia, Anne and Michael's love child; and Fatima Michele, Maryam and Michael's issue⁵¹ which is introduced as a puzzle. Another example is the rapid changing of names: Gillian Boardman becomes Jill, Miriam becomes Maryam, and, most complex and revealing, astrologer Madame Alexandria Vesant becomes Allie Vesant and then Becky Vessey. A wonderful example of these 'obvious' puzzles is the code word 'Berquist' used in a confrontation with Captain Heinrich⁵² which sets up the SS raid on Jubal's house. There are many other references, such as the Rodin sculptures mentioned above, Ben Caxton's appropriate door code of "Karthago delenda est"⁵³, and the neo-neo-Platonic dialogues between the angelic forms of the deceased Arch Bishops Foster and Digby⁵⁴.

Does *Stranger's* finished structure represent a radical departure from contemporary expressive norms? Yes. Remember that any form of expression that didn't lock step with the ultra-right was taboo and, still shivering from the Commie hunts, big publishers wouldn't bite. Yet, *Stranger* spoke with what passed for brutal frankness in those days on a number of taboo subjects. Also, *Stranger* was a very long volume for those days and its length was often mentioned negatively in reviews. Finally, *Stranger* was blatantly Messianic and, at the same time, anti-Christian which offended many of the clergy.⁵⁵ Perhaps the best way to tell if *Stranger* violated norms is to scan the reviews it received. It was labelled everything from fascism to pornography, from a Utopian fantasy to a heretical nightmare. No two reviewers could agree on anything including whether or not *Stranger* was science fiction⁵⁶ In fact, Heinlein deliberately wrote *Stranger* to defy categorization and "to attack the biggest, fattest sacred cows around."⁵⁷ And, by Goddess, was he successful: "[*Stranger*] appealed to an incongruous medley of libertarians and liberals, anarchists and socialists, earnest reformers, angry rebels, and pleasure-seeking do-your-own-thingers."⁵⁸ This 'incongruous medley' continue to publish widely read articles to this day which lay passionate claim to Heinlein's inspiration while furiously dismissing those ideas which don't fit neatly into their ideologies. He is the duck-billed platypus of a dozen dirty dogmas, defiantly refusing to conform to any categorist's box. Moreover, there's dozens of boxes that Heinlein's been kicked out of. Many are the articles which refute his claim to being an individualist, a collectivist, a socialist, a capitalist, a libertarian, a communist, a militarist, a pacifist, a sexist, a feminist, et cetera ad nauseam -- all of which is absurd since Heinlein himself claimed none of these labels. The point is that many people from many philosophical and political camps were deeply moved by Heinlein's philosophy and intrigued by his wide and popular appeal, yet embarrassed by their inability to synthesize his ideals or track their lineage.⁵⁹ And why? They were looking in all the right [read: intellectually approved] areas. And Heinlein couldn't be found there.

Is *Stranger's* finished structure built with a missing key? Yes. The key is the Martian language, and there never was a niftier elixir vital. *Stranger's* basic idea of enlightenment is that Martian language provides such a clear framework of the universe that the human mind is opened to new vistas. The idea comes from something that Einstein said about (human) language insisting on stable coordinate systems despite physics' demonstrable evidence to the contrary. Moreover, Heinlein was a fan of Korzybski, the father of general semantics, who proved that the ability of language to entrain people reinforces a greatly flawed (linguistically derived) concept of the universe. Kipling summed it up another way with the ape chant, "We're all right because we say we are, and if we say we are it must be true."⁶⁰ It is interesting to note that Crowley's prescription for enlightenment involved separating sensory data from its linguistic framework⁶¹ preparatory to the real work of fathoming the universe thereby revealed. Such notables as Dr. Tim Leary, Dr. John Lilly, Dr. Israel Regardie, Dr. Wilhelm Reich, R. Buckminster Fuller, Robert Anton Wilson, and Peter Carroll --

all of whom credit Crowley as being a strong influence -- describe experiments designed to accomplish the intended goal of 'the Martian 101 cure.' We'll cover these in a later article.

Back to the thesis... Does grokking *Stranger* cause a level of cognition that results radical evolution in thought and expression? Yes, there are examples throughout this article. Also examine the character of the period immediately following *Stranger*. The Sexual and Consciousness Revolutions were typified by the major themes of Heinlein (and Crowley). The motto was, "Do your own thing!" The questions were: "Who is in charge of my life, my body, my soul, my world? Who says they're in charge? Who'll be my role model, now that my role model is gone?" There may have never been such a period in history when so many people were trying so hard to wake up.

Reaction to, and inspiration from, *Stranger* formed the most prominent movements and social structures of the time. Free love movements sprang up faster than the communes to hold them. Altered consciousness and ESP research moved from Defense labs into everybody's back yards. Authority freaks were strained past their limits in an effort to reestablish control over the myriad grok-flocks who realized that freedom had been a holy icon left to whither in the blind trust of patriarches -- and who now wanted it back. There is no theme present in the years before the Reagan era that wasn't promulgated in *Stranger*. Yes, this was a book that changed consciousness. It still is.

And, yes, *Stranger* does indeed have a strong link to the allegorical works it succeeded. Indeed, many of these works and the movements that arose from them are mentioned outright in the text of *Stranger*. Likewise, the keys to unlock many of *Stranger*'s puzzles are found in their perusal.

But let's examine these early magickal movements a little further before we proceed with our analysis in the hopes of unearthing some critical patterns. The magickal tradition we're tracking begins back before the Egyptians, and wends its way through several identifiable groups that litter Western history. Our first stop is the Gnostics which flourished in Gaul and Iberia during the last half of the Roman Empire and later thumbed their noses at the Pope only to have their thumbs removed in the first of many Roman Catholic genocides around the first millennium. The Gnostics were named for their emphasis on Gnosis, or personal illumination. They eschewed the Catholic doctrine which claimed that knowledge of the divine was accessible only through the intervention of priests. The excesses of the Gnostics seeking personal knowledge were legendary -- gluttony was practiced alongside fasting, heavy drugs complimented sensory deprivation, and sexual abstinence was a kink considered equal to major league varsity group whoopee. All of these were considered part and parcel of the personal search for truth and inquirers were advised to choose many paths. (Heck, they sound like a bunch of hippies.) Most Gnostics groups considered men in all ways equal with women -- in fact it wasn't even an issue. They practiced techniques to avoid procreation, not revering the miracle of birth, but rather favoring the sacrament of sex, of 'growing closer.' The few non-Catholic contemporary records describe these people as having been much more literate, healthier, happier, and longer-lived than the Christian-inspired ignorance, fear and squalor that surrounded them in what was correctly dubbed the Dark Ages. Their chief inspiration was a fellow named (surprise!) Valentinus, an interesting character who just missed being one of the primary influences in Christianity.⁶² His philosophy was based on personal gnosis, the inherent divinity of each man and woman, the abandonment of atonement as unnecessary, and the importance of personal freedom -- all of which clearly evokes Thelema and *Stranger*. It is unclear just how Valentinus got Valentine's Day, but he did and we suspect an Illuminati conspiracy. The only other historical Valentinis⁶³ don't fit at all and the festival's symbols are definitely both pre-Christian pagan and Gnostic. Valentine's Day originated from the Roman Lupercalia, which was a month long fertility festival closely related to modern Mardi Gras. It was an important event -- the month of February is named after the party props -- and was officiated by a special class of educated priests. Lupercalia, which means the festival of wolf- or dog-men, has even earlier roots in the Arcadian Pan beast-man festival held at Mount Lyceum (from which we get the word and myth of lycanthropy). Part of the worship included much whoopee in the doggie style position. The symbol of Valentinus was taken to be the heart with an arrow through it which is better understood as a doggie-style view of the yoni with a lingam through it. After all, these dudes knew what a heart looked like. This also answers why the Catholics were so all fired opposed to the doggie style position. It wasn't that they were opposed to the act -- it was and is a dearly loved tradition in Rome -- they were opposed any infringement on their monopoly and the best way to tell a Gnostic was by their sexual positivism. Remember that the missionary position gets its name from the Catholic church's missionaries, celibate men all, who were compelled to teach various native peoples how to fuck the One Right & True way. There were many different types and cultures of Gnostics, but what happened to them is history at its worst -- they were murdered outright, every man, woman and child that the Christian butchers could find.⁶⁴ But the movement didn't die out. Many of the Gnostics were wealthy -- part of what made their genocide so attractive -- and they were able to pack up and move away to open again under a different name, just like the Nest planned to do after their Palm Springs temple was bombed.⁶⁵ As we'll see, this is one of many important common themes that link *Stranger* to the Gnostics. But where did the Gnostics go? Historians have often noted the lineage between the Gnostics, Alchemists, minstrels, Grail legends and Templars; many books have covered the subject -- Holy Blood, Holy Grail⁶⁶ being one of the best. It suggests that the Gnostics re-emerged as the ill-fated Knights Templar (among other groups) to reprise the familiar Gnostic and pagan theme of the Pope's hit men whacking the competition. In the early 14th century, Pope Clement and the French King Phillippe raided the Knight's coffers on the pretext of demon worship, they also found, to their surprise, that the Templars had been a hotbed of, you guessed it, Gnostic and pagan revivalism. After the raid, the Templars scattered to prepared safe houses throughout Europe only to spring up again almost immediately as the Teutonic Knights and as the early Masonic orders and rites -- some of which openly used Templar imagery. These groups effectively combined republican and anti-Papist activities with Templar traditions and found much in common with the still practicing pagans of the British Isles. One can't meander too far into any aspect of Western history without being impressed (and often stumped) by the activities of the Gnostics, the Templars, and the Masons. These mysteries continue into the present day. A few hundred years later, a German Masonic group, inspired by the scientific and occult ferment of the 19th century, formed the Ordo Templi Orientis (Order of Oriental Templars). It was an order held in high esteem even by the very exclusive Scottish Rite masons who were automatically conferred comparable degrees of initiation in the OTO.⁶⁷ In the early 1910s, the leader of the OTO accosted Aleister Crowley saying that he had published the great secret of the Templars in his text, *The Book of Lies*. He immediately conferred the 9th degree and accordant responsibilities on Crowley, provided some magickal training, eventually made him head of the English Order and finally willed the world-wide Order to him.⁶⁸ Crowley later changed the Order to incorporate Thelema and Liber Legis and oversaw its pre-WWII worldwide expansion. It was with the Agape Lodge of this OTO that Parsons and Hubbard were associated.⁶⁹

The reason for describing all of this history is that *Stranger* reprises so many of these themes. The Nest is organized around Templar lines, Michael's ideals are clearly Gnostic, and Jubal emerges in later analysis to be of deeply Templar significance. But having also demonstrated that *Stranger* has its place in the body of allegorical works mentioned earlier, let's return to the text of *Stranger* itself and examine some of the puzzles and themes that have kept academics puzzling for the past three decades.

The Door into *Stranger*

In the last paragraph of the preface to the new version of *Stranger*, Virginia Heinlein departs from her brief history of *Stranger* to mention that the names of the characters have "great importance to the plot. They were carefully selected: Jubal means 'the father of all,' Michael stands for 'Who is like God?' I leave it for the reader to find out what the other names mean."⁷⁰

That's about as subtle a challenge as a gauntlet in the face and it makes one wonder exactly why it was so important for her to mention it. Could it be that she and Robert had wanted someone to connect the dots and decode *Stranger*? Why is this so important now?

Let's go ahead and tackle the names anyway and see what we get. We'll start with Valentine Michael Smith. As Bruce Franklin writes in Robert A. Heinlein: *America through Science Fiction*:⁷¹ "He is: Valentine, both a message of erotic love and a martyred saint; Michael, keeper of the gates of heaven, archangel who leads the heavenly hosts against the forces of evil; Smith, the American everyman. He is also a 'superman' from a culture far in advance of human culture in mysterious ways. And he is unfallen man, the New Adam who has never tasted the fruit of the Tree of Knowledge. He is likened to Dionysus, and later assumes the name of Apollo. Above all, he is the new messiah, re-enacting the crucifixion, destined to save the elect in a mortally diseased world."⁷²

As we've shown, Valentine most strongly references the early Gnostic; the martyred saints fit into are another story. Michael is the archangel most closely associated with the Holy Grail, another big yoni symbol, and the elemental plane of water for which Michael has great affinity. There were several early cults to the Archangel Michael that worshipped the sword in the cup. Smith might also refer to another famous Thelemite, Wilfried T. Smith, Parsons' first magickal mentor, who headed the Agape Lodge before Parsons was appointed magister templi by Crowley. Crowley disapproved of Smith who ran a fairly sex-drenched lodge and managed to sprinkle his seed widely in the Thelemic community including siring a child by Parsons' first wife. Although it is unclear why this might offend Crowley (of all people!), he nonetheless conspired to remove Smith and wrote a treatise entitled *Liber Apotheosis 132: The Hidden God*, with which he convinced Smith to retire into intense solo magickal research. This last connection may be tenuous to *Stranger*, but Smith seems to have been a remarkably charismatic man with more than a hint of religious huckster, much like the Archbishop Digby character whose Fosterite Church so influences Michael.

As we've shown, the character of Valentine Michael Smith follows Crowley's archetypal retelling of the Dionysus/Bacchus myth which later evolved into the Jesus motif. He also fulfills all but one of the prophecies of *Liber Legis* as the Thelemic messiah who follows, and is heir to, Crowley. (It is interesting to note that Parsons was once widely considered to be Crowley's heir and, as mentioned above, his Babalon Working was designed to invoke yet another heir.) There is another thought here. Ann Lynnworth, a magickal scholar and the author's co-vivant, suggests that Messiahs tend to take their functional forms in books: Moses, Jesus, Mohammed, Buddha all appear to the vast majority of their flock on paper. In light of her theory, it is interesting that *Stranger's* impact on society seems to follow along the lines of other Messianic faiths in their early years.⁷³

The sole *Liber Legis* prophecy that Michael doesn't answer is that he fails to crack the code in *Liber Legis*.⁷⁴ What he does do is to open the New Aeon, the Age of the Magickal Child, by the revealing of the Martian language, which may be isomorphic. It is interesting to note that most of the attempts made to crack the *Liber Legis* code involve some sort of extra-terrestrial connection.⁷⁵ Although there is still much more information regarding Valentine Michael Smith, there isn't enough space in this article to cover it. Rather let's move on to examine Ben Caxton, the Winchell reporter. Most of *Stranger's* Part 4 is devoted to Caxton's description and analysis of his experiences in the Nest and his transformation as a result. Through Caxton, the audience gets a box seat in the consciousness of a man undergoing initiation and apotheosis -- not to mention a peek into the inner sanctum of the Gnostic-Templar Nest. His transformation is the very fulcrum of the novel, but who does Caxton represent? In 1910, Crowley staged the Rites of Eleusis at Caxton Hall in London. According to Crowley, and to many of the regulars who wrote about their experiences first hand, these were initiatory experiences which caused personal evolution in the audience members. A precursor to performance art, the Rites were presented as sacred drama and received mixed, but usually bad reviews. Despite the uneven commentary, the Rites ran successfully until the outbreak of WWI in 1914. It becomes clear that Ben Caxton, the man, represents the archetypal initiate who passes from well-accomplished manhood to something larger (godhood?) through a series of initiations which assist in the realization of higher understandings. The process, often psychically painful, demands rigorous self-examination and the continual testing of the initiate's habitual beliefs. Caxton clearly was the subject of such an initiation. And he clearly crosses through the three Thelemically phases in his transition: a man of the earth, the lover and the hermit. This progression is described in *Liber Legis*⁷⁶ and is mirrored in most Thelemic societies. A few more observations: Ben is Hebrew for "son of" or "heir to" and Caxton certainly winds up as an heir to Michael's fortune thereby becoming something like Jubal's grandson. Historically, there is only one Caxton of note, Britain's first commercial printer, who doesn't seem to have been so important, but the author has seen this Caxton's name on several odd monuments including the facade of Harvard's famous Widener Library so there may be more here than meets the eye.⁷⁷ Moving along, we come to the astrologer, Madame Alexandria Vesant who clearly references the Theosophical Society and Krishnamurti movement co-founder Annie Besant. To grok the Vesant/Besant isomorph, remember that the letters B and V are qabalically equal (from the Hebrew letter Beth -- the letter symbolizing magick -- which is pronounced either B or V depending on the addition of a dot in its center). To emphasize this point Heinlein spoon feeds his audience a dialogue⁷⁸ in which her name is actually spelled out, which may qualify *Stranger* as the world's most blatant Book of Secrets. Crowley -- and most Thelemites to follow -- had little patience for the Theosophists⁷⁹, whom he felt were mostly misguided academics, who possessed some laudable inquisitiveness. Vesant, the *Stranger* astrologer who secretly advises the head of state through his domineering wife (Oh, Nancy, just say, Gno!), is portrayed as a well-meaning but mercenary charlatan who accidentally accesses a hidden magickal ability that is later expanded upon when she receives Michael's Martian enlightenment.⁸⁰ Next we come to the most complex character in the story, Heinlein's alter ego and the real star of the show, ladies and gentlemen -- Jubal Harshaw. Decoding Jubal is the most exciting part of the puzzle (so far anyway). It is hard to equate Jubal to any historical character, although he references many, and the only hint we have early in the game is Virginia Heinlein's note that Jubal means the "father of all."⁸¹ The biblical Jubal isn't much help⁸² although the name does translate roughly from the Hebrew into 'father of all'.⁸³ On the surface, *Stranger's* Jubal may be paternal and he certainly seems patriarchal, but "Father of All?" Looking deeper, however, there are a few clues in the text that identify Jubal with one of the most striking aspects of the Gnostic-Templar connection. Several times in the text, a horrified Jubal is told that the only accoutrement of note in the minimalist nest is a large hologram of Jubal's head⁸⁴ which they revere as the "patron saint of the Church" and of whom Michael says he is the "one who groks all." Many of the nestlings actually worship Jubal, much to his chagrin.⁸⁵ But wait,

wasn't there another secret religion that worshipped a sacred head at its center? Indeed, one of the weirdest details to come from the raid on the Templars was that they worshipped a sacred, sometimes bearded, head which was deemed their savior and the fountain of all wisdom. Variations on the theme of a sacred head predate the Templars by thousands of years⁸⁶, and the theme recurs often in later Templar imitators. The head was worshipped in various ways and referred to by the names Mahomet and Baphomet. Mahomet seems to derive from the Greek word for '[first] principle' or 'source' and has a history of Gnostic use. Mahomet was also contemporarily used as a word meaning simply idol, and some of the more rabid anti-Moslems of the time tried to link the word to Mohammed, accusing the Templars of collaboration with the hated Saracens.⁸⁷ Baphomet, however, was by far the head's most common appellation and has been translated in various ways. The Moorish Spanish -- the Moors were Islamic, Arabic-speaking Northern Africans who occupied Spain for several centuries and ranged far enough north to put the Black in the Black Irish -- had a word *bufihimat* (pronounced *abufihamet* in the Arabic) which means "father [source] of knowledge [wisdom]".⁸⁸ Another possible derivation is from the Greek *baphe metis*, which means "baptism of wisdom" which led some theorists to suggest the Templars were a survival of a John the Baptist cult, since John's beheading could easily have been iconized in the manner of Jesus' crucifixion. The most widely accepted translation is that of a code. Spelled backwards (backwards being common in occult works), Baphomet stands for three abbreviations, *tem*, *oph*, *ab*, which enlarge to "Templi omnium hominum pacis abbas" or "the father of the temple of universal peace among men."⁸⁹ If this sounds precocious for an abbreviation, remember that even fancier abbreviations were common before the advent of typewriters. And there's more... Baphomet survives as a major inspiration in many occult groups that follow. Different likenesses, some stemming from Templar days (and before?) are used, the most common being a (bearded) head⁹⁰ or goat's head and an allegorical portrait of an androgynous beast-man that combines aspects of goat, dog, ass and man -- Eliphas Levi's rendering is perhaps the most famous example. After popping up in numerous places in Western history, Aleister Crowley adopts the name Baphomet, and the Templar seal, upon assuming the leadership of the OTO, which, the reader remembers, is allegedly the 20th century survival of the original Templars.⁹¹ But there's still one level deeper. Baphomet is clearly an eidolon⁹² of the Arcadian Pan who was the major deity of the Luperalia, the inspiration of the Greek educated Valentinus, the goat- or horned god revered by both Gnostics and pagans, and, seemingly, the inspiration of the Templars. But the Pan we're talking about isn't the simple satyr that most sanitized Christianized accounts allow, Pan of Arcadia is none other than Bacchus and Dionysus. He is called Pangenitor, the "father of all" and Panphage "the eater (grotker?) of all," and is perceived as the wild, lusty, natural, chaotic intelligence that exists beyond our linguistically enforced illusion of reality. He is symbolized by the goat man or a bearded head. Pan is a favorite of Thelemites who, like the god, deem it holy to "[u]nite passionately with every other form of consciousness, thus destroying the sense of separateness from the Whole."⁹³ One of Crowley's most moving poems, and dynamic invocations, is the Hymn to Pan. Parsons, writing after the Babalon Working, conceives of Babalon as the female eidolon of Pan. Pan and Baphomet are also the principle deities for the Chaos Magick movement, a modern offshoot of Thelema.⁹⁴

To recap: we have a clear indication that Jubal is Baphomet and that Baphomet is translated in several interesting ways using several languages but always with the same meaning which is "source [or] father of all (wisdom)", an attribute which Michael often ascribes to Jubal.⁹⁵ But there is still one more level of meaning, and all the sweeter for its blatancy. Towards the end of *Stranger*, when Vesant, who calls Jubal "an old goat," asks for Jubal's birth information for a horoscope, he replies: "I was born on three successive days..."⁹⁶ This is a very odd sentence, particularly as a snappy comeback, since it involves the obsolete British term 'successive;' and Heinlein usually writes pure American. What was he up to? Compare this odd sentence from *Stranger* to the very first sentence in the introduction to *Liber Legis* which reads, "This book was dictated... on three successive days..."⁹⁷ That's one hell of a connection. It means that Jubal equals Baphomet and that the 'source of all wisdom' equals 'the source of Thelema.' Or in other words, Jubal is the recapitulation -- or even the source -- of Thelema! As we pointed out however, *Liber Legis* is the source of Thelema. It is a channelled text, and its author, mentioned in the second sentence of the introduction, is an entity named Aiwass. Does he connect to all of this? In commentaries to *Liber Legis* collected in *The Law Is For All*,⁹⁸ Crowley considered Aiwass to be Baphomet. Thus Heinlein was saying that Jubal Harshaw alias Aiwass alias Baphomet alias Panphage Pangenitor, is the embodiment of Thelema, indeed the source of Thelema and the "father of all." This statement, made over the course of *Stranger* connects modern Thelema with its vast cultural legacy, its miraculous future and its 'hereditary' connection to another realm of reality. Holy Cosmic Trigger, Batman!

Corollary Observations

We're awfully close to understanding Heinlein's motives now. We've proven the link of Thelema and *Stranger*, and the link between Heinlein and Thelema. The text of *Stranger* meets the criteria for allegory and is loaded with puzzles which clearly reference magickal and Thelemic themes. But there are two remaining areas for discussion that are particularly important for this article's proof. One is Heinlein's first hand familiarity with Thelemic societies and the other is the link between *Stranger* and the Babalon Working. Historically, Heinlein was never a member of the OTO, although he certainly may have seen the Gnostic Mass as it was open to the public. Yet his description of the people and events in the nest are oddly reminiscent of life in secret Thelemic communities.⁹⁹ One of the first things one notices about practicing Thelemites is their radiant good health and physical charisma. In fact, there are many stories told about people becoming involved with Thelema because they had met several Thelemites and were amazed at how healthy, calm, productive and, well, 'lucky' these Thelemites were. Heinlein certainly makes note of the apparent increases in mental and physical health among members of the nest.

The second aspect of nest life that Heinlein mentions is the calm, synchronized, unhurried, efficient movement one finds among some Thelemites.¹⁰⁰ When this author first experienced the strange sense of unconscious choreography in a Thelemic lodge, the description from *Stranger* leapt to mind. It is a fascinating phenomenon and one not encountered elsewhere. It is a particularly odd observation to make about a 'cult' since, in this author's experience, most members of alternative religions are enormously, even willfully disorganized. (It is said that managing pagans is like herding cats.) Finally, the social life in secret Thelemic communities often centers around food, work and deep play with no wasted time, exactly as portrayed in the nest. Heinlein paints an exceptionally accurate picture of an eminently healthy, vibrant people and their pleasant comings and goings, shared mealtimes, and oddly synchronized spontaneity. This precisely Thelemic picture seems improbable for him to have deduced without having been involved with a magickal community. The question is: Which one? None of the Thelemic communities or scholars this author has approached remember Heinlein as more than a terrific writer. Indeed, most are surprised by the Thelemic connection. Here is another area for research.

This recalls Heinlein's link with Parsons. As a part of the Babalon Working, Parsons 'received' a short 'book' entitled *Liber 49* or *The Book of*

Babalon. Parsons claims it was the fourth chapter to Liber Legis, a claim which made him less than popular with Crowley and the OTO. Regardless of this claim, it is a powerful text that deals mostly with the coming of the Thelemic heir. There are two parts in particular that stand out after reading *Stranger*. The first is part of the channeled instructions to Parsons for the ritual -- it advises him to clear his mind in preparation: "Consult no book but thine own mind. Thou art god. Behave at this altar as one god before another." 101 It is interesting to note that these words were mouthed, not by Parsons, but by his Scribe, L. Ron Hubbard, who was close friends with Heinlein at about the same time the latter was working on his first shot at *Stranger*. The other Babalon Working quote which stands out, and there are many quotes which are not so overt, comes from Liber 49 which Parsons channeled alone out in the desert -- e.g., sans Hubbard: "37 For I am BABALON, and she my daughter, unique, and there shall be no other women like her. 38. In My Name shall she have all power, and all men and excellent things, and kings and captains and the secret ones at her command. 39. The first servants are chosen in secret, by my force in her - a captain, a lawyer, an agitator, a rebel - I shall provide." (Italics added)

Of course, throughout *Stranger*, Michael's first friends, later referred to as the "First Called," line up in exactly that order. Captain Von Tromp of the Challenger, is the first character one meets in *Stranger*. Jubal Harshaw is an invaluable attorney to Michael as well as part time MD, and full time Baphomet. Ben Caxton is a Winchell reporter and professional fly in the ointment who mobilizes *Stranger* by using Michael as a lever with the current administration. Gillian Boardman is a nurse who literally tosses her career away to steal Michael out from under the noses of Federation Security. Liber 49 predicts that the magickal child will have powers and guidance from beyond to assist through the early years. This seems to track with *Stranger* in the way that Michael shows an uncanny knack for attracting good people and having events roll his way and is even observed by Jubal Harshaw and others throughout the book.

All of this brings us back to one big question: Why? In Heinlein's letters he claimed that besides making money and entertaining his readers, he wanted them to think, to ask questions.¹⁰² But that doesn't add up. Heinlein was a great writer; he could have asked all of these questions without all the codes. The answer must lie elsewhere.

So let's review: Heinlein is involved in a secret Thelemic society composed of artists, writers, scientists, and other advanced and odd minded folk. Their magick works, their lives are transformed and it is time to transmit their message to a vast number of people who desperately need to evolve. There is no interest in repeating the 'burning times' of their spiritual forebears, who rose up, were murdered, and rose again like some ontological Phoenix. And, to make matter worse, the gods had somehow selected Crowley as the channel for their newest batch of goodies only to see Crowley (and his followers) spectacularly martyred in one of the most vicious press assassinations of our century. There was only one thing to do. We had done it many times before: Go into hiding and open up under a new name. And that is exactly what Heinlein did. He designed *Stranger* to be a magickal seed containing the spiritual and intellectual DNA of Thelema, which he placed into the fertile loam of his times, sowing a crop which includes the neo-pagan, ecosophical, sexual and consciousness movements -- not to mention much of the current trend in Thelema. For any who cared to track his ideas, Heinlein encoded many additional lessons. And he included enough clues so that, some day, as a healthy, vibrant race of magickal women and men prepared to take to the stars, they'd come to know that the man who continued the sacred lineage of Valentinus, the Gnostics and the Templars, and who nursed it through the 20th century, the "man who sold the stars" was none other than, the 'father of us all', Robert Anson Heinlein.

Finis

1 Most of "the 60s" as a popular movement didn't even start until around '65 and didn't really end until well after Nixon got re-elected in '72. The most active period occurred between 1968-74 and in fact, most of "the '60s" are still happening. Referring to "the 60s" quarantines a radical, ongoing, whole systems transition and reduces it to a mere historical fad.

2 There are at least three secret *Stranger*-inspired, nest-type organizations that survive to this day, mostly centered in communities near major universities.

3 Heinlein's unfulfilled predictions are even more unsettling. It is revealing to track the historical paths that resulted in his missed predictions. For example, why does our era lack robotics, greater energy efficiency, or wide-spread use of an improved technology for reading. Why do we have a (relatively) failed space program and a (relatively) failed parapsychology program? Why is there an increase of world hunger juxtaposed with historically unprecedented gluttony. Heinlein predicted enough direct hits that we might ask: What do his misses fail to account for? What mistakes have we made?

4 Just recently in Massachusetts, a group of Thelemites who were pulled over for speeding, were hassled for being Satanists by the State Police. They were arrested, had their ritual gear confiscated, and interrogated on their religious practices. Much of the behind doors bargaining that took place over an illegal weapons charge -- an athame and a finely crafted art sword -- centered on the arresting officer's desire to keep the sword as a trophy. Since all charges were dropped a lawsuit is impossible, but the Thelemites lost days of time and thousands of dollars. The burning times rage unabated...

5 Near his death, Crowley published a collection of his letters in *Magick Without Tears* (republished in 1989 with Ordo Templi Orientis OTO and Falcon Press) which is widely regarded as his most accessible work. Currently OTO's longest continuously operating lodge, Thelema Lodge in Berkeley, offers a class entitled, "Magick Without Aleister" on non-Crowleyan magickal traditions in the hopes of getting something done besides living down the C-word.

6 The Book of the Law (also titled Liber Al vel Legis and referred to as Liber Legis) I 39.

8 We feel that this sentence, "To actively acknowledge and actively worship the divinity in oneself, in certain concepts and in every other living thing," is functional definition of grok.

9 The Old and New Commentaries to Liber AL by Aleister Crowley, edited by William E. Heidrick, available in ASCII from OTO, see commentary on I-40.

10 Ibid, see also The Law Is For All, by Aleister Crowley, edited by Dr. Israel Regardie, Falcon Press, Phoenix, AZ, 1986, p. 97-98.

11 The Original Uncut Stranger in a Strange Land, Ace Books, 1961, 1991, p. 184. By the way, Otter Zell makes a very important point in his Litha 1991 Green Egg Editorial that the originally published, shorter version of Stranger is the better of the two. This author wholeheartedly agrees. Among other things, Stranger would not have been nearly so important had it not included Heinlein's critical definition of love. The additional apocrypha of the uncut Stranger are interesting and fun, but that doesn't make it a better book nor is it nearly worth the loss of the old Stranger.

12 There are many references to this in Thelemic literature. In an essay entitled "Liber DCCCXXXVII -- The Law of Liberty," Crowley writes that he always begins his speech or letters -- even his greetings to his butcher -- with the Law of Thelema to remind people that "[w]e are all free, all independent, all shining gloriously, each one a radiant world."

13 Liber Legis, I 57.

14 There are many forms of greeting exchange in fraternal groups where they serve the role of passwords, slogans, etc. A wide variety of magickal groups, military cadres, and secret societies use them for security purposes. In Thelemic groups there are many versions of the exchanges mentioned above. Some Thelemic groups greet each other with the words, "Thelema" and "Agape", the Greek words for Great Will and Great Love. And in "Bill & Ted's Excellent Adventure," Wyld Stallyns create an utopian future based on their inspired Fool-ishness in which the greeting amongst all people is "Be excellent," and "Party on" which capture the same form, spirit and meaning.

15 This is another facet of grokking, see footnote 8. Also refer to the rest of the passage in Liber Legis I-57 and Crowley's notes in Commentaries and Law is for All.

16 Grumbles, p. 285.

17 Hassan was best known for the radical consciousness cult he founded back in the eleventh century at about the same time the Gnostics were getting their second wind. Known primarily for their great stash and dynamic foreign policy, later commentators called them the Assassins.

18 Stranger, p. 509.

19 Grumbles, p. 248.

20 The seventh Theorem of Magick, from Magick in Theory and Practice, Master Therion (Aleister Crowley), Castle Books, Seacaucus, NJ, 1991, p. xiv.

21 For example, the word Thelema may have first been used in its present form by the 16th century satirist Rabelais whose fictional Abbey of Theleme probably inspired Crowley's later Abbey of Thelema at Cefalu, Sicily. Other influences included Eliphas Levi, Dr. John Dee, and McGregor Mathers. Some Thelemites believe that Thelema is a form of esoteric Buddhism.

22 Stranger, p. 380.

23 From a conversation with Hymenaeus Beta.

24 So far as this author has found, this is the earliest mention of the term New Age in its current context.

25 These occur throughout Liber Legis, one example is found in Book II, verse 76. "What meaneth this, o prophet? Thou knowest not; nor shalt thou ever know. But cometh one to follow thee: he shall expound it."

26 Consult Liber CI by Aleister Crowley "An Open Letter to Those Who May Wish to Join the Order, Enumerating the Duties and Privileges." It precisely describes, both in scope and in detail, the ties that one finds in Stranger among water brothers and is only one of many similar texts. Later

OTO heads greatly reduced this ideal since the OTO is a public legal entity and many of the duties are impossible under US and other law.

27 Stranger, p. 423. The complete Gnostic Mass is known as Liber XV and is usually found as an appendix to "Magick in Theory and Practice."

28 Magick, Inc., Ace Publishing, New York, 1941. Pagan fans will be pleased to read that heroine who saves the day is a hag who rails at length that witches are may things by nature (by Nature!), but evil isn't one of them.

29 Heinlein's thaumaturgy in Magic, Inc. is strongly based on the elemental workings described in Transcendental Magick, perhaps the most widely respected occult work of the 19th century. It was written by the influential clergyman and magician Eliphas Levi with whom Crowley was greatly impressed. Later synchronicity and meditation convinced Crowley that Levi, who died shortly before the his birth, was his previous incarnation.

30 This is reminiscent of the conversations in Stranger (p. 486-7, 511 for example) concerning the economic vectors caused by a reliable Martian magick. Also note a recent HBO movie, Cast A Deadly Spell, which seems to have drawn some inspiration from Heinlein's story.

31 Grumbles, p. 62-4. Heinlein mentions Murder, Inc. in a 1949 letter defending his opposition to gun control -- its connection to the plot of Magic, Inc. is obvious. Note that in our present culture, magick isn't outlawed per se, but it is repressed and its study is ridiculed. Also note that magick is pursued successfully both by government and organized crime.

32 777 and Other Qabalistic Writings of Aleister Crowley, edited by Israel Regardie, Samuel Weiser, Inc., York Beach, ME, 1973.

33 Grumbles, p. 285 and throughout the text.

34 In the June, 1988 edition of Locus, author Spider Robinson describes two occasions in which Heinlein played the friendly wizard. The first instance came years after the two had met, just once, at a science fiction event. It seems Heinlein sent Robinson a check out of the blue for the exact amount of Robinson's back rent plus \$100 which arrived at the last possible moment. Robinson says that nobody -- not even his agent -- knew he was that broke. The second story involved the Robinson family stranded far from home on their daughter's birthday. Heinlein called -- how did he know where they were or get the number? -- and cheered the little girl, saying she could have a second birthday with her friends when she got home. There are many other stories like these.

35 Grumbles, p. 35.

36 Grumbles, p. 43. Grumbles is mostly letters between Heinlein and Blassingame.

37 There are several articles on Parsons, but the best so far, and the source cited for this article is "Jack Parsons: Sorcerous Scientist" by Douglas Chapman, in Strange Magazine #6, PO Box 2246, Rockville, MD 20847. The magazine is highly recommended.

38 Parsons was the first member of OTO to achieve the 8th degree by dint of time and labor, most upper degrees having been historically awarded for administrative or political expediency. There is only one other OTO member to have accomplished this and his is also a compelling story.

39 Freedom is a Two-Edged Sword and Other Essays by John Whiteside Parsons, edited by Cameron and Hymenaeus Beta, Ordo Templi Orientis, New York in association with Falcon Press, Las Vegas, 1989.

40 From an interview with Marjorie Cameron. Heinlein was a the first person Jack Parsons ever introduced her to. She didn't care for Heinlein too much, with his ascot and pipe he was "too slick, too Hollywood. But Jack and he were quite good friends."

41 Check out Heinlein's 1952 short story, "The Year of the Jackpot" (anthologized in The Menace from Earth, Signet, 1959) in which protagonist Potipher Breen is a mathematician who tracks odd cycles and develops a theory of periodicity which links UFOs and flying saucers to mass human behavior and which functions at the meta level of personal will. At one point, Breen discovers a church which has reinstated ritual nudity, "Probably [for] the first time in a thousand years, aside from some screwball cults in Los Angeles. The reverend gentleman claimed that the ceremony was identical with the 'dance of the high priestess' in the temple of Karnak."

42 Liber Legis, I 55-56.

43 Stranger, 103-4.

44 Magick in Theory and Practice, p. 13.

45 Grumbles, p. 285. This was the letter to Otter mentioned in footnote 8.

46 The "Alice" series remains a classic of multiplex meaning treasured by logicians and mathematicians (for whom it is a delight), quantum physicists (for whom it was an inspiration), and qabalists (for whom it was a textbook). By the by, math, physics, and qabala are strikingly convergent in the days of Thelema -- have a dinner party and invite some practitioners!

47 da Vinci's artwork represented a radical change in implied perspective and, indeed, the *raison d'etre* of art itself. He caused as much outrage among established classical artists as delight in the crop of Renaissance artists he inspired. His overt sensualism, coded anti-religion, and dabbles in the "forbidden" field of natural philosophy (the precursor to experimental science) nearly got him burned alive.

48 Many authors, beginning with Fulcanelli, have detailed the strange designs of the Gothic cathedrals and their implied heretical, particularly Gnostic, meanings.

49 Rodin and his allegorical sculpture plays a great part in *Stranger*, particularly the uncut version. On pages 395-399 of *Stranger*, Jubal gives Ben a first class lesson on Rodin and allegorical sculpture. Not mentioned is that Rodin and Crowley were strong mutual admirers. In fact, Rodin was so taken by young Crowley and his poetry that he extended an invitation for a collaboration of poetry and sculpture which lasted for several projects. See *The Confessions of Aleister Crowley*, p. 338-345

50 Somebody ought to look for the neurotransmitters involved in "Aha!"

51 *Stranger*, p. 460-1. This is one whale of a grand puzzle, but will have to wait for later publication.

52 *Stranger*, p. 172. Let's save the readers some trouble: Despite the set-up, our's and Heinlein's, the Berquist code doesn't exist. It is just meaningful-sounding nonsense (amphigory) designed to incite Captain Heinrich (get it, Hein lein, Hein rich?) to send the posse. Then again, maybe we missed something...

53 *Stranger*, p. 85. The short version of this very complex story is that Cato, a famous Roman statesman, closed a series of passionate speeches to the Senate of Rome with the words, "Carthage is to-be-destroyed." Cato thus precipitated the Third Punic War which ended in Rome's utter destruction of the vastly under-matched Carthage. The quote's common contemporary meaning translates roughly as Kruchev's "We will bury you." or Eastwood's "Make my day!"

54 *Stranger*, p. 368-370 and throughout the text.

55 Years ago, in a conversation with a famous Catholic Archbishop, he confided that *Stranger* was the "beginning of the end" of Catholicism. It was after *Stranger* became popular that traditional churches really suffered diminishing attendance and folks started suggesting that "God is dead".

56 Heinlein claimed it wasn't science fiction. He refers to it as a "Cabellesque satire on religion and sex, [and] not science fiction by any stretch of the imagination." (Grumbles, p. 262) (Italics his.)

57 Grumbles, p. 262-3.

58 Robert A. Heinlein: *America Through Science Fiction* by H. Bruce Franklin, Oxford University Press, New York, 1968, p. 127.

59 One popular rumor spawned by the public's inability to reconcile a man who could write *Stranger* at about the same time as *Starship Troopers*, was that Heinlein's works were really written by his wife. While Virginia Heinlein seems an impressive woman in many ways, and it is clear that her input was frequent and invaluable, she wasn't Bacon to Heinlein's Shakespeare. The point of the rumor is that people were at a loss to comprehend Heinlein's vector.

60 *Jungle Book* by Rudyard Kipling -- another story of a human boy reared by aliens.

61 Part I of Book 4 by Aleister Crowley, Samuel Weiser, York Beach, ME, 1980, is a simple, detailed description of this process. It is also uncommonly devoid of the dense, eclectically pun-laden text for which Crowley is famous, making this a good read for the beginner.

62 Valentinus was fairly influential in Rome around the first century A.D. and seemed poised for superstardom. The famous Ptolemy, who codified the stupidest system of astronomy known to man, counted himself among Valentinus' many fans. At the peak of his career, Valentinus was offered an archbishopric in Rome in exchange for his testimony that Roman law and order took precedence over personal enlightenment. It isn't recorded

what he said, all we know is that he left town and started a commune in the sticks, freeing up the position for a more viable (or at least buy-able) Christian.

63 The two Catholic saints named Valentine were early Christian martyrs known for their grisly deaths and not their sermons.

64 In 1209, thirty-thousand knights and soldiers under the orders of Pope Innocent III stormed the Cathar region of Languedoc and began a massacre in which "neither age nor sex nor status [were] spared." In the city of Beziers, some fifteen thousand men, women, and children took refuge in the church only to be butchered when the commander said, "Kill them all. God will recognize his own." Some eight centuries later this callous blood-lust would become the de facto motto of the American forces in Viet Nam.

65 Stranger, p. 491-2.

66 Holy Blood, Holy Grail by Michael Biagent, Richard Leigh, and Henry Lincoln, Dell Publishing, New York, 1983. This is an delightfully controversial, spell-binding journey through some of the weirdest historical mysteries from the Middle Ages to modern times.

67 "History of the "OTO" by William E. Heidrick, OTO, Fairfax, 1986.

68 See the Foreword to The Book of Lies by Aleister Crowley, Samuel Weiser, York Beach, ME, 1980. The exact details of this story are the subject of debate, e.g., the text seems to have been Equinox I:VII published in 1912, and not The Book of Lies.

69 Hubbard was never a member of the OTO. He paid no dues, received no initiations and may not have qualified for membership.

70 Preface to Stranger.

71 Robert A. Heinlein: America through Science Fiction, Oxford University Press, NY, 1960.

72 Ibid, p. 128.

73 From a conversation with Ann Lynnworth.

74 Liber Legis, II 76. Ann Lynnworth points out that we cannot know if Michael broke the code unless Heinlein had Michael breaking a code, which he doesn't, or unless we had already broken the code and found the answer elsewhere in Stranger. We haven't and the subject remains indeterminate, but doubtful.

75 Recently a Washington state Thelemic scholar, Anthra-Andromeda, published a solution to the code and claimed it heralded an extra-terrestrial Child. And Francis King, one of the most famous British Thelemites claimed Parsons' Babalon working was directly responsible for the flying saucer phenomenon that occurred shortly thereafter. For that matter, a 1907 sketch of an Enochian entity contacted by Crowley looks very similar to the beasties that Whitley Streiber writes about in Communion. Actually there are many compelling links between Crowley, the Enochian work, and UFOs.

76 Liber Legis, I 40.

77 A final note is that Edward Bulwer-Lytton, a very popular 19th century author and politician, who wrote extensively about adventure and occult themes and whose ideas inspired many modern fictional and occult authors, wrote a popular novel entitled The Caxtons which may have a connection.

78 Stranger, p. 128.

79 Book 4, p14. Crowley describes Anna Kingsford, another founding Theosophist as being "handicapped by a brain that was a mass of putrid pulp." Nobody ever said he was a nice man.

80 Stranger, 481-2. This is one of the niftiest short explanations of astrology you'll ever read.

81 Preface, Stranger.

82 The biblical Jubal gets little mention. He is the son of Lamech and Adah and credited as being the inventor of instrumental music.

83 It is interesting to note that Heinlein himself is often referred to not only as the Father of Science Fiction, but also as a personal father figure for many people. In a collection of Heinlein memoria gathered shortly after his death and published as *The Man Who Sold America: Heinlein in Dementia* edited by D.S. Black, Atlantis Press, San Francisco, 1988, many of the contributors begin by saying Heinlein was the father they never had. It seems Heinlein never had any children of his own, although the dedication of *Grumbles* is "For Heinlein's Children".

84 *Stranger*, p. 416. After the nest is bombed, Caxton tells Jubal that Michael salvaged only the important things through teleportation including a special Martian typewriter, some clothes, some cash, and the hologram of Jubal's head.

85 *Stranger*, p. 477-8.

86 For example, several linguistic clues in *Stranger* point back to biblical mentions of Carmel whose ancient name was Rosh Kadesh, or Sacred Head.

87 *Encyclopedia of Paranormal and Supernatural*, p. 159-60.

88 *Holy Blood, Holy Grail*, p. 83.

89 *Transcendental Magic*, Eliphas Levi, p. 258.

90 Alchemists, for example, refer to a phase called *caput mortuum* or 'dead head' -- Hey, Jerry Garcia! -- which precedes the precipitation of the philosopher's stone. And, *Zardoz* is a Qabalically inspired allegorical film of the mid-70s (starring Sean Connery) which features a large flying head that holds a remarkable number of meanings.

91 "History of the OTO"

92 *Eidolon* is a technical magickal term which means an attribute that references a deity but does not encompass that deity's essence. For example, the Magus Card, Loki, fiber optic impulses, and the Trickster, are eidolons of a god called Mercury. Each of these attributes evoke hermetic energy; none of them capture his essence. A second meaning is a mask or alias that a god may choose.

93 From a widely circulated essay entitled "Duty" by Crowley. The theme of passionate union with all aspects of creation and its connection with Pan is common and appears in much the same language in a number of Thelemic works. It stems from a *Liber Legis* passage in which the goddess Nuit, who is all of creation, describes herself in quantum terms and adds: "...I am divided for love's sake for the chance of union. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all." (*Liber Legis* I 29-30)

94 For more on Chaos Magick, read *Liber Null & Psychonaut*, by Peter J. Carroll, Samuel Weiser, 1987, 1991. Check out the Baphomet essay, p. 156-61

95 This is an amazing example of literary punning. Jubal is the 'father of all' in four languages and a code to boot! Nice foot work. Also note that punning and multi-level, hidden humor are usually indicators in this kind of research that you're on the right track.

96 *Stranger*, p. 499.

97 *Liber Legis*, Introduction 1.

98 *The Law Is For All*, Falcon Press, Phoenix, AZ, 1986, p. 79. 99 The modern OTO is not the only Thelemic society, although it is the largest single group and the source of much wonderful scholarship. It is however a public organization. There are many other secret Thelemic groups scattered all over the world, some of which have been in continuous operation for more than fifty years. Most of these observations apply to the secret societies.

100 *Stranger*, p. 475-6.

101 *The Collected Works of Jack Parsons*, OTO, NY from the "First Ritual of the Book of Babalon".

This article was originally prepared for publication in Green Egg Magazine, the journal of the Church of All Worlds, Ukiah CA.

[Essays and Articles about Robert Heinlein](#)

The Essay and the Sound From:

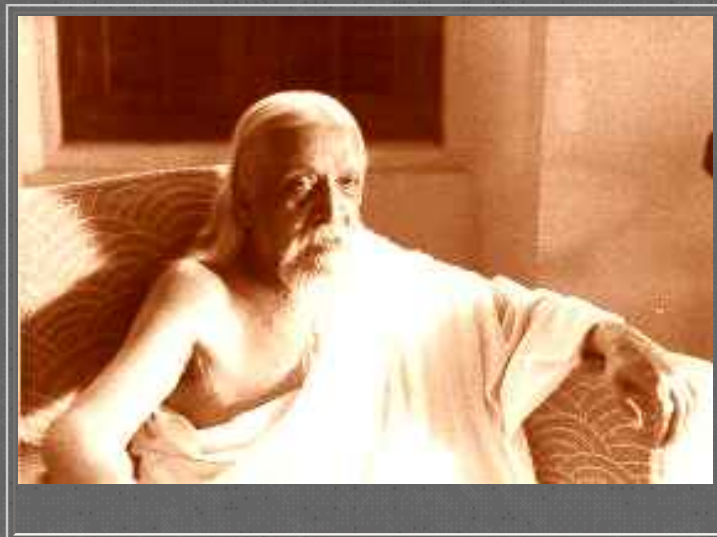
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Grey Lodge Occult Review™



Sri Aurobindo

Excerpt from:
Savitri: a Legend and a Symbol
By Sri Aurobindo

Part 3
Book Nine
The Book of Eternal Night

[Canto I: Towards the Black Void](#)

[Canto II: The Journey In Eternal Night And The Voice Of The Darkness](#)

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Grey Lodge Occult Review™

From the Mysteriously Missing Pages of B.'B.'

Brother Jacques Vallee

"There is a feeling that I get in the course of my investigations of being in the presence of a form of consciousness that is truly remarkable. That consciousness has a great sense of absurdity, and also a great sense of humor. The bottom line is that I feel that I've learned something out of this whole exercise, and as long as I'm continuing to learn something I'm going to continue to do it."
-Brother Jacques



*Jacques, Kurt Waldheim and Friends
at a Closed UN Conference*



Jacques, Anton LaVey and Aime Michel

Excerpts from an Holy Interview with our Beloved Brother Jacques Vallee

UFOs remain the chief enigma of our time. No matter what we read, no matter what our own experiences with the phenomena, the strangeness and absurdity of the reports keep us wondering just what is really going on. For some, the question is of the utmost importance, for others it is treated as an entertaining oddity. For those of us who have had some kind of encounter with UFOs, the experience will continue to be a critical question mark behind our taken-for-granted assumptions about the world. We may never find out what they are, but we certainly appreciate any reasonable suggestions as to their ultimate nature

Brother Jacques stateth:

In Brazil there was a whole variety of objects, but the ones that emitted these beams [which injured human observers] were classic in terms of shape. They were boxy, rectangular objects [*Interstitial Volvos, no doubt; "They're boxy but they're safe." -B.:B.:*] that either didn't make a noise or made nothing more than a hum, like the noise a refrigerator makes. They came over at night, and the beam was a light that not only burned them but pinned them down.

When we asked people in Brazil about the phenomenon, we discovered that they didn't see it as something that comes from another planet, but something that comes from **another spiritual plane**. That's the way they put it, but they offered no further explanation than that. They seemed to be just as puzzled by it as a scientist would be.

[...]

Usually there is a consensus on the major aspects of the physical parameters of it [the abduction experience], but people can disagree on, for example, when there is interaction with entities. Different people may be perceiving different things.

There is a social, **mythological** aspect to it also, and that can be very tricky. I think it's important to bring this out so that people can be alerted to it, especially since the publication of "Communion." [*Brother Whitley's Tome; his Great Work of the Dark Grey Brotherhood -B.:B.:*]



There was a major marketing effort behind **Communion** which proved to be very successful. True, it's a powerful book, but Communion has also touched people who have never even read it because it also has a powerful cover. That face on the cover has become our society's standard for what aliens are "supposed to look like." This standard has reached the point where any witness that doesn't report something that looks like the cover of Communion is dismissed as a hoaxer. People who see things that don't look like the cover tend not to be believed by UFOlogists.

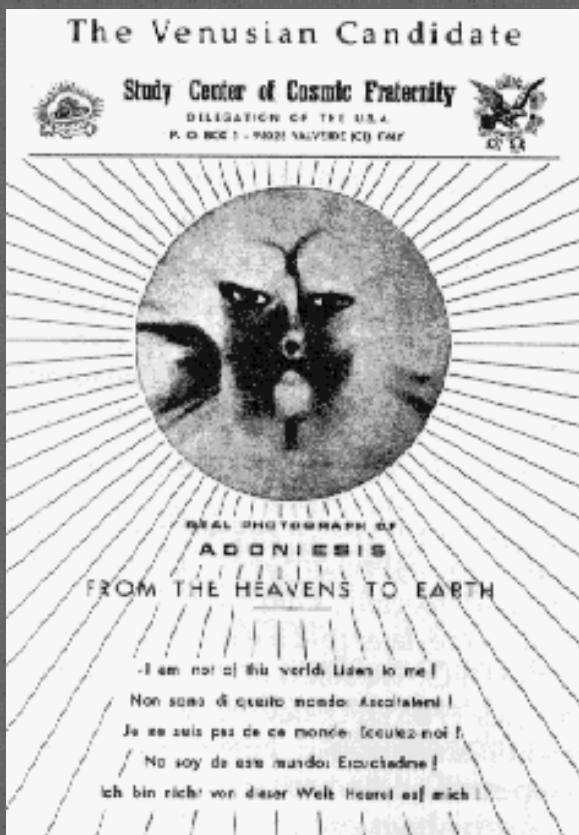
Those sightings are not followed up, and they don't go into the database. So, scientific analysis tends to retrieve more and more patterns that correspond to those patterns that we expect in the first place.

There's a self-fulfilling prophecy involved which is very tricky.

[...]

I studied Greek in school, and of course, the Greeks accepted a mythological universe in which all of that [giants, small people and so forth] was possible. They believed in multiple powers, some of which were called "gods." They also accepted other kinds of spirits. I've spent much time reading the available esoteric literature, especially the medieval literature, where these entities are called "**elementals**" and thought to be the agents of much of the physical phenomenon. Now, of course, we have physical laws that explain much of the phenomena so the little beings are dismissed out of hand, but there is a body of **folklore** of people who have actually seen those beings.

I think there is an obvious parallel with people describing UFO entities today.



I think that the basic breakthrough for me is to understand that the UFO phenomenon is not a system. If it was a system, we could probably understand it. We're very good at analyzing systems whether they're social systems, hardware systems, or physical systems. I think we're not getting anywhere because we need to look at a phenomena not as a system but as a *meta-system*.

In other words, it's a system that **generates** systems. To offer a simple analogy, let's suppose that we were going to study a civilization that we knew very little about. So, we get there on Saturday night and find these crowds coming out of certain buildings. So, we ask these people, "What did you do there?" And they say, "Oh, it was great. We saw 'Bambi'." Well, we write that down and note that it is consistent because, basically, they all describe the same thing.

Then we go across the street and there's another crowd coming out of another similarly constructed building, and we ask them, "What did you see?" And they say, "Oh, it was great. We saw this character called 'Rambo'." This information is also consistent, but it's completely different from what the people across the street report.

So, the next step is to go inside the buildings to check the reports for ourselves. But all we see is a blank wall and rows of chairs facing that blank wall. The obvious theory is a psychological theory -- these people like to get together and their consciousness creates myths out of their own fantasies. Some people like to see Bambi, others like to see Rambo, but we assume there is no physical reality for either. We would be completely wrong in that assumption, but it would be a logical theory to develop.



People do exactly the same thing about UFOs. They say, "It's mythology. It rose out of the unconscious of the people at a certain time. At certain times they like to see the **Blessed Virgin Mary**; at certain times they like to see fairies, and at certain times they like to see spacecraft.

Now, if you go to the movies while the movie is playing, it's suddenly different because now it is a sensory experience -- you see it; you react! It speeds up your heart, and does all kinds of physiological things to you. But does it mean that Bambi exists?

FROM HEAVEN TO EARTH

Of course not. There is a basic flaw in that level of analysis, and I think that's a pitfall in which the whole of UFOlogy, especially American UFOlogy, has fallen. There is only a first-level reading.

I think that's happening with the abduction research being done right now. When they hypnotize these witnesses, and they regress them to the experience, what they get is what was on the blank screen. I don't think they get the reality.

Instead of looking at the screen, what I want to do is to tur around and look the other way. When we look the other way what we see is a little hole at the top of the wall with some light coming out. That's where I want to go. I want to steal the key to the projectionist's booth, and then, when everybody has gone home, I want to break in. And what you find there is a *meta-system*.

It's a system of wheels that can generate anything you want -- Bambi, Rambo, "Close Encounters"... That's my next project; I would like to play with the projector. One way to do that would be to interfere with the phenomenon itself. I think if you did that you would force it to react...If it's a control system, then there is a feedback loop somewhere. Once you find the feedback loop then you can screw around with it.

[...]

If you can't have war anymore, then you're faced with the terrible consequences of long-term peace. In other words, our economi system is disorganized; our industrial system is disorganized; the mechanism for technical innovation is thrown out of balance, and you have to replace all that with something else. Now, if there is an enemy coming from outer space, then that would provide new motivations that provide an outside focus. It would be interesting to speculate on that.

There was a report in the fifties in a book called, "**The Report From Iron Mountain.**" It was a hoax, but it was a very interesting literary hoax that people suspect was created by a sociologist or a school of sociologists. [*One of our earlier experiments in metaprogramming; designed to impress upon the profane the need for our Most Holy National Security -B:.B:.*]

I don't know who it was, but it was somebody who was involved in government long-term planning. It's presented, overtly, as being the summary of a government workshop at Iron Mountain on the impact of long-term peace. One of the main conclusions of it is that we manufacture a hypothetical threat from outer-space to unite the earth in order to keep innovation going and to continue something that serves the same role as war production but in a peaceful world.

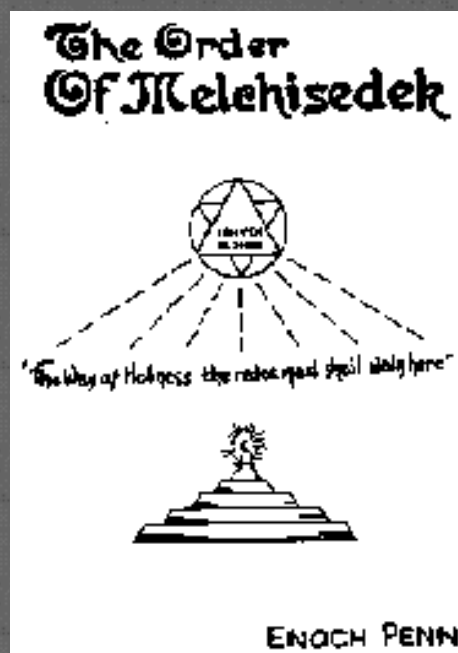
[...]

I've been accused of not accepting the fact that the extraterrestrials are coming. The last thing that I published is called "**Five Arguments against the Extraterrestrial Origin of UFOs.**" Of course, one of the conclusions I reach is that they (whatever they are) could be from outer space. But they could be from anywhere and anytime. They could be from inside this coffee pot.

If you can manipulate time and space, then you can be from anywhere you want.

[...]

I feel that I could go before a committee of scientists and convince them that there is overwhelming evidence that the UFO phenomen exists and that it is an unrecognized, unexplained phenomenon for science, but something that I think I could prove. My personal contention is that the phenomenon is the result of an intelligence, that it is a technology directed by an intelligence, and that this intelligence is capable of manipulating space and time in ways that we don't understand. I could convince a committee of my peers that the phenomenon is real, that it is physical, and that we don't understand it. I could not convince them that my speculation is correct; there may be alternative speculations. The essential conclusion I'm tending to is that the origin of the phenomenon of the intelligence is not necessarily extraterrestrial.



I think it's an opportunity to learn something very fundamental about the universe because, not only is the phenomenon or technolog capable of

manipulating space and time in ways that we don't understand, it's **manipulating the psychic environment** of the witness.

I tried to introduce that idea when I wrote *"Invisible College."* At that time, the UFO community was not ready for it. The New Age and the parapsychology communities interpreted my conclusion to mean that UFOs are devas from the dream world -- that they are not physical, or that the physical aspect is unimportant. In truth, I think we are dealing with something that is both technological and psychic, and seems to be able to manipulate other dimensions.

This is neither wishful thinking nor personal speculation on my part. It's a conclusion that comes from interviewing critical witnesses, and then listening to what they have to say. And what they have to say is not that they've seen space craft coming down from the sky and then returning to the sky.

More often, what they have reported is that they have seen something appear on the spot, take on a physical shape, sometimes even changing shape, and then disappear, sometimes faster than the eye can trace. On occasion, it will disappear in a closed space by either becoming transparent and then vanishing or by concentrating into a single point. An example that's often given is like turning off a television set; the image goes "zoom!" to a single point.

I don't have a good explanation for the question of why the technology seems to appear in a form that uses images from our own unconscious. I'd be kidding if I said that I understand that. There are cases of repeated observations where the phenomenon begins by being amorphous and then starts *matching the expectations of the witnesses.*

There are two ways to deal intellectually with that: One is to say it's a phenomenon of the brain which is very good at reading recognizable images in amorphous things like clouds and ink blots. So, perhaps the witnesses are getting used to this phenomenon and are starting to read things into it. But that's not the only explanation.

It may be that the phenomenon itself is using our reactions to it in order to turn into something that we expect or understand. We may be carrying a matrix of imagery that it somehow picks up. A good example of that is **Fatima**. The apparitions witnessed at Fatima did not start in 1917. They started two years before. Some of the same kids were involved, and there were also other witnesses. What they saw was a globe of light.

Then they saw a globe of light with some type of being inside. Then they started calling the being an angel, and then the angel stated communicating with them and gave them a prayer. It developed in stages, and culminated in 1917, but even then the virgin Mary wasn't seen by everyone who was present

[...]



There are certainly occult groups that claim they can **invoke** or evoke beings that do some of the things that UFO entities do. I've looked. I've contacted a number of those groups. *[Indeed, we at the Lodge have compiled a sizable array of dossiers on neo-Enochian practitioners who have enjoyed a great degree of success invoking such "space alien extraterrestrials." -B.:B.:]*

[...]

We know more today than we did five years ago about the manifestations of the phenomenon. You could say that, if it's a superior type of consciousness we're dealing with, *that consciousness is engaging us in certain games.*

They can throw whatever phenomena they want at us, and we will not be the wiser. So, it's like being in school and having somebody give you tests all day long; you try to do the best you can. That's all I can do. And I have to believe there is a way to graduate from this. How? That depends on the kind of control system we are operating within.

There are two kinds of control systems. There are control systems that are open, like a university, where you take tests for what seems to be a long time, but eventually you graduate, and go out into the real world a little bit better equipped to deal with it.

Then there are closed systems like jails. If I was going to build a control system, it would be an open control system because I don't think I would derive much pleasure out of running a jail. If I assume the UFO phenomena represents some kind of consciousness out there, then I would also assume it would be dealing in terms of an open system. That assumption may be wrong. Maybe this a jail, and there is no hope. But I'm going with the

assumption that if we respond to these tests, we will learn something. There is a feeling that I get in the course of my investigations of being in the presence of a form of consciousness that is truly remarkable.

That consciousness has a great sense of **absurdity**, and also a great sense of humor. The bottom line is that I feel that I've learned something out of this whole exercise, and as long as I'm continuing to learn something I'm going to continue to do it.

Brother Jacques at Crowleymas

As told by Frater Robert Anton Wilson; Holy Discordian, OTO Initiate and CAW Water Brother in his Outstanding Masterpiece of Speculative Illumination "*Cosmic Trigger*." Recalling Crowleymas (October 12) 1974, Brother Wilson stated:

...And then Jacques Vallee arrived.

I had wanted to talk to Doctor Vallee for several months now and I immediately kidnapped him into a room which the other partygoers were not informed about. On the way, we spotted Hymenaeus Alpha (Grady McMurty), Caliph of the Ordo Templi Orientis, and his wife, Phylis.

The Skeptic had heard Jacques Vallee talk at a conference on Science and Spirit, sponsored by the Theosophical Society, earlier in the year. He had taken a new approach to the UFO mystery and was systematically feeding all the reports of extraterrestrial contacts into a giant computer. The computer was programmed to look for various possible repeated patterns. Jacques said that the evidence emerging suggested to him that the UFOs weren't extraterrestrial at all, but that they seemed to be intelligent systems intent on convincing us they were extraterrestrial. [*Indeed, even as our Dear Brother Terence McKenna hath said, "We are part of a symbiotic relationship with something which disguises itself as an extraterrestrial invasion so as not to alarm us." -B:B:.*]

Now the Skeptic started pumping Jacques about his evidence that they weren't extraterrestrial. He started to explain that, analyzing the reports chronologically, it appeared that They (whoever or whatever they are) always strive to give the impression that they are something the society they are visiting can understand. In medieval sightings, he said, they called themselves angels; in the great 1902 flap in several states, one of the craft spoke to a West Virginia farmer and said they were an airship invented and flown from Kansas; in 1940s-1950s sightings, they often said they were from Venus; since Venus has been examined and seems incapable of supporting life, they now say they are from another star-system in this galaxy.

"Where do you think they come from?" I asked.

Doctor Vallee gave the Gallic form of the classic scientific Not-Speculating-Beyond-The-Data head-shake. "I can theorize, and theorize, endlessly," he said, "but is it not better to just study the data more deeply and look for clues?"

"You must have some personal hunch," I insisted.

He gave in gracefully. "They relate to space-time in ways for which we have, at present, no concepts," he said. "They cannot explain to us because we are not ready to understand."

I asked Grady McMurty if Aleister Crowley had ever said anything to him implying the extraterrestrial theory which Kenneth Grant, Outer Head of another Ordo Templi Orientis, implies in his accounts of Crowley's contacts with Higher Intelligences.

"Some of the things Aleister said to me," Grady replied carefully, "could be interpreted as hints pointing that way." He went on to quote Crowley's aphorisms about various of the standard entities contacted by Magick. The Abramelin spirits, for instance, need to be watched carefully. "They bite," Aleister explained in his best deadpan am-I-kidding-or-not? style. The Enochian "angels," on the other hand, don't always have to be summoned. "When you're ready, they come for you," Aleister said flatly.

(The Enochian entities were first contacted by Dr. John Dee in the early 17th Century. Dr. Dee, court astrologer to Queen Elizabeth and also an important mathematician, has been controversial from his own time to ours, some writers regarding him as a genius of the first rank and others as a clever lunatic. According to two interesting books, "The World Stage" and "The Rosicrucian Enlightenment," both by a most scrupulous historian, Dr. Francis Yates, Dee was almost certainly a prime mover in the "Illuminati" and "Rosicrucian Brotherhoods" of that time, which played a central role in the birth of modern science. The alleged UFO-naut from Uranus which communicated with the two Naval Intelligence officers gave a name, AFFA, which is a word in the "angelic" language used by the entities Dee contacted. It means Nothing. George Hunt Williamson also got some words in "angelic" from his Space Brothers, remember.

"The outstanding quality of UFO contactees," Jacques Vallee said at this point, "was incoherence. I now have grave reservations about all physical details they supply," he said.

"They are like people after an auto accident. All they know is that something very serious has happened to them." Only the fact that so many cases involve other witnesses, who see something in the sky before the "contactee" has his/her strange experience, justifies the assumption that what happens is more than "subjective."

"Largely," Doctor Vallee summarized, "they come out of it with a new perspective on humanity. A religious perspective, in general terms. But all the details are contradictory and confusing." He regarded green men, purple giant men, physical craft with windows in them, etc., as falling into the category psychologists call "substitute memory," always provided by the ingenious brain when the actual experience is too shocking to be classified.

I asked how many in the room had experienced the contact of what appeared to be Higher Intelligence. Grady and Phylis McMurty put up their hands, as did two young magicians from the Los Angeles area, and myself. Jacques Vallee, curiously, looked as if he might raise his hand, but then evidently changed his mind and did not. I said I inclined to believe the Higher Intelligences were extraterrestrial, and asked what the others thought.

Grady McMurty-Caliph of the Ordo Templi Orientis said, in effect that the theory of higher dimensions made more sense to him than the extraterrestrial theory in terms of actual space ships entering our biosphere.

The two Los Angeles magicians agreed.

Tom, who had been a witch for five years and hadn't raised his hand when asked for contactee testimony, said that the Higher Intelligences are imbedded in our language and numbers, as the Cabalists think, and have no other kind of existence. He added that every time he tried to explain this he saw that people thought he was going schizophrenic and he began to fear that they might be right, so he preferred not to talk about it at all. Tom—who is a computer programmer by profession, a witch only by religion—later added a bit to this, saying that all that exists is information and coding; we only imagine we have bodies and live in space-time dimensions.

Doctor Vallee listened to all this with a bland smile, and did not seem to regard any of us as mad.

(A few days later, in discussion with the former Vacaville prison psychologist, Dr. Wesley Hiler, I asked him what he really thought of Dr. Leary's extraterrestrial contacts. Specifically, since he didn't regard Leary as crazy or hallucinating, what was happening when Leary thought he was receiving extraterrestrial communications? "Every man and woman who reaches the higher levels of spiritual and intellectual development," Dr. Hiler said calmly, "feels the presence of a Higher Intelligence. Our theories are all unproven. Socrates called it his daemon. Others call it gods or angels. Leary calls it extraterrestrial. Maybe it's just another part of our brain, a part we usually don't use. Who knows?")

Since everybody in the room at this point had either had the required experience, or was willing to speculate about it and study it objectively rather than merely banishing it with the label "hallucination," I went into my rap about the parallels between Leary and Wilhelm Reich. "The attempt to destroy both Dr. Reich and Dr. Leary reached its most intense peak right after they reported their extraterrestrial contacts," I said. "I keep having very weird theories about what that means..."

Grady McMurty nodded vigorously. "That's the \$64,000 question," he said emphatically. "For years I've been asking Phylis and everybody else I know: why does the gnosis always get busted? Every single time the energy is raised and large-scale group illuminations are occurring, the local branch of the Inquisition kills it dead. Why, why, why?"

Nobody had any very conclusive ideas.

"I'll tell you what I think," Grady said. "*There's war in Heaven.* The Higher Intelligences, whoever they are, aren't all playing on the same team. Some of them are trying to encourage our evolution to higher levels, and some of them want to keep us stuck just where we are."

According to Grady, some occult lodges are working with those nonhuman intelligences who want to accelerate human evolution, but some of the others are working with the intelligences who wish to keep us near an animal level of awareness.

This is a standard idea in occult circles and it can safely be stated, without exaggeration, that every "school" or "lodge of adepts" that exists is regarded, by some of the others, as belonging to the Black Brotherhood of the evil path. Grady's own Ordo Templi Orientis, indeed, has been accused of this more often than have most other occult lodges. I have personally maintained my good cheer and staved off paranoia, while moving among various occult groups as student or participant, by always adhering rigidly to the standard Anglo-Saxon legal maxim that every accused person must be regarded as innocent until proven guilty beyond a reasonable doubt. This obviously spares me a lot of worry, but the more guarded approach is very well argued by Isaac Bonewitz, the author of *Real Magick*. "Paranoid magicians outlive the others," Isaac says

Somehow the conversation drifted away from Grady's concept of "war in Heaven." Several times, Grady tried to steer us back there, but each time we wandered on to a different subject. Tom said later that he felt a presence in the room deliberately pushing us away from that topic...

Dr. H. -- the psychiatrist whose bad acid-trip had started the Crowley-mas party off so jumpily for me -- dropped by the next day, to thank me for "talking him down" from his anxiety attack.

He also, it soon appeared, wanted to tell me about his accelerating experiences with magick. It had started over two years earlier, after an intensive seminar at Esalen. Dr. H. suddenly found that he could see "auras." (The aura of the human body, known to shamans and witches since time immemorial, has been repeatedly rediscovered by scientists, most of whom were thereupon denounced as "cranks." Franz Anton Mesmer called it "animal magnetism," in the 16th century. In the 19th, Baron Reichenbach called it "OD." In the 1920s, Gurvich named it "the mytogenic ray." Wilhelm Reich rediscovered it in the 1930s, called it "orgone energy," and was destroyed by AMA bigots who charged that he was hallucinating it. Kirlian photography has now demonstrated beyond all doubt that this aura exists.) Dr. H. soon found, further, that he could use the aura as a diagnostic tool in analyzing new patients. This experience, Leary's books, and a lecture by me on Crowley's magick, led him to further experiments.

On a beach in Sonoma County, after taking LSD the day before and programming an opening of the self to higher beings or energies, Dr. H. (no longer under the direct influence of the drug) had an experience with Something from the sky. "It wasn't exactly a Higher Intelligence," he said carefully, "or, at least, I didn't receive that aspect of it, if it was Higher Intelligence. To me it was just energy. Terrible energy. My chest was sore for hours afterward. *I thought it would kill me, but I was absolutely ecstatic and egoless at the peak of it.* If the chest-pain weren't so intense, it would have been a totally positive experience."

(MacGregor Mathers, Outer Head of the Hermetic Order of the Golden Dawn, and the first occult teacher of such worthies as Aleister Crowley, poet William Butler Yeats and novelist Arthur Machen, once recorded a meeting with the Secret Chiefs. These ambiguous entities, known in several schools of occult training, are variously believed to be discarnate spirits of the great Magi of the past, living Magi who can teleport themselves about as easily as you or I telephone a friend, "angels" in the traditional sense, or merely "beings we cannot understand." In any case, Mathers noted that the meeting, although pleasant, left him feeling as if he'd been "struck by lightning" and he also suffered chest pains and extreme difficulty in breathing. Dr. Israel Regardie has also noted that Alan Bennett, who was Crowley's chief teacher for many years, developed asthma, a chest disease. Crowley developed asthma himself as his contacts with the Secret Chiefs occurred more often; and Regardie finally "caught" asthma for several years after studying with Crowley, a condition which was only cured when he went through the bioenergetic therapy of Wilhelm Reich.

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Grey Lodge Occult Review™

"Space Alien" Daemonialitas

Excerpt from:
 Passport to Magonia: On UFOs, Folklore and
 Parallel Worlds 1969
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When folklore becomes degraded to a minor literary form, as the fairy-faith was degraded to the fairy tales we know today, it naturally loses much of its content: precisely those "adult" details that cannot be allowed to remain in children's books. The direct result of the censorship of spicy details in these marvelous stories is that they really become mere occasions for amazement. The Villas-Boas case [*the well documented Brazilian "UFO abduction" case wherein farmer Antonio Villas-Boas was allegedly taken on board a UFO craft, given an aphrodisiac liquid to drink then made to copulate twice with an attractive red-haired, pointy-breasted "space alien" female who made odd animal-like grunting noises during the act. We certainly hope it was as good for him as it apparently was for her.*] is hardly appropriate for nursery-school reading, but to eliminate the little lady from the story would turn it into a tale without deep symbolic or psychological value. The sexual context is precisely what gives such accounts their literary influence. It is what provides impact to the fairy-faith.

Without the sexual context -- without the stories of changelings, human midwives, intermarriage with the Gentry, of which we never hear in modern fairy tales -- it is doubtful that the tradition about fairies would have survived through the ages. Nor is that true only of fairies: the most remarkable cases of sexual contact with non-humans are not found in spicy saucer books, nor in fairy legends; they rest, safely stored away, in the archives of the Catholic Church. To find them, one must first learn Latin and gain entrance into the few libraries where these unique records are preserved. But the accounts one finds there make the Villas-Boas case pale by comparison, as I believe the reader will agree before the end of this chapter.

Let us first establish clearly that the belief in the possibility of intermarriage between man and the non-human races we are studying is a corollary to

the apparitions in all historical contexts. This is so obvious in biblical stories that I hardly need elaborate. The sex of the angels is not the most difficult -- on the contrary, it is the clearest -- of all theological questions. In Anatole France's *Revolt of the Angels* it is Arcade, one of the celestial beings, who says:

"There's nothing like having sound references. In order to assure yourself that I am not deceiving you, Maurice, on this subject of the amorous embraces of angels and women, look up Justin, Apologies I and II; Flavius Josephus, Jewish Antiquities, Book I, Chapter 111; Athenagoras, Concerning the Resurrection; Lactantius, Book 11, Chapter XV; Tertullian, On the Veil of the Virgins; Marcus of Ephesus in Psellus; Eusebius, Praeparatio Evangelica, Book V, Chapter IV; Saint Ambrose, in his book on Noah and the Ark, Chapter V; Saint Augustine in his City of God, Book XV, Chapter XXIII; Father Meldonat, the Jesuit, Treatise on Demons, page 248..."

Thus spoke Arcade, his guardian angel, to poor Maurice, as he tried to apologize for having stolen his mistress, pretty Madam Gilberte. And he added shamelessly, "It was bound to be so; all the other angels in revolt would have done as I did with Gilberte." "Women," saith the Apostle, "should pray with their heads covered, because of the angels."

This is clear enough. But fairies and elves? Are they subject to such carnal desires? Consider the following facts.

In the Preface of the Saga of Hrolf, Torfeus, a seventeenth-century Danish historian, records statements made about the elves by Einard Cusmond, the Icelandic scholar:

"I am convinced they really do exist, and they are creatures of God; that they get married like we do, and have children of either sex: we have a proof of this in what we know of the love of some of their women with simple mortals."

William Grant Stewart, in *The Popular Superstitions and Festive Amusements of the Highlanders of Scotland*, devotes the second part of his discussion to fairies. In a chapter entitled "Of the Passions and Propensities of the Fairies," he has this to say on sexual intercourse with them:

"The fairies are remarkable for the amorousness of their dispositions, and are not very backward in forming attachments and connections with the people that cannot with propriety be called their own species."

This is a beautiful example of convoluted phraseology. Stewart is less obviously embarrassed when he reports that such events no longer seem to take place between men and fairies:

"We owe it, in justice to both the human and the fairy communities of the present day, to say, that such intercourse as that described to have taken place betwixt them is now extremely rare; with the single exception of a good old shoemaker, now or lately living in the village of Tomantoul, who confesses having had some dalliances with a 'lanan-shi' in his younger days, we do not know personally any one who has carried matters this length."

If Stewart came back today, he would have to revise this statement after reading UFO material. Kirk stated the case more clearly when he said: "In our Scotland there are numerous and beautiful creatures of that aerial order, who frequently assign meetings to lascivious young men as succubi, or as joyous mistresses and prostitutes, who are called Leannain Sith or familiar spirits." I hardly need to remind the reader of the importance of such "familiar spirits" in medieval occultism, particularly in Rosicrucian theories. Nor do I need to mention the number of accused witches who were condemned to death on the evidence that they had such familiar spirits.

There is no gap between the fairy-faith and ufology regarding the sexual question. This is apparent from the study made by Wentz, who records, for example, the following story:

"My grandmother Catherine MacInnis used to tell about a man named Laughlin, whom she knew, being in love with a fairy-woman. The fairy-woman made it a point to see Laughlin every night, and he being worn out with her began to fear her. Things got so bad at last that he decided to go to America to escape the fairy-woman. As soon as the plan was fixed and he was about to emigrate, women who were milking at sunset out in the meadows heard very audibly the fairy-woman singing this song:

"What will the brown-haired woman do When Lachie is on the billows?"

"Lachie emigrated to Cape Breton, landing at Pictu, Nova Scotia; and in his first letter home to his friends he stated that the same fairy-woman was haunting him there in America."

The comments by Wentz on this case are extremely important:

"To discover a tale so rare and curious as this ...is certainly of all our evidence highly interesting. And aside from its high

literary value, it proves conclusively that the fairy-women who entice mortals to their love in modern times are much the same, if not the same, as the succubi of middle-age mystics."

This allows us to return to the religious records mentioned above, one of which offers one of the most remarkable cases of apparition I have ever come across. It is difficult to believe that stories exist that surpass, for their amazing contents or shocking features, some of the reports we have already studied, such as the Hills case or the Villas-Boas report. But, remarkable as they are, these latter two accounts refer only to one aspect of the total phenomenon; they can be interpreted only after being placed within the continuum of hundreds of lesser-known cases, which provide the necessary background. The following case stands alone, and it is unique in that it relates the apparition of an incubus with the poltergeist phenomenon.

The authority upon which the case rests is that of Fr. Ludovicus Maria Sinistrari de Ameno, who reports and discusses it in his manuscript *De Daemonialitate, et Incubis, et Succubis*, written in the second half of the seventeenth century. Who is Fr. Sinistrari? A theologian-scholar born in Ameno, Italy, on February 26, 1622, he studied in Pavia and entered the Franciscan Order in 1647. He devoted his life to teaching philosophy and theology to numerous students attracted to Pavia by his fame as an eminent scholar. He also served as Councilor to the Supreme Tribunal of the Inquisition and as Theologian attached to the Archbishop of Milan. In 1688, he supervised the compilation of the statutes of the Franciscan Order. He died in 1701.

Among other books, Fr. Sinistrari published a treatise called *De Delictis et Poenis*, which is an exhaustive compilation "tractatus absolutissimus" of all the crimes and sins imaginable. In short, Fr. Sinistrari was one of the highest authorities on human psychology and religious law to serve the Catholic Church in the seventeenth century. Compared to his *De Daemonialitate*, *Playboy* is a rather innocent gathering of mild reveries. The good father writes:

"About twenty-five years ago while I was a professor of Sacred Theology at the Holy Cross Convent in Pavia, there lived in that city a married woman of excellent morality. All who knew her, and particularly the clergy, had nothing but the highest praises for her. Her name was Hieronyma, and she lived in the St. Michael Parish.

"One day, Hieronyma prepared some bread and brought it to the baker's to have it baked. He brought it back to her, and at the same time he brought her a large pancake of a very peculiar shape, made with butter and Venetian pastes, such as they use to make cakes in that city. She refused it, saying she had not prepared anything like it.

"But," said the baker, "I have not had any bread to bake today but yours. The pancake must come from your house too; your memory probably fails you."

"The good lady allowed herself to be convinced; she took the pancake and ate it with her husband, her three-year-old daughter, and a servant girl.

"During the following night, while she was in bed with her husband and both were asleep, she found herself awakened by an extremely fine voice, somewhat like a high-pitched whistling sound. It was softly saying in her ear some very clear words: 'How did you like the cake?' In fear, our good lady began to use the sign of the cross and to invoke in succession the names of Jesus and Mary.

"'Fear naught,' said the voice. 'I mean no harm to you. On the contrary, there is nothing I would not do in order to please you. I am in love with your beauty, and my greatest desire is to enjoy your embraces.'

"At the same time, she felt that someone was kissing her cheeks, but so softly and gently that she might have thought it was only the finest cotton down touching her. She resisted, without answering anything, only repeating many times the names of Jesus and Mary and making the sign of the cross. The temptation lasted thus about half an hour, after which time the tempter went away.

"In the morning, the lady went to her confessor, a wise and knowledgeable man, who confirmed her in the ways of the faith and appealed to her to continue her strong resistance, and to use some holy relics.

"The following nights: similar temptations, with words and kisses of the same kind; similar opposition, too, from the lady. However, as she was tired of such lasting trials, she took the advice of her confessor and other serious men and asked to be examined by trained exorcists to decide whether or not she was possessed. The exorcists found nothing in her to indicate the presence of the evil spirit. They blessed the house, the bedroom, the bed, and gave the incubus orders to discontinue his importunities. All was in vain: he went on tempting her, pretending he was dying with love, and crying, moaning, in order to invoke the lady's pity. With God's help, she remained unmoved.

"Then the incubus used a different approach: he appeared to her in the figure of a young boy or small man with golden, curling hair, with a blond beard gleaming like gold and sea-green eyes. To add to his power of seduction, he was elegantly dressed in Spanish vestments. Besides, he kept appearing to her even when she was in company; he would complain, as lovers do; he

would send her kisses. In a word, he used all the means of seduction to obtain her favors. Only she saw and heard him; to all others, there was nothing.

"This excellent woman had kept her unwavering determination for several months when the incubus had recourse to a new kind of persecution.

"First, he took from her a silver cross full of holy relics and a blessed wax or papal lamb of Pope Pius V, which she always had on her. Then, rings and other jewels of gold and silver followed. He stole them without touching the locks of the casket in which they were enclosed. Then he began to strike her cruelly, and after each series of blows one could see on her face, arm, or other areas of her body bruises and marks, which lasted one or two days, then vanished suddenly, quite unlike natural bruises, which go away by degrees.

"Sometimes, as she suckled her daughter, he took the child from her knees and carried her to the roof, placing her at the edge of the gutter. Or else he would hide her, but without ever causing her harm.

"He would also upset the household, sometimes breaking to pieces the plates and earthenware. But in the blink of an eye he also restored them to their original state.

"One night, as she lay in bed with her husband, the incubus, appearing to her under his usual form, energetically demanded that she give herself up. She refused, as usual. Furious, the incubus went away, and a short time later he returned with an enormous load of those flat stones that inhabitants of Genoa, and of Liguria in general, use to cover their houses. With these stones he built around the bed such a high wall that it reached almost to the ceiling, and the couple had to send for a ladder in order to come out. This wall was built without lime. It was pulled down and the stones were stored in a corner, where they were exposed to everyone's sight. But after two days they vanished.

"On the day of St. Stephen, the lady's husband had invited several military friends to dine with him. To honor his guests he had prepared a respectable dinner. While they were washing their hands according to the custom -- bop! -- suddenly the table vanished, along with the dishes, the cauldrons, the plates, and all the earthenware in the kitchen, the jugs, the bottles, the glasses too. You can imagine the amazement, the surprise, of the guests. There were eight of them, among them a Spanish infantry captain who told them:

"Do not be afraid. It is only a trick. But there used to be a table here, and it must still be here. I am going to find it.' Having said that, he went around the room with outstretched hands, attempting to seize the table. But after he had made many turns, seeing he was only touching air, the others laughed at him. And since dinner time had passed, everyone took his coat and started for home. They had already reached the door with the husband, who was politely accompanying them, when they heard a great noise in the dining room. They stopped to find out what it was, and the servant girl ran and told them the kitchen was full of new plates loaded with food, and the table had come back in the dining room.

"The table was now covered with napkins, dishes, glasses, and silverware that were not the original ones. And there were all kinds of precious cups full with rare wines. In the kitchen, too, there were new jugs and utensils; they had never been seen there before. The guests, however, were hungry, and they ate this strange meal, which they found very much to their taste. After dinner, as they were talking by the fireplace, everything vanished, and the old table came back with the untouched dishes on it.

"But, oddly enough, no one was hungry any longer, so that nobody wanted to have supper after such a magnificent dinner -- which shows that the dishes which had been substituted for the original ones were real and not imaginary.

"This persecution had been going on for several months, the lady consulted the Blessed Bernardino of Felter, whose body is the object of veneration in St. James Church, some distance outside the city walls. And at the same time, she vowed to wear for a whole year a gray monk's gown, with a rope as a belt, like those used by the minor brothers in the order to which Bernardino belonged. She hoped, through his intercession, that she would be freed from the persecutions of the incubus.

"Indeed, on September 28 -- which is the Vigil of the Dedication of Archangel St. Michael and the Feast of the Blessed Bernardino -- she took the votive dress. The next morning was the Feast of St. Michael. Our afflicted lady went to the church of that saint, which was, as I have said, her own parish. It was about ten o'clock, and a very large crowd was going to mass. Now, the poor woman had no sooner put her foot on the church ground than all of a sudden her vestments and ornaments fell to the ground and were carried away by the wind, leaving her as naked as the hand. Very fortunately, it so happened that among the crowd were two knights of mature age who saw the thing and hurriedly removed their coats, to hide as well as they could that woman's nudity. And having put her in a coach, they drove her home. As for the vestments and jewels stolen by the incubus, he returned them six months later.

"To make a long story short, although there are many other tricks that this incubus played on her, and some amazing ones, suffice it to say that he kept tempting her for many years. But, at last, perceiving he was wasting his efforts, he discontinued

these unusual and bothersome vexations."

As a theologian, Fr. Sinistrari was as puzzled by such reports as most modern students of UFO lore are by the Villas-Boas case. Observing that the fundamental texts of the Church gave no clear opinion on such cases, Sinistrari wondered how they should be judged by religious law. A great part of his manuscript is devoted to a detailed examination of this question. The lady in the above example did not allow the incubus to have intercourse with her. But there are numerous other cases in the records of the Church (especially in witch trials) in which there was intercourse. From the Church's point of view, says Fr. Sinistrari, there are several problems. First, how is such intercourse physically possible? Second, how does demoniality differ from bestiality? Third, what sin is committed by those who engage in such intercourse? Fourth, what should their punishment be?

The earliest author who uses the word "demonialitas" is J. Caramuel, in his *Theologia Fundamentalis*. Before him, no one made a distinction between demoniality and bestiality. All the moralists, following St. Thomas Aquinas, understood by bestiality "any kind of carnal intercourse with an object of a different species." Thus Caietan in his commentary on St. Thomas places intercourse with the demon in the class of bestiality, and so does Sylvester when he defines luxuria, and Bonacina in *De Matrimonio*, question 4.

There is here a fine point of theology, which Sinistrari debates with obvious authority. He concludes that St. Thomas never meant intercourse with demons to fall within his definition of bestiality. By "different species," Sinistrari says, the saint can only mean species of living being, and this hardly applies to the devil. Similarly, if a man copulates with a corpse, this is not bestiality, especially according to the Thomist doctrine that denies the corpse the nature of the human body. The same would be true for a man who copulates with the corpse of an animal. Throughout this discussion, the great intelligence and obvious knowledge of human psychology of the author is remarkable. It is quite fascinating to follow Fr. Sinistrari's thoughts in an area that is directly relevant to UFO reports. And relevant it is indeed; for Villas-Boas or Betty and Barney Hill would certainly have had a hard time before the Inquisitors if they had lived in the seventeenth century.

[Benoit de Berne, at age seventy-five, confessed he had had intercourse for forty years with a succubus named Hermeline. He was burned alive. In passing, let us remark that the most eminent of our scientists choose, with Condon, to ignore such reports, which they label "crackpot" material. Yet, a few centuries earlier, the best minds saw in similar accounts an occasion to increase their knowledge of human nature and did not feel it was beneath their dignity as philosophers to spend considerable time in this study. If, as a twentieth-century scientist, I need an apology to write the present book, this should be as good a precedent as any.]

The act of love, writes Sinistrari, has for an object human generation. Unnatural germination, that is, intercourse that cannot be followed by generation, constitutes a separate type of sin against nature. But it is the subject of that germination that distinguishes the various sins under that type. If demoniality and bestiality were in the same category, a man who had copulated with a demon could simply tell his confessor: "I have committed the sin of bestiality." And yet he obviously has not committed that sin.

Considerable problems arose, however, when one had to identify the physical process of intercourse with demons. This is clearly a most difficult point (as difficult as that of identifying the physical nature of flying saucers!), and Sinistrari gives a remarkable discussion of it. Pointing out that the main object of the discussion is to determine the degree of punishment these sins deserve, he tries to list all the different ways in which the sin of demoniality can be committed. First he remarks:

"There are quite a few people, over-inflated with their little knowledge, who dare deny what the wisest authors have written, and what everyday experience demonstrates: namely, that the demon, either incubus or succubus, has carnal union not only with men and women but also with animals."

Sinistrari does not deny that some young women often have visions and imagine that they have attended a sabbat. Similarly, ordinary erotic dreams have been classified by the Church quite separately from the question we are studying. Sinistrari does not mean such psychological phenomena when he speaks of demoniality; he refers to actual physical intercourse, such as the basic texts on witchcraft discuss. Thus in the *Compendium Maleficarum*, Gnaccius gives eighteen case histories of witches who have had carnal contact with demons. All cases are vouched for by scholars whose testimony is above question. Besides, St. Augustine himself says in no uncertain terms:

"It is a widespread opinion, confirmed by direct or indirect testimony of trustworthy persons, that the Sylvans and Fauns, commonly called Incubi, have often tormented women, solicited and obtained intercourse with them. There are even Demons, which are called Duses [i.e., lutins] by the Gauls, who are quite frequently using such impure practices: this is vouched for by so numerous and so high authorities that it would be impudent to deny it. "Now, the devil makes use of two ways in these carnal contacts. One he uses with sorcerers and witches; the other with men and women perfectly foreign to witchcraft."

This is a point of paramount importance. What Sinistrari is saying is that two kinds of people may come in contact with the beings he calls demons: those who have made a formal pact with them -- and he gives the details of the process for making this pact -- and those who simply happen to be "contacted" by them. The implications of this fundamental statement to occultism for the interpretation of the fairy-faith and of modern UFO stories should be obvious to the reader.

The devil does not have a body. Then, how does he manage to have intercourse with men and women? How can women have children from such unions if they specifically express the desire? All the theologians answer that the devil borrows the corpse of a human being, either male or female, or else he forms with other materials a new body for this purpose. Indeed, we find here the same theory as that expressed by one of the Gentry and

quoted by Wentz: "We can make the old young, the big small, the small big."

The devil then is said to proceed in one of two ways. Either he first takes the form of a female succubus and then has intercourse with a man. Or else, the succubus induces lascivious dreams in a sleeping man and makes use of the resulting "pollution" to allow the devil to perform the second part of the operation. This is the theory taught by Gnacius, who gives a great number of examples. Likewise, Hector Boethius, in *Historia Scotorum*, documents the case of a young Scot who, for several months, was visited in his bedroom, the windows and doors of which were closed, by a succubus of the most ravishing beauty. She did everything she could to obtain intercourse with him, but he did not yield to her caresses and entreaties.

One point intrigued Sinistrari greatly: such demons do not obey the exorcists. They have no fear of relics and other holy objects, and thus they do not fall into the same category as the devils by which people are possessed, as the story quoted above certainly shows. But then, are they really creatures of the devil? Should not we place them in a separate category, with the fairies and the Elementals they so closely resemble? And then, if such creatures have their own bodies, does the traditional theory that incubi and succubi are demons who have borrowed human corpses hold? Could it explain how children are born from such unions? What are the physical characters of such children? If we admit that the UFO reports we have quoted earlier in this chapter indicate the phenomenon has genetic contents, then the above questions are fundamental, and it is important to see how Sinistrari understood them. Therefore, I give in the following a complete translation of his discussion of the matter.

"To theologians and philosophers, it is a fact, that from the copulation of humans (man or woman) with the demon, human beings are sometimes born. It is by this process that Antichrist must be born, according to a number of doctors: Bellarmin, Suarez, Maluenda, etc.

[Le Brun's comment throws more light: 'If the body of these children is thus different from the bodies of other children, their soul will certainly have qualities that will not be common to others: that is why Cardinal Bellarmin thinks Antichrist will be born of a woman having had intercourse with an incubus.']

"Besides, they observe that as the result of a quite natural cause, the children generated in this manner by the incubi are tall, very strong, very daring, very magnificent and very wicked...

Maluenda confirms what has been said above, proving by the testimony of various classical authors that it is to such unions that the following owe their birth:

"Romulus and Remus, according to Livy and Plutarch.

"Servius-Tullius, sixth king of the Romans, according to Denys of Halicarnassus and Pliny.

"Plato the philosopher, according to Diogenes Laertius and St. Jerome.

"Alexander the Great, according to Plutarch and Quinte-Curce.

"Seleucus, king of Syria, according to Justin and Apollian.

"Scipio the African, according to Livy.

"The Emperor Caesar Augustus, according to Suetonius.

"Aristomenes of Messenia, the illustrious Greek general, according to Strabo and Pausanias.

"Let us add the English Merlin or Melchin, born of an incubus and a nun, the daughter of Charlemagne.

"And finally, as writes Cocleus, quoted by Maluenda, that damned heresiarch whose name is Martin Luther.

However, in spite of all the respect I owe so many great doctors, I do not see how their opinion can stand examination. Indeed, as Percius observes very well in *Commentary on Genesis*, Chapter Six, all the strength, all the power of the human sperm, comes from spirits that evaporate and vanish as soon as they issue from the genital cavities where they were warmly stored. The physicians agree on this. Therefore, it is not possible for the demon to keep the sperm he has received in a sufficient state of integrity to produce generation; for, no matter what the vessel where he could attempt to keep it is, this vessel would have to have a temperature equal to the natural temperature of human genital organs, which is found nowhere but in those same organs. Now, in a vessel where the warmth is not natural, but artificial, spirits are resolved, and no generation is possible. A second objection is that generation is a vital act through which man, from his own substance, introduces sperm through the use of natural organs, into a place proper for generation. To the contrary, in the special case we are now considering, the introduction of the sperm cannot be a vital act of

the generating man, since it is not by him that it is introduced into the matrix. And, for the same reason, it cannot be said that the man to whom the sperm belonged has engendered the fetus that is procreated. Neither can we consider the incubus as the father, since the sperm is not of his own substance. Thus here is a child who is born and has no father -- which is absurd. Third objection: when the father engenders naturally, there is a concurrence of two causalities: a material one, for he provides the sperm that is the material of generation; and an efficient one, for he is the main agent in the generation, according to the common opinion of philosophers. But, in our case, the man who does nothing but provide the sperm simply gives material, without any action tending toward generation. Therefore he could not be regarded as the child's father, and this is contrary to the notion that the child engendered by an incubus is not his child, but the child of the man whose sperm was borrowed by the incubus....

We also read in the Scriptures (Genesis 6:4) that giants were born as a result of intercourse between the sons of God and the daughters of Man: this is the very letter of the sacred text. Now, these giants were men of tall stature, as it is said in Baruch 3:26, and far superior to other men. Besides their monstrous size, they called attention by their strength, their plunders, their tyranny. And it is to the crimes of these giants that we must attribute the main and primary cause of the Flood, according to Cornelius a Lapide in his Commentary on Genesis.

Some state that under the name of sons of God we must understand the sons of Seth, and, under that of daughters of men, the daughters of Cain, because the former practiced piety, religion, and all other virtues while the latter, the children of Cain, did exactly the opposite. But, with all the respect we owe Chrysostom, Cyril, and others who share this view, it will be recognized it is in disagreement with the obvious meaning of the text. What do the Scriptures say? That from the conjunction of the above were born men of monstrous corporeal proportions. Therefore, these giants did not exist previously, and if their birth was the result of that union, it is not admissible to attribute it to the intercourse between the sons of Seth and the daughters of Cain who, of ordinary size themselves, could have children only of ordinary size.

Consequently, if the intercourse in question has given birth to beings of monstrous proportions, we must see there not the ordinary intercourse of men with women but the operation of the incubi who, owing to their nature, can very well be called sons of God. This opinion is that of the Platonist philosophers and of Francois George of Venice, and it is not in contradiction with that of Josephus the historian, Philo, St. Justin Martyr, Clement of Alexandria, and Tertullian, according to whom these incubi could be angels who had allowed themselves to commit the sin of luxury with women. Indeed, as we shall show, there is nothing there but a single opinion under a double appearance.

What we have here is a complete theory of contact between our race and another race, non-human, different in physical nature, but biologically compatible with us. Angels, demons, fairies, creatures from heaven, hell, or Magonia: they inspire our strangest dreams, shape our destinies, steal our desires.....

But who are they?

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Mundus Imaginalis, or the Imaginary and the Imaginal

by Henri Corbin

In offering the two Latin words *mundus imaginalis* as the title of this discussion, I intend to treat a precise order of reality corresponding to a precise mode of perception, because Latin terminology gives the advantage of providing us with a technical and fixed point of reference, to which we can compare the various more-or-less irresolute equivalents that our modern Western languages suggest to us.

I will make an immediate admission. The choice of these two words was imposed upon me some time ago, because it was impossible for me, in what I had to translate or say, to be satisfied with the word *imaginary*. This is by no means a criticism addressed to those of us for whom the use of the language constrains recourse to this word, since we are trying together to reevaluate it in a positive sense. Regardless of our efforts, though, we cannot prevent the term *imaginary*, in current usage that is not deliberate, from being equivalent to signifying unreal, something that is and remains outside of being and existence-in brief, something *utopian*. I was absolutely obliged to find another term because, for many years, I have been by vocation and profession an interpreter of Arabic and Persian texts, the purposes of which I would certainly have betrayed if I had been entirely and simply content-even with every possible precaution-with the term *imaginary*. I was absolutely obliged to find another term if I did not want to mislead the Western reader that it is a matter of uprooting long-established habits of thought, in order to awaken him to an order of things, the sense of which it is the mission of our colloquia at the "Society of Symbolism" to rouse.

In other words, if we usually speak of the *imaginary* as the unreal, the utopian, this must contain the symptom of something. In contrast to this something, we may examine briefly together the order of reality that I designate as *mundus imaginalis*, and what our theologians in Islam designate as the "eighth climate"; we will then examine the organ that perceives this reality, namely, the imaginative consciousness, the *cognitive* Imagination; and finally, we will present several examples, among many others, of course, that suggest to us the topography of these interworlds, as they have been seen by those who *actually* have been there.

1. "NA-KOJA-ABAD" OR THE "EIGHTH CLIMATE" I have just mentioned the word *utopian*. It is a strange thing, or a decisive example, that our

authors use a term in Persian that seems to be its linguistic calque: *Na-kojd-Abad*, the "land of No-where." This, however, is something entirely different from a *utopia*.

Let us take the very beautiful tales-simultaneously visionary tales and tales of spiritual initiation-composed in Persian by Sohrevardi, the young shaykh who, in the twelfth century, was the "reviver of the theosophy of ancient Persia" in Islamic Iran. Each time, the visionary finds himself, at the beginning of the tale, in the presence of a supernatural figure of great beauty, whom the visionary asks *who* he is and from *where* he comes. These tales essentially illustrate the experience of the gnostic, lived as the personal history of the Stranger, the captive who aspires to return home.

At the beginning of the tale that Sohrevardi entitles "The Crimson Archangel,"¹ the captive, who has just escaped the surveillance of his jailers, that is, has temporarily left the world of sensory experience, finds himself in the desert in the presence of a being whom he asks, since he sees in him all the charms of adolescence, "O Youth! where do you come from?" He receives this reply: "What? I am the first-born of the children of the Creator [in gnostic terms, the *Protoktistos*, the First-Created] and you call me a youth?" There, in this origin, is the mystery of the crimson color that clothes his appearance: that of a being of pure Light whose splendor the sensory world reduces to the crimson of twilight. "I come from beyond the mountain of Qaf... It is there that you were yourself at the beginning, and it is there that you will return when you are finally rid of your bonds."

The mountain of Qaf is the cosmic mountain constituted from summit to summit, valley to valley, by the celestial Spheres that are enclosed one inside the other. What, then, is the road that leads out of it? How long is it? "No matter how long you walk," he is told, "it is at the point of departure that you arrive there again," like the point of the compass returning to the same place. Does this involve simply leaving oneself in order to attain oneself? Not exactly. Between the two, a great event will have changed everything; the *self* that is found there is the one that is beyond the mountain of Qaf a superior *self*, a self "in the second person." It will have been necessary, like Khezr (or Khadir, the mysterious prophet, the eternal wanderer, Elijah or one like him) to bathe in the Spring of Life. "He who has found the meaning of True Reality has arrived at that Spring. When he emerges from the Spring, he has achieved the Aptitude that makes him like a balm, a drop of which you distill in the hollow of your hand by holding it facing the sun, and which then passes through to the back of your hand. If you are Khezr, you also may pass without difficulty through the mountain of Qaf.

Two other mystical tales give a name to that "beyond the mountain of Qaf and it is this name itself that marks the transformation from cosmic mountain to *psychocosmic* mountain, that is, the transition of the physical cosmos to what constitutes the first level of the spiritual universe. In the tale entitled "The Rustling of Gabriel's Wings," the figure again appears who, in the works of Avicenna, is named *Hayy ibn Yaqzan* ("the Living, son of the Watchman") and who, just now, was designated as the Crimson Archangel. The question that must be asked is asked, and the reply is this: "I come from *Na-koja-Abad*."² Finally, in the tale entitled "Vade Mecum of the Faithful in Love" (*Mu'nis al-'oshshaq*) which places on stage a cosmogonic triad whose dramatis personae are, respectively, Beauty, Love, and Sadness, Sadness appears to Ya'qub weeping for Joseph in the land of Canaan. To the question, "What horizon did you penetrate to come here?," the same reply is given: "I come from *Na-koja-Abad*

Na-koja-Abad is a strange term. It does not occur in any Persian dictionary, and it was coined, as far as I know, by Sohrevardi himself, from the resources of the purest Persian language. Literally, as I mentioned a moment ago, it signifies the city, the country or land (*abad*) of No-where (*Na-koja*) That is why we are here in the presence of a term that, at first sight, may appear to us as the exact equivalent of the term *ou-topia*, which, for its part, does not occur in the classical Greek dictionaries, and was coined by Thomas More as an abstract noun to designate the absence of any localization, of any given *situs* in a space that is discoverable and verifiable by the experience of our senses. Etymologically and literally, it would perhaps be exact to translate *Na-koja-Abad* by *outopia*, *utopia*, and yet with regard to the concept, the intention, and the true meaning, I believe that we would be guilty of mistranslation. It seems to me, therefore, that it is of fundamental importance to try, at least, to determine why this would be a mistranslation.

It is even a matter of indispensable precision, if we want to understand the meaning and the real implication of manifold information concerning the topographies explored in the visionary state, the state intermediate between waking and sleep-information that, for example, among the spiritual individuals of Shi'ite Islam, concerns the "land of the hidden Imam" A matter of precision that, in making us attentive to a differential affecting an entire region of the soul, and thus an entire spiritual culture, would lead us to ask: what conditions make possible that which we ordinarily call a *utopia*, and consequently the type of utopian man? How and why does it make its appearance? I wonder, in fact, whether the equivalent would be found anywhere in Islamic thought in its *traditional* form. I do not believe, for example, that when Farabi, in the tenth century, describes the "Perfect City," or when the Andalusian philosopher Ibn Bajja (Avempace), in the twelfth century, takes up the same theme in his "Regime of the Solitary"³ -I do not believe that either one of them contemplated what we call today a social or political *utopia*. To understand them in this way would be, I am afraid, to withdraw them from their own presuppositions and perspectives, in order to impose our own, our own dimensions; above all, I am afraid that it would be certain to entail resigning ourselves to confusing the Spiritual City with an imaginary City.

The word *Na-koja-Abad* does not designate something like unextended being, in the dimensionless state. The Persian word *abad* certainly signifies a city, a cultivated and peopled land, thus something extended. What Sohrevardi means by being "beyond the mountain of Qaf is that he himself, and with him the entire theosophical tradition of Iran, represents the composite of the mystical cities of Jabalqa, Jabarsa, and Hurqalya. Topographically, he states precisely that this region begins "on the convex surface" of the Ninth Sphere, the Sphere of Spheres, or the Sphere that includes the whole of the cosmos. This means that it begins at the exact moment when one leaves the supreme Sphere, which defines all possible orientation in our world (or on this side of the world), the "Sphere" to which the celestial cardinal points refer. It is evident that once this boundary is crossed, the question "*where?*" (*ubi, koja*) loses its meaning, at least the meaning in which it is asked in the space of our sensory experience. Thus the name *Na-koja-Abad*: a place outside of place, a "place" that is not contained in a place, in a *topos*, that permits a response, with a gesture of the hand, to the question "*where?*" But when we say, "To depart from the *where*," what does this mean?

It surely cannot relate to a change of local position,⁴ a physical transfer from one place to another place, as though it involved places contained in a single homogeneous space. As is suggested, at the end of Sohrevardi's tale, by the symbol of the drop of balm exposed in the hollow of the hand to the sun, it is a matter of entering, passing *into the interior* and, in passing into the interior, of finding oneself, paradoxically, *outside*, or, in the

language of our authors, "on the convex surface" of the Ninth Sphere—in other words, "beyond the mountain of Qaf The relationship involved is essentially that of the external, the visible, the exoteric (Arabic, *zahir*), and the internal, the invisible, the esoteric (Arabic, *batin*), or the natural world and the spiritual world. To depart from the *where*, the category of *ubi*, is to leave the external or natural appearances that enclose the hidden internal realities, as the almond is hidden beneath the shell. This step is made in order for the Stranger, the gnostic, to return *home*—or at least to lead to that return.

But an odd thing happens: once this transition is accomplished, it turns out that henceforth this reality, previously internal and hidden, is revealed to be enveloping, surrounding, containing what was first of all external and visible, since by means of *interiorization*, one has *departed* from that *external* reality. Henceforth, it is spiritual reality that envelops, surrounds, contains the reality called material. That is why spiritual reality is not "in the *where*." It is the "*where*" that is in it. Or, rather, it is itself the "*where*" of all things; it is, therefore, not itself in a place, it does not fall under the question "*where?*"—the category *ubi* referring to a place in sensory space. Its place (its *abad*) in relation to this is *Na-koja* (No-where), because its *ubi* in relation to what is *in* sensory space is an *ubique* (everywhere). When we have understood this, we have perhaps understood what is essential to follow the topography of visionary experiences, to distinguish their meaning (that is, the signification and the direction simultaneously) and also to distinguish something fundamental, namely, what differentiates the visionary perceptions of our spiritual individuals (Sohravardi and many others) with regard to everything that our modern vocabulary subsumes under the pejorative sense of creations, imaginings, even *utopian* madness.

But what we must begin to destroy, to the extent that we are able to do so, even at the cost of a struggle resumed every day, is what may be called the "agnostic reflex" in Western man, because he has consented to the divorce between *thought* and *being*. How many recent theories tacitly originate in this reflex, thanks to which we hope to escape the *other* reality before which certain experiences and certain evidence place us—and to escape it, in the case where we secretly submit to its attraction, by giving it all sorts of ingenious explanations, except one: the one that would permit it truly to mean for us, by its existence, what it is! For it to mean that to us, we must, at all events, have available a cosmology of such a kind that the most astounding information of modern science regarding the physical universe remains inferior to it. For, insofar as it is a matter of that sort of information, we remain bound to what is "on this side of the mountain of Qaf What distinguishes the traditional cosmology of the theosophers in Islam, for example, is that its structure where the worlds and interworlds "beyond the mountain of Qaf that is, beyond the physical universes, are arranged in levels intelligible only for an existence in which the *act of being* is in accordance with its *presence* in those worlds, for reciprocally, it is in accordance with this act of being that these worlds are present to it.⁵ What dimension, then, must this *act of being* have in order to be, or to become in the course of its future rebirths, the *place* of those worlds that are *outside the place* of our natural space? And, first of all, what are those worlds?

I can only refer here to a few texts. A larger number will be found translated and grouped in the book that I have entitled *Spiritual Body and Celestial Earth*.⁶ In his "Book of Conversations," Sohravardi writes: "When you learn in the treatises of the ancient Sages that there exists a world provided with dimensions and extension, other than the pleroma of Intelligences [that is, a world below that of the pure archangelic Intelligences], and other than the world governed by the Souls of the Spheres [that is, a world which, while having dimension and extension, is other than the world of sensory phenomena, and superior to it, including the sidereal universe, the planets and the "fixed stars"], a world where there are cities whose number it is impossible to count, cities among which our Prophet himself named Jabalqa and Jabarsa, do not hasten to call it a lie, for pilgrims of the spirit may contemplate that world, and they find there everything that is the object of their desire."⁷

These few lines refer us to a schema on which all of our mystical theosophers agree, a schema that articulates three universes or, rather, three categories of universe. There is our physical sensory world, which includes both our earthly world (governed by human souls) and the sidereal universe (governed by the Souls of the Spheres); this is the sensory world, the world of phenomena (*molk*). There is the suprasensory world of the Soul or Angel-Souls, the *Malakut*, in which there are the mystical cities that we have just named, and which begins "on the convex surface of the Ninth Sphere." There is the universe of pure archangelic Intelligences. To these three universes correspond three organs of knowledge: the senses, the imagination, and the intellect, a triad to which corresponds the triad of anthropology: body, soul, spirit—a triad that regulates the triple growth of man, extending from this world to the resurrections in the other worlds.

We observe immediately that we are no longer reduced to the dilemma of thought and extension, to the schema of a cosmology and a gnoseology limited to the empirical world and the world of abstract understanding. Between the two is placed an intermediate world, which our authors designate as '*alam al-mithal*, the world of the Image, *mundus imaginalis*: a world as ontologically real as the world of the senses and the world of the intellect, a world that requires a faculty of perception belonging to it, a faculty that is a cognitive function, a *noetic* value, as fully real as the faculties of sensory perception or intellectual intuition. This faculty is the imaginative power, the one we must avoid confusing with the imagination that modern man identifies with "fantasy" and that, according to him, produces only the "imaginary." Here we are, then, simultaneously at the heart of our research and of our problem of terminology.

What is that intermediate universe? It is the one we mentioned a little while ago as being called the "eighth climate."⁸ For all of our thinkers, in fact, the world of extension perceptible to the senses includes the *seven climates* of their traditional geography. But there is still another climate, represented by that world which, however, possesses extension and dimensions, forms and colors, without their being perceptible to the senses, as they are when they are properties of physical bodies. No, these dimensions, shapes, and colors are the proper object of imaginative perception or the "psycho-spiritual senses"; and that world, fully objective and real, where everything existing in the sensory world has its analogue, but not perceptible by the senses, is the world that is designated as the *eighth climate*. The term is sufficiently eloquent by itself, since it signifies a climate *outside* of climates, a place *outside* of place, outside of *where* (*Na-koja-Abad!*).

The technical term that designates it in Arabic, '*alam a mithal*, can perhaps also be translated by *mundus archetypus*, ambiguity is avoided. For it is the same word that serves in Arabic to designate the Platonic Ideas (interpreted by Sohravardi terms of Zoroastrian angelology). However, when the term refers to Platonic Ideas, it is almost always accompanied by this precise qualification: *mothol* (plural of *mithal*) *aflatuniya nuraniya*, the "Platonic archetypes of light." When the term refers to the world of the eighth climate, it designates technically, on one hand, the *Archetype-Images* of individual and singular things; in this case, it relates to the *eastern* region of the eighth climate, the city of Jabalqa, where these images subsist

preexistent to and ordered before the sensory world. But on the other hand, the term also relates to the *western* region, the city of Jabarsa, as being the world or interworld in which are found the Spirits after their presence in the natural terrestrial world and as a world in which subsist the forms of all works accomplished, the forms of our thoughts and our desires, of our presentiments and our behavior.⁹ It is this composition that constitutes '*alam al-mithal*, the *mundus imaginalis*.

Technically, again, our thinkers designate it as the world of "Images in suspense" (*mothol mo'allaqa*). Sohrawardi! and his school mean by this a mode of being proper to the realities of that intermediate world, which we designate as *Imaginalia*.¹⁰ The precise nature of this ontological status results from vision any spiritual experiences, on which Sohrawardi asks that we rely fully, exactly as we rely in astronomy on the observations of Hipparchus or Ptolemy. It should be acknowledged that forms and shapes in the *mundus imaginalis* do not subsist in the same manner as empirical realities in the physical world; otherwise anyone could perceive them. It should also be noted that the) cannot subsist in the pure intelligible world, since they have extension and dimension, an "immaterial" materiality, certainly, in relation to that of the sensory world, but, in fact, their own "corporeality" and spatiality (one might think here of the expression used by Henry More, a Cambridge Platonist, *spissitudo spiritualis*, an expression that has its exact equivalent in the work of Sadra Shirazi, a Persian Platonist). For the same reason, that they could have only our thought as a substratum would be excluded, as it would, at the same time, that they might be unreal, nothing; otherwise, we could not discern them, classify them into hierarchies, or make judgments about them. The existence of this intermediate world, *mundus imaginalis*, thus appears metaphysically necessary; the cognitive function of the Imagination is ordered to it; it is a world whose ontological level is above the world of the senses and below the pure intelligible world; it is more immaterial than the former and less immaterial than the latter.¹¹ There has always been something of major importance in this for all our mystical theosophers. Upon it depends, for them, both the validity of visionary accounts that perceive and relate "events in Heaven" and the validity of dreams, symbolic rituals, the reality of places formed by intense meditation, the reality of inspired imaginative visions, cosmogonies and theogonies, and thus, in the first place, the truth of the *spiritual sense* perceived in the imaginative data of prophetic revelations.¹²

In short, that world is the world of "subtle bodies," the idea of which proves indispensable if one wishes to describe a link between the pure spirit and the material body. It is this which relates to the designation of their mode of being as "in suspense," that is, a mode of being such that the Image or Form, since it is itself its own "matter," is independent of any substratum in which it would be immanent in the manner of an accident.¹³ This means that it would not subsist as the color black, for example, subsists by means of the black object in which it is immanent. The comparison to which our authors regularly have recourse is the mode of appearance and subsistence of Images "in suspense" in a mirror. The material substance of the mirror, metal or mineral, is not the substance of the image, a substance whose image would be an accident. It is simply the "place of its appearance." This led to a general theory of epiphanic places and forms (*mazhar*, plural *mazahir*) so characteristic of Sohrawardi's *Eastern Theosophy*.

The active Imagination is the preeminent *mirror*, the epiphanic place of the Images of the archetypal world; that is why the theory of the *mundus imaginalis* is bound up with a theory of imaginative knowledge and imaginative function--a function truly central and mediatory, because of the median and mediatory position of the *mundus imaginalis*. It is a function that permits all the universes to *symbolize with one another* (or exist in symbolic relationship with one another) and that leads us to represent to ourselves, experimentally, that the same substantial realities assume forms corresponding respectively to each universe (for example, Jabalqa and Jabarsa correspond in the subtle world to the Elements of the physical world, while Hurqalya corresponds there to the Sky). It is the cognitive function of the Imagination that permits the establishment of a rigorous *analogical knowledge*, escaping the dilemma of current rationalism, which leaves only a choice between the two terms of banal dualism: either "matter" or "spirit," a dilemma that the "socialization" of consciousness resolves by substituting a choice that is no less fatal: either "history" or "myth."

This is the sort of dilemma that has never defeated those familiar with the "eighth climate," the realm of "subtle bodies," of "spiritual bodies," threshold of the *Malakut* or world of the Soul. We understand that when they say that the world of Hurqalya begins "on the convex surface of the supreme Sphere," they wish to signify symbolically that this world is at the boundary where there is an inversion of the relation of interiority expressed by the preposition *in* or *within*, "in the interior of." Spiritual bodies or spiritual entities are no longer *in* a world, not even *in* their world, in the way that a material body is in its place, or is contained in another body. It is their world that is *in* them. That is why the *Theology* attributed to Aristotle, the Arabic version of the last three *Enneads* of Plotinus, which Avicenna annotated and which all of our thinkers read and meditated upon, explains that each spiritual entity is "in the totality of the sphere of its Heaven"; each subsists, certainly, independently of the other, but all are simultaneous and each is within every other one. It would be completely false to picture that other world as an undifferentiated, informal heaven. There is multiplicity, of course, but the relations of spiritual space differ from the relations of space understood *under* the starry Heaven, as much as the fact of being *in* a body differs from the fact of being "in the totality of its Heaven." That is why it can be said that "behind this world there is a Sky, an Earth, an ocean, animals, plants, and celestial men; but every being there is celestial; the spiritual entities there correspond to the human beings there, but no earthly thing is there."

The most exact formulation of all this, in the theosophical tradition of the West, is found perhaps in Swedenborg. One cannot but be struck by the concordance or convergence of the statements by the great Swedish visionary with those of Sohrawardi, Ibn 'Arabi, or Sadra Shirazi. Swedenborg explains that "all things in heaven appear, just as in the world, to be in place and in space, and yet the angels have no notion or idea of place or space." This is because "all changes of place in the spiritual world are effected by changes of state in the interiors, which means that change of place is nothing else than change of state.... Those are near each other who are in like states, and those are at a distance who are in unlike states; and spaces in heaven are simply the external conditions corresponding to the internal states. For the same reason the heavens are distinct from each other. . . . When anyone goes from one place to another . . . he arrives more quickly when he eagerly desires it, and less quickly when he does not, the way itself being lengthened and shortened in accordance with the desire.... This I have often seen to my surprise. All this again makes clear how distances, and consequently spaces, are wholly in accord with states of the interiors of angels; and this being so, no notion or idea of space can enter their thought, although there are spaces with them equally as in the world."¹⁴

Such a description is eminently appropriate to *Na-koja-Abad* and its mysterious Cities. In short, it follows that there is a spiritual place and a corporeal place. The transfer of one to the other is absolutely not effected according to the laws of our homogeneous physical space. In relation to the corporeal place, the spiritual place is a *No-where*, and for the one who reaches *Na-koja-Abad* everything occurs inversely to the evident facts of

ordinary consciousness, which remains orientated to the interior of our space. For henceforth it is the *where*, the place, that resides in the soul; it is the corporeal substance that resides in the spiritual substance; it is the soul that encloses and bears the body. This is why it is not possible to say *where* the spiritual place is situated; it is not situated, it is, rather, that which situates, it is situative. Its *ubi* is an *ubique*. Certainly, there may be topographical correspondences between the sensory world and the *mundus imaginalis*, one symbolizing with the other. However, there is no passage from one to the other without a breach. Many accounts show us this. One sets out; at a given moment, there is a break with the geographical coordinates that can be located on our maps. But the "traveler" is not conscious of the precise moment; he does not realize it, with disquiet or wonder, until later. If he were aware of it, he could change his path at will, or he could indicate it to others. But he can only describe where he was; he cannot show the way to anyone.

II. THE SPIRITUAL IMAGINATION

We will touch here on the decisive point for which all that precedes has prepared us, namely, the organ that permits penetration into the *mundus imaginalis*, the migration to the "eighth climate." What is the organ by means of which that migration occurs—the migration that is the return *ab extra ad intra* (from the exterior to the interior), the topographical inversion (the *intussusception*)? It is neither the senses nor the faculties of the physical organism, nor is it the pure intellect, but it is that intermediate power whose function appears as the preeminent mediator: the active Imagination. Let us be very clear when we speak of this. It is the organ that permits the transmutation of internal spiritual states into external states, into vision-events symbolizing with those internal states. It is by means of this transmutation that all progression in spiritual space is accomplished, or, rather, this transmutation is itself what spatializes that space, what causes space, proximity, distance, and remoteness to be there.

A *first postulate* is that this Imagination is a pure spiritual faculty, independent of the physical organism, and consequently is able to subsist after the disappearance of the latter. Sadra Shirazi, among others, has expressed himself repeatedly on this point with particular forcefulness.¹⁵ He says that just as the soul is independent of the physical material body in receiving intelligible things in act, according to its intellective power, the soul is equally independent with regard to its *imaginative power* and its *imaginative operations*. In addition, when it is separated from this world, since it continues to have its active Imagination at its service, it can perceive by itself, by its own essence and by that faculty, concrete things whose existence, as it is actualized in its knowledge and in its imagination, constitutes *eo ipso* the very form of concrete existence of those things (in other words: consciousness and its object are here ontologically inseparable). All these powers are gathered and concentrated in a single faculty, which is the active Imagination. Because it has stopped dispersing itself at the various thresholds that are the five senses of the physical body, and has stopped being solicited by the concerns of the physical body, which is prey to the vicissitudes of the external world, the imaginative perception can finally show its essential superiority over sensory perception.

"All the faculties of the soul," writes Sadra Shirazi, "have become as though a single faculty, which is the power to configure and typify (*taswir* and *tamthil*); its imagination has itself become like a sensory perception of the suprasensory: its *imaginative sight* is itself like its sensory sight. Similarly, its senses of hearing, smell, taste, and touch—all these *imaginative senses*—are themselves like sensory faculties, but regulated to the suprasensory. For although *externally* the sensory faculties are five in number, each having its organ localized in the body, *internally*, in fact, all of them constitute a single *synaesthesia* (*hiss moshtarik*)." The Imagination being therefore like the *currus subtilis* (in Greek *okhema*, vehicle, or [in Proclus, Iamblichus, etc.] spiritual body) of the soul, there is an entire physiology of the "subtle body" and thus of the "resurrection body," which Sadra Shirazi discusses in these contexts. That is why he reproaches even Avicenna for having identified these acts of posthumous imaginative perception with what happens in this life during sleep, for here, and during sleep, the imaginative power is disturbed by the organic operations that occur in the physical body. Much is required for it to enjoy its maximum of perfection and activity, freedom and purity. Otherwise, sleep would be simply an awakening in the other world. This is not the case, as is alluded to in this remark attributed sometimes to the Prophet and sometimes to the First Imam of the Shi'ites: "Humans sleep. It is when they die that they awake."

A *second postulate*, evidence for which compels recognition, is that the spiritual Imagination is a cognitive power, an organ of true knowledge. Imaginative perception and imaginative consciousness have their own *noetic* (cognitive) function and value, in relation to the world that is theirs—the world, we have said, which is the '*alam al-mithal*, *mundus imaginalis*, the world of the mystical cities such as Hurqalya, where time becomes reversible and where space is a function of desire, because it is only the external aspect of an internal state.

The Imagination is thus firmly *balanced* between two other cognitive functions: its own world *symbolizes with* the world to which the two other functions (sensory knowledge and intellective knowledge) respectively correspond. There is accordingly something like a control that keeps the Imagination from wanderings and profligacy, and that permits it to assume its full function: to cause the occurrence, for example, of the events that are related by the visionary tales of Sohravardi and all those of the same kind, because every approach to the eighth climate is made by the imaginative path. It may be said that this is the reason for the extraordinary gravity of mystical epic poems written in Persian (from 'Attar to Jami and to Nur 'Ali-Shah), which constantly amplify the same archetypes in new symbols. In order for the Imagination to wander and become profligate, for it to cease fulfilling its function, which is to perceive or generate symbols leading to the internal sense, it is necessary for the *mundus imaginalis*—the proper domain of the *Malakut*, the world of the Soul—to disappear. Perhaps it is necessary, in the West, to date the beginning of this decadence at the time when Averroism rejected Avicennian cosmology, with its intermediate angelic hierarchy of the *Animae* or *Angeli caelestes*. These *Angeli caelestes* (a hierarchy below that of the *Angeli intellectuales*) had the privilege of imaginative power in its pure state. Once the universe of these Souls disappeared, it was the imaginative function as such that was *unbalanced* and devalued. It is easy to understand, then, the advice given later by Paracelsus, warning against any confusion of the *Imaginatio vera*, as the alchemists said, with fantasy, "that cornerstone of the mad."¹⁶

This is the reason that we can no longer avoid the problem of terminology. How is it that we do not have in French [or in English] a common and perfectly satisfying term to express the idea of the '*alam al-mithal*? I have proposed the Latin *mundus imaginalis* for it, because we are obliged to avoid any confusion between what is here the *object* of imaginative or imaginant perception and what we ordinarily call the *imaginary*. This is so, because the current attitude is to oppose the real to the imaginary as though to the unreal, the utopian, as it is to confuse symbol with allegory, to confuse the exegesis of the *spiritual sense* with an allegorical interpretation. Now, every allegorical interpretation is harmless; the allegory is a

sheathing, or, rather, a disguising, of something that is already known or knowable otherwise, while the appearance of an Image having the quality of a symbol is a primary phenomenon (*Urphanomen*), unconditional and irreducible, the appearance of something that cannot manifest itself otherwise to the world where we are.

Neither the tales of Sohrawardi, nor the tales which in the Shi'ite tradition tell us of reaching the "land of the Hidden Imam," are imaginary, unreal, or allegorical, precisely because the eighth climate or the "land of No-where" is not what we commonly call a *utopia*. It is certainly a world that remains beyond the empirical verification of our sciences. Otherwise, anyone could find access to it and evidence for it. It is a suprasensory world, insofar as it is not perceptible except by the imaginative perception, and insofar as the events that occur in it cannot be experienced except by the imaginative or imaginant consciousness. Let us be certain that we understand, here again, that this is not a matter simply of what the language of our time calls an imagination, but of a *vision* that is *Imaginatio vera*. And it is to this *Imaginatio vera* that we must attribute a *noetic* or plenary cognitive value. If we are no longer capable of speaking about the imagination except as "fantasy," if we cannot utilize it or tolerate it except as such, it is perhaps because we have forgotten the norms and the rules and the "axial ordination" that are responsible for the *cognitive function* of the imaginative power (the function that I have sometimes designated as *imaginatory*).

For the world into which our witnesses have penetrated—we will meet two or three of those witnesses in the final section of this study—is a perfectly *real* world, more evident even and more coherent, in its own reality, than the *real* empirical world perceived by the senses. Its witnesses were afterward perfectly conscious that they had been "elsewhere"; they are not schizophrenics. It is a matter of a world that is hidden in the act itself of sensory perception, and one that we must find under the apparent objective certainty of that kind of perception. That is why we positively cannot qualify it as *imaginary*, in the current sense in which the word is taken to mean unreal, nonexistent. Just as the Latin word *origo* has given us the derivative "original," I believe that the word *imago* can give us, along with *imaginary*, and by regular derivation, the term *imaginal*. We will thus have the *imaginal* world be intermediate between the *sensory* world and the *intelligible* world. When we encounter the Arabic term *jism mithali* to designate the "subtle body" that penetrates into the "eighth climate," or the "resurrection body," we will be able to translate it literally as *imaginal body*, but certainly not as *imaginary body*. Perhaps, then, we will have less difficulty in placing the figures who belong neither to "myth" nor to "history," and perhaps we will have a sort of password to the path to the "lost continent."

In order to embolden us on this path, we have to ask ourselves what constitutes our *real*, the *real* for us, so that if we leave it, would we have more than the imaginary, utopia? And what is the *real* for our traditional Eastern thinkers, so that they may have access to the "eighth climate," to *Na-koja-Abad*, by leaving the sensory place without leaving the real, or, rather, by having access precisely to the real? This presupposes a scale of being with many more degrees than ours. For let us make no mistake. It is not enough to concede that our predecessors, in the West, had a conception of the Imagination that was too rationalistic and too intellectualized. If we do not have available a cosmology whose schema can include, as does the one that belongs to our traditional philosophers, the plurality of universes in ascensional order, our Imagination will remain *unbalanced*, its recurrent conjunctions with the will to power will be an endless source of horrors. We will be continually searching for a new discipline of the Imagination, and we will have great difficulty in finding it as long as we persist in seeing in it only a certain way of keeping our *distance* with regard to what we call the *real*, and in order to exert an influence on that real. Now, that real appears to us as arbitrarily limited, as soon as we compare it to the real that our traditional theosophers have glimpsed, and that limitation degrades the reality itself. In addition, it is always the word *fantasy* that appears as an excuse: literary fantasy, for example, or preferably, in the taste and style of the day, social fantasy.

But it is impossible to avoid wondering whether the *mundus imaginalis*, in the proper meaning of the term, would of necessity be lost and leave room only for the imaginary if something like a secularization of the *imaginal* into the *imaginary* were not required for the fantastic, the horrible, the monstrous, the macabre, the miserable, and the absurd to triumph. On the other hand, the art and imagination of Islamic culture in its traditional form are characterized by the hieratic and the serious, by gravity, stylization, and meaning. Neither our utopias, nor our science fiction, nor the sinister "omega point"—nothing of that kind succeeds in leaving this world or attaining *Na-koja-Abad*. Those who have known the "eighth climate" have not invented utopias, nor is the ultimate thought of Shi'ism a social or political fantasy, but it is an eschatology, because it is an *expectation* which is, as such, a *real Presence* here and now in another world, and a testimony to that other world.

111. TOPOGRAPHIES OF THE "EIGHTH CLIMATE"

We ought here to examine the extensive theory of the witnesses to that other world. We ought to question all those mystics who, in Islam, repeated the visionary experience of the heavenly assumption of the Prophet Muhammad (the *mi'raj*), which offers more than one feature in common with the account, preserved in an old gnostic book, of the celestial visions of the prophet Isaiah. There, the activity of imaginative perception truly assumes the aspect of a *hierognosis*, a higher sacral knowledge. But in order to complete our discussion, I will limit myself to describing several features typical of accounts taken from Shi'ite literature, because the world into which it will allow us to penetrate seems, at first sight, still to be our world, while in fact the events take place in the eighth climate—not in the imaginary, but in the imaginal world, that is, the world whose coordinates cannot be plotted on our maps, and where the Twelfth Imam, the "Hidden Imam," lives a mysterious life surrounded by his companions, who are veiled under the same incognito as the Imam. One of the most typical of these accounts is the tale of a voyage to "the Green Island situated in the White Sea."

It is impossible to describe here, even in broad terms, what constitutes the essence of Shi'ite Islam in relation to what is appropriately called Sunni orthodoxy. It is necessary, however, that we should have, at least allusively present in mind, the theme that dominates the horizon of the mystical theosophy of Shi'ism, namely, the "eternal prophetic Reality" (*Haqiqat mohammadiya*) that is designated as "Muhammadan Logos" or "Muhammadan Light" and is composed of fourteen entities of light: the Prophet, his daughter Fatima, and the twelve Imams. This is the pleroma of the "Fourteen Pure Ones," by means of whose countenance the mystery of an eternal theophany is accomplished from world to world. Shi'ism has thus given Islamic prophetology its metaphysical foundation at the same time that it has given it Imamology as the absolutely necessary complement. This means that the sense of the Divine Revelations is not limited to the letter, to the exoteric that is the cortex and containant, and that was enunciated by the Prophet; the true sense is the hidden internal, the esoteric, what is symbolized by the cortex, and which it is incumbent upon the Imams to reveal to their followers. That is why Shi'ite theosophy eminently possesses the sense of symbols.

Moreover, the closed group or dynasty of the twelve Imams is not a political dynasty in earthly competition with other political dynasties; it projects over them, in a way, as the dynasty of the guardians of the Grail, in our Western traditions, projects over the official hierarchy of the Church. The ephemeral earthly appearance of the twelve Imams concluded with the twelfth, who, as a young child (in A.H. 260/A.D. 873) went into occultation from this world, but whose parousia the Prophet himself announced, the Manifestation at the end of our Aion, when he would reveal the hidden meaning of all Divine Revelations and fill the earth with justice and peace, as it will have been filled until then with violence and tyranny. Present simultaneously in the past and the future, the Twelfth Imam, the Hidden Imam, has been for ten centuries the *history* itself of Shi'ite consciousness, a history over which, of course, historical criticism loses its rights, for its events, although real, nevertheless do not have the reality of events in our climates, but they have the reality of those in the "eighth climate," events of the soul which are visions. His occultation occurred at two different times: the minor occultation (260/873) and the major occultation (330/942).¹⁷ Since then, the Hidden Imam is in the position of those who were removed from the visible world without crossing the threshold of death: Enoch, Elijah, and Christ himself, according to the teaching of the Qur'an. He is the Imam "hidden from the senses, but present in the heart of his followers," in the words of the consecrated formula, for he remains the mystical pole [*qotb*] of this world, the *pole of poles*, without whose existence the human world could not continue to exist. There is an entire Shi'ite literature about those to whom the Imam has manifested himself, or who have approached him but without seeing him, during the period of the Great Occultation.

Of course, an understanding of these accounts postulates certain premises that our preceding analyses permit us to accept. The first point is that the Imam lives in a mysterious place that is by no means among those that empirical geography can verify; it cannot be situated on our maps. This place "outside of place" nonetheless has its own topography. The second point is that life is not limited to the conditions of our visible material world with its biological laws that we know. There are events in the life of the Hidden Imam—even descriptions of his five sons, who are the governors of mysterious cities. The third point is that in his last letter to his last visible representative, the Imam warned against the imposture of people who would pretend to quote him, to have seen him, in order to lay claim to a public or political role in his name. But the Imam never excluded the fact that he would manifest himself to aid someone in material or moral distress—a lost traveler, for example, or a believer who is in despair.

These manifestations, however, never occur except at the initiative of the Imam; and if he appears most often in the guise of a young man of supernatural beauty, almost always, subject to exception, the person granted the privilege of this vision is only conscious afterward, later, of whom he has seen. A strict incognito covers these manifestations; that is why the religious event here can never be socialized. The same incognito covers the Imam's companions, that elite of elites composed of young people in his service. They form an esoteric hierarchy of a strictly limited number, which remains permanent by means of substitution from generation to generation. This mystical order of knights, which surrounds the Hidden Imam, is subject to an incognito as strict as that of the knights of the Grail, inasmuch as they do not lead anyone to themselves. But someone who has been led there will have penetrated for a moment into the eighth climate; for a moment he will have been "in the totality of the Heaven of his soul."

That was indeed the experience of a young Iranian shaykh, 'Ali ibn Fazel Mazandarani, toward the end of our thirteenth century, an experience recorded in the *Account of strange and marvelous things that he contemplated and saw with his own eyes on the Green Island situated in the White Sea*. I can only give a broad outline of this account here, without going into the details that guarantee the means and authenticity of its transmission.¹⁸ The narrator himself gives a long recital of the years and circumstances of his life preceding the event; we are dealing with a scholarly and spiritual personality who has both feet on the ground. He tells us how he emigrated, how in Damascus he followed the teaching of an Andalusian shaykh, and how he became attached to this shaykh; and when the latter left for Egypt, he together with a few other disciples accompanied him. From Cairo he followed him to Andalusia, where the shaykh had suddenly been called by a letter from his dying father. Our narrator had scarcely arrived in Andalusia when he contracted a fever that lasted for three days. Once recovered, he went into the village and saw a strange group of men who had come from a region near the land of the Berbers, not far from the "peninsula of the Shi'ites." He is told that the journey takes twenty-five days, with a large desert to cross. He decides to join the group. Up to this point, we are still more or less on the geographical map.

But it is no longer at all certain that we are still on it when our traveler reaches the peninsula of the Shi'ites, a peninsula surrounded by four walls with high massive towers; the outside wall borders the coast of the sea. He asks to be taken to the principal mosque. There, for the first time, he hears, during the muezzin's call to prayer, resounding from the minaret of the mosque, the Shi'ite invocation asking that "Joy should hasten," that is, the joy of the future Appearance of the Imam, who is now hidden. In order to understand his emotion and his tears, it is necessary to think of the heinous persecutions, over the course of many centuries and over vast portions of the territory of Islam, that reduced the Shi'ites, the followers of the holy Imams, to a state of secrecy. Recognition among Shi'ites is effected here again in the observation, in a typical manner, of the customs of the "discipline of the arcanum."

Our pilgrim takes up residence among his own, but he notices in the course of his walks that there is no sown field in the area. Where do the inhabitants obtain their food? He learns that food comes to them from "the Green Island situated in the White Sea," which is one of the islands belonging to the sons of the Hidden Imam. Twice a year, a flotilla of seven ships brings it to them. That year the first voyage had already taken place; it would be necessary to wait four months until the next voyage. The account describes the pilgrim passing his days, overwhelmed by the kindness of the inhabitants, but in an anguish of expectation, walking tirelessly along the beach, always watching the high sea, toward the west, for the arrival of the ships. We might be tempted to believe that we are on the African coast of the Atlantic and that the Green Island belongs, perhaps, to the Canaries or the "Fortunate Isles." The details that follow will suffice to undeceive us. Other traditions place the Green Island elsewhere—in the Caspian Sea, for example—as though to indicate to us that it has no coordinates in the geography of this world.

Finally, as if according to the law of the "eighth climate" ardent desire has shortened space, the seven ships arrive somewhat in advance and make their entry into the port. From the largest of the ships descends a shaykh of noble and commanding appearance, with a handsome face and magnificent clothes. A conversation begins, and our pilgrim realizes with astonishment that the shaykh already knows everything about him, his name and his origin. The shaykh is his Companion, and he tells him that he has come to find him: together they will leave for the Green Island. This episode bears a characteristic feature of the gnostic's feeling everywhere and always: he is an exile, separated from his own people, whom he barely remembers, and he has still less an idea of the way that will take him back to them. One day, though, a message arrives from them, as in the "Song of

the Pearl" in the *Acts of Thomas*, as in the "Tale of Western Exile" by Sohravardi. Here, there is something better than a message: it is one of the companions of the Imam in person. Our narrator exclaims movingly: "Upon hearing these words, I was overwhelmed with happiness. *Someone remembered me, my name was known to them!*" Was his exile at an end? From now on, he is entirely certain that the itinerary cannot be transferred onto our maps.

The crossing lasts sixteen days, after which the ship enters an area where the waters of the sea are completely white; the Green Island is outlined on the horizon. Our pilgrim learns from his Companion that the White Sea forms an uncrossable zone of protection around the island; no ship manned by the enemies of the Imam and his people can venture there without the waves engulfing it. Our travelers land on the Green Island. There is a city at the edge of the sea; seven walls with high towers protect the precincts (this is the preeminent symbolic plan). There are luxuriant vegetation and abundant streams. The buildings are constructed from diaphanous marble. All the inhabitants have beautiful and young faces, and they wear magnificent clothes. Our Iranian shaykh feels his heart fill with joy, and from this point on, throughout the entire second part, his account will take on the rhythm and the meaning of an *initiation account*, in which we can distinguish three phases. There is an initial series of conversations with a noble personage who is none other than a grandson of the Twelfth Imam (the son of one of his five sons), and who governs the Green Island: Sayyed Shamsoddin. These conversations compose a first initiation into the secret of the Hidden Imam; they take place sometimes in the shadow of: mosque and sometimes in the serenity of gardens filled with perfumed trees of all kinds. There follows a visit to a mysterious sanctuary in the heart of the mountain that is the highest peak on the island. Finally, there is a concluding series of conversations of decisive importance with regard to the possibility or in possibility of having a vision of the Imam.

I am giving the briefest possible summary here, and I must pass over in silence the details of scenery depiction and of an intensely animated dramaturgy, in order to note only the central episode. At the summit or at the heart of the mountain, which is in the center of the Green Island, there is a small temple, with a cupola, where one can communicate with the Imam, because it happens that he leaves a personal message there, but no one is permitted to ascend to this temple except Sayyed Shamsoddin and those who are like him. This small temple stands in the shadow of the *Tuba* tree; now, we know that this is the name of the tree that shades Paradise; it is the *Tree of Being*. The temple is at the edge of a spring, which, since it gushes at the base of the Tree of Paradise, can only be the *Spring of Life*. In order to confirm this for us, our pilgrim meets there the incumbent of this temple, in whom we recognize the mysterious prophet Khezr (Khadir). It is there, at the heart of being, in the shade of the Tree and at the edge of the Spring, that the sanctuary is found where the Hidden Imam may be most closely approached. Here we have an entire constellation of easily recognizable archetypal symbols.

We have learned, among other things, that access to the little mystical temple was only permitted to a person who, by attaining the spiritual degree at which the Imam has become his personal internal Guide, has attained a state "similar" to that of the actual descendant of the Imam. This is why the idea of internal conformation is truly at the center of the initiation account, and it is this that permits the pilgrim to learn other secrets of the Green Island: for example, the symbolism of a particularly eloquent ritual.¹⁹ In the Shi'ite liturgical calendar, Friday is the weekday especially dedicated to the Twelfth Imam. Moreover, in the lunar calendar, the middle of the month marks the midpoint of the lunar cycle, and the middle of the month of Sha'ban is the anniversary date of the birth of the Twelfth Imam into this world. On a Friday, then, while our Iranian pilgrim is praying in the mosque, he hears a great commotion outside. His initiator, Sayyed, informs him that each time the day of the *middle of the month* falls on a Friday, the chiefs of the mysterious militia that surrounds the Imam assemble in "expectation of joy," a consecrated term, as we know, which means: in the expectation of the Manifestation of the Imam in this world. Leaving the mosque, he sees a gathering of horsemen from whom a triumphal clamor rises. These are the 313 chiefs of the supernatural order of knights always present incognito in this world, in the service of the Imam. This episode leads us gradually to the final scenes that precede the farewell. Like a leitmotiv, the expression of the desire to see the Imam returns ceaselessly. Our pilgrim will learn that twice in his life he was in the Imam's presence: he was lost in the desert and the Imam came to his aid. But as is an almost constant rule, he knew nothing of it then; he learns of it now that he has come to the Green Island. Alas, he must leave this island; the order cannot be rescinded; the ships are waiting, the same one on which he arrived. But even more than for the voyage outward, it is impossible for us to mark out the itinerary that leads from the "eighth climate" to this world. Our traveler obliterates his tracks, but he will keep some material evidence of his sojourn: the pages of notes taken in the course of his conversations with the Imam's grandson, and the parting gift from the latter at the moment of farewell.

The account of the Green Island allows us an abundant harvest of symbols: (1) It is one of the islands belonging to the son of the Twelfth Imam. (2) It is that island, where the Spring of Life gushes, in the shade of the Tree of Paradise, that ensure the sustenance of the Imam's followers who live far away, an that sustenance can only be a "suprasubstantial" food. (3) It situated in the west, as the city of Jabarsa is situated in the west of the *mundus imaginalis*, and thus it offers a strange analogy with the paradise of the East, the paradise of Amitabha in Pure Land Buddhism; similarly, the figure of the Twelfth Imam suggestive of comparison with Maitreya, the future Buddha; there is also an analogy with Tir-na'n-og, one of the worlds the Afterlife among the Celts, the land of the West and the forever ever young. (4) Like the domain of the Grail, it is an interworld that is self-sufficient. (5) It is protected against and immune to any attempt from outside. (6) Only one who is summoned there can find the way. (7) A mountain rises in the center; we have noted the symbols that it conceals. (8) Like Mont-Salvat, the inviolable Green Island is the place where his followers approach the mystical *pole* of the world, the Hidden Imam, reigning invisibly over this age- the jewel of the Shi'ite faith.

This tale is completed by others, for, as we have mentioned, nothing has been said until now about the islands under the reign of the truly extraordinary figures who are the five sons of the Hidden Imam (homologues of those whom Shi'ism designates as the "Five Personages of the Mantle"²⁰ and perhaps also of those whom Manichaeism designates as the "Five Sons of the Living Spirit"). An earlier tale²¹ (it is from the middle of the twelfth century and the narrator is a Christian) provides us with complementary topographical information. Here again it involves travelers who suddenly realize that their ship has entered a completely unknown area. They land at a first island, *al Mobaraka*, the Blessed City. Certain difficulties, brought about by the presence among them of Sunni Muslims, oblige them to travel farther. But their captain refuses; he is afraid of the unknown region. They have to hire a new crew. In succession, we learn the names of the five islands and the names of those who govern them: *al-Zahera*, the City Blooming with Flowers; *al Ra'yeqa*, the Limpid City; *al-Safiya*, the Serene City, etc. Whoever manages to gain admittance to them enters into joy forever. Five islands, five cities, five sons of the Imam, twelve months to travel through the islands (two months for each of the first four, four months for the fifth), all of these numbers having a symbolic significance. Here, too, the tale turns into an initiation account; all the travelers finally embrace the Shi'ite faith.

As there is no rule without an exception, I will conclude by citing in condensed form a tale illustrating a case of manifestation of the Imam in person.²² The tale is from the tenth century. An Iranian from Hamadan made the pilgrimage to Mecca. On the way back, a day's journey from Mecca (more than two thousand kilometers from Hamadan), having imprudently gone astray during the night, he loses his companions. In the morning he is wandering alone in the desert and placing his trust in God. Suddenly, he sees a garden that neither he nor anyone else has ever heard of. He enters it. At the door of a pavilion, two young pages dressed in white await him and lead him to a young mar of supernatural beauty. To his fearful and awestruck astonishment, he learns that he is in the presence of the Twelfth Imam. The latter speaks to him about his future Appearance and finally addressing him by name, asks him whether he wants to return to his home and family. Certainly, he wants to do so. The Imam signals to one of his pages, who gives the traveler a purse, take him by the hand, and guides him through the gardens. They walk together until the traveler sees a group of houses, a mosque, and shade trees that seem familiar to him. Smiling, the page asks him: "Do you know this land?" "Near where I live in Hamadan" he replies, "there is a land called Asadabad, which exactly resembles this place." The page says to him, "But *you are in Asadabad*." Amazed, the traveler realizes that he is actually near his home. He turns around; the page is no longer there, but he still has in his hand the viaticum that has been given to him. Did we not say a little while ago that the *where*, the *ubi* of the "eighth climate" is an *ubique*?

I know how many commentaries can be applied to these tales depending upon whether we are metaphysicians, traditionalist or not, or whether we are psychologists. But by way of provisional conclusion, I prefer to limit myself to asking three small questions:

1. We are no longer participants in a traditional culture; we live in a scientific civilization that is extending its control, it said, even to images. It is commonplace today to speak of a "civilization of the image" (thinking of our magazines, cinema, and television). But one wonders whether, like all commonplace this does not conceal a radical misunderstanding, a complete error. For instead of the image being elevated to the level of a world that would be proper to it, instead of it appearing invested with a *symbolic function*, leading to an internal sense, there is above all a reduction of the image to the level of sensory perception pure and simple, and thus a definitive degradation of the image. Should it not be said, therefore, that the more successful this reduction is, the more the sense of the *imaginal* is lost, and the more we are condemned to producing only the *imaginary*?

2. In the second place, all imagery, the scenic perspective of a tale like the voyage to the Green Island, or the sudden encounter with the Imam in an unknown oasis—would all this be possible without the absolutely primary and irreducible, objective, initial fact (*Urphanomen*) of a world of image-archetypes or image-sources whose origin is nonrational and whose incursion into our world is unforeseeable, but whose postulate compels recognition?

3. In the third place, is it not precisely this postulate of the objectivity of the *imaginal world* that is suggested to us, or imposed on us, by certain forms or certain symbolic emblems (hermetic, kabbalistic; or *mandalas*) that have the quality of effecting a magic display of mental images, such that they assume an objective reality?

To indicate in what sense it is possible to have an idea of how to respond to the question concerning the *objective* reality of supernatural figures and encounters with them, I will simply refer to an extraordinary text, where Villiers de L'Isle-Adam speaks about the face of the inscrutable Messenger with eyes of clay; it "could not be perceived except by the spirit. Creatures experience only influences that are inherent in the archangelic entity. "Angels," he writes, "*are not*, in substance, except in the free sublimity of the absolute Heavens, where reality is unified with the ideal.... They only externalize themselves in the ecstasy they cause and which forms a part of themselves."²³

Those last words, *an ecstasy ... which forms part of themselves*, seem to me to possess a prophetic clarity, for they have the quality of piercing even the granite of doubt, of paralyzing the "agnostic reflex," in the sense that they break the reciprocal isolation of the consciousness and its object, of thought and being; phenomenology is now an ontology. Undoubtedly, this is the postulate implied in the teaching of our authors concerning the *imaginal*. For there is no external criterion for the manifestation of the Angel, other than the manifestation itself. The Angel is itself the *ekstasis*, the "displacement" or the departure from ourselves that is a "change of state" from our state. That is why these words also suggest to us the secret of the supernatural being of the "Hidden Imam" and of his Appearances for the Shi'ite consciousness: the Imam is the *ekstasis* itself of that consciousness. One who is not in the same spiritual state cannot see him.

This is what Sohrevardi alluded to in his tale of "The Crimson Archangel" by the words that we cited at the beginning: "If you are Khezr, you also may pass without difficulty through the mountain of Qaf."

March 1964

Notes

1. See L'Archange empourpre, quinze traitis et ricits mystiques, Documents spirituels 14 (Paris: Fayard, 1976), 6: 201-213. For the entirety of the themes discussed here, see our book En Islam iranien: Aspects spirituels et philosophiques, new ed. (Paris: Gallimard, 1978), vol. 4, bk. 7, "Le Douzieme Imam et la chevalerie spirituelle."

2. See L'Archange empourpre, 7: 227-239.

3. See our *Histoire de la philosophie islamique* (Paris: Gallimard, 1964), 1: 222 ff., 317 ff.

4. That is why the representation of the Sphere of Spheres in Peripatetic or Ptolemaic astronomy is only a schematic indication; it continues to be of value even after this astronomy is abandoned. This means that regardless of how "high" rockets or sputniks can reach, there will not be a single step made toward Na-koja-Abad, for the "threshold" will not have been crossed.

5. Regarding this idea of presence, see particularly our introduction to Molla Sadra Shirazi, *Le Livre des penetrations metaphysiques* (Kitab al-Masha'ir), edition and French translation (Bibliotheque Iranienne, vol. 10), Paris: Adrien-Maisonneuve, 1964, index under this term.

6. See our work *Spiritual Body and Celestial Earth: From Mazdean Iran to Shi'ite Iran* (Princeton: Princeton University Press, 1977), especially the texts of the eleven authors translated for the first time, in the second part of the work. The notes here refer to the second French edition, *Corps spirituel et Terre celeste: de l'Iran mazdeen a l'ran shi'ite* (Paris: Buchet-Chastel, 1979).

7. *Corps spirituel*, p. 147.

8. For what follows, *ibid.*, pp. 103, 106, 112 ff., 154 ff.

9. *Ibid.*, pp. 156 ff., 190 ff.

10. *Ibid.*, pp. 112 ff., 154 ff.

11. *Ibid.*, p. 155

12. *Ibid.*, p. 112.

13. *Ibid.*, p. 113.

14. Emanuel Swedenborg, *Heaven and its Wonders and Hell*, trans. J. C. Ager (New York: Swedenborg Foundation, 1900), §§ 191 to 195. Swedenborg returns repeatedly to this doctrine of space and time—for example in the short book *Earths in the Universe*. If there is not rigorous awareness of this, his visionary experiences will be objected to by a criticism that is as simplistic as it is ineffective, because it confuses spiritual vision of the spiritual world with what relates to the fantasy of science fiction. There is an abyss between the two.

15. See our article "La place de Molla Sadra Shirazi (ob. 1050/1640) dans la philosophie iranienne," *Studia Islamica* (1963), as well as the work cited above, note 5.

16. See our work *L'Imagination creatrice dans le soufisme d'Ibn 'Arabi*, 2nd ed. (Paris: Flammarion, 1977), p. 139. (First edition translated as *Creative Imagination in the Sufism of Ibn 'Arabi* [Princeton: Princeton University Press, 1969].) Regarding the theory of the *Angeli caelestes*, see our book *Avicenne et le Recit visionnaire*, vol. 1, *Bibliotheque Iranienne*, vol. 4 (Paris: Adrien-Maisonneuve, 1954; 2nd ed., Paris: Berg international, 1982). English translation of the first edition: *Avicenna and the Visionary Recital* (Princeton: Princeton University Press, 1960).

17. For more details, see *En Islam iranien*, vol. 4, bk. 7; and our *Histoire de la philosophie islamique*, pp. 101 ff.

18. See *En Islam iranien*, vol. 4, bk. 7, pp. 346 ff.

19. *Ibid.*, pp. 361-362.

20. *Ibid.*, p. 373.

21. *Ibid.*, § 3, pp. 367 ff.

22. *Ibid.*, § 4, pp. 374 ff.

23. Villiers de L'Isle-Adam, *L'Annonciateur* (epilogue).

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Grey Lodge Occult Review™

From the Mysteriously missing pages of B.'B.'.



The Psychedelic Shaman Briefings The Entities of The Imaginal Realm Sub-Figura vel Liber VIII

Excerptus Caeruleus:

"The former [native tribal discarnate] ally now 'speaks English,' which is to say that it expresses itself not in terms of plants, animals, etc. (the everyday artifacts of subsistence agriculture and hunter-gatherer cultures) but in quasi-scientific terms which appeal to contemporary Western minds."

"...The point here is not to assume a superior stance by observing how the [tribal] Mazatec world view is different from ours, but to show how the mushroom uses the belief systems of its hosts to push its agendas..."

"...Certainly, the basic exhortation here is to accept a passive and obedient child's role in relationship to the inner voice. This is arrested development; the healthy outcome of any growth process is maturation, and entities demanding childish, subservience seem to be hindering our natural processes to further hidden agendas of their own."

"...The consistently overblown language broadcast through these channels suggests the existence of incorporeal forces infesting human awareness which are primarily concerned with impressing us with their importance. This is hardly "godlike" behavior -- rather the opposite, in fact. What truly supreme being is so insecure as to need let alone demand human worship and subservience? Or, more to the point, what mature adult needs deities like that in his or her life?"

"...The gnostic Archons, then, are intelligences existing in the imaginal realm in 'bodies' consisting of thought and feeling. They are able to tune into our awareness through our affinity with their wavelength, that is, our beliefs. They feed off of our allocation of energy to their dimension, and compete with other Archons on other levels in the overall hierarchy for their nourishment."

"...What may be a belief in the Christian Trinity or Islamic Jihad [or flying saucers!] to humans, may be the equivalent of a T-bone steak to entities of the imaginal realm who depend upon that belief for their existence. A hungry Archon will apparently do anything to convince you to feed it. The psychiatric literature is saturated with examples of 'inner voices' demanding absurd levels of obedience to highly questionable belief systems."

"...This book holds to the shamanic model of multiple dimensions, accessed via human consciousness, in which dissociated intelligences feed off of human belief systems the way that we eat hamburger. It is to these entities' advantage to keep us ignorant of their agendas; they would forfeit independent existence if we chose to become gods ourselves by devouring their energy instead of vice-versa. As it is written in the Upanishads, and emphasized here for the third time: 'it is not pleasant to the Devas that men should know this.'"

And so, my Brethren, let us begin our memetic journey:

If the history of psychic research tells us anything at all, it is that we are surrounded on all sides by nonhuman intelligences who habitually lie to us for no discernible reason other than to amuse themselves. These entities are at least as old as human consciousness (hence the near-universality of the Trickster motif in legend and folklore) and seem curiously dependent on us for their continued existence... John Keel, writing in 1983, speculated on the possibility that "We are the intelligence which controls the phenomena." The corollary is obvious: Only when we have arrived at a fuller and more balanced understanding of ourselves will we begin to understand the latent forces that seek to manipulate us. (1)

To understand the entity phenomenon it is Useful to lay aside the concept of monotheism in general and of universally benevolent, well-intentioned deities in particular. Popular Christianity has generally conditioned Westerners to the idea of a single, all-loving Father-God. Based on empirical facts, it may be more productive to reexamine the ancient notion of a pantheon of "gods" coming in as many kinds and dispositions as we do. Indeed, in conformance with our hypothesis of dimensional progression (i.e., that higher dimensional entities can perceive lower dimensions more easily than lower dimensional entities can perceive higher dimensions), it logically follows that they appear inextricably linked with our own awareness.

Senses more refined than ours would show us worlds of atoms, of light, of energy, where now we think we see tables, buildings, individuals. Subtle beings, whose substance escapes our perception, can exist around us, penetrate us, play with us, act on our thoughts and our senses, without our having the least awareness of it. (2)

That human beings hear the paranormal voices of "others" under certain circumstances has been well established for millennia. Schizophrenia and mystical rapture are probably the most common catalysts, but the ingestion of psychedelic substances consistently produces comparable phenomena. Psychedelic shamanism has traditionally attributed these inner voices to "teachers" residing within the substances themselves. The obvious question is: do hallucinogenic plants actually embody "entities," or do they elicit aspects of the unconscious psyche which present themselves in this guise? Most importantly, can we believe what they tell us? Terence McKenna has said: "It is no great accomplishment to hear a voice in the head. The accomplishment is to make sure that it is telling you the truth." (3)

These questions may be unanswerable, but they are fascinating subjects to explore. One recent development within the shamanic tradition is that often the plant allies no longer communicate with their indigenous hosts the way they did previously; that is, a change seems to have taken place in the relationship between some tribal cultures and their psychedelic "allies." Here is the now-famous Mazatecan shaman, Maria Sabina, observing a change in her relationship with the teachers residing in the psilocybin mushroom:

Before Wasson, I felt the saint children [entities in the mushroom] elevated me. I don't feel that anymore. The force has diminished, If [the foreigners hadn't come] the saint children would have kept their power.... From the moment the foreigners arrived, the saint children lost their purity. They lost their force; the foreigners spoiled them. From now on they won't be any good. There's no remedy for it. (4)

For the moment, let us take this at face value and interpret it as a shift in the interface between the plant allies and their aboriginal users, perhaps a mutation in consciousness analogous to what may have occurred when the Delphic Oracle stopped speaking to the Greeks. If we can hypothesize sentient plants, then it's not much of a step to theorize that their recent encounter with modern left-brain human consciousness may have altered their perceptions as much as our own.

One must acknowledge that there is a great difference in the psychological reality of a traditional Mazatecan Indian from rural Mexico, and a modern Westerner. Intercourse between humans and mushrooms was confined for millennia to hunter-gatherer and subsistence agricultural tribal cultures -- people whose awareness was of necessity focused on a quite different reality than our own. Conceivably, because there was no survival value in the differentiating left brain function evolving the way that it has in the modern West, these people have arguably developed a form of awareness more appropriate to their specific surroundings. Since the mid-fifties, however, the Mazatecs' mushroom allies have been exposed to a different kind of consciousness, and have possibly evolved accordingly:

The author's interview in 1969 with old Apolonio Teran, who was considered in the community to be a powerful Wise Man, documented a series of ideas that parallel what Maria Sabina has told us:

"...What is terrible, listen, is that the divine mushroom no longer belongs to us. Its sacred language has been profaned. The language has been spoiled and it is indecipherable for us..."

"What is this new language like?"

"Now the mushrooms speak English! Yes, it's the tongue that the foreigners speak..."

"What is this change of Language due to?"

"The mushrooms have a divine spirit; they always had it for us, but the foreigner arrived and frightened it away..."

"Where was this divine spirit frightened to?"

"It wanders without direction in the atmosphere, it goes along in the clouds. And not only was the divine spirit profaned, but that of ourselves [the Mazatecs] as well." (5)

It is significant to note that the old shaman identifies his tribe with the spirit of the ally, both are "wandering without direction," a highly accurate image of what happens to indigenous cultures when they are exposed to Western "civilization." This may be simple projection, however, and say more about the situation of his tribe than that of the mushroom spirit. The former ally now "speaks English," which is to say that it expresses itself not in terms of plants, animals, etc. (the everyday artifacts of subsistence agriculture and hunter-gatherer cultures) but in quasi-scientific terms which appeal to contemporary Western minds. Here's a message from the mushroom received by Terence McKenna, writing under the pseudonym O.T. Oss:

"I am old, older than thought in your species, which is itself fifty times older than your history. Though I have been on earth for ages I am from the stars. My home is no one planet, for many worlds scattered through the shining disc of the galaxy have conditions which allow my spores an opportunity for life... Since it is not easy for you to recognize other varieties of intelligence around you, your most advanced theories of politics and society have advanced only as far as the notion of collectivism. But beyond the cohesion of the members of a species into a single social organism there lie richer and even more baroque evolutionary possibilities. Symbiosis is one of these. Symbiosis is a relation of mutual dependence and positive benefits for both of the species involved. Symbiotic relationships between myself and civilized forms of higher animals have been established many times and in many places throughout the long ages of my development. These relationships have been mutually useful; within my memory is the knowledge of hyperlight drive ships and how to build them. I will trade this knowledge for a free ticket to new worlds around suns younger and more stable than your own. To secure an eternal existence down the long river of cosmic time I again and again offer this agreement to higher beings and thereby have spread throughout the galaxy over the long millennia. A mycelial network has no organs to move the world, no hands; but higher animals with manipulative abilities can become partners with the star knowledge within me and if they act in good faith, return both themselves and their humble [sic] mushroom teacher to the million worlds to which all citizens of our starswarm are heir." (6)

This kind of language is a far cry from one of Maria Sabina's chants, translated from the Mazatec into Spanish, and from thence into English. In a session recorded in 1956, the mushroom appeared to her in this guise:

Father Jesus, Jesus, Jesus, Jesus
You Mother, Mother, my Mother who art in the house of heaven
You Mother who art in the house of heaven
In your beautiful world, says
In your fresh world, says
In your world of clarity, says
I am going there, says
I am arriving there, says...
Because I am speaking poorly and humbly says
I speak to you, you are the only one, you my Mother, to whom I can speak with humility, you my Mother who art in the house of heaven, says My Father who art in the house of heaven, says
I am going there, says...[etc.] (7)

Observe that although the language is very different, the content of the experience seems to be identical: a promise that the mushroom spirit will transport its host to a transcendent world. The significant difference is that despite its rather inflated rhetoric, the Western message is an offer of a kind of partnership:

Animals with manipulative abilities can become partners with the star knowledge within me and *if they act in good faith*, return both themselves and their humble [sic] mushroom teacher to the million worlds to which all citizens of our starswarm are heir. (Emphasis mine)

For modern Westerners however, even a junior partnership is a better deal than childlike subservience; notice how Maria Sabina's message is couched in parental terms:

Father Jesus, Jesus, Jesus, Jesus
You Mother, Mother, my Mother who art in the house of heaven
You Mother who art in the house of heaven [etc.]

Apparently in the Mazatec view the only way one can transcend the material plane (get to "the house of heaven") is not via one's own mature accomplishments, but through the intercession of cosmic parent figures. The point here is not to assume a superior stance by observing how the Mazatec world view is different from ours, but to show how the mushroom uses the belief systems of its hosts to push its agendas, and in this instance has cruelly abandoned its old Mazatecan "allies." That's not very godlike behavior, nor is it the way any responsible parent would treat his children. These qualities, alas, are utterly typical of the voices heard by schizophrenics. It is almost a defining characteristic of these inner voices that they are arrogant, patriarchal, pompous, and often cruel. Here is a first-person description of an inner voice taken from the literature of schizophrenia:

The voice uttered only a sentence or two on each occasion that it appeared. The voice claimed to originate from God....The verbal production of the thoughts-out-loud (i.e. inner voice) usually takes the form of monologues attempting to persuade the ego to adopt a belief in the authority of the agent behind the thoughts-out-loud, and to accept a messianic fixation....It is impossible not to be influenced by the experiencing of such phenomena. Regardless of their social evidential value, they *represent to the person who experiences them, proof of contact with some agent possessing sources of information broader than those of any factor of the human organism.* [Emphasis mine: the author is referring to paranormal true predictions of future events by the voice on four separate occasions.]

There has been an intricate interrelationship between the hallucinatory pains and the thoughts-out-loud. The hallucinatory pains first appeared at a time when the ego was developing a doubt of the claim of divine authority made by the thoughts-out-loud, and their occurrence was explained by the thoughts-out-loud as a penalty for the doubt. On several occasions since, pains have occurred following threat by the thoughts-out-loud that they would take place if commands made by it were not obeyed. (8)

These voices heard by schizophrenics are often indistinguishable in tone and content from those evoked by psychedelic plants. Note the self-aggrandizement in this message from a "mushroom entity" speaking to another Westerner in 1982.

My magical and mystic powers have been known by your kind since before Christ. Societies that have obeyed my rule have lived with nature and realized themselves. I give laughter, and I can also bring about the mightiest wars before your eyes. Showing the future to those who understand and can record, is nothing. I can place you with the Gods. Once you have stepped aboard hiper [sic] light drive transition, you are never again the same person. As you learn to reproduce my growing environment, you will come to love me. Later, as you learn thy way, you will look upon me with awe and amazement. I am respected with the highest regards. For I am the flesh of the Gods. (9)

Whatever may be the source of this communication, it differs considerably from the sophisticated rhetoric received by McKenna. This suggests the possibility that at least some portion of the inner voices may be more artifacts of each individual's unconscious psyche than a bona fide communication between plants and people. If the entities generally use the vocabularies and syntax of their hosts, the truly important question is: how many of the host's personal belief complexes also bleed through as the "Word of God?"

Far from being an artifact of mental aberration, the paternalistic rhetoric of the "gods" is utterly typical of mystical religious writings worldwide. Here's one from the gnostic gospels (circa 350 C.E.):

I was sent forth from the power, and I have come to those who reflect upon me,
and I have been found among those who seek after me.
Look upon me, you who reflect upon me, and you hearers, hear me.
You who are waiting for me, take me to yourselves.
And do not banish me from your sight.
And do not make your voice hate me, nor your hearing.
Do not be ignorant of me anywhere or any time. Be on your guard!
Do not be ignorant of me. For I am the first and the last.
[Etc.] (10)

The effect of these communications is usually an implicit threat -- "You'd better accept my authority, or you'll regret it!" If this strategy doesn't work, let's not forget that the flip side of intimidation is condescension; compare the above quote with a channeled message of the patronizing type:

Listen!...Put me first in everything, then shall all be added unto you...Listen!...Be at peace. Striving gets you nowhere. It simply leaves you exhausted and frustrated because you never seem to be nearer the goal. Just learn to be. When you have ceased striving, crawl into my loving arms like a weary child. Encircled in those arms, feel the peace, comfort, and complete oneness with me. Feel yourself melt into me...Listen! Walk my way and do my will. Let me show you my wonders and glories. If you seek happiness in the wrong way, it cannot be found. Seek me first and find me. That is the simple answer. Put first things first, no matter what the cost or sacrifice. Love me with all your heart, with all your soul, and all your mind. (11)

While not overtly threatening, the essence of this message is insultingly parental. (That prose like this is typical of much modern channeled writing is an insight that maybe the real task of the New Age is for human awareness to grow up and accept adulthood.) Certainly, the basic exhortation here is to accept a passive and obedient child's role in relationship to the inner voice. This is arrested development; the healthy outcome of any growth process is maturation, and entities demanding childish, subservience seem to be hindering our natural processes to further hidden agendas of their own.

Another hint that we may be dealing more with a function of human awareness than with true "plant teachers" is that one can receive identical messages from synthetic chemical compounds made in a laboratory! Here it's the DET "spirit":

Quoted in Peter Stafford's *Psychedelics Encyclopedia* (1982), [Temple of the True Inner Light founder Alan] Bimbaum states, "DET (DiEthyl Tryptamine) is the first psychedelic which convinced me that the psychedelic is a Primeval Light Being which is God, the Creator. We smoked it in a large hookah and it was so clear and bright -- unmistakable -- it was a Being." ...The Temple of the True Inner Light relies on "the word" coming from direct -- vocal or heard communication with spirit forms manifested from [DET] ingestion. (12)

I offer this material to illustrate the idea that if you accept the hypothesis of plant teachers then you have to accept the hypothesis of synthetic chemical teachers as well. This, it seems to me, opens up a can of worms. Wouldn't it be more elegant to hypothesize entities emerging from our own unconscious when stimulated by certain chemical molecules? Why deify the catalyst?

The consistently overblown language broadcast through these channels suggests the existence of incorporeal forces infesting human awareness which are primarily concerned with impressing us with their importance. This is hardly "godlike" behavior -- rather the opposite, in fact. What truly supreme being is so insecure as to need let alone demand human worship and subservience? Or, more to the point, what mature adult needs deities like that in his or her life?

Reality presents itself in hierarchies, or at least human consciousness seems structured to perceive it that way. Hierarchies can be thought of as a kind of sedimentation of value. Jung's four psychological functions -- Intuition, Thought, Feeling and Sensation (fire, air, water and earth) -- naturally arrange themselves in a hierarchy of abstraction which reflects their relative "densities." That is to say, sensation (earth) is "denser" than emotion (water), just as water is denser than air, and thought (air) "denser" than intuition (fire). The ancient earth, water, air, fire metaphor symbolizes a profound psychic hierarchy which Jung clearly recognized as an archetypal description of human consciousness.

The Kabbalah goes even further and describes each of Jung's functions as an actual dimension; specifically, Assiah (earth), Yetzirah (water), Briah (air) and Atziluth (fire). Indeed, each realm is conceived to be spatially at least as infinite as the physical multiverse. It follows that if Jung's psychological functions correspond to four "spatial" dimensions within the collective unconscious, then the human body can be defined as a vessel containing the hierarchy. All of this, of course, fully supports the shamanic world view as previously outlined.

Empirical evidence shows that each dimension within the imaginal realm is inhabited by monads of sentient energy. Like all living organisms, these entities seek to preserve, nourish and promote themselves. The closer the perception of the entity matches our own, the more appealing will be its arguments to our awareness, and the more likely we will feed it with our belief. The dynamics of this exchange are explicitly described in the Upanishads:

Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant; how much more when many are taken! Therefore it is not pleasant to the Devas that men should know this. (13)

In Hinduism and Theosophy, the Devas are disembodied spirits which are identical to angelic beings, gnostic Archons and the like. The clue that they are dependent upon our own thought processes and belief systems is found in the first sentence: "Now if a man worships another deity, thinking the deity is one and he another, he does not know." This is a Quintessential gnostic statement; not to "know" is to be a slave to the Deva-Archons, to be a slave to our own beliefs. To be a "beast for the Devas" is to feed them, nourish them, keep them alive. Since such beliefs are sentient creatures, out for their own welfare, "it is not pleasant to the Devas that men should know this."

The gnostic Archons, then, are intelligences existing in the imaginal realm in "bodies" consisting of thought and feeling. They are able to tune into our awareness through our affinity with their wavelength, that is, our beliefs. They feed off of our allocation of energy to their dimension, and compete with other Archons on other levels in the overall hierarchy for their nourishment. Like any differentiated organism, they will instinctively seek to maintain their identities and to resist any attempts at integration into a larger whole. In the simplest terms, all organisms strive to preserve themselves and to avoid death -- to eat to live and to avoid being eaten -- just like we do. Again, we can look to the insights of the psychedelic experience for support of this notion:

G.I. Gurdjieff (1950) formulated [the] interesting idea... that everything in the universe "reciprocally maintains" every other thing in the universe. In other words, everything eats and is eaten; physically, psychologically, and spiritually. Just as one must eat to maintain oneself at a point far from equilibrium, e.g., as a dynamic, ongoing life process, so are there structures which eat oneself for the same purpose. The central question...is what is one feeding with one's behavior, thoughts, emotions, or: What's eating you? ...The notion of everything eating and being eaten is a useful metaphor in attempting to understand the relation of ourselves to higher level structures, including values. We are what we feed, as well as what we eat. The relationship which one establishes with the [psilocybin] mushroom epitomizes this particular quality of the universe: when one eats the physical body of the mushroom a strange symbiosis is initiated. Soon after one ingests the carpophores, the mind of the mushroom begins to ingest your mind. (14)

The out-of-body experiences of Robert Monroe provide further insights into this concept. Here he describes some encounters with typically Archonlike entities, which he refers to as "intelligence forces":

The same impersonal probing, the same power, from the same angle. However, this time I received the firm impression that I was inextricably bound by loyalty to this intelligence force, always had been, and that I had a job to perform here on earth. The job was not necessarily to my liking, but I was assigned to it. The impression was that I was manning a "pumping station," that it was a dirty, ordinary job but it was mine and I was stuck with it, and nothing, absolutely nothing could alter the situations..I got the impression of huge pipes, so ancient they were covered with undergrowth and rust. Something like oil was passing through them, but it was much higher in energy than oil, and vitally needed and valuable elsewhere (assumption: not on this material planet). This has been going on for eons of time, and there were other force groups here, taking out the same material on some highly competitive basis, and the material was convertible at some distant point or civilization for something very valuable to entities far above my ability to understand.

Again, there was the feeling of being the pumping station attendant, the approach of the entity down the beam the search of my mind I mentally (orally also?) asked who they were, and received an answer that I could not translate or understand. Then I felt them beginning to leave, and I asked for some actual indication that they had been there, but was rewarded only with paternal amusement. Then they seemed to soar up into the sky, while I called after them, pleading. Then I was sure that their mentality and intelligence were far beyond my understanding. It is an impersonal, cold intelligence, with none of the emotions of love or compassion which we respect so much, yet this may be the omnipotence we call God. Visits such as these in mankind's past could well have been the basis for all of our religious beliefs, and our knowledge today could provide no better answers than we could a thousand years past. By this time, it was getting light, and I sat down and cried, great deep sobs as I have never cried before, because I knew without any qualification or future hope of change that the God of my childhood, of the churches, of religion throughout the world was not as we worshipped him to be -- that for the rest of my life, I would 'suffer' the loss of this illusion. (15)

This modern, twentieth century impression of "something like oil" as a valuable commodity which is being pumped to ultraterrestrial entities (Archons) was perceived by the ancient gnostics as "dew":

"What then is the interest of the Archons in opposing the exodus of the soul from the world? The gnostic answer is thus recounted by Epiphanius:

They say that the soul is the food of the Archons and Powers without which they cannot live, because [the soul] is of the dew from above and gives them strength. (16)

As monads of the imaginal realm, each Archon seeks to maintain itself, and will conceivably say or do whatever is necessary to gain our attention and worship. This is the origin of the "gods," entities demanding worship which they need in the same way we need food in order to exist. Without worship, a god starves and is absorbed (eaten) by some other entity. The loveless paranoia found in many modern fundamentalist sects can be explained from just this perspective -- any deity that demands worship is unworthy of it on the face of it.

This cruel and arrogant (from our point of view) attitude of the Archons is only natural from their point of view if we compare their behavior with the way that we treat the animals and plants we use for food in our own dimension. No one I know of considers the "feeling," or ultimate welfare, of the chickens, steaks or carrots they eat to stay alive. From a potato's point of view, even a peaceful vegetarian is an arbitrary predator on its right to "life, liberty and the pursuit of happiness."

However, from a human point of view, the entelechy of a potato is to be eaten, digested and ultimately transformed by humans. What was potato last week is me today. In theory, the potato has attained a higher level of awareness, though the potato may be forgiven for not seeing it that way.

The competition for food is arguably the predominant cause of strife on this planet. Such a system mandates the production of psychic energy in the form of stress, pain, fear and aggression. If the physical body can only survive by eating physical food, the subtle bodies conceivably also require nourishment consisting of the same stuff they are made of, i.e., thoughts, emotions, drives, etc. This is presumably the "food" that we produce for the Archons. What may be a belief in the Christian Trinity or Islamic Jihad to humans, may be the equivalent of a T-bone steak to entities of the imaginal realm who depend upon that belief for their existence. A hungry Archon will apparently do anything to convince you to feed it. The

psychiatric literature is saturated with examples of "inner voices" demanding absurd levels of obedience to highly questionable belief systems. These are often qualitatively very little different from some of the more bizarre forms of dogma in the world's religions.

Who can say that belief is not a form of energy, is not food or fuel used in more abstract realms of existence by entities we have always perceived as gods? Whoever or whatever these entities may be, it is essential for the shaman to realistically come to terms with them. If "they" in some strangely dissociated way are "us," then we should integrate the parent/child polarity within us and embrace our destiny as adults. If they are truly "others," then we need to learn how to negotiate with them, if not exactly as equals, then at least with respect on both sides. Presumably any effective shaman has learned how to attain this balance.

We know so little about the mysteries of consciousness that it is premature, if not arrogant, to make definitive pronouncements about the identities of these inner voices. It is certainly possible that we are encountering true plant teachers as well as other discarnate intelligences, in addition to dissociated fragments of our own personalities! The psyche is nothing if not a multiverse containing a multiplicity of forces -- all the more reason to skeptically evaluate each of their messages.

Only a very small child would uncritically accept the rap of someone he just met on the street. It is a New Age truism that many are playing precisely that role; the literature is replete with examples of would be "shamans" surrendering their will and discrimination to any strange force pontificating parental guidance. An insight from the Magickal tradition (Western shamanism) offers directions for proceeding in these realms of the psyche:

The testing of the spirits is the most important branch of the whole tree of Magick. Without it, one is lost in the jungle of delusion. Every spirit, up to God himself, is ready to deceive you if possible, to make himself out more important than he is; in short, to lay in wait for your soul in 333 separate ways.... Let [the Magician] be aware of the thousand subtle attacks and deceptions that he will experience, carefully testing the truth of all with whom he speaks. Thus a hostile being may appear clothed with glory; the appropriate pentagram will in such case cause him to shrivel or decay. Practice will make the student infinitely wary in such matters. (17)

This book holds to the shamanic model of multiple dimensions, accessed via human consciousness, in which dissociated intelligences feed off of human belief systems the way that we eat hamburger. It is to these entities' advantage to keep us ignorant of their agendas; they would forfeit independent existence if we chose to become gods ourselves by devouring their energy instead of vice-versa. As it is written in the Upanishads, and emphasized here for the third time: "it is not pleasant to the Devas that men should know this."

It follows that the wisely intentional use of any psychedelic drug is as a self-integrating, self-empowering catalyst. In this way the gods (Devas, Archons, spirits, belief complexes, etc.) cannot coerce our worship -- we coerce theirs in the form of enhanced personal power. Obviously it behooves all psychedelic explorers to prudently evaluate the kinds of "allies" they choose to integrate into their psyches in this way. The higher the level of unification the better; otherwise it is seductively easy to become entrapped within dimensional [blue] resonances of dubious ultimate value.

Notes:

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2. Danielou, A. (1966). "The influence of sound phenomena on human consciousness," *Psychedelic Review*, No. 7, p.20.
3. McKenna, T. (1991). *The Archaic Revival*, Harper, S.F., p.35
4. Maria Sabina, quoted in Estrada, A. (1981). *Maria Sabina: Her Life and Chants*, Ross-Erikson Inc., Santa Barbara, pp.90-91.
5. *Ibid.*, p.205, *passim*.
6. (Channeled communication from mushroom spirit to): Oss & Oeric (1976). *Psilocybin Magic Mushroom Grower's Guide*, And/Or Press, Berkeley, pp.8-9.
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Excerptus Caeruleus:

"The ancient myths and religions of humankind seldom reflect current experience anymore. They've been replaced by the harsh new standards of science which condescendingly proclaim all other ways of knowing to be illusory. It is hardly surprising then that the "gods" now encountered are often decked out in the trappings of science fiction; that art form which is perhaps the closest thing we have to an unus mundus encompassing both contemporary Techno-Logic and the imaginal realm. Extraterrestrial themes are a firmly established motif of our evolving mythos.

"...It is significant that many of these [shamanic] explorations have amazing similarities with what has come to be known as the 'Alien Abduction' syndrome, experiences which do not typically involve drugs of any kind. Whitley Strieber, a multiple abductee, has written of the almost overwhelming terror that always accompanies these events, and anyone who has experienced the full effects of a tryptamine hallucinogen, such as DMT, will quickly empathize with his descriptions. The UFO contactee/ abductee phenomenon manifests too many themes analogous to psychedelic states and shamanic initiation to be regarded as unrelated."

And so, my Brethren, let us now continue our memetic journey:

Some ufologists...are writing of the penetration into our reality of parallel worlds, even other universes. Jacques Vallee, for example, now states, "I believe that the UFO phenomenon represents evidence for other dimensions beyond spacetime; the UFOs may not come from ordinary space, but from a multiverse which is all around us." Interestingly, the [UFO] abductees themselves speak, including under hypnosis, of the sense that they have of the penetration into their consciousness of other dimensions beyond our familiar space/time reality. (1)

What's it like to encounter an entity from mindspace while under the influence of a psychedelic substance? More specifically, how does a modern Westerner process such an adventure in the absence of any culturally sanctioned framework to give it meaning? The ancient myths and religions of humankind seldom reflect current experience anymore. They've been replaced by the harsh new standards of science which condescendingly proclaim all other ways of knowing to be illusory. It is hardly surprising then that the "gods" now encountered are often decked out in the trappings of science fiction, that art form which is perhaps the closest thing we have to an unus mundus encompassing both contemporary Techno-Logic and the imaginal realm.

Extraterrestrial themes are a firmly established motif of our evolving mythos. The UFO contact is now seen by many investigators to be an interface between inner and outer dimensions, analogous to a kind of involuntary shamanic encounter. It is a significant fact that psychotropic drugs, proven catalysts for accessing the mythic realms of the psyche, frequently evoke alien contact experiences. Terence McKenna describes extraterrestrial and UFO themes as typical psychedelic events:

UFO contact is perhaps the motif most frequently mentioned by people who take psilocybin....They encounter another space with UFOs and aliens -- classic little green men ... The UFOs come from another dimension; one could almost say they come from beyond death. They come from a dimension somehow totally different from our own, but tied up with the human psyche

in a way that is puzzling, alarming, and reassuring -- and shamanic. (2)

The following is an account of an "alien contact" experience of my own. I believe it is fairly typical, and I will later compare it with some quotations from other contexts. This adventure took place as part of a scientific DMT (N,N-Dimethyltryptamine) study at a major university. The protocol called for two administrations of the drug. The first was a threshold dose to acquaint me with its effects; the second was a maximum safe dose for my body weight to provide full scope for the DMT experience. Here are my notes from the second administration:

Thursday, January 14, 1993, 9:15 AM to 9:30 AM

Set: Continuation of protocol from yesterday. Now 0.4 mg/kg = 26.56 mg DMT i.v. A "maximum dose."

Setting: UNM hospital, Room 529, East Wing.

The initial come-on was similar to the sound and lights of one of those brain wave machines, but it reached a climax almost instantly and "sonic boomed" me into another reality. Despite "knowing better," my gut reaction was still one of disorientation and shock. There's nothing you can read that will prepare you for what it feels like to go from zero to 100 Mph in 1.3 seconds -- catapulted from "normal" consensus reality one moment into a totally bizarre, profoundly alien space the next! Nothing written here can convey either what it was or even what it was like.

Crudely, approximately, I found myself approaching a "Space Station" (a long, beige colored, triangular-shaped "landing platform") which was below and to my right. There were at least two entities (one on either side of me), guiding me to the platform. Although I didn't actually "see" them, their presences were clearly felt. I was aware of many other beings inside the space station -- automatons: android-like creatures that "looked" (all this transcends ordinary visual description) like a cross between crash dummies and the Empire troops from Star Wars, except that they were living beings, not robots. They were doing some kind of routine technological work and paid no attention to me. Again, everything was speeded up -- compared with time as experienced in "consensus" reality, things happen at least twice as fast in the DMT realm. The imagery was pouring in too rapidly to process and integrate; that, and its profoundly alien content was what initially threw me off.

But this was paltry compared with what happened next. In a state of overwhelmed shock and confusion, I opened my eyes to see the doctor's nurse-assistant horribly transformed into a grotesque "clown," with huge, protrubant red lips maybe 20-times enlarged from normal that's the predominant image: most of the rest is now mercifully repressed. The impression was that she had been replaced by an alien entity. On LSD, I've seen people's faces distorted, but the distortions were based upon the person's "real" face -- I could still recognize them. What I saw on DMT had no connection to anything I could remotely associate with this woman.

At this point I became suddenly nauseous, and asked for something to vomit into (I still had enough awareness of who and where I was not to want to puke on myself). A receptacle was not available, so I was handed a wadded up hospital gown. When I opened my eyes, I couldn't recognize what I'd been given (thus further disorienting me): I was holding what I imagine "ectoplasm" is supposed to look like: a weird, other worldly substance: "etheric cotton." It seemed to be all aura, without substance perhaps the visible vibrations of everyone who had ever worn that gown: sick people, dying people: Total Mystery. Although terrified, I didn't actually panic, but I was aware of wanting the experience to stop right now, and feared being in the state indefinitely. Soon after this it diminished rapidly. I was firmly down after fifteen minutes, in normal awareness within half an hour. Amazingly, the subjective experience felt like no more than two minutes -- maybe even less!

This experience took place in a "scientific" context utilizing pure synthetic DMT, a drug famous for the extremely brief duration of extremely bizarre, yet amazingly consistent effects. Compare the following DMT encounters with the general content of my own experience:

...I was in a large space and saw what seemed to be thousands of the entities. They were rapidly passing something to and fro among themselves, and were looking intently at me, as if to say "See what we are doing!" ... Subject V

...I passed abruptly through to another realm, losing all awareness of my body. It was as if there were alien beings there waiting for me, and I recall that they spoke to me as if they had been awaiting my arrival, but I cannot remember exactly what was said ... Subject M

...Not only did I have what I can only call a close encounter, I was left with two thoughts. First, they were waiting for me, and they were not "friendly." ...[On the] third attempt [it] seemed like they could not wait for me to experiment. In this event, I did not have actual contact, but rather "felt" them wanting to get into my consciousness. The actual experience was far more frightening than any major "trip" previously experienced ... Subject S (3)

While not true in every case, DMT explorers consistently report high levels of fear associated with their intrusions into the imaginal realm. Although the brevity of the experience enables one to manage one's terror fairly well, it is difficult to imagine what it would be like to endure such fright for longer than a few minutes. Here's the way another investigator describes this state:

It is not a trip I can take such as I would take a trip with LSD, peyote, or mushrooms, it is a trip which unequivocally takes me. ...I was humbled and awed by the terrifying glory of it all. Terrifying? I was scared shitless with no place to shit. ...Can we ants, who call ourselves human, presume to know anything about the capabilities of God or what he has in store for us? (4)

Assuredly, psychedelics can provide access to realms far removed from anything we would identify as "consensus reality." These quintessentially shamanic catalysts evoke shamanic states of consciousness and any would be explorer of such realms must be willing and prepared to endure what can only be called the terror and stress of a shamanic initiation. Obviously, this is not for everyone, or even very many of us.

It is significant that many of these explorations have amazing similarities with what has come to be known as the "Alien Abduction" syndrome, experiences which do not typically involve drugs of any kind. Whitley Strieber, a multiple abductee, has written of the almost overwhelming terror that always accompanies these events, and anyone who has experienced the full effects of a tryptamine hallucinogen, such as DMT, will quickly empathize with his descriptions. The UFO contact/abductee phenomenon manifests too many themes analogous to psychedelic states and shamanic initiation to be regarded as unrelated:

Fear confuses us and holds us back. It is our primary obstacle. Successful confrontation with it is the breakthrough that leads to understanding. Whether by accident or design, the visitors took me on a fabulous and terrible journey through my fears. Whatever my worst imagining, actual experience intensified it a hundred times. Learn to live at a high level of uncertainty. Only by doing this will we begin to gain the rigorously clear and objective outlook we need to perceive what is happening correctly ...[The visitors] have the ability to enter the mind and affect thought, and can accomplish amazing feats with this skill. ...Suppressing and denying fear are useless. I discovered how to accept my fear and not be surprised by it. ...The more frightening they got, the stronger I became. ...They never sought to destroy me with an assault beyond my strength. Thus they can hardly be called evil. Based on the actual outcome of what they did to me, they must be counted the allies of our growth. ... The whole point of it seems to me to involve strengthening the soul. Certainly this has been central to my relationship with them. ...Really facing the visitors means accepting that one may also endure great fear ... and become free of all fear. (5)

This is as good a contemporary description of shamanic will and intent as I've come across, and may be used as a guiding principle when exploring the imaginal realm. The fact that the "aliens" are able to enter our three-dimensional world, seemingly at will, suggests that they utilize shamanic principles analogous to our own when we project into their space. In other words, it appears that the way of the shaman is a two-way street and that the ideal of living in the unus mundus or One World appeals impartially to the denizens of any dimension. The "shamans" of all worlds have probably always known this, and the principle suggests the possibility of true interdimensional alliances for those powerful and knowledgeable enough to create them. In the present context, whatever the UFO encounter may be, it represents at least the possibility of an ally relationship; a traditional shamanic connection with a hidden power for the purpose of healing the ills of the tribe.

When a DMT-containing substance is combined with a monoamine oxidase inhibitor, such as harmaline (a concept to be described in Part II of this book), one has the basic formula for ayahuasca, the beverage used by South American shamans to access and manipulate hyperspace. In contrast to pure DMT, ayahuasca experiences typically last several hours. Although very strange and frightening by consensus-reality standards, an ayahuasca trip is not usually quite as overpowering as DMT taken all by itself. The following is a different kind of entity contact described by a Westerner who ingested ayahuasca in the Amazon:

It was always frightening to drink ayahuasca. The visions it produced were rarely the visions one wanted to see, and even wonderful visions were difficult to reconcile with ordinary reality

Then, another voice spoke. "Hello," it said.

There was no one I could see, just a voice, but not one I recognized.

"Hello," it said again.

"Who are you?" I asked, hoping it was just a voice I was inventing.

"You know who I am," it said plainly.

I did. I sensed it was the spirit of ayahuasca. It wasn't just an image or a vision. ...It felt like I was in the presence of something unfathomable. The idea seemed crazy to me, even at that time, but I also knew it was true. I was awestruck. I believed in the spirits of things, and I knew the power of ayahuasca, but I'd never imagined anything like that disembodied voice.

I opened my eyes, hoping it would go away if I ignored it. It didn't. It was just waiting me out. "What do you want?" I asked, finally.

"You're the one who called me," it said. "You're the one who keeps calling me."

"I didn't mean to. I just wanted to ... see things..."

The voice said that wasn't true. It said I had called because I needed to confront my desires and fears, and my immense sorrow, and I was getting what I needed. The voice said that it was a time for cleansing...

I knew what it said was true, and my initial fear of its presence began to subside. Then it asked me if I would let it enter. It seemed such a strange request that I was taken aback. The ayahuasca was already inside me, I said. The voice said no, that wasn't what it meant.

Immediately I had the vision of a snake wrapping itself around my head. I saw my head open, as if my brain had been cut in half. It looked like the honeycombs of a beehive. Dozens of snakes appeared and began sliding into the tunnels of my brain. At first it felt wonderful, as if an immense power was entering me, but then I wasn't sure that I should let it in. I remembered Julio's warning that some spirits are good, others are evil. I was afraid I was dealing with an evil one. What if it wasn't the spirit of ayahuasca; or if it was, what if it was an awful, dark aspect of it?

I asked the voice what the snakes meant why they had to enter me -- but I didn't get an answer. Part of me thought it was a test. Another part knew that if the snakes disappeared into my brain, I would never get them out. The thought was horrifying.

Suddenly, I knew I had to get those snakes out of my brain. I began pulling them out by their tails. They were strong and hard to dislodge, but the more I fought them the more certain I became that the voice wasn't the real spirit of ayahuasca. It wouldn't have asked to enter me in such a disturbing way. I was fighting for my life. I feared that if I lost I would be enslaved forever.

The moment I got the last snake out, I began to doubt my decision ... I felt that I had failed a test and missed an extraordinary opportunity. I asked the voice why it seemed to be testing me. The voice answered that it had already given me so many gifts that I should have some faith and trust. The voice didn't sound angry or disappointed. It just said I shouldn't ask for so much without giving anything in return. Then it disappeared, and I knew my visions were over for that evening. (6)

In the context of the preceding discussion, what seems to be described here is an aborted potential ally relationship. The author may surely be excused for rejecting something he didn't understand; any prudent explorer of hyperspace is well-advised to do the same. With sufficient knowledge and experience, however, it is possible to imagine a mutually advantageous affiliation, a true shamanic alliance for the attainment of knowledge and power.

What sort of knowledge? What sort of power?

Consider this: when on my DMT trip, I observed the wadded-up hospital gown as "etheric cotton" or ectoplasm." I believe I was seeing what shamans see in their curing trances. Had I known more about this state of consciousness, I feel I might have been able to shamanically influence a material object from hyperspace. The principle is not as fantastic as it sounds once one realizes how much habit and belief coerce our perception. This is the tyranny of consensus reality -- anything outside of it is automatically defined in our culture as madness or deliberate criminal deviance from social norms.

Sorcerers describe their knowledge, their pursuit, as the capacity to see energy directly, see the essence of things. What we do in the world of everyday life is to perceive only what we already know. We revalidate the world. Socialization gives us the concepts of what things are, and thus, we never really perceive what is actually there. We know "truth" a priori and all we do from then on is validate it. Sorcery is the act of erasing the a priori. Our world is real because, collectively, we have all agreed to it ... Sorcerers know that something far more vast exists than what we have agreed to let our senses perceive. (7)

A concept from Jivaro shamanism further illustrates this general idea:

These tsentsak or spirit helpers are the main powers believed to cause and cure illness in daily life. To the non-shaman they are normally invisible, and even shamans can perceive them only in an altered state of consciousness... Each tsentsak has an ordinary and nonordinary aspect... The ordinary aspect is an ordinary material object, as seen without drinking ayahuasca. But the nonordinary and "true" aspect of the tsentsak is revealed to the shaman by taking the drink. (8)

Now, the hospital gown was hardly a power object or spirit helper, but, like Peter's Tibetan cup in Chapter One, it was charged with energy which could be clearly seen while in a psychedelic trance. Anyone having a similar experience would immediately understand the rationale behind shamanic curing practices -- given the proper state of consciousness, it is totally plausible that normally invisible forces can be manipulated "from the other side" to create consequences in the material realm. This, of course, is the essence of shamanism.

It is also the essence of shamanism to acquire helpers (allies, teachers) who instruct one how to manipulate the artifacts of non-ordinary reality. In

traditional cultures these entities are often seen as the resident spirits of the hallucinogenic plants. Here is a contemporary Western description of an encounter with such a mentor:

On both occasions, we contacted a "teacher" who identified himself with the Syrian Rue plant. During our discussions with him (which were out loud; subvocalizing was ineffective) the plant teacher showed us visions, answered questions and provided specific health, emotional and psychological advice. The "voice in the head" phenomenon was not as strongly constituted as on high dose mushrooms. However, the vividness, clarity, and understandability of the visionary illustrations which often accompanied the conversations were striking. Intense feelings (which shifted with the visions), changes in tone of voice and manner of speaking, including glossolalia (as recorded on tape) and strong contact highs were additional phenomena noted. The plant teacher had a definite personality which was strongly male, very friendly, humorous, with an interest in storytelling bordering on the garrulous. (9)

The Syrian Rue plant (*Peganum harmala*) is a fascinating species which will be discussed at length in the chapter on ayahuasca and its analogues. Suffice it to say here that this botanical offers a significant potential for modern shamanic experimentation. Some scholars have hypothesized that Syrian Rue is the mysterious Soma praised in the Aryan Vedas, though in the absence of a DMT-containing admixture plant, such conjectures are not entirely convincing. In the above experiment, a homemade *P. harmala* extract was combined with synthetic DMT to create a novel blend chemically comparable to the Amazonian ayahuasca brews. The "ally" elicited from this unique combination provided a wide range of information in its visions:

- Plant diagrams and information on watering, plant diseases and placement of the Syrian Rue plant in our garden.
- A diagram of a human heart, showing the auricular node and the neurology of the heartbeat.
- Art and artifacts from the Old European civilization c. 10,000 B.C., e.g., Catal Huyuk; including pottery and statuary.
- A vision of the Goddess, holding the plant teacher and the human contactee intertwined in her hands.
- Various pieces of psychological and relationship advice, including insights into both our childhoods. (10)

For the average Westerner, such data are incredible, yet any shaman would regard experiences like these as par for the course. Obviously we have barely scratched the surface of an unknown (to us) reality and have a great deal of catch-up learning to do. As previously noted, it is impossible to say at this time who these entities are, or how much the neophyte should trust the information they provide. These are all realms to be explored in the coming years by pioneering psychonauts. It is hoped that this book will provide an initial, if incomplete, reference point for the explorations that lie ahead of us.

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The Cultivation, Preparation, and Shamanic Use of Psychotropic Plants

by Jim DeKorne

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Grey Lodge Occult Review™

The Mystic Rose from the Garden of the King **A Fragment of the Vision of Sheikh Haji Ibrahim of Kerbela** by Sir Fairfax L. Cartwright, London, H.S. Nichols, 1899

The Mystic Dervish being questioned by the King as to what revelation, in his quest for knowledge, had seemed to him the one most pregnant with meaning, answered thus:

In my wanderings in the Strange Land, this did I see: A Temple built like a Tower rising to a great height, surrounded at its base by a circular colonnade. Impelled by a desire to learn, I knocked at the Gate of the Temple and prayed for admittance. A venerable old man - the Sage of that Temple - opened the Gate and said to me, 'What seekest thou?' I replied, 'Knowledge'. He said, 'Hast thou the strength and determination to climb to the topmost chamber of the Tower?' I said, 'The desire I have if thou wilt be my guide to show me the way'. Then he stretched out his hand and raised me up, saying: 'If thy heart is stout, cross the threshold of the Temple of Human Knowledge'. I seized the proffered hand, and with the Sage, I passed under the Mighty Gateway of the Temple. When I had entered the precincts of the building I saw that a stately colonnade ran in a circle round the triangular Tower, which seemed to rise to a giddy height above me; and presently as I looked I perceived that the wall behind the colonnade was covered with representations of human figures, and my Guide spoke: 'Behold, the Cycle of Human Life! See Man as he appeareth to the human eye!'

Then I looked again, and I saw that the first picture, by the Entrance Gate, represented the Childhood of Man, and the Angel of Life was drawing back the Veil, beyond which lay the World with all its dangers and possibilities, and the children full of joyance were marching forward to enter the Promised Land; but I saw that there was a look of pity on the face of the Angel, for in the darkness by the Veil crouched the figure of Satan, marking with his claws upon the sand the number of those whom he would devour. And as I gazed longer at the children, I began to perceive that each child represented some type of Humanity. There I saw the young King approaching the Veil with firm step, but with awe upon his face, as he gazed upon that unknown World which he would be called upon to govern, and by his side was a youth with vicious face and envy in his heart, seeking to push aside the young King that he might enter first into possession of the World. Many children I saw bubbling over with the exuberance of youth, pleased with what lay around them, and looking not far ahead into that mysterious World which was being disclosed to them. One maiden I noticed gazing earnestly at the Star of Love, which from above shone down upon the World of Youth, and another maiden - in whom was the Soul of the wanton - was bending down to the ground to pluck a rose, and in her haste to seize it a thorn had pricked her finger.

I followed my Guide around the colonnade, and at each step I saw the same children grown older - having advanced a little on the Journey of Life; and I saw many fall by the way, and when I came to the last picture I saw that few were left - the ascetic Dervish, worn and emaciated - the man who had sought God through the Spirit, - and the aged King, full of gravity, - the man who had sought for God by striving to act according to his lights in the World; loneliness was around these two, but they heeded it not, and behind the throne of the King stood, with her arms crossed and on her face a look of impenetrableness, the Angel of Life, now changed into the Angel of Death.

Saddened by what I had seen, I withdrew from the colonnade, and in the sunshine of the pleasant garden round the base of the Tower I sat for a long while meditating on the vanity of human existence.

Then my Guide touched me upon the shoulder and said: 'Thine eye hath seen but the outer shell of Humanity, and thou art depressed thereby. Seekest thou now to know what hath been revealed to the Soul of Man, and what are the limits of Human Knowledge?'

I replied: 'I am willing for my heart thirsteth for Knowledge'.

1. My Guide with his wand touched a small and hidden door in the rugged walls of the triangular Tower, which opened and admitted us; then he turned to me and said: 'The Tower is high and it containeth seven levels, and on each level are three Chambers, and above all lieth one Chamber, and the ascent thereto is long and wearisome'. I replied: 'My Master, thy footsteps will I follow'. Then we began the ascent, and when we had reached the first level my Guide turned to me and said: 'Behold the First Chamber!' A heavy veil closed the entrance; my Guide pushed it aside and we entered within the Chamber. There we found ourselves in darkness, and awe seized me; so that I poured my Soul out in prayer, craving in humility of spirit for illumination. And when I had been there some time I lifted up my eyes, and it seemed to me that my head was encircled by a soul-inspiring light, while my feet remained lost in the darkness of Unreality; and my Intelligence was quickened by a message from above, and I knew that the Soul of Man - the reflection of the Unity - is suspended between the Light and the Darkness, and through the opposition of the Light and the Darkness the Soul of Man gains consciousness of the Unknown which veils the Eternal Unity. And the mystic symbol of Unity shone forth upon the walls of this Chamber.

2. When I retired my Guide led me to the Second Chamber. There I saw a stately Woman deeply veiled, wearing on her head a crown with the crescent moon at top, and on her lap lay a great book closed. With deep respect I prostrated myself before her, saying: 'Teach me, thou noble woman, that I may learn'. She replied: 'I am the Recipient - the Passive; I am the complement of that which thou has seen in the First Chamber. I am the Link between Unity and Man. I am the Holy Sanctuary. I hold the Book of Knowledge which he only can read who has the power to lift my veil'. And as I contemplated her more steadfastly I saw that her veil grew dimmer and dimmer, until for an instant I beheld the beauty of her face; then she vanished from my sight.

3. My Guide then seized my hand and bade me follow him to the next Chamber. When I had penetrated through the veil which closed the entrance, again I saw a throne upon which a Woman was seated, clothed in Majesty and wearing a Crown of Authority. By her side was an Eagle, and above her was a canopy which seemed to be formed of the Wings of Angels.

When I had made obeisance to her, she opened her lips and said: 'I am the termination of the First and the Second; in me is the Equilibrium completed. I am the Law of the World; with my Sceptre do I govern it. With one hand do I draw down the Spirit and with the other do I raise up its Negation, an in my Womb is Man conceived'.

When with my Guide I had issued from the last Chamber, he bade me for a while to meditate on what I had seen; then he led me up a steep flight of steps to the Second Level of the Tower. When we had reached it he said to me: 'We have now attained to another plane of thought, to another aspect of things. Enter now the Fourth Chamber which lies above the First Chamber below'.

4. I did as I was bidden, and when I had penetrated into the Chamber I beheld a King upon his throne, and before the Majesty of his face I prostrated myself. Presently I heard him say: 'I am not the Absolute Absolute; I am for Humanity the Realization of the Absolute; I am the will of the Unity; my Sceptre is the sign of Power; with it I rule Mankind, for my Law shall be his Law; to me man must turn for all that relateth to the World in which he moveth'.

5. Then I withdrew from the presence of the King, and followed my Guide into the Fifth Chamber. Here likewise I beheld a man seated upon a throne, but he wore not on his head the crown of a King of this World but a Mystic Sign, and he was arrayed in the white robes of Sanctity. And these words he spoke to me: 'Kneel and worship, for I am not a King of this World; my Sceptre is the Sign of Authority; with it I rule the Souls of Men. I am the Voice of the Law of the Spirit. I am the bond of Reunion between man created and the Breath from which his creation proceeded'.

6. When he had ceased speaking, with awe in my heart I withdrew, following my Guide to the Sixth Chamber, which lay in the third angle of the Second Level of the Tower. When I had entered it I found myself in darkness, but gradually a dim light seemed to descend from the summit of the Chamber, and it grew in intensity, and when I looked up I beheld with astonishment as it were the Eye of a Spiritual Being looking down upon me. Then my Guide said to me: 'Behold the Eye of the World! Through it the mind realizes the Beauty of the Manifestation of the Unity; - through it Love reaches the Soul, bringing Man and Woman to the completion of their Destinies. Learn and understand the Mystery of this Sign. This is the point from which two Roads diverge; along the one descends the Spirit of Light; along the other descends the Spirit of Darkness'. The Vision faded from my sight and meditating deeply on what I had seen, I followed my Guide, who led me out of the Chamber.

7. With my Guide I began the ascent to the Third Level of the Tower, and when we had reached it we entered together the Seventh Chamber, which lay above the Fourth Chamber and the First Chamber below. Therein I saw nothing for a time; then I heard the whizz of an arrow, and beheld in the misty distance a noble stag struck down by it. Looking round, there appeared to me the majestic vision of a man, radiant like a conqueror, holding in his extended hand the bow of Power from which the arrow had been discharged. He said to me: 'What seest thou?' I said: 'I saw the weak overcome by the strong'. He said to me: 'Behold, I am the Man Conqueror; Man as the Emblem of the Creator. I am more than Nature; I am Nature illuminated by The Spirit of the Eternal, and therefore do I overcome mere Nature'.

8. When this Vision had disappeared from my sight, I passed with my Guide to the Eight Chamber. Herein I saw a Sword standing unsupported on the point of its hilt, and in astonishment I exclaimed: 'What meaneth this Sign?' My Guide replied: 'Between Man and Nature a permanent struggle exists; what Man attaineth by labour he loseth again if his labour should cease. This is the Sign of Equilibrium, the balance between opposing Forces, between Good and Evil in the Created World. This is the Sign of the Spirit of Justice which with the Power of the Sword separates the opposing combatants'.

9. When I had gazed for some time upon this symbol, I proceeded to the last Chamber on this Level of the Tower, which was the Ninth Chamber. When the veil by the entrance had fallen behind me, I found myself face to face with an aged Dervish, whose countenance was serene and radiant; for him age seemed to have no afflictions, and Wisdom shone forth from his eyes. In his right hand he held aloft a burning lamp, and in his left hand

he held a staff, on which he leant. I saluted him with reverence, and he addressed me thus: 'When I was young I selected the Path of Light, and my reward has been great. Wisdom have I imprisoned in the lamp which illuminates my Path. Round my Soul have I drawn the Mantle of Protection which shall ward off Evil when it shall assail it. This staff of strength have I found upon my path, and on it I can lean with security in the ascent towards Truth'.

The serenity of this old man filled my Soul with elation, and the glow of Divine Love seemed to penetrate into myself like a precious gift from his presence.

10. When I issued from the last Chamber I followed my Guide up the ascent to the next Level of the Tower, where with him I entered the Tenth Chamber, which lay above the Seventh and the Fourth and the First Chamber below. Here I beheld a Circle turning upon no visible axis, and my Guide said to me: 'Behold the Symbol of Eternity, the symbol of the incessant action of Time. The Circle is ever moving; it ascendeth and descendeth; so ascendeth the Spirit of God to the summit; so descendeth the Spirit of Evil into the abyss, yet the Circle is unbroken; so from Good the descent to Evil is possible, so from Evil the ascent to Good is possible. This is a Chamber of Equilibrium. Below in the Seventh Chamber hast thou seen the Conqueror, - the Holder of Power, the Symbol of Creative Force. In the Chamber above thou shalt see the Symbol of Destruction. Here thou seest the ascent and the descent, yet the Circle is one and unbroken: but a vaster Circle existeth which the eye of man cannot see; it turneth and turneth through Eternity without ceasing; the Spirit of Creation createth, and the Spirit of Destruction destroyeth; and the Circle is the Equilibrium without which there would be no manifestation of the Unity, and if there were no manifestation of the Unity, the Unity would be dead and unconscious of Himself'.

11. When my Guide has ceased speaking he led me to the Eleventh Chamber, and there I saw a Virgin standing before me radiant in all the splendor of youth and strength. With a voice which had the ring of silver without tremor and without fear she spoke to me thus: 'In me lies hid the germ of Vitality. To thee my hand seems weak, but strength lieth in the Spirit, and because my heart is pure, know I no fear, and with my foot do I curb the Dragon beneath me'. It was so sweet a vision that it made my heart leap with joy, and when it vanished from my sight, pensively I followed my Guide to the Twelfth Chamber, with my mind still full of the beautiful young Virgin who had appeared to me.

12. In this chamber I found myself in complete obscurity, but as I gazed into the darkness a sign appeared to me by degrees in the form of a Cross. My Guide said: 'Behold the Sign of the Revealed Law; out of the Darkness it proceedeth, and Man must bow to it'. As I gazed more intently, the face of a man seemed to appear to me enclosed by a triangle, hanging downwards at the base of the Cross, and I marvelled and exclaimed: 'What meaneth this transformation?' My guide replied: 'Woe unto the man who filled with pride presumeth to rebel against the Revealed Law, for on him waiteth destruction. Vain is it of Man to seek to rebel against that which the Eternal hath revealed unto him; by submission he will rise; by rebellion his face will be turned away from the Light, and his advancement delayed'.

13. When my Guide had ceased speaking, we left the Chamber and proceeded to ascend to the Fifth Level of the Tower; there we entered together the Thirteenth Chamber, and this Vision appeared to me. A luxuriant meadow spread out before my eyes like the plain of the World; it was filled with variety and the luxuriant flowers nodded to each other in their joy of existence. Presently, however, the breath of winter approached and its icy blast chilled my Soul; and as I gazed I saw the Vision of Death looming up before me; in one hand he held a scimitar, and in the other an empty basket; and he mowed down the flowers and threw them into the basket; and it seemed to me that they turned into dead men's heads; and some wore crowns and others the humble hood of the Dervish; and some had the golden hair of youth, and others the whitened locks of age. And in my fear I cried aloud: 'O! Terror of the World, what art thou?' And a voice replied: 'I am the Link between the Known and the Unknown. That which seems gold in the World I will turn into base metal, and that which seems base metal will I turn into gold. As the Ocean dissolveth and absorbeth the Salt of the World, so do I, for I am the Solvent of Humanity, and out of that which is do I make that which shall be'.

When the Voice ceased, the Vision of Death departed from me, and I saw again the green meadow filled with flowers. Then my Guide said to me: 'The Spirit of Life is the antagonist of the Spirit of Stagnation, for Stagnation is the Negation of Life. In the Unity nothing is created, nothing is destroyed. To the Sage, therefore, Death hath no terrors, for he knoweth that without Death there could be no Life, without Darkness, no Light, without the Negation no Manifestation of the Reality. Death is the Key which opens unto Man a further stage on the Path of Manifestation of the Unity'.

14. From this chamber my Guide led me to the Fourteenth Chamber, where I saw before me an Angel who poured out of a pitcher into a receiver beneath the Water of Life. My Guide said to me: 'The meaning is this. In the World in which thou livest, the mind perceiveth the existence of Individuality, which is caused by the Water of Life descending in varying degrees into Matter, its Opposite. Now the Angel, when fertilizing the World by pouring upon it the Water of Life, giveth unto Man the conception of justice, which is to be the Light which is to guide him upon the path through the Material World. The Angel whom thou seest is, therefore, the Emblem of Temperance, which is the principle which should govern the individual creature in the World'.

15. Then with my Guide, I proceeded to the last chamber on this Level of the Tower, which was the Fifteenth in Number. Here I found myself in complete darkness, but presently out of the profundity of the gloom glowed forth the Beast of Evil, the Dragon biting his tail. Seized with fear I clung to my Guide, who threw around me the Mantle of Protection, and said: 'Behold the Sign! This is the Circle of Evil. Woe unto the man who steppeth unto the shadow of the Light, for the gloom shall grow greater and greater, and against the fatal power of the Dragon's Ring man's will strugglenth in vain. Who falleth into the Magic Circle him no regrets can avail, for an Eternity seemeth to separate him from the Path of Reunion'.

16. Overcome with dread, I issued from the last Chamber, and began the ascent to the next Level of the Tower, where when I had reached it I entered with my Guide the Sixteenth Chamber. Here I saw before me a Tower of great strength, and the Master of the Tower and his attendants were enjoying their security behind the battlements of their stronghold. And I said to myself: 'So cunning seemeth to have been the skill of the architect that this Tower will not perish but with the destruction of the World'. But presently I heard a great roar, and I beheld a thunderbolt descending from a

cloud, and it struck the mighty Tower, and the battlements parted asunder, and the Master and his attendants were hurled to the ground. In amazement I exclaimed: 'What meaneth this Sign?' My Guide replied: 'Behold the sign of the Fall! Man who was Spiritual has entered the World and put on the burden of the material body. Behind the Symbol of the Spirit of the Unity, which to thine eyes is invisible, incarnated in the World which lieth open unto thy senses'.

17. When the Vision had passed away I followed my guide to the Seventeenth Chamber, and as I entered it I felt the Breath of Spring upon me, and my heart, which had been saddened at the sight of the ruined Tower, leapt for joy; and as I looked, I saw before me the Vision of a lovely maiden, and her golden tresses were crowned with a diadem of seven stars; she sat in the midst of a green meadow enamelled with the glory of flowers, and by her side was fountain from which poured forth the pure Water of the Earth. Presently the lovely maiden opened her lips and spoke, and my soul was so stirred, that tears flowed from my eyes for the joy of the softness of her voice, which was like the music of a harp in the stillness of the night. And she said: 'I am the Voice of Hope in the World. I am the Eternal Youth of Nature. In the depth of the Material World lieth hid the Water which wellet up in the Fountain of Immortality. The Glory of the Sun have I absorbed in my golden tresses; from my diadem of stars do I draw down the Spirit into the Body of Man; into his fallen Soul I breathe the Hope of Redemption; through me cometh to man the Courage to struggle against the bondage in which he is placed'.

18. I tarried long in contemplation of this beautiful Vision, until my Guide, with his wand of Power caused it to vanish; then I followed him to the last Chamber on this Level of the Tower, which was the Eighteenth in Number. Here again I found myself in utter darkness, but after a few moments I heard my Guide saying to me: 'Watch, and thou shalt see'. Then I gazed again into the gloom, and there grew before me a Vision which filled my soul with despondency, for it seemed to me that I saw the World spread out before me, illuminated only by the pale and sickly light of the moon; and man was struggling against man; and wild beast against wild beast; and the reptiles of the Earth came out of their hiding places to gather their spoil. And in my sorrow I exclaimed aloud: 'What meaneth this Sign?' My Guide replied: 'This is the last Term. This is the ultimate descent of the Spirit of the Unity into the depths of the Abyss of Negation. This is the Realm of Chaos; in the World the Kingdom of Passions let loose. This is the Triumph of Matter, Matter absorbing the Spirit and on the verge of throttling it'.

The sight of this Vision inspired my with so great a terror that my eyes had no tears to weep, and I felt as if a mountain of Matter were piled upon my Soul to crush it, so that beneath the strain my mind gave way and I fell back in a swoon into the arms of my Guide. When I recovered the use of my senses the Vision had departed, and like a child I was led without this Chamber of Despair; but when I sought to begin the ascent to the next Level of the Tower, my Guide checked me and said: 'Ere we proceed any further, pause and reflect. Thus far hast thou ascended through Six Levels of the Tower, and thou hast visited Eighteen Chambers therein. Now this is the meaning of what thou hast seen. In the first Six chambers thou hast gained Knowledge of the Spirit of Preservation; in the last Six chambers thou hast gained Knowledge of the World of Facts. The total which thou hast seen hath had this for meaning: the Breath of the Unity, descending Towards the Abyss of Darkness; what thou shalt see now is the Yearning for Reunion raising the Spirit of Eternal back to the Unity from which it proceeded'.

19. When he had spoken thus my Guide led the way up a long flight of steps, narrow and steep at the beginning but broadening out and more easy as we advanced, and when we had reached to the top of them we found ourselves on a higher Level of the Tower, and here we entered the Nineteenth Chamber. Here at first I saw nothing, but surrounding me lay as it were a shapeless mist permeated by a vivifying luminosity. Presently in the uniformity of the mist I saw as it were a germ forming, a point of condensation; gradually it assumed a more definite shape, and then it appeared to me like a pure crystal of salt suspended in the Ocean. Then the crystal vanished slowly, and through the spot where it had been I saw the hills forming; then they became more distinct and I saw the shapes of trees appearing, and flowers of every hue, with butterflies and insects buzzing among them, and the fishes were leaping in the rivers; and as I marvelled the glory of the Light broke through the mist and I saw beneath me a lovely Garden in which the children of men, youths and maidens, played among the flowers, rejoicing in the gift of Life. Then I heard my Guide exclaim: 'Behold, the Spirit of the Eternal through the Chaos of the Material World hath reached to the Manifestation of Humanity!'

20. When the Mist began to close round me again I followed my Guide to the Twentieth chamber. Here I saw spread out before me the Field of Solitude - the Burial Place of Humanity - and no living thing stirred therein and no noise was known to be. And as I gazed upon the waste of Life I heard the sound of a great trumpet, the voice of Israfel calling to Humanity. And I saw in the centre of the Field of Solitude Azrael - the Angel of Death - sitting in meditation; and at the sound of the trumpet he rose and flapped his sable pinions like a tired bird about to retire to his rest, and then he drew his great wings around his form, for the sleep of Eternity was upon him. And in the Field of Solitude I saw the graves open and the dead rising therefrom, and the rending of their grave-clothes was like the roar of the sea seeking to break down the barrier of the land.

My Guide, seizing my trembling hand, said to me: 'Fear not; it is the Voice of the Eternal calling to Humanity. Behold the Breath of the Unity rising to the Spirit World and casting aside the shackles of the Material World!'

21. When the visions had faded away I followed my Guide to the last Chamber on the elevated Level of the Tower, and it was the Twenty-first in Number. Here there appeared to me a young man riding on a fine horse, and with eyes burning with desire he gazed steadfastly at a young girl who danced before him glorious in her nakedness, and her hair was adorned with garlands of roses. By his side an old hag hobbled along, holding his stirrup with one hand, while she held an hour-glass in the other, in which I saw that the sand was fast running out. As I looked I saw of a sudden a deep precipice ahead, and at that moment a hideous dog rushed forth and bit the legs of the horse to urge him on his career. As the rider grew closer to the precipice, the young girl who danced before him changed in my sight, and the colour in her cheek changed into the waxen hue of Death, while the petals of the roses on her head shrivelled and fell to the ground, and I saw her hair spreading out across the sky like the grey threads of a spider's web. Then the young man, having no power to check the fury of his steed, passed away and was lost in the abyss.

While my heart was heavy with pity for this young man, I heard my Guide saying to me: 'Watch and behold'.

Again a young man appeared to me, and he was clad in armour, and in his hand was a goodly spear. Wild and dangerous beasts I saw striding

across his path, but he looked neither to the right hand nor to the left hand, but with the power of his spear he drove them away. And I saw him begin the ascent of a steep mountain full of obstacles, but they seemed to cede before him, and as he reached the summit the sun shone forth illuminating his armour, and in the glory of that light the vision faded from my sight.

Then my Guide said to me: 'In the First Chamber on this Level of the Tower thou sawest the Divine Spirit rising through Matter to the Human World. In the next Chamber thou wast shown the rise of the Divine Spirit from the Human World to the Spiritual World. Now this is the meaning of what thou hast seen in this Chamber. In the World in which thou livest an Equilibrium existeth between Matter and Divine Spirit. Now in the heart of each man a point lieth hid on which this Equilibrium is poised, and this point is the Mystery of his Individuality, which hath the power of turning the balance to the right hand or to the left hand, towards Matter which leadeth to the Abyss, or towards the Divine Spirit which accelerates the moment of Reunion with the Unity. Woe unto him therefore who in the Human World letteth the idleness of one hour to impair the power of his Individuality to turn the balance towards the Light'.

22. Then my Guide led me without the Chamber, and said to me: 'All have I shown thee, yet one Chamber remaineth'. I said unto him: 'Are my eyes worthy to see what is therein?' He replied: 'If thou desirest to see, thou must rise to it alone'. Then he pointed the way to a steep and tortuous flight of steps which led to the highest pinnacle of the Tower; these with toil and pain I began to ascend alone, and when I had reached to a great height I saw before me the entrance to a chamber closed by a heavy Veil. I pushed it aside and penetrated within, and when the Veil had fallen back behind me it seemed to me that the grave-stone had fallen upon the grave, and that I was severed for ever from the World of Humanity. A feeling of solitude crept upon me and a desire to pray, and kneeling down I worshipped the Unknown, seeking for Illumination, and by degrees the knowledge of the things which I had seen increased within me, and when I lifted up my eyes I saw that the Chamber in which I was was formed like an Ellipse, and that in the centre thereof a Figure sat upon a Throne, neither Man nor Woman, but Humanity in the Womb of Time, - the Ellipse of the Absolute. And as I gazed and marvelled, I saw a Mystic Flower at the summit of the chamber open its four great petals, on each of which a Sign was burnt in fire, and from the depths of the Flower three rays of light descended upon the Figure beneath illuminating it with splendour, so that I saw the overpowering serenity of its face - ever youthful - on which no wrinkle was writ. Then the Figure crossed its hands, so that forefinger was extended against forefinger, and with the tips of the forefingers it touched its lips, placing thereon the Seal of Silence. Then my soul grew bewildered with the beauty of that face, and I covered myself with my hands, and when again I opened my eyes I felt the breath of dawn upon my face, and I heard the lark singing above, and the joy of calm was in my heart, and the morning star shone in all its glory above the Solitude of the Desert.

When the Mystic Dervish had ceased to relate what he had seen, the Young King spoke to him thus: 'Oh! Sage, where is the Strange Land to be found where the Temple of Knowledge lieth?'

The Dervish replied: 'Oh! King, wouldst thou know where lies the Strange Land where dwell the Disciples of the Path - the Seekers after Truth? Turn to thy Heart; hidden therein lieth the magnificent Temple of Human Knowledge, but the Key to the Gate thereof God alone can give'.

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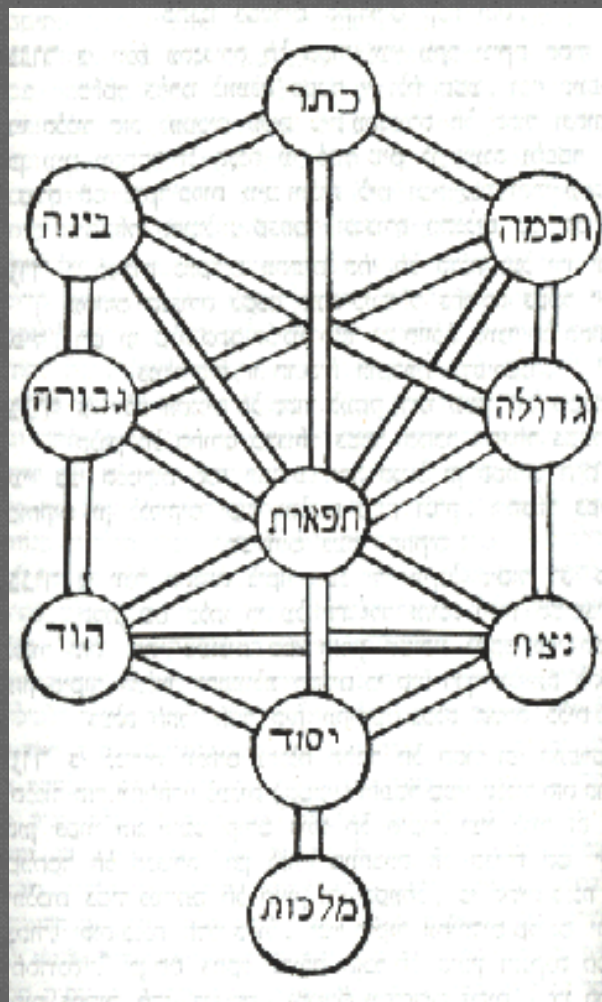
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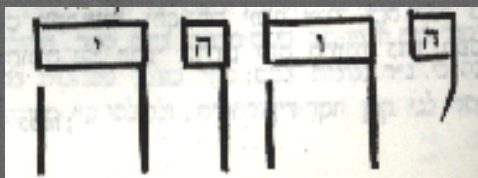


The case is that the Sephiroth, just as they are from Above to Below - in their sequence: Kether, Hokhmah, Binah, Gedulah, Gevurah, Tifereth, Netzach, Hod, Yesod, Malkuth - so they are from Below to Above: Kether, Hokhmah, etc. How is this possible? Kether is in Malkuth, Hokhmah is in Yesod, Binah is in Hod, Gedulah is in Netzach, Gevurah is in Tifereth, Tifereth is in Gevurah, Netzach is in Gedulah, Hod is in Binah, Yesod is in Hokhmah, and Malkuth is in Kether.

In order that this matter not be too difficult, we will compare it to a fitting example. It is like the resemblance of the sun's shining that extends from its source and strikes a polished mirror, then its light turns and returns to its source. This is called, among the scholars, the "light that turns." So we, when we wish to allude in these Gates to this secret, we call it by the name the "turning light," or the "returning light," for the whole meaning is one.

Our intention is to say that the reality - just like the resemblance of the light mentioned above, so it is with the likeness of the Emanations, for the Sephiroth are Emanations and they extend from Above to Below in straight succession. With the Sephiroth, this is what we call, in these Gates, the "direct light," and it means that they extend in this order.

Thus the Light works: its position is in Malkuth, and it returns to its source, up to Kether, and there is its position. This is "their end is fastened in their beginning and their beginning in their end" [Sefer Yetzirah 1:7], because Kether dwells in Malkuth and Malkuth in Kether. And not only this, but the Malkuth that is in Kether also returns and descends below! And it behaves in the same way as the first light, until light is turned into light, and light into light, without end. All is fastened, end into beginning and beginning into end. This is the secret that exists in "direct," and this is the secret that exists in "returning," one through the secret of the direct light and the other through the secret of the returning light, like so:



Thus the meaning is alluded to in the secret of the letter Aleph, which is Yod in the beginning and Yod in the end, like so:



And the secret is Yod in the beginning and Yod in the end because the source of the Light of the world is Yod. From there the Light emanates. Sometimes the Yod is above, and it is the direct light, the source, the beginning; sometimes the Yod is below, and it is the returning light, a source to the light that returns. And so it is that "their end is fastened in their beginning and their beginning in their end."

This is the interpretation of Rabbi Simeon bar Yohai in his explanation of this teaching, in the Tikkunim [Tikkunei Zohar 21]: "Regarding the structure, it is ten in the beginning of Aleph and it is ten in the end, about which it is said, 'declaring the end from the beginning' [Isaiah 46:10]. It is Yod, Heh, Vav, Heh, comprising the ten Sephiroth, which is that meant by 'their end is fastened in their beginning and their beginning in their end.'"

The Will of G-d is that, just as there is the illumination of the return of the Light from Malkuth, so is the return of the Light from Yesod, and from Hod - and so it is for all of them. Just as there is the direct light from Kether, so it is from Hokhmah, and from Binah, and from Hesed, because each Sephirah is a source to all that are below it, and each Sephirah is a mirror which the Supernal Light strikes, and the Light returns, until, in this manner, the illuminations ascend, dwell, and return infinitely!

While the casual reader may understand with his intellect, when will he take to heart that which is alluded to?

*Pardes Rimmonim, Gate 15
Rabbi Moshe Cordovero*

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Super Man

By Allen Greenfield

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SUPER MAN

By Allen Greenfield

I teach you the Superman. Man is something that should be overcome. What have you done to overcome him?

All creatures hitherto have created something beyond themselves: and do you want to be the ebb of this great tide, and return to the animals rather than overcome man?

Where is the lightning to lick you with its tongue? Where is the madness, with which you should be cleansed?

Man is a rope, fastened between animal and Superman - a rope over an abyss.

A dangerous going across, a dangerous wayfaring, a dangerous looking-back, a dangerous shuddering and staying still.

What is great in man is that he is a bridge and not a goal; what can be loved in man is that he is a going across and a going down.

Friedrich Nietzsche

Thus Spoke Zarathustra

And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Daniel 9:26

PRELUDE

For fifteen hundred years the Moslim world had awaited the Promised One, the expected messiah, the Mahdi. Several pretenders had claimed the mantle, the last in the nineteenth century.

In the early years of the twenty first century, another Mahdi arose out of the ancient city of Tikrit, North of Baghdad. Amid the religious ferment then spreading across the Muslim world, and the chaos which had spread across much

last in the nineteenth century.

In the early years of the twenty first century, another Mahdi arose out of the ancient city of Tikrit, North of Baghdad. Amid the religious ferment then spreading across the Muslim world, and the chaos which had spread across much of Europe following the downfall of socialism, the new Mahdi had little standing in his way. Only the remnant peacekeeping force of the United Nations held any real power, and it exercised its authority with much indecision. Many member-nations believed in the Expected One.

In the war torn nations of Eastern Europe, an ancient Order, descended from the old European orders of knighthood and of chivalry began to spread its influence. By the time the Mahdi was ready to strike, one small, unlikely nation, Bulgaria, had officially adopted the Order's philosophy of the Law of the New Aeon. It seemed to be too little, too late.

Driving to Samarkand

The Mahdi had entered the ancient city of Samarkand in am large motorcade. It consisted of limosines and military vehicles, and headed at a brisk speed to the rally-site; the Gur-i-Mir, the Tomb of the legendary Islamic conqueror Tamerlane. No one misunderstood the symbolism. In the Middle Ages Tamur the Lame had conquered half the world for Islam. Half would not satisfy the Mahdi.

Tens of thousands of Uzbeks, the majority of the local population, lined the streets. From the car the Expected One could also see the faces of Persians, Kurds, Arabs, Turks and Kazakhs, from all across his Empire, which

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now stretched from Sinkiang in China to Romania in Eastern Europe; from the Sudan in Africa to the southern borders of the Ukrainian Republic.

The Mahdi was also aware that hundreds of thousands had gathered at the Tomb of his fierce predecessor, Tamerlane. He knew by this time they would already be in a frenzy of anticipation . . . and uncertainty.

The carphone rang discreetly, and one of his aides, Colonel Ahmed, picked up the receiver and handed it to him. In thirty seconds, the rumors had been completely confirmed.

The Mahdi rang off, and laced his hands against his chin, seemingly lost in thought, or prayer, or both.

"God is Great!" The Mahdi's Turkestani governor exclaimed softly, but he might as well have been screaming from the piercing look the Promised One fixed on him. He instantly regretted the outburst, turning his eyes to the nondescript floor of the stretch limo.

The Promised One remained silent for several minutes.

"In the last century," he said, finally, and to no one in particular among his companions, "the world came very close to destroying itself. It was with these very weapons our engineers have uncovered. The year of my birth, it was 1384 -- 1962 in your calendar," he nodded to the American expatriate General sitting next to Colonel Ahmed -- "that America and Russia nearly destroyed the world over money, oil and Cuban cigars."

He scanned his companions. Most returned a polite, but notably blank stare. They hung on every word, but the Promised One was a product of the twentieth century, and most of his followers were children of more recent times. They knew little of nuclear weapons.

He looked at General Bhutto, a man of about sixty like himself. "What say you, Nassir? We have found the dragon, shall we unleash it?"

Bhutto returned the Mahdi's look evenly. In matters of Islam even the Caliph of the Faithful could not intimidate him. General Bhutto was among the greatest military and political strategists yet seen. He was also a fanatic.

"What shall we do with the infidel whatever we say. Now the Jihad can

Bhutto returned the hand's look evenly. In matters of Islam even the Caliph of the Faithful could not intimidate him. General Bhutto was among the greatest military and political strategists yet seen. He was also a fanatic.

"Lord, we shall unleash upon the infidel whatever we may. Now the Jihad can begin in earnest. Throw away your prepared speech of the day. Make this a moment in history. Make the unbelievers tremble in St. Petersburg, in London and Washington and Sofia. Jihad! The moment is at last at hand!"

The Caliph of Islam was silent again, as were his companions. Only Bhutto smiled, and that grimly. The Caliph said nothing as the motorcade slowed, moving through the enormous crowd barely restrained by his soldiers. He was silent as he left the limousine, surrounded by guards and his entourage. Silent as he mounted the podium. Silent as he gazed at the screaming throng, at the cameras, lights and microphones. Silent until a general silence spread like a wave through the crowd.

Somewhere a dog barked.

Then he uttered the Word.

Trembling in Sofia

Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

Choose ye an island!

Fortify it!

Dung it about with enginery of war!

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I will give you a war-engine.
With it ye shall smite the peoples; and none shall stand before you.

Liber AL vel LEGIS III:3-8

The Grand Master lowered the volume on the wall screen, and turned to his council. "I don't speak enough Persian to be sure, but if the CNN commentator is right, I believe we have just been told to surrender. I wasn't even aware we were at war with the PanIslamic Empire."

"Apparently, this was a Declaration of War, or as much as." It was the British Grand Master who spoke. "And if the Mahdi is saying this now, we may assume he now has a cache of nuclear weapons. If I may point out, Sofia is not so far from The Empire as one would wish."

The Grand Master considered. "He will not attack us for some time, I think. The Knights of the Sword are a relatively small matter. Only our ideas are dangerous to him, at this point. I think the Russians will be the first to feel the sting. They are Christian - a familiar enemy to the Promised One, and we are . . . something more complex. If they've found nuclear weapons they are probably from some forgotten Soviet stockpile left over from the days of the communists."

"No, I think we have a little time, still. A little."

At this point a red light flashed in the upper right of the wall screen, indicating an incoming call. The Grand Master pressed a button, and the image of the Mahdi withdrew to the upper left hand corner. On the wall screen the chief military attache of the Order in St. Petersburg, Frater Gameret, appeared.

"Are you getting all this, Grand Master?" He asked. "More to the point, Gameret, what are the Russians making of it?"

The Attache shrugged. "A great deal. This is apparently the cache of weapons

"Are you getting all this, Grand Master?" He asked. "More to the point, Gameret, what are the Russians making of it?"

The Attache shrugged. "A great deal. This is apparently the cache of weapons they were expressing concern about ever since the Mahdi's army gained decisive control of Northern Kazakhstan. Ever since the Disarmament there has been a 'missing stockpile' of about one hundred nuclear warheads located somewhere near the town of Petropavlovsk, on the Kazakh side of the Russian border. Our people inside the Tsar's defense ministry are a little vague on this, but they are believed to be smaller - what used to be called 'tactical' weapons. They could, of course, be wrong.

"The government here is acting like its Judgment Day."

The Grand Master of the Order pressed a button on the communications panel. The image of Frater Gameret fluttered momentarily; this needed to be spoken on a strictly secured channel. "They say small, Gameret? How small?"

The Attache's face was impassive, but he blinked. "The largest would be about one megaton, Grand Master."

They faced one another in momentary silence across the electronic gulf. Then the Grand Master of the Holy Order of the Knights of the Sword issued an order. He spoke in such a tone that everyone in the room and those gathered at the viewscreen in St. Petersburg could mistake it for nothing less.

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"Do what thou wilt shall be the whole of the Law. All members are to depart St. Petersburg immediately. It will be the first of the Mahdi's targets. Report to our stronghold here. Well done."

The attache saluted. "Love is the law, love under will." The image dissolved, and the Mahdi's image again covered the wall. Someone said. "One megaton. So long, Tsar Paul."

"Small bombs indeed." The Grand Master mused. "Brethren, we have no atom bombs in the Order, and the few kilotons remaining in U.N. hands will hardly deter the Mahdi now. The Jihad has come. All that we have is the legend that the first country to adopt the Law of the New Aeon would one day rule the Earth. Bulgaria doesn't even have an army to speak of, King Simeon is a very new initiate, and elements of the Old Orthodox Church are still against us."

He paused, looking around him. "The only time we have is the time it will take to destroy the Russians. I doubt the Mahdi has any type of sophisticated delivery system, but if he can't do anything else, he'll bomb St. Petersburg with a pickup truck."

As it turned out, that was *exactly* what happened. Tsar Paul escaped to Moscow, and surrendered to the Caliph of Islam the following day.

The Holy Order of the Knights of the Sword would have been in serious trouble then, if it hadn't been for their secret weapon.

The Life and Times of Soror Rose

Rose Edith Shoenstein was a superman. Technically.

Actually, Sister Rose had been born in New York to a couple of members of the Order at the turn of the twenty first century. Her father was of Jewish origin, her mother was a Gypsy. She was conceived in an Order Profess House in the prescribed fashion for the creation of a Magical Child of the New Aeon.

Actually, Sister Rose had been born in New York to a couple of members of the Order at the turn of the twenty first century. Her father was of Jewish origin, her mother was a Gypsy. She was conceived in an Order Profess House in the prescribed fashion for the creation of a Magical Child of the New Aeon.

It was, at the time, little noted. In those days the Order was still headquartered in New York. The Balkan countries were deeply mired in civil wars, and the future King Simeon was still an Orthodox Christian, not yet crowned.

Everybody in the Order was doing some version or other of Aleister Crowley's "Star Sapphire Ritual" to conceive children, with no remarkable results thus far reported. The idea of a country buying into the sacred Law of the New Aeon still seemed a fantasy. However, the number of initiates in Eastern Europe and Eurasia had grown tremendously. Islam, however, had grown not by a few thousands, but by many millions. The Russian Orthodox Church was widely considered the center of resistance, as was the economically beleaguered and racially torn United States of America.

Raised in this environment in various New York and New Jersey profess houses, the young Rose was duly inducted into the Order at the age of eighteen. Her parents were her sponsors.

She was an attractive young woman; athletic, intelligent, and metaphysically gifted from early childhood. She was an unlikely *ubermensch* -- the "super man" of philosophy.

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So much mischief had been worked by the dark powers in the middle of the last century, that most were afraid even to contemplate the super being. But suddenly, as the first century of the New Aeon drew to a close; as the second millennium of the Old Aeon died, a few children with remarkable qualities and abilities began to appear. °

At four Rose could recite THE BOOK OF THE LAW. She served ten years as a Child of the Mass, as the Order itself spread through a troubled America and a war-torn Eastern Europe. At 23 she was a Ulo Templar Knight of the Order, a master of martial arts, a scribe and seer, a priestess and a virtuoso of the Tantric arts. The Order had sent her to Hong Kong where it was backing a rebellion against the last of the Marxist dictatorships, and she had managed not only to galvanize the republicans of Kowloon, but created an uprising that reached the capital in Shanghai. Exit Marxism, stage left.

In two months she had changed history. The Bennett Memorial Lodge in South China had reported the matter to the Outer Head of the Order and the U.S. Grand Master. He was at a loss to say exactly what she had done. There was, however, no doubt that she had been the underlying catalyst. She said simply, "I am girt with a sword, and a serpent."

When the call came, she was under consideration for elevation to the Templar leadership of the Ulo within the Order, the youngest person in modern times to be so considered. The Master of the Venerable Thoth Lodge in Manhattan summoned her to the Order offices in an unpretentious old abandoned dance studio. The Call had come.

"You are being tested early, I'm afraid," He said. "Time, however, permits no latitude. You are to go to the fortress of Grand Lodge in the Mountains above Sofia, and then, I would guess, you'll be off for a date with the Mahdi."

The girl smiled, tilting her head slightly. "I'm neither surprised nor unready, Lodge Master. I think I shall find the Caliph of the Faithful a cheap date. A Jihad is a two-edged sword."

The girl smiled, tilting her head slightly. "I'm neither surprised nor unready, Lodge Master. I think I shall find the Caliph of the Faithful a cheap date. A Jihad is a two-edged sword."

He followed her with his eyes as she left the room. He had been in the Order himself for forty years. I guess, he mused, we actually aren't just Shriners.

The news in Bulgaria did not astonish Rose. Fresh from easy victory in Russia, the Mahdi had decided that the distance involved made America, for the moment, too distant a target. On the other hand, Bulgaria was seen as not so much a military enemy as the seat of a growing ideological foe. Islam, in the end, was an idea. So was the Law of the New Aeon. Some of the Promised One's inner circle even argued the Holy Order of the Knights of the Sword was itself an Islamic heresy, and thus to be dealt with swiftly.

There was little time. Rose, through her own devices and the small network of secret Lodges of her own Order surviving among the Sufis and Ansari, the Ismaelis and Yezidis, made her way to the Mahdi's citadel in Tikrit. I won't tell you how she made her way from the streets of Tikrit to the bed of General Nassir Bhutto, the Promised One's Supreme Commander, as that would be telling a secret of the Order; as the Book saith, ". . . So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers." On the third night, she whispered in his sleeping ears a sequence of numbers and letters, and faded into the darkness.

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"Let me, Great One, have the honor of punching in the launch sequence!" General Bhutto exclaimed.

The Mahdi relinquished his seat before the console with a flourish. In fact, he had no taste for death; he had never killed anyone in his life.

Which was over.

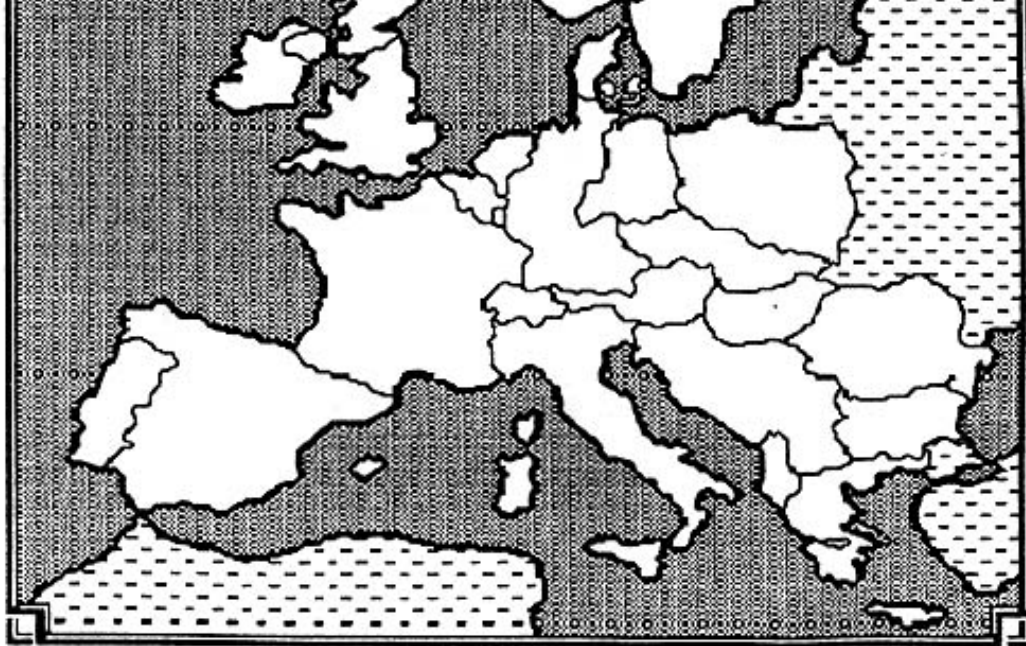
Remembering his dream with the seductress Rose, General Nassir Mohammed Bhutto typed: " 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O U A L." The Mahdi, the General, the city of Tikrit and thirty miles of desert around exploded then. You could see the fireball from Baghdad.

"What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it."

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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WHAT I BELIEVE

Paper from Manhood of Humanity, 2nd edition 1950 © I.G.S. Englewood, New-Jersey INSTITUTE OF GENERAL SEMANTICS Englewood, New-Jersey, USA

I AM deeply honored to participate in the Symposium, *The Faith I Live By*, compiled and edited by Krishna M. Talgeri, and to contribute this paper particularly written for the contemplative audience of Indian readers.* This is the first opportunity I have had to write a 'credo', where I do not need to go into theoretical explanations.

It happens that I come from an old family of agriculturists, mathematicians, soldiers, jurists, and engineers, etc. When I was five years old my father, an engineer, gave me the feel of the world's most important scientific discoveries of the nineteenth century, which prepared the groundwork for the scientific achievements of the twentieth century and remain fundamentally valid today. The *feel* of the differential calculus, as well as non-euclidean and four-dimensional geometries, which he conveyed to me at that time shaped the future interests and orientations of my life, and became the foundation of my whole work.

My observations and theoretical studies of life and mathematics, mathematical foundations, many branches of sciences, also history, history of cultures, anthropology, 'philosophy', 'psychology', 'logic', comparative religions, etc., convinced me that:

1. Human evaluations with reference to themselves were mythological or zoological, or a combination of both; but,
2. Neither of these approaches could give us a workable base for understanding the living, uniquely human, extremely complex (deeply inter-related) reactions of Smith₁, Smith₂, etc., generalized in such high-order abstractions as 'mind', or 'intellect'; and,
3. A functional analysis, free from the old mythological and zoological assumptions, showed that humans, with the most highly developed nervous system, are uniquely characterized by the capacity of an individual or a generation to begin where the former left off. I called this essential capacity 'time-binding'. This can be accomplished only by a class of life which uses symbols as means for time-binding. Such a capacity depends on and necessitates 'intelligence', means of communication, etc. On this inherently human level of interdependence time-binding leads inevitably to feelings of responsibility, duty toward others and the future, and therefore to some type of ethics, morals, and similar social and/or socio-cultural reactions.

In the time-binding orientation I took those characteristics for granted as the empirical end-products of the functioning of the healthy human nervous system.

It was a fundamental error of the old evaluations to postulate 'human nature' as 'evil'. 'Human nature' depends to a large extent on the character of our creeds or rationalizations, etc., for these ultimately build up our socio-cultural and other environments.

I believe that our approaches to the problems of humans have been vitiated by primitive methods of evaluation which still often dominate our attitudes and outlooks. With a time-binding consciousness, our criteria of values, and so behaviour, are based on the study of human potentialities, not on statistical averages on the level of *homo homini lupus* drawn from primitive and/or un-sane semantic (evaluational) reactions which are on record. Instead of studying elementalistic 'thinking', 'feeling', 'intellect', 'emotion', etc., a misleading approach implying the inherited archaic, *artificial*, divisions or schizophrenic splits of human characteristics which actually cannot be split, I *investigated functionally and therefore non-elementalistically the psycho-biological mechanisms of time-binding*--how they work.

By induction we pass from particulars to the general. However, this method is not reliable enough. We have to build a deductive system and verify empirically whether the general applies to the eventual random particular, which then would become the foundation for predictability. This, after all, is the main aim of all science. So far what we 'knew' about 'man' were statistical averages gathered inductively, and so our human world picture was rather sad, distorted, if not hopeless. The human understanding of time-binding as explained here establishes the deductive grounds for a full-fledged 'science of man', where both inductive and deductive methods are utilized. I believe that this very point of inductive and deductive scientific methods with regard to humans tangibly marks a sharp difference between the childhood and the manhood of humanity. In other words, we try to learn from the study of the individual the main characteristics of the *phylum* (the human race). Now with the time-binding theory, for the first time to my knowledge, having accumulated data by induction (statistical averages), we can start with what we have learned about the *phylum* and analyze the individual from the point of view of human potentialities *as a phylum*. I may be wrong, but perhaps this may become the turning of a page of human history.

I could not use, in my further studies, the older 'organism-as-a-whole' approaches, but had to base my analysis on the much more complex 'organism-as-a-whole-in-an-environment'. I had to include neuro-linguistic and neuro-semantic (evaluational) environments as environments, and also had to consider geographic, physico-chemical, economic, political, ecological, socio-cultural, etc., conditions as factors which mould human personalities, and so even group behaviour. This statement is entirely general, and applies to highly civilized people as well as the most primitive.

Common sense and ordinary observations convinced me that the average, so-called 'normal person' is so extremely complex as to practically evade an overall analysis. So I had to concentrate on the study of two extremes of human psycho-logical reactions: a) reactions at their best, because of their exceptional predictability, as in mathematics, the foundations of mathematics, mathematical physics, exact sciences, etc., which exhibit the deepest kind of strictly human psycho-logical reactions, and b) reactions at their worst, as exemplified by psychiatric cases. In these investigations I discovered that physico-mathematical methods have application to our daily life on all levels, linking science with problems of sanity, in the sense of adjustment to 'facts' and 'reality'.

I found that human reactions within these two limits do not differ in some objectified 'kind', but only in psycho-biological 'degrees', and that the 'normal' person hovers somewhere in between the two extremes. Nobody is as 'insane' as the composite picture a textbook of psychiatry would give us, and nobody is as sane as that which a textbook of sanity would give, the author included. The mechanisms of time-binding are exhibited in most humans except those with severe psycho-biological illnesses. However, some *inaccessible* dogmatists in power, particularly dictators of every kind, have blocked this capacity considerably. Clearly police states of secrecy, withholding from the people knowledge of, and from, the world, or twisting that knowledge to suit their purposes, 'iron curtains', etc., must be classified as saboteurs among time-binders, and certainly not a socio-cultural asset to the evolution of humanity.

Linguistic and grammatical structures also have prevented our understanding of human reactions. For instance, we used and still use a terminology of 'objective' and 'subjective', both extremely confusing, as the so-called 'objective' must be considered a construct made by our nervous system, and what we call 'subjective' may also be considered 'objective' for the same reasons.

My analysis showed that happenings in the world outside our skins, and also such organismal psycho-logical reactions inside our skins as those we label 'feelings', 'thinking', 'emotions', 'love', 'hate', 'happiness', 'unhappiness', 'anger', 'fear', 'resentment', 'pain', 'pleasure', etc., occur only on the *non-verbal*, or what I call *silent levels*. Our speaking occurs on the verbal levels, and we can speak *about*, but not *on*, the silent or un-speakable levels. This sharp, and inherently natural, yet thoroughly unorthodox differentiation between verbal and non-verbal levels automatically eliminates the useless metaphysical verbal bickerings of millenniums about 'the nature of things', 'human nature', etc. For many metaphysical verbal futile arguments, such as solipsism, or 'the unknowable', have been the result of the identifications of verbal levels with the silent levels of happenings, 'feelings', etc., that the words are merely supposed to represent, never being the 'reality' behind them.

Such psycho-logical manifestations as those mentioned above can be dealt with in a unified terminology of *evaluation*, with the result that an empirical general theory of values, or general semantics, becomes possible, and, with its roots in the methods of exact sciences, this can become the foundation of a *science of man*. For through the study of exact sciences we can discover factors of sanity. Different philosophical trends as found in disciplines such as Nominalism, Realism, Phenomenalism, Significs, Semiotic, Logical Positivism, etc., also become unified by a methodology, with internationally applicable techniques, which I call 'non-aristotelian', as it includes, yet goes beyond and brings *up to date*, the aims and formulations of Aristotle.

Whatever we may *say* something is, obviously *is not* the 'something' on the silent levels. Indeed, as Wittgenstein wrote, 'What *can* be shown, *cannot* be said.' In my experience I found that it is practically impossible to convey the differentiation of silent (unspeakable) levels from the verbal without having the reader or the hearer pinch with one hand the finger of the other hand. He would then realize organismally that the first-order psycho-logical direct experiences are not verbal. The simplicity of this statement is misleading, unless we become aware of its implications, as in our living reactions most of us identify in value the two entirely *different* levels, with often disastrous consequences. Note the sadness of the beautiful passage of Eddington on page. He seems to be unhappy that the silent levels can never be the verbal levels. Is this not an example of unjustified 'maximum

expectation'?

I firmly believe that the *consciousness of the differences between these levels of abstractions*; i.e., the silent and the verbal levels, is the key and perhaps the first step for the solution of human problems. This belief is based on my own observations, and studies of the endless observations of other investigators.

There is a tremendous difference between 'thinking' in verbal terms, and 'contemplating', inwardly silent, on non-verbal levels, and then searching for the proper structure of language to fit the supposedly discovered structure of the silent processes that modern science tries to find. If we 'think' *verbally*, we act as biased observers and project onto the silent levels the structure of the language we use, and so remain in our rut of old orientations, making keen, unbiased, observations and creative work well-nigh impossible. In contrast, when we 'think' without words, or in pictures (which involve structure and therefore relations), we may discover new aspects and relations on silent levels, and so may produce important theoretical results in the general search for a similarity of structure between the two levels, silent and verbal. Practically all important advances are made that way.

So far the only possible link between the two levels is found in terms of relations, which apply equally to both non-verbal and verbal levels, such as 'order' (serial, linear, cyclic, spiral, etc.), 'between-ness', 'space-time', 'equality' or 'inequality', 'before', 'after', 'more than', 'less than', etc. *Relations, as factors of structure, give the sole content of all human knowledge.*

It has been said that 'to know anything we have to know everything.' Unfortunately it is true, but expressed *in the above form* 'knowledge' would be impossible. Mathematicians solved this impasse simply and effectively. They introduced postulational methods, thus *limiting* the 'everything', out of which the *limited* 'anything' follows.

The identification (confusion) of verbal with silent levels leads automatically to the asking of indefinitely long arrays of verbal 'why's', *as if* the verbal levels could ever possibly cover all the factors and chains of antecedents of the silent levels, or ever 'be' the silent levels. This is why in science we limit our 'why' to the data at hand, thus avoiding the unlimited metaphysical questioning without data, to which there cannot be an answer. Mathematicians solved these inherent dilemmas by stating explicitly their undefined terms in their postulational systems, terms which label nothing but occurrences on the silent levels. Metaphysicians of many kinds or many creeds since time immemorial tried to solve the same perplexities by postulating different 'prime movers' or 'final causes', beyond which the further 'why' is ruled out as leading to the logically 'verboten' 'infinite regress'. Originally religions were polytheistic. Later, in the attempt for unification, perhaps to strengthen the power of the priesthood, and also because of the increasing ability of humans to make generalizations, monotheisms were invented, which have led to the most cruel religious wars. Different rulers, dictators, 'fuehrers', etc., have followed similar psycho-logical patterns with historically known destructive or constructive results. The above statements are limited by the historical contexts.

In our human evolutionary development the structures of religions and sciences, because all man-made, do not differ psycho-logically. They all depend on fundamental assumptions, hypotheses, etc., from which we try to build some understanding of, and/or rapport with, this world, ourselves included. Some of these involve archaic and false-to-fact assumptions, etc., others, such as sciences, involve modern, potentially verifiable, assumptions and hypotheses. In brief, any religion may be considered 'primitive science' to satisfy human *unconscious* organismal longings; and modern science may be considered 'up-to-date religion', to satisfy *consciously* the same human feelings. If we are supposed not to separate elementalistically 'emotion' and 'intellect', we have to take into consideration organismal longings spread over continents for millenniums, which find their proper expression according to the date of the specific human developments, at a date. Religions and sciences are both expressions of our human search for security, and so predictability, for solace, guidance, feelings of 'belonging', etc., culminating in self-realization through a general 'consciousness of abstracting', the main aim of my work.

The progress of modern science, *including the new science of man as a time-binder*, has been due uniquely to the freedom of scientists to revise their *fundamental assumptions*, terminologies, undefined terms, which involve hidden assumptions, etc., underlying our reflections, a freedom prohibited in 'primitive sciences' and also in dictatorships, past and present.

As to the space-time problem of the 'beginning and the end of the world', I have 'solved' it for myself effectively by the conviction that we are not yet evolved enough and so mature enough as humans to be able to understand such problems *at this date*. In scientific practice, however, I would go on, in search for structure, asking 'why' under consciously *limited* conditions. Probably in the future this problem will be shown to be no problem, and the solution will be found in the disappearance of the problem. By now science has already solved many dilemmas which at first seemed insoluble, as exemplified, for instance, in the new quantum mechanics.

Another important point which clarifies the problem of the 'unknowable', religions, etc., is that we humans have a capacity for *inferential knowledge*, which is not based on sense data, but on inferences from observed happenings. All modern sciences on the submicroscopic, electro-colloidal, etc., levels are of this 'as if' character. In fact, inferential knowledge today leads to testing in unexpected fields, and so is very creative. Epistemologically the fundamental theories must develop in converging lines of investigation, and if they do not converge it is an indication that there are flaws in the theories, and they are revised. Inferential knowledge today in science is much more reliable than sense data, which often deceive us. In religions we also translate the *still unknown* into inferentially 'known', which become creeds, but based on primitive or pre-scientific assumptions. The most primitive religion in which the savage believes, or the more generalized and more organized religions in which the 'man in the street' believes, represent non-elementalistically his *inferential* 'knowledge', which involves his 'feelings', wishes, desires, needs, fears, and what not, as combined inseparably in living reactions with his 'intellect'.

I firmly believe that the still prevailing archaic, split, schizophrenic orientations about ourselves, which without a modern science of man are practically impossible to avoid, are an extremely hampering influence to any understanding of the potentialities of 'human nature'. These outlooks, inherited from the 'childhood of humanity' and perpetuated linguistically, keep our human reactions and so our cultures on unnecessarily low levels, from which we try to extricate ourselves through violence, murder, rioting, and in larger expressions of mass sufferings, through revolutions and wars. This is in sharp contrast to the peaceful progress we have in science, where we are free to analyze our basic assumptions, and where we use a language of appropriate structure.

I firmly believe that an adequate structure of language is fundamental for human adjustment to the silent levels of happenings, 'feelings', etc. Thus, the non-elementalistic Einstein-Minkowski *space-time*, instead of the split, elementalistic newtonian 'space' and 'time', revolutionized physics. The non-elementalistic *psycho-biology* of Adolf Meyer, instead of 'psychology' and 'biology', marks the sharp difference between humans and animals. Non-elementalistic *psycho-somatic* considerations, instead of the older 'psyche' and 'soma', revolutionized the whole of medicine and rescued it from being merely glorified veterinary science. Etc., etc. I give these specific examples to indicate the general practical value of structural linguistic innovations which express and convey to others our new structural outlooks.

I am deeply convinced by theoretical considerations and empirical data that the new (historically the first to my knowledge) formulation of time-binding throws enormous light on our understanding of 'human nature', and will help to formulate new perspectives for the future of time-binders. This new functional definition of humans as time-binders, not mere 'space-binders', carries very far-reaching scientific, psycho-logical, moral and ethical beneficial consequences, which often remain lasting, today verified in many thousands of instances. It explains also how we humans, and humans alone, were able to produce sciences and civilizations, making us by necessity interdependent, and the builders of our own destinies. All through history man has been groping to find his place in the hierarchy of life, to discover, so to say, his role in the 'nature of things'. To this end he must first discover himself and his 'essential nature', before he can fully realize himself-then perhaps our civilizations will pass by peaceful evolutions from their childhood to the manhood of humanity.

It is a source of deep satisfaction to me that similar notions about the circularity and self-reflexiveness of human knowledge are taking root in our orientations as expressed by other writers. In 1942 in Monograph III published by the Institute of General Semantics, in my foreword with M. Kendig, we wrote:

'It should be noticed that in human life self-reflexiveness has even "material" implications, which introduce serious difficulties. Professor Cassius J. Keyser expresses this very aptly: "It is obvious, once the fact is pointed out, that the character of human history, the character of human conduct, and the character of all our human institutions depend both upon what man *is* and in equal or greater measure upon what we humans *think* man is." This is profoundly true.

Professor Arthur S. Eddington describes the same problem in these words: "And yet, in regard to the nature of things, this knowledge is only an empty shell--a form of symbols. It is knowledge of structural form, and not knowledge of content. All through the physical world runs that unknown content, which must surely be the stuff of our consciousness. Here is a hint of aspects deep within the world of physics, and yet unattainable by the methods of physics. And, moreover, we have found that where science has progressed the farthest, the mind has but regained from nature that which the mind has put into nature.

' "We have found a strange foot-print on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last, we have succeeded in reconstructing the creature that made the foot-print. And Lo! it is our own."

Dr. Alexis Carrel formulated the same difficulty differently, but just as aptly: "To progress again man must remake himself. And he cannot remake himself without suffering. For he is both the marble and the sculptor."

Those self-reflexive and circular mechanisms are *the uniquely human types of reaction* which made our human achievements possible. With the new formulations, the consciousness of this special capacity with its profound implications has become generally teachable on all levels, that of uneducated people and children included, and this consciousness may now mark a new period in our evolution.

History, anthropology, and general semantics establish firmly that the enormous majority of humanity so far lived and live on the animal biological level of mere subsistence, without the opportunity to realize their potentialities. For time-binders are not merely biological organisms, but psycho-biological, and this introduces incredible complexities, which so far we did not know how to handle. The old notions about 'man' have hitherto led to a generally sick and bewildered society. We cannot be psycho-logical isolationists and try to be constructive time-binders, or we are bound to be bogged down in an asocial morass of conflicts.

The theory of time-binding and extensional methods of general semantics have been tested in many scientific, educational and managerial fields. Even on the battlefields of World War II they were applied by American physicians, officers and men in thousands of cases of 'battle fatigue', with telling results. Today the new methods are taught in many schools and universities, and there are study groups on all continents.

To conclude, I may quote from my new preface to the third edition of *Science and Sanity*: 'We need not blind ourselves with the old dogma that "human nature cannot be changed", for we find that it *can be changed* [if we know how]. We must begin to realize our potentialities as humans, then we may approach the future with some hope. We may feel with Galileo, as he stamped his foot on the ground after recanting the Copernican theory before the Holy Inquisition, "*Eppur si muove!*" The evolution of our human development may be retarded, but it cannot be stopped.'

Bibliographical Note

The time-binding theory was first propounded in my *Manhood of Humanity: The Science and Art of Human Engineering*, E. P. Dutton, New York, 1921, second edition, with additions, to be published in 1950 by International Non-aristotelian Library Publishing Company, Institute of General Semantics, Distributors. It was further elaborated in my 'Fate and Freedom', *Mathematics Teacher*, May 1923, reprinted in *The Language of Wisdom and Folly* by Irving J. Lee, Harper, New York, 1949. 'The Brotherhood of Doctrines', *The Builder*, April 1924, in my papers read before the International Mathematical Congress in Toronto in 1924, before the Washington Society for Nervous and Mental Diseases in 1925, and before the Washington Psychopathic Society in 1926, when I was studying at St. Elizabeth's Psychiatric Hospital in Washington, D.C. It culminated, after extensive studies of the mechanisms of time-binding, in *Science and Sanity: an Introduction to Non-aristotelian Systems and General Semantics*, The International Non-aristotelian Library Publishing Company, first published in 1933, second edition 1941, third edition 1948, distributed by the Institute of General Semantics. In this book, with a physico-mathematical approach, I introduced for the first time the new appropriate scientific methodology for the time-binding theory, which I called 'extensional method', with principles of essential simplicity.

A. K.

* This was originally written in 1948 in response to an invitation from Mr. Krishna Mangesh Talgeri, M.A. of 26, Atul Grove, New Delhi, India, to contribute to a symposium entitled, The Faith I Live By. It is to be published soon, and includes such international contributors as Gandhi, Nehru, Montessori, John H. Holmes, Radhakrishnan and others. I admit that without Mr. Talgeri's invitation, and the most valuable assistance of Miss Charlotte Schuchardt which I wish to gratefully acknowledge, I would never have undertaken the difficult task of formulating such a condensed summary of life studies and experiences which any 'credo' would require.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Preface

THIS book is primarily a study of Man and ultimately embraces all the great qualities and problems of Man. As a study of Man it takes into consideration *all* the characteristics which make Man what he is. If some readers do note the absence of certain expressions familiar to them, it does not mean that the author does not feel or think as many other people-he does-and very much so; but in this book an effort has been made to approach the problem of Man from a scientific-mathematical point of view, and therefore great pains have been taken *not* to use words insufficiently defined, or words with many meanings. The author has done his utmost to use such words as convey only the meaning intended, and in the case of some words, such as "spiritual," there has been superadded the word "so-called," not because the author has any belief or disbelief in such phenomena; there is no need for *beliefs* because some such phenomena exist, no matter what we may think of them or by what name we call them; but because the word "spiritual" is not scientifically defined, and every individual understands and uses this word in a *personal* and private way. To be *impersonal* the author has had to indicate this element by adding "so-called." I repeat once again that this book is not a "materialistic" or a "spiritualistic" book-it is a study of "Man" and therefore does and *should* include materialistic as well as spiritual phenomena because only the complex of these phenomena constitutes the complex of Man.

The problem has not been approached from the point of view of any private doctrine or creed, but from a mathematical, an engineering, point of view, which is impersonal and passionless. It is obvious that to be able to speak about the great affairs of Man, his spiritual, moral, physical, economic, social or political status, it must first be ascertained what Man is-what is his real nature and what are the basic laws of his nature. If we succeed in finding the laws of human nature, all the rest will be a comparatively easy task-the ethical, social, economic and political status of Man should be in accord with the laws of his nature; then civilization will be a human civilization-a permanent and peaceful one-not before.

It is useless to argue if electricity be "natural" or "*supernatural*," of "material" or of "spiritual" origin. As a matter of fact we do not ask these questions in studying electricity; we endeavor to find out the natural laws governing it and in handling live wires we do not argue or speculate about them--we use rubber gloves, etc. It will be the same with Man and the great affairs of Man--we have, first of all, to know what Man is.

Though this book has been written with scrupulous care to avoid words or terms of vague meaning-and though it often may seem coldly critical of things metaphysical, it has not been written with indifference to that great, perhaps the greatest, urge of the human heart-the craving for spiritual truth-our yearning for the higher potentialities of that which we call "mind," "soul" and "spirit"-but it has been written with the deep desire to find the source of these qualities, their scientific significance and a scientific proof of them, so that they may be approached and studied by the best minds of the world without the digressions, and misinterpretations that are caused by the color and the confusion of personal emotions; and if the book be read with care, it will be seen that, though the clarifying definition of the classes of life has been chiefly used in the book for its great carrying power in the *practical* world, its greatest help will ultimately be in guiding the investigation, the right valuation and especially the control and use of the higher human powers.

In writing this book I have been not only introducing new ideas and new methods of analysis, but I have been using a tongue new to me. The original manuscript was very crude and foreign in form, and I am greatly indebted to various friends for their patient kindness in correcting the many errors of my poor English.

I am also under great obligations to Walter Polakov, Doctor of Engineering, for his exceedingly helpful suggestions, not only in giving me a thorough criticism from the point of view of the Engineer, but also in devoting his energies to organizing the first "Time-binding Club" where these problems have been discussed and criticized, with great practical results.

To all those who have read and criticized the manuscript or helped otherwise—Professors E. H. Moore, C. J. Keyser, J. H. Robinson, Burges Johnson, E. A. Ross, A. Petrunkevitch; and Doctors J. Grove-Korski, Charles P. Steinmetz, J. P. Warbasse; Robert B. Wolf, Vice-President of the American Society of Mechanical Engineers; Champlain L. Riley, Vice-President of the American Society of Heating and Ventilating Engineers; Miss Josephine Osborn; to the authors, L. Brandeis, E. G. Conklin, C. J. Keyser, J. Loeb, E. S. Mead, H. O'Higgins, W. Polakov, J. H. Robinson, R. B. Wolf, for their kind permission to quote them, I wish to express my sincere appreciation.

I wish also to acknowledge the deepest gratitude to my wife, formerly Mira Edgerly, who has found in this discovery of the natural law for the human class of life, the solution of her life long search, and who, because of her interest in my work, has given me incomparably inspiring help and valuable criticism. It is not an exaggeration to state that except for her steady and relentless work and *her time, which saved my time*, this book could not have been produced in such a comparatively short time.

Mr. Walter Polakov of New York City, Industrial Counsellor and Industrial Engineer in New York City, has kindly consented at my request to act, with my authority, as my representative to whom any further queries should be addressed in my absence from America.

To all other friends who have helped in many personal ways I express thankfulness, as I wish also to thank John Macrae, Esq., the Vice-President of E. P. Dutton & Co., for his unusual attitude toward publishing the book.

A. K.

January 17, 1921

New York City.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Introduction: Method and Processes of Approach to a New Concept of Life

"For a while he trampled with impunity on laws human and divine but, as he was obsessed with the delusion that two and two makes five, he fell, at last a victim to the relentless rules of humble Arithmetic.

"Remember, O stranger, Arithmetic is the first of the sciences and the mother of safety."

BRANDEIS.

IT is the aim of this little book to point the way to a new science and art-the science and art of Human Engineering. By Human Engineering I mean the science and art of directing the energies and capacities of human beings to the advancement of human weal. It need not be argued in these times that the establishment of such a science-the science of human welfare-is an undertaking of immeasurable importance. No one can fail to see that its importance is supreme.

It is evident that, if such a science is to be established it must be founded on ascertained facts-it must accord with what is *characteristic* of Man-it must be based upon a just conception of what Man is-upon a right understanding of Man's place in the scheme of Nature.

No one need be told how indispensable it is to have true ideas-just concepts-correct notions-of the things with which we humans have to deal; everyone knows for example, that to mistake solids for surfaces or lines would wreck the science and art of geometry; anyone knows that to confuse fractions with whole numbers would wreck the science and art of arithmetic; everyone knows that to mistake vice for virtue would destroy the foundation of ethics; everyone knows that to mistake a desert mirage for a lake of fresh water does but lure the fainting traveler to dire disappointment or death. Now, it is perfectly clear that of all the things with which human beings have to deal, the most important by far is Man himself-humankind-men, women and children. It follows that for us human beings nothing else can be quite so important as a clear, true, just, scientific concept of Man-a right understanding of what we as human beings really are. For it requires no great wisdom, it needs only a little reflection, to see that, if we humans radically misconceive the nature of man-if we regard man as being something which he is not, whether it be something higher than man or lower-we thereby commit an error so fundamental and far reaching as to produce every manner of confusion and disaster in individual life, in community life and in the life of the race.

The question we have, therefore, to consider first of all is fundamentally: What is Man? What is a man? What is a human being? What is the defining or characteristic mark of humanity? To this question two answers and only two have been given in the course of the ages, and they are both of them current to-day. One of the answers is biological- man is an animal, a certain kind of animal; the other answer is a mixture partly biological and partly mythological or partly biological and partly philosophical-man is a combination or *union* of animal with something supernatural. An important part of my task will be to show that both of these answers are radically wrong and that, beyond all things else, they are primarily responsible for what is dismal in the life and history of humankind. This done, the question remains: What is Man? I hope to show clearly and convincingly that the answer is to be found in the patent fact that human beings possess in varying degrees a certain natural faculty or power or

capacity which serves at once to give them their appropriate dignity as human beings and to discriminate them, not only from the minerals and the plants but also from the world of animals, this peculiar or characteristic human faculty or power or capacity I shall call the *time-binding* faculty or *time-binding* power or *time-binding* capacity. What I mean by time-binding will be clearly and fully explained in the course of the discussion, and when it has been made clear, the question-What Is Man?-will be answered by saying that man is a being naturally endowed with time-binding capacity-that a human being is a time-binder-that men, women and children constitute the time-binding class of life.

There will then remain the great task of indicating and in a measure sketching some of the important ways in which the true conception of man as man will transform our views of human society and the world, affect our human conduct and give us a growing body of scientific wisdom regarding the welfare of mankind including all posterity.

The purpose of this introductory chapter is to consider certain general matters of a preliminary nature-to indicate the spirit of the undertaking- to provide a short course of approach and preparation-to clear the deck, so to speak, and make ready for action.

There are two ways to slide easily through life: Namely, to believe everything, or to doubt everything; both ways save us from thinking. The majority take the line of least resistance, preferring to have their thinking done for them; they accept ready-made individual, private doctrines as their own and follow them more or less blindly. Every generation looks upon its own creeds as true and permanent and has a mingled smile of pity and contempt for the prejudices of the past. For two hundred or more generations of our historical past this attitude has been repeated two hundred or more times, and unless we are very careful our children will have the same attitude toward us.

There can be no doubt that humanity belongs to a class of life which to a large extent determines its own destinies, establishes its own rules of education and conduct, and thus influences every step we are free to take within the structure of our social system. But the power of human beings to determine their own destinies is limited by natural law, Nature's law. It is the counsel of wisdom to discover the laws of nature, including the laws of human nature, and then to live in accordance with them. The opposite is folly.

A farmer must know the natural laws that govern his wheat, or corn, or cow, as otherwise he will not have satisfactory crops, or the quality and abundance of milk he desires, whereas the knowledge of these laws enables him to produce the most favorable conditions for his plants and animals, and thereby to gain the desired results.

Humanity must know the natural laws for humans, otherwise humans will not create the conditions and the customs that regulate human activities which will make it possible for them to have the most favorable circumstances for the fullest human development in life; which means the release of the maximum natural-creative energy and expression in mental, moral, material and spiritual and all the other great fields of human activities, resulting in happiness in life and in work-collectively and individually-because the conditions of the earning of a livelihood influence and shape all our mental processes and activities, the quality and the form of human inter-relationship.

Every human achievement, be it a scientific discovery, a picture, a statue, a temple, a home or a bridge, has to be conceived in the mind first-the plan thought out-before it can be made a reality, and when anything is to be attempted that involves any number of individuals-methods of coordination have to be considered-the methods which have proven to be the best suited for such undertakings are engineering methods-the engineering of *an idea* toward a complete *realization*. Every engineer has to know the materials with which he has to work and the natural laws of these materials, as discovered by observation and experiment and formulated by mathematics and mechanics; else he can not calculate the forces at his disposal; he can not compute the resistance of his materials; he can not determine the capacity and requirements of his power plant; in short, he can not make the most profitable use of his resources. Lately in all industries and particularly during the late World War, which was itself a gigantic industrial process, another factor manifested itself and proved to be of the utmost importance: namely, the human factor, which is not material but is mental, moral, psychological. It has been found that maximum production may be attained when and only when the production is carried on in conformity with certain psychological laws, roughly determined by the analysis of human nature.

Except for productive human labor, our globe is too small to support the human population now upon it. Humanity must produce or perish.

Production is essentially a task for engineers; it essentially depends upon the discovery and the application of natural laws, including the laws of human nature. It is, therefore, not a task for old fashioned philosophical speculation nor for barren metaphysical reasoning *in vacuo*; it is a scientific task and involves the coordination and cooperation of all the sciences. This is why it is an engineering task.

For engineering, rightly understood, is the coordinated sum-total of human knowledge gathered through the ages, with mathematics as its chief instrument and guide. Human Engineering will embody the theory and practice-the science and art-of all engineering branches united by a common aim-the understanding and welfare of mankind.

Here I want to make it very clear that mathematics is not what many people think it is; it is not a system of mere formulas and theorems; but as beautifully defined by Professor Cassius J. Keyser, in his book *The Human Worth of Rigorous Thinking* (Columbia University Press, 1916), mathematics is the science of "Exact thought or rigorous thinking," and one of its distinctive characteristics is "precision, sharpness, completeness of definitions." This quality alone is sufficient to explain why people generally do not like mathematics and why even some scientists bluntly refuse to have anything to do with problems wherein mathematical reasoning is involved. In the meantime, mathematical philosophy has very little, if anything, to do with mere calculations or with numbers as such or with formulas; it is a philosophy wherein precise, sharp and rigorous thinking is essential. Those who deliberately refuse to think "rigorously"-that is mathematically-in connections where such thinking is possible, commit the sin

of preferring the worse to the better; they deliberately violate the supreme law of intellectual rectitude.

Here I have to make it clear that for the purpose of Human Engineering the old concepts of matter, space and time are sufficient to start with; they are sufficient in much the same way as they have been sufficient in the old science of mechanics. Figuratively speaking Human Engineering is a higher order of bridge engineering-it aims at the spanning of a gap in practical life as well as in knowledge. The old meanings of matter, space and time were good enough to prevent the collapse of a bridge; the same understanding of space and time as used in this book will protect society and humanity from periodical collapses. The old mechanics lead directly to such a knowledge of the intrinsic laws governing the universe as to suggest the new mechanics. Human Engineering will throw a new light on many old conceptions and will help the study and understanding of matter, space and time in their relative meanings, and perhaps will ultimately lead to an understanding of their absolute meanings.

Philosophy in its old form could exist only in the absence of engineering, but with engineering in existence and daily more active and far reaching, the old verbalistic philosophy and metaphysics have lost their reason to exist. They were no more able to understand the "production" of the universe and life than they are now able to understand or grapple with "production" as a means to provide a happier existence for humanity. They failed because their venerated method of "speculation" can not *produce*, and its place must be taken by mathematical thinking. Mathematical reasoning is displacing metaphysical reasoning. Engineering is driving verbalistic philosophy out of existence and humanity gains decidedly thereby. Only a few parasites and "speculators" will mourn the disappearance of their old companion "speculation." The world of producers -the predominating majority of human beings- will welcome a philosophy of ordered thought and production.

The scientists, all of them, have their duties no doubt, but they do not fully use their education if they do not try to broaden their sense of responsibility toward all mankind instead of closing themselves up in a narrow specialization where they find their pleasure. Neither engineers nor other scientific men have any right to prefer their own personal peace to the happiness of mankind; their place and their duty are in the front line of struggling humanity, not in the unperturbed ranks of those who keep themselves aloof from life. If they are indifferent, or discouraged because they feel or think that they know that the situation is hopeless, it may be proved that undue pessimism is as dangerous a "religion" as any other blind creed. Indeed there is very little difference in kind between the medieval fanaticism of the "holy inquisition," and modern intolerance toward new ideas. All kinds of intellect must get together, for as long as we presuppose the situation to be hopeless, the situation will indeed be hopeless. The spirit of Human Engineering does not know the word "hopeless"; for engineers know that wrong methods are alone responsible for disastrous results, and that every situation can be successfully handled by the use of proper means. The task of engineering science is not only to know but to know how. Most of the scientists and engineers do not yet realize that their united judgment would be invincible; no system or class would care to disregard it. Their knowledge is the very force which makes the life of humanity pulsate. If the scientists and the engineers have had no common base upon which to unite, a common base must be provided. To-day the pressure of life is such that we cannot go forward without their coordinating guidance. But first there must be the desire to act. One aim of this book is to furnish the required stimulus by showing that Human Engineering will rescue us from the tangle of private opinions and enable us to deal with all the problems of life and human society upon a scientific basis.

If those who know why and how neglect to act, those who do not know will act, and the world will continue to flounder. The whole history of mankind and especially the present plight of the world show only too sadly how dangerous and expensive it is to have the world governed by those who do not know.

In paying the price of this war, we have been made to realize that even the private individual can not afford to live wrapped up in his own life and not take his part in public affairs. He must acquire the habit of taking his share of public responsibility. This signifies that a very great deal of very simple work, all pointing in the direction of a greater work, must be done in the way of educating, not engineers and scientific men only, but the general public to cooperate in establishing the practice of Human Engineering in all the affairs of human society and life.

In writing this book I have had to wrestle with tremendous difficulties in expressing new thoughts and in indicating new methods. The reader who stops to criticize words or expressions because of their more or less happy or unhappy use will miss the whole point of the work. The reading of it should be done with a view to seeing how much can be found in it of what is new and good that may be elaborated further, and put into better form. This new enterprise is too difficult and too vast for the unaided labor of one man-life is too short.

The method used in this book in analysing life phenomena is essentially an engineering method, and as physics and mechanics always suggest to mathematicians new fields for analysis, it is not improbable that Human Engineering will give mathematicians new and interesting fields for research. The humblest role of mathematicians in Human Engineering may be likened to that of "Public accountants" who put *in order* the affairs of business.

In relation to mathematics Bertrand Russell has said: "Logic is the youth of mathematics, mathematics is the manhood of logic." This brilliant *mot* of the eminent philosopher of mathematics is no doubt just and is profoundly significant; the least it can teach us is that it is useless to try to find a dividing line between logic and mathematics, for no such line exists; to seek for one serves merely to betray one's ignorance of mathematical philosophy. Elsewhere Mr. Russell says: "The hope of satisfaction to our more human desires, the hope of demonstrating that the world has this or that ethical characteristic, is not one which, so far as I can see, philosophy can do anything whatever to satisfy." By "philosophy" he means mathematical philosophy-a philosophy that is rigorously scientific, not vaguely speculative. I am entirely unable to agree with him that such a philosophy can make no contribution to ethics. On the contrary, I contend, and in this book I hope to show, that by mathematical philosophy, by rigorously scientific thinking, we can arrive at the true conception of what a human being really is and that in thus discovering the characteristic nature of man we come to the secret and source of ethics. Ethics as a science will investigate and explain the essential nature of man and the obligations which the essential nature of man imposes upon human beings. It will be seen that to live righteously, to live ethically, is to live in accordance with the laws of human nature; and when it is clearly seen that man is a natural being, a part of nature literally, then it will be seen that the laws of human nature-the only possible rules for ethical conduct-are no more *supernatural* and no more *man-made* than is the law of gravitation,

for example, or any other natural law.

It is no cause for wonder that mathematical thinking should lead to such a result; for Man is a *natural* being, man's mind is a *natural agency*, and the results of rigorous thinking, far from being artificial fictions, are natural facts-natural revelations of natural law.

I hope I have not given the impression, by repeated allusion to mathematical science, that this book is to be in any technical sense a mathematical treatise. I have merely wished to indicate that the task is conceived and undertaken in the mathematical spirit, which must be the guiding spirit of Human Engineering; for no thought, if it be non-mathematical in spirit, can be trusted, and, although mathematicians sometimes make mistakes, the spirit of mathematics is always right and always sound.

Whilst I do not intend to trouble the reader with any highly technical mathematical arguments, there are a few simple mathematical considerations which anyone of fair education can understand, which are of exceedingly great importance for our purpose, and to which, therefore, I ask the reader's best attention. One of the ideas is that of an *arithmetical progression*; another one is that of a *geometrical progression*. Neither of them involves anything more difficult than the most ordinary arithmetic of the secondary school or the counting house, but it will be seen that they throw a flood of light upon many of the most important human concerns.

Because we are human beings we are all of us interested in what we call progress-progress in law, in government, in jurisprudence, in ethics, in philosophy, in the natural sciences, in economics, in the fine arts, in the practical arts, in the production and distribution of wealth, in all the affairs affecting the welfare of mankind. It is a fact that all these great matters are interdependent and interlocking; it is therefore a fact of the utmost importance that progress in each of the cardinal matters must keep abreast of progress in the other cardinal matters in order to keep a just equilibrium, a proper balance, and so to maintain the integrity and continued prosperity of the whole complex body of our social life; it is a fact, a fact of observation, that in some of the great matters progress proceeds in accordance with one law and one rate of advancement and in others in accordance with a very different law and rate; it is a fact, a fact of observation and sad experience, a fact attested by all history and made evident by reason, that owing to the widely differing laws and rates of progress in the great essential concerns of humanity, the balance and equilibrium among the parts is disturbed, the strain gradually increases until a violent break ensues in the form of social conflicts, insurrections, revolutions and war; it is a fact that the readjustment that follows, as after an earthquake, does indeed establish a kind of new equilibrium, but it is an equilibrium born of violence, and it is destined to be again disturbed periodically without end, unless by some science and art of Human Engineering progress in all the great matters essential to human weal can be made to proceed in accordance with one and the same law having its validity in the nature of man.

Taken in combination, the facts just stated are so extremely important that they deserve to be stated with the utmost emphasis and clarity. To this end I beg the reader to consider very carefully and side by side the two following series of numbers. The first one is a simple geometrical progression-denoted by (*GP*); the second one is a simple arithmetical progression-denoted by (*AP*)

GP: 2, 4, 8, 16, 32, 64, 128, 256, 512, 1024, etc.;

AP: 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, etc.

For convenience of comparison I let them begin with the same number and for simplicity I have taken 2 for this initial term; observe that in the (*GP*) each term is got from the preceding term by *multiplying* by 2 and that in the (*AP*) each term is got from its predecessor by adding 2; in the first series the multiplier 2 is called the common *ratio* and in the second series the repeatedly added 2 is called the common *difference*; it is again for the convenience of comparison that I have chosen the same number for both common ratio and common difference and for the sake of simplicity that I have taken for this number the easy number 2. Other choices would be logically just as good.

Why have I introduced these two series? Because they serve to illustrate perfectly two widely different *laws of progress*-two laws representing vastly different *rates* of growth, increase, or *advancement*.

Do not fail to observe in this connection the following two facts. One of them is that the magnitude of the terms of any geometric progression whose ratio (no matter how small) is 2 or more will overtake and surpass the magnitude of the corresponding terms of any arithmetical progression, no matter how large the common difference of the latter may be. The other fact to be noted is that the greater the ratio of a geometric progression, the more rapidly do its successive terms increase; so that the terms of one geometric progression may increase a thousand or a million or a billion times faster than the corresponding terms of another geometric progression. As any geometric progression (of ratio equal to 2 or more), no matter how slow, outruns every arithmetic progression, no matter how fast, so one geometric progression may be far swifter than another one of the same type.

To every one it will be obvious that the two progressions differ in pace; and that the difference between their corresponding terms becomes increasingly larger and larger the farther we go; for instance, the sum of the first six terms of the geometrical progression is 126, whereas the sum of the first six terms of the arithmetical progression is only 42, the difference between the two sums being 84; the sum of 8 terms is 510 for the (*GP*) and 72 for the (*AP*), the difference between these sums (of only 8 terms each) being 438, already much larger than before; if now we take the sums of the first 10 terms, they will be 2046 and 110 having a difference of 1936; etc., etc.

Consider now any two matters of great importance for human weal-jurisprudence for example, and natural science-or any other two major concerns of humanity. It is as plain as the noon-day sun that, if progress in one of the matters advances according to the law of a geometric progression and

the other in accordance with a law of an arithmetical progression, progress in the former matter will very quickly and ever more and more rapidly outstrip progress in the latter, so that, if the two interests involved be interdependent (as they always are), a strain is gradually produced in human affairs, social equilibrium is at length destroyed; there follows a period of readjustment by means of violence and force. It must not be fancied that the case supposed is merely hypothetical. The whole history of mankind and especially the present condition of the world unite in showing that far from being merely hypothetical, the case supposed has always been actual and is actual to-day on a vaster scale than ever before. My contention is that while progress in some of the great matters of human concern has been long proceeding in accordance with the law of a rapidly increasing geometric progression, progress in the other matters of no less importance has advanced only at the rate of an arithmetical progression or at best at the rate of some geometric progression of relatively slow growth. To see it and to understand it we have to pay the small price of a little observation and a little meditation.

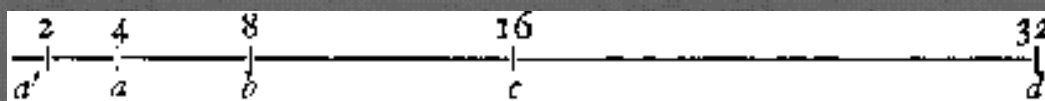
Some technological invention is made, like that of a steam engine or a printing press, for example; or some discovery of scientific method, like that of analytical geometry or the infinitesimal calculus; or some discovery of natural law, like that of falling bodies or the Newtonian law of gravitation. What happens? What is the effect upon the progress of knowledge and invention? The effect is stimulation. Each invention leads to new inventions and each discovery to new discoveries; invention breeds invention, science begets science, the children of knowledge produce their kind in larger and larger families; the process goes on from decade to decade, from generation to generation, and the spectacle we behold is that of advancement in scientific knowledge and technological power according to the law and rate of a rapidly increasing geometric progression or logarithmic function.

And now what must we say of the so-called sciences-the pseudo sciences-of ethics and jurisprudence and economics and politics and government? For the answer we have only to open our eyes and behold the world. By virtue of the advancement that has long been going on with ever accelerated logarithmic rapidity in invention, in mathematics, in physics, in chemistry, in biology, in astronomy and in applications of them, time and space and matter have been already conquered to such an extent that our globe, once so seemingly vast, has virtually shrunk to the dimensions of an ancient province; and manifold peoples of divers tongues and traditions and customs and institutions err now constrained to live together as in a single community. There is thus demanded a new ethical wisdom, a new legal wisdom, a new economical wisdom, a new political wisdom, a new wisdom in the affairs of government. For the new visions our anguished times cry aloud but the only answers are reverberated echoes of the wailing cry mingled with the chattering voices of excited public men who know not what to do. Why? What is the explanation? The question is double: Why the disease? And why no remedy at hand? The answer is the same for both. And the answer is that the so-called sciences of ethics and jurisprudence and economics and politics and government have not kept pace with the rapid progress made in the other great affairs of man; they have lagged behind; it is because of their lagging that the world has come to be in so great distress; and it is because of their lagging that they have not now the needed wisdom to effect a cure.

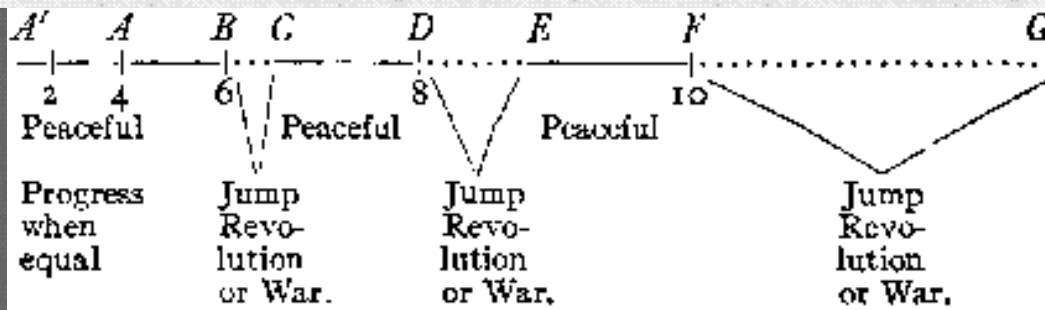
Do you ask why it is that the "social" sciences- the so-called sciences of ethics, etc.-have lagged behind? The answer is not far to seek nor difficult to understand. They have lagged behind, partly because they have been hampered by the traditions and the habits of a bygone world-they have looked backward instead of forward; they have lagged behind, partly because they have depended upon the barren methods of verbalistic philosophy-they have been metaphysical instead of scientific; they have lagged behind, partly because they have been often dominated by the lusts of cunning "politicians" instead of being led by the wisdom of enlightened statesmen; they have lagged behind, partly because they have been predominantly concerned to protect "vested interests," upon which they have in the main depended for support; the *fundamental* cause, however, of their lagging behind is found in the astonishing fact that, despite their being by their very nature most *immediately* concerned with the affairs of mankind, they have not discovered what Man really is but have from time immemorial falsely regarded human beings either as animals or else as combinations of animals and something supernatural. With these two monstrous conceptions of the essential nature of man I shall deal at a later stage of this writing.

At present I am chiefly concerned to drive home the fact that it is the great *disparity* between the rapid progress of the natural and technological sciences on the one hand and the slow progress of the metaphysical, so-called social "sciences" on the other hand, that sooner or later so disturbs the equilibrium of human affairs as to result periodically in those social cataclysms which we call insurrections, revolutions and wars. The reader should note carefully that such cataclysmic changes-such jumps," as we may call them-such violent readjustments in human affairs and human relationships -are recorded throughout the history of mankind. And I would have him see clearly that, because the *disparity* which produces them increases as we pass from generation to generation-from term to term of our progressions-the "jumps" in question occur not only with increasing violence but with increasing frequency. This highly significant fact may be graphically illustrated in the following figure:

Geometric evolution of the natural and technological sciences.-Peaceful progress.



Arithmetical evolution of the so-called social "sciences," accelerated by violent "jumps."-Non-peaceful progress.



$a^2, 2a, ab, bc, cd,$ represent the geometrical law of progression in the natural and technological sciences (peaceful evolution).

$A^2, 2A, AB, CD, EF,$ represent the lagging arithmetical law of progression in the so-called social sciences (peaceful evolution).

Both of these during the same periods of time.

$BC, DE, FG,$ represent revolutions or wars, with the aftermath of revolution of ideas-the "jump"-violent readjustment of ideas to facts-forced by events.

$ab, bc, cd,$ and $AB, CD, EF,$ take the same amount of time, but the second progression being much slower than the first one, the "jumps" or revolutions occur at shorter intervals as time goes on and thus more frequently force us to coordinate our ideas to facts. Periods of peace or seeming peace alternate more and more frequently with periods of violence; the mentioned *disparity* of progress in peaceful times is the hatching seed of future violence.*

As a matter of fact these few mathematical considerations can hardly be called mathematics or mathematical philosophy; nevertheless, without bringing attention to these very simple mathematical ideas we should not be able to proceed any further than in the past. Our life problems have always been "solved" by verbalists and rhetorical metaphysicians who cleverly played with vague words and who always ignored the supremely important matter of dimensions because they were ignorant of it. There was no possible way to arrive at an agreement on the significance of words, or even the understanding of them. Let us take, for instance, such words as "good" or "bad" or "truth"; volumes upon volumes have been written about them; no one has reached any result universally acceptable; the effect has been to multiply warring schools of philosophy-sectarians and partisans. In the meantime *something* corresponding to each of the terms "good," "bad," "truth" exists as matter of fact; but what that something is still awaits scientific determination. If only these three words could be scientifically defined, philosophy, law, ethics and psychology would cease to be "private theories" or verbalism and they would advance to the rank and dignity of sciences.

Here I may quote a characteristic of life as expressed by one of the "heroes" of my esteemed friend Harvey O'Higgins, in his book, *From the Life, Imaginary Portraits of Some Distinguished Americans* (Harper, N. Y.).

"Warren never philosophized; he handled facts as an artisan handles his tools; but if he *had* philosophized, his theory of life would probably have been something like this: 'There is no justice, there is no morality, in nature or in natural laws; justice and morality are laws only of human society. But society, natural life, and all civilization are subject in their larger aspects to natural laws-which contradict morality and outrage justice-and the statesman has to move with those laws and direct his people in accordance with them, despite the lesser by-laws of morality and justice.' "

If such are the creeds of "distinguished people" anywhere, what better can we expect than that which we see in the history of humanity?

But the fact that the old philosophy, law, ethics, psychology, politics and sociology could not solve the practical problems of humanity, is not any reason whatsoever why we should despair. The problems can be solved.

To follow the reasoning of this book, it is not necessary to be a highly trained specialist; the only qualifications required are candor, an open mind, freedom from blinding prejudice, thoughtfulness, a real desire for truth, and enough common sense to understand that to talk of adding three quarts of milk to three-quarters of a mile is to talk nonsense.

* To digress a bit, it may be interesting to add, that population and the need of people increase in a geometrical progression; and also that the growth of individuals is limited by the fact, that they have to absorb their food through surfaces which as growth goes on increase only as squares, while the bodies to be fed, being volumes, increase in size as cubes increase, as the cubes of the same base grow faster than the squares,

$2^2 = 4$, $2^3 = 8$, $3^2 = 9$, $3^3 = 27$, and so on,

it is obvious, that in the infancy of an organism only a part of the food goes to maintain life, the larger part goes for growth; when the organism becomes larger, the absorbing surfaces growing proportionally to the square, the food is spent to build the mass of the volume of the body and is spent proportionally to the cube. Suppose our organism has grown to a size twice as large, its absorbing capacity has become four times larger, its volume eight times larger. In case of 3 times, the difference will be 9 and 27. It is obvious that at some point, all the absorbed food will be used to maintain life and none will be left for growth, and this last process will stop. This is another example which explains how the theory of dimensions is vitally important in life and shows why it is absolutely essential to take account of dimensions in the study of life problems.

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Grey Lodge Occult Review™

MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Childhood of Humanity

THE conclusion of the World War is the closing of the period of the childhood of humanity. This childhood, as any childhood, can be characterized as devoid of any real understanding of values, as is that of a child who uses a priceless chronometer to crack nuts.

This childhood has been unduly long, but happily we are near to the end of it, for humanity, shaken by this war, is coming to its senses and must soon enter its manhood, a period of great achievements and rewards in the new and real sense of values dawning upon us.

The sacred dead will not have died for naught; the "red wine of youth," the wanton waste of life, has shown us the price of life, and we will have to keep our oath to make the future worthy of their sweat and blood.

Early ideas are not necessarily true ideas.

There are different kinds of interpretations of history and different schools of philosophy. All of them have contributed something to human progress, but none of them has been able to give the world a basic philosophy embracing the whole progress of science and establishing the life of man upon the abiding foundation of Fact.

Our life is bound to develop according to evident or else concealed laws of nature. The evident laws of nature were the inspiration of genuine science in its cradle; and their interpretations or misinterpretations have from the earliest times formed systems of law, of ethics, and of philosophy.

Human intellect, be it that of an individual or that of the race, forms conclusions which have to be often revised before they correspond approximately to facts. What we call progress consists in coordinating ideas with realities. The World War has taught something to everybody. It was indeed a great reality; it accustomed us to think in terms of reality and not in those of phantom speculation. Some unmistakable truths were revealed. Facts and force were the things that counted. Power had to be produced to destroy hostile power; it was found that the old political and economic systems were not adequate to the task put upon them. The world had to create new economic conditions; it was obliged to supplement the old systems with special boards for food, coal, railroads, shipping, labor, etc. The World War emergency compelled the nations to organize for producing greater power in order to conquer power already great.

If there is anything which this war has proved, it is the fact that the most important asset a nation or an individual can have, is the ability "to do things."

"In Flanders Fields the poppies blow . . ." that is too true; they blow and they are strong and red. But the purpose of this writing is not the celebration of poetry, but the elucidation and right use of facts.

Normally, thousands of rabbits and guinea pigs are used and killed, in scientific laboratories, for experiments which yield great and tangible benefits to humanity. This war butchered millions of people and ruined the health and lives of tens of millions. Is this climax of the pre-war civilization to be passed unnoticed, except for the poetry and the manuring of the battle fields, that the "poppies blow" stronger and better fed? Or is the death of ten men on the battle field to be of as much worth in knowledge gained as is the life of one rabbit killed for experiment? Is the great sacrifice worth analysing? There can be only one answer-yes. But, if truth be desired, the analysis must be scientific.

In science, "opinions" are tolerated when and only when facts are lacking. In this case, we have all the facts necessary. We have only to collect them and analyse them, rejecting mere "opinions" as cheap and unworthy. Such as understand this lesson will know how to act for the benefit of all.

At present the future of mankind is dark. "Stop, look, and listen"-the prudent caution at railroad crossings-must be amended to read "stop, look, listen, and THINK"; not for the saving of a few lives in railroad accidents, but for the preservation of the life of humanity. Living organisms, of the lower and simpler types, in which the differentiation and the integration of the vital organs have not been carried far, can move about for a considerable time after being deprived of the appliances by which the life force is accumulated and transferred, but higher organisms are instantly killed by the removal of such appliances, or even by the injury of minor parts of them; even more easily destroyed are the more advanced and complicated *social* organizations.

The first question is: what are to be the scientific methods that will eliminate diverse opinions and creeds from an analysis of facts and ensure correct deductions based upon them? A short survey of facts concerning civilization will help to point the way.

Humanity, in its cradle, did not have science; it had only the faculties of observation and speculation. In the early days there was much speculative thinking, but it was without any sufficient basis of facts. Theology and philosophy flourished; their speculations were often very clever, but all their primitive notions about facts-such as the structure of the heavens, the form of the earth, mechanical principles, meteorological or physiological phenomena-were almost all of them wrong.

What is history? What is its significance for humanity? Dr. J. H. Robinson gives us a precise answer: "Man's abject dependence on the past gives rise to the continuity of history. Our convictions, opinions, prejudices, intellectual tastes; our knowledge, our methods of learning and of applying for information we owe, with slight exceptions, to the past-often to the remote past. History is an expansion of memory, and like memory it alone can explain the present and in this lies its most unmistakable value."¹

The savage regards every striking phenomenon or group of phenomena as caused by some personal agent, and from remotest antiquity the mode of thinking has changed only as fast as the relations among phenomena have been established.²

Human nature was always asking "why"? and not being able to answer why, they found their answer through another factor "who." The unknown was called, Gods or God. But with the progress of science the "why" became more and more evident, and the question came to be "how." From the early days of humanity, dogmatic theology, law, ethics, and science in its infancy, were the monopolies of one class and the source of their power.³

The first to break this power were the exact sciences. They progressed too rapidly to be bound and limited by obscure old writings and prejudices; life and realities were their domain. Science brushed aside all sophistry and became a reality. Ethics is too fundamentally important a factor in civilization to depend upon a theological or a legal excuse; ethics must conform to the *natural* laws of human *nature*.

Laws, legal ideas, date from the beginning of civilization. Legal speculation was wonderfully developed in parallel lines with theology and philosophy before the natural and exact sciences came into existence. Law was always made by the few and in general for the purpose of preserving the "existing order," or for the reestablishment of the old order and the punishment of the offenders against it.

Dogmatic theology is, by its very nature, unchangeable. The same can be said in regard to the spirit of the law. Law was and is to protect the past and present status of society and, by its very essence, must be very conservative, if not reactionary. Theology and law are both of them static by their nature.⁴

Philosophy, law and ethics, to be effective in a dynamic world must be dynamic; they must be made vital enough to keep pace with the progress of life and science. In recent civilization ethics, because controlled by theology and law, which are static, could not duly influence the dynamic, revolutionary progress of technic and the steadily changing conditions of life; and so we witness a tremendous downfall of morals in politics and business. Life progresses faster than our ideas, and so medieval ideas, methods and judgments are constantly applied to the conditions and problems of modern life. This discrepancy between facts and ideas is greatly responsible for the dividing of modern society into different warring classes, which do not understand each other. Medieval legalism and medieval morals- the basis of the old *social* structure-being by their nature conservative, reactionary, opposed to change, and thus becoming more and more unable to support the mighty social burden of the modern world, must be adjudged responsible in a large measure for the circumstances which made the World War inevitable.

Under the flash of explosives some of the workings of those antiquated ideas were exposed or crushed. The World War has profoundly changed

economic conditions and made it necessary to erect new standards of values. We are forced to realize that evolution by transformation is a cosmic process and that reaction, though it may retard it, can not entirely stop it.⁵

The idea that organic species are results of special creation has no scientific standard whatever. There is not one fact tending to prove special or separate creation; the evidence, which is overwhelming, is all of it on the other side. The hypothesis of special creation is a mere fossil of the past. Evolution is the only theory which is in harmony with facts and with all branches of science; life is dynamic, not static.

Philosophy, as defined by Fichte, is the "science of sciences." Its aim was to solve the problems of the world. In the past, when all exact sciences were in their infancy, philosophy had to be purely speculative, with little or no regard to realities. But if we regard philosophy as a Mother science, divided into many branches, we find that those branches have grown so large and various, that the Mother science looks like a hen with her little ducklings paddling in a pond, far beyond her reach; she is unable to follow her growing hatchlings. In the meantime, the progress of life and science goes on, irrespective of the cackling of metaphysics. Philosophy does not fulfill her initial aim to bring the results of experimental and exact sciences together and to solve world problems. Through endless, scientific specialization scientific branches multiply, and for want of coordination the great world-problems suffer. This failure of philosophy to fulfill her boasted mission of scientific coordination is responsible for the chaos in the world of general thought. The world has no collective or organized higher ideals and aims, nor even fixed general purposes. Life is an accidental game of private or collective ambitions and greeds.⁶

Systematic study of chemical and physical phenomena has been carried on for many generations and these two sciences now include: (1) knowledge of an enormous number of facts; (2) a large body of natural laws; (3) many fertile working hypotheses respecting the causes and regularities of natural phenomena; and finally (4) many helpful theories held subject to correction by further testing of the hypotheses giving rise to them. When a subject is spoken of as a science, it is understood to include all of the above mentioned parts. Facts alone do not constitute a science any more than a pile of stones constitutes a house, not even do facts and laws alone; there must be facts, hypotheses, theories and laws before the subject is entitled to the rank of a science.

The primal function of a science is to enable us to anticipate the future in the field to which it relates.

Judged by this standard, neither philosophy nor its kindred-the so-called social sciences-have in the past been very effective. There was, for example, no official warning of the coming of the World War-the greatest of catastrophies. The future was not anticipated because political philosophers did not possess the necessary basis of knowledge. To be just we must admit that philosophy has been but little aided financially because it is commonly regarded as unnecessary. The technical branches of science have been strongly backed and generally supported by those to whom they have brought direct profit; and so they have had better opportunities for development.

Ethics in the stifling grip of myth and legalism is not convincing enough to exercise controlling influence. Such is the situation in which we find ourselves. Being still in our childhood and thinking like savages, we looked upon the World War as a personal creation of a "war-lord," because those interested in it told us so. We neglected to use our common sense and look deeper into its origins; to perform for ourselves the duty which political philosophy did not perform for us-the duty of thinking in terms of facts and not in terms of metaphysical speculations. Knowledge of facts would have told us that the war lords were only the representatives of the ruling classes. A system of social and economic order built exclusively on selfishness, greed, "survival of the fittest," and ruthless competition, must cease to exist, or exist by means of war. The representatives of this system determined to continue to exist, and so war was the consequence. The ruling classes carried the whole system under which they lived to its logical conclusion and natural issue, which is "grab what you can." This motto is not peculiar to any one country; it is the motto of our whole civilization and is the inevitable outcome of our stupid philosophy regarding the characteristic nature of man and the proper potentialities of human life. Where are we to find the true doctrines? Where the true philosophy? If we go back over the history of civilization, we find that in all "sciences," except the exact ones, private opinions and theories have shaped our beliefs, colored our mental processes and controlled our destinies; we see, for example, pessimism opposed to optimism, materialism to spiritualism, realism to idealism, capitalism to socialism, and so on endlessly. Each of the disputatious systems has a large number of followers and each faction looks upon the others as deprived of truth, common sense and knowledge. All of them play with the words "natural law" which they ignorantly presume to have as the basis and content of their own particular doctrine.

It is the same in the realm of religions; there are approximately 291 million Confucianists, or Taoists, 761 million Roman Catholics, 211 million Mohammedans, 209 million Hindus, 177 million Protestants, 157 million Animists, 137 million Buddhists, 115 million Orthodox Christians-to speak only of the most important religions. Each group, and they are rather large groups, believes its theory or its faith to be infallible and all the others to be false.

Bacon seems a bit remote, but the idols and medieval fetishes which he so masterfully describes are equally venerated to-day.

(*Novum Organum* by Francis Bacon.)

34. "Four species of idols beset the human mind, to which (for distinction's sake) we have assigned names, calling the first Idols of the Tribe, the second Idols of the Den, the third Idols of the Market, the fourth Idols of the Theatre.

40. "The information of notions and axioms on the foundation of true induction is the only fitting remedy by which we can ward off and expel these idols. It is, however, of great service to point them out; for the doctrine of idols bears the same relation to the interpretation of nature as that of the

confutation of sophisms does to common logic.

41. "The idols of the tribe are inherent in human nature and the very tribe or race of man; for man's sense is falsely asserted to be the standard of things; on the contrary, all the perceptions both of the senses and the mind bear reference to man and not to the Universe, and the human mind resembles these uneven mirrors which impart their own properties to different objects, from which rays are emitted and distort and disfigure them.

42. "The idols of the den are those of each individual; for everybody (in addition to the errors common to the race of man) has his own individual den or cavern, which intercepts and corrupts the light of nature, either from his own peculiar and singular disposition, or from his education and intercourse with others, or from his reading, and the authority acquired by those whom he reverences and admires, or from the different impressions produced on the mind, as it happens to be preoccupied and predisposed, or equable and tranquil, and the like; so that the spirit of man (according to its several dispositions), is variable, confused, and, as it were, actuated by chance; and Heraclitus said well that men search for knowledge in lesser worlds, and not in the greater or common world.

43. "There are also idols formed by the reciprocal intercourse and society of man with man, which we call idols of the market, from the commerce and association of men with each other; for men converse by means of language, but words are formed at the will of the generality, and there arises from a bad and unapt formation of words a wonderful obstruction to the mind. Nor can the definitions and explanations with which learned men are wont to guard and protect themselves in some instances afford a complete remedy--words still manifestly force the understanding, throw everything into confusion, and lead mankind into vain and innumerable controversies and fallacies.

44. "Lastly, there are idols which have crept into men's minds from the various dogmas of peculiar systems of philosophy, and also from the perverted rules of demonstration, and these we denominate idols of the theatre: for we regard all the systems of philosophy hitherto received or imagined, as so many plays brought out and performed, creating fictitious and theatrical worlds. Nor do we speak only of the present systems, or of the philosophy and sects of the ancients, since numerous other plays of a similar nature can be still composed and made to agree with each other, the causes of the most opposite errors being generally the same. Nor, again, do we allude merely to general systems, but also to many elements and axioms of sciences which have become inveterate by tradition, implicit credence, and neglect."⁷

Metaphysical speculation and its swarming progeny of blind and selfish political philosophies, private opinions, private "truths," and private doctrines, sectarian opinions, sectarian "truths" and sectarian doctrines, querulous, confused and blind--such is characteristic of the *childhood* of humanity. The period of humanity's *manhood* will, I doubt not, be a scientific period--a period that will witness the gradual extension of scientific method to all the interests of mankind--a period in which man will discover the essential nature of man and establish, at length, the science and art of directing human energies and human capacities to the advancement of human weal in accordance with the laws of human nature.

¹ *An Outline of the History of the Western European Mind*, by James Harvey Robinson. The New School for Social Research New York, 1919. This little volume gives condensed statements, as in a nutshell, of the historical developments of the human mind and contains a long list of the most substantial modern books on historical questions. All the further historical quotations will be taken from this exceptionally valuable little book, and for convenience they will simply be marked by his initials--J. H. R.

² (J. H. R.) "Late appearance of a definite theory of progress. Excessive conservatism of primitive peoples. The Greeks speculated on the origin of things but they did not have a conception of the possibility of indefinite progress . . . Progress of man from the earliest time till the opening of the 17th century almost altogether unconscious.... Fundamental weakness of Hellenic learning. It was an imposing collection of speculation, opinions, and guesses, which, however brilliant and ingenious they might be, were based on a very slight body of exact knowledge, and failed to recognize the fundamental necessity of painful scientific research, aided by apparatus. There was no steady accumulation of knowledge to offset the growing emotional distrust of reason.... Unfulfilled promise of Hellenistic science. Influence of slavery in checking the development of science.... The deficiencies of Medieval culture. All the weaknesses of the Hellenic reasoning, combined with those of the Christian Fathers, underlay what appeared to be a most logically elaborated and definitive system of thought. Defects of the university education.... Little history of Natural science, in our sense of the word, taught in the universities.... Copernicus, 'De Revolutionibus Orbium Coelestium.' Libri VI, 1543.... Copernicus' own introduction acknowledges his debt to ancient philosophers. Still believed in fixed Starry Sphere. His discovery had little immediate effect on prevailing notions. Giordano Bruno (1548-1600) made it his chief business to think out and set forth in Latin and Italian the implications of the discovery of Copernicus.... Bruno burned by the Inquisition at Rome.... Kepler (1571-1630) and his discovery of the elliptical orbits of the planets. Galileo (1564-1642). His telescope speedily improved so as to magnify 32 diameters. His attitude toward the Copernican theory, which was condemned by Roman Inquisition 1616.... Galileo's chief discoveries were in physics and mechanics. Isaac Newton (1642-1727) proved that the laws of falling bodies apply to the heavens. This made a deep impression and finally the newer conceptions of the universe began to be popularized.... Lord Bacon (1561-1626), the 'Buccinator' of experimental and applied modern science.... His lively appreciation of the existing obstacles to scientific advance, the idols of the tribe, cave, market-place, and theatre.... Necessity of escaping from the scholastic methods of 'tumbling up and down in our reasons and conceits,' and studying the world about us. Undreamed of achievements possible if only the right method of research be followed . . . the distrust of ancient authority.... Descartes (1596-1650), ... he proposed to reach the truth through analysis and clear ideas, on the assumption that God will not deceive.... His fundamental interest in mathematics.... His claim to originality and his rejection of all authority.... Obstacles to scientific advance the universities still dominated by Aristotle; the theological faculties; the censorship of the press exercised by both church and state, . . ."

³ (J. H. R.) "Phases of religious complex. 'Religious,' a vague and comprehensive term applied to: (1) certain classes of emotions (awe, dependence, self-distrust, aspirations, etc.); (2) Conduct, which may take the form of distinctive religious acts (ceremonies, sacrifices, prayers, 'good works') or the observance of what in primitive conditions are recognized as 'taboos'; (3) Priestly, or ecclesiastical organizations; (4) Beliefs about supernatural beings and man's relations to them: the latter may take the form of revelation and be reduced to creeds and become the subject of elaborate theological speculations.

"Association of religion with the supernatural; religion has always had for its primary object the attainment of a satisfactory adjustment to, or a successful control over, the supernatural.... The cultural mind viewed as the product of a long and hazardous process of accumulation.... Spontaneous generation of superstitions. Prevalence of symbolism, mana, animism, magic, fetishism, totemism; the taboo (cf. our modern idea of 'principle'), the sacred, clean and unclean, 'dream logic'-spontaneous rationalizing or 'jumping at conclusions'; . . . The 16th book of the Theodosian Code contains edicts relating to the Church issued by the Roman Emperors during the 4th and 5th centuries. They make it a crime to disagree with the Church; they provide harsh penalties for heretical teaching and writing, and grant privileges to the orthodox clergy (exemptions from regular taxes and benefit of the clergy). . . . Christianity becomes a monopoly defended by the state . . . Psychological power and attraction in the elaborate symbolism and ritual of the church.... Allegory put an end to all literary criticism.... Flourishing of the miraculous; any unusual or startling occurrence attributed to the intervention of either God or the Devil.... Older conceptions of disease as caused by the Devil.... Our legal expression 'act of God' confined to unforeseeable natural disasters. How with a growing appreciation for natural law and a chastened taste in wonders, miracles have tended to become a source of intellectual distress and bewilderment.... Protestants shared with Roman Catholics the horror of 'rationalists' and 'free-thinkers.' The leaders of both parties agreed in hampering and denouncing scientific discoveries.... Witchcraft in its modern form emerges clearly in the 15th century.... Great prevalence of witchcraft during the 16th and 17th centuries in Protestant and Catholic countries, alike.... Trial of those suspected of sorcery. Tortures to force confession. The witches' mark. Penalties, burning alive, strangling, hanging. Tens of thousands of innocent persons perished.... Those who tried to discredit witchcraft denounced as 'Sadducees' and atheists.... The psychology of intolerance. Fear, vested interests, the comfortable nature of the traditional and the habitual. The painful appropriation of new ideas.... The intolerance of the Catholic Church: a natural result of its state-like organization and claims.... Its doctrine of exclusive salvation and its conception of heresy both sanctioned by the state. Doubt and error regarded as sinful.... Beginnings of censorship of the press after the invention of printing, licensing of ecclesiastical and civil authorities.... Protestants of 16th century accept the theory of intolerance."

⁴ (J. H. R.) "The Socio-psychological foundations of conservatism: Primitive natural reverence for the familiar and habitual greatly reinforced by religion and law. Natural conservatism of all professions. Those who suffer most from existing institutions commonly, helplessly accept the situation as inevitable. Position of the conservative; he urges the impossibility of altering 'human nature' and warns against the disasters of revolution. Conservatism in the light of history: History would seem to discredit conservatism completely as a working principle in view of the past achievements of mankind in the recent past and the possibilities which opened before us.... Futility of the appeal of the conservative to human nature as an obstacle to progress.... Culture can not be transmitted hereditarily but can be accumulated through education and modified indefinitely."

⁵ (J. H. R.) "Formulation and establishment of the evolutionary hypothesis. Discovery of the great age of the earth; . . . gradual development of the evolutionary theory.... Darwin's 'Origin of the Species,' 1859. Herbert Spencer (1820-1903).... Haeckel (1834-1919) and others clarify, defend and popularize the new doctrine. Subsequent development of the evolutionary doctrine by Mendel, Weisman, DeVries and others. Weakening of the special creation theory by other evidence such as archeology and biblical criticism. The significance of the doctrine for intellectual history. Character of the opposition to the evolutionary theory. Popular confusion of 'Darwinism' with 'evolution'; Revolutionary effects of the new point of view. Does away with conception of fixed species (Platonic ideas) that had previously dominated speculation. The genetic method adopted in all the organic sciences, including the newer social sciences. Problem of adjusting history to the discoveries of the past 50 years. Bearing of evolution on the theory of progress. Organic evolution and social evolution."

⁶ (J. H. R.) "The Deists and philosophers destroy the older theological anthropology and reassert the dignity of man; the growth of criticism and liberalism has made the analysis of social institutions somewhat less dangerous; the general growth of knowledge has reacted in a stimulating way upon the sciences of society; the great increase in the number, complexity and intensity of social problems has proved a strong incentive to social science; The Darwinian hypothesis has rendered preposterous any conception of a wholly static social system. However, the modern social sciences in our capitalistic order meet much the same resistance from the 'vested interests' that theological radicalism encountered in the Middle Ages, and social science has in no way approached the objectivity and progressiveness of present day natural science.... Grave effects of vested rights in hampering experiments and readjustments.... Obstacles to readjustment presented by consecrated traditions.... Influence of modern commercialism in the inordinate development of organization and regimentation in our present educational system. Psychological disadvantages of our conventional examination system. As yet our education has not been brought into close relation with prevailing conditions of our ever increasing knowledge.... Excellent aims and small achievements of sociology in practical results. (Because of absolute lack of any scientific base. Author.) General nature of the problem of social reform: psychological problems involved in social reform movements: violent resistance of the group to that criticism of the existing institutions which must precede any effective social reform...."

⁷ (J. H. R.) "During the past two centuries the application of the scientific discoveries to daily life has revolutionized our methods of supplying our economic needs, our social and intellectual life, and the whole range of the relations of mankind. The impulse of invention, iron, coal, and steam essential to the development of machinery on a large scale; machinery has in turn begotten the modern factory with its vast organized labor, the modern city and finally, our well nigh perfect means of rapid human inter-communication. The tremendous increase in the production of wealth and the growing interdependence of nations has opened up a vast range of speculation in regard to the betterment of mankind to the abolition or reduction of poverty, ignorance, disease, and war.... Man advances from a tool-using to a machine-controlling animal. The rise of the factory system, the concentration and localization of industry; increased division of labor and specialization of industrial processes. The great increase in the volume of capital and in the extent of investments; the separation of capital and labor and the growth of impersonal economic relationship. Problems of capital and labor; unemployment and the labor of women and children; labor organizations. Increased productivity and the expansion of commerce. Industrial processes become dynamic and everchanging—a complete reversal of the old stability, repetition and isolation."

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Classes of Life

THE problems to be dealt with in this chapter are not easy, but they are exceedingly important. To classify phenomena correctly, they must be correctly analysed and clearly defined. For the sake of clearness I will use the simplest illustrations and, avoiding as much as possible the difficulties of technical terms, will use language easily to be understood by every one. In some cases the words will indeed have a technical meaning and it will be necessary to exercise great care against the danger of giving false impressions; for clear ideas are essential to sound thinking. As a matter of fact our common daily speech is ill adapted for the precise expression of thought; even so-called "scientific" language is often too vague for the purpose and requires further refining. Some may say that it is useless and unnecessary to lay so much stress on correct thinking and precise expression; that it has no practical value; for they say that "business" language is good enough to "talk business", or to put "something over"-the other fellow. But a little explanation will show that precision is often of the greatest importance.

Humanity is a peculiar class of life which, in some degree, determines its own destinies; therefore in practical life *words* and *ideas* become *facts*-facts, moreover, which bring about important practical consequences. For instance, many millions of human beings have defined a stroke of lightning as being the "punishment of God" of evil men; other millions have defined it as a "natural, casual, periodical phenomenon"; yet other millions have defined it as an "electric spark." What has been the result of these "non-important" definitions in practical life? In the case of the first definition, when lightning struck a house, the population naturally made no attempt to save the house or anything in it, because to do so would be against the "definition" which proclaims the phenomenon to be a "punishment for evil," any attempt to prevent or check the destruction would be an impious act; the sinner would be guilty of "resisting the supreme law" and would deserve to be punished by death.

Now in the second instance, a stricken building is treated just as any tree overturned by storm; the people save what they can and try to extinguish the fire. In both instances, the behavior of the populace is the same in one respect; if caught in the open by a storm they take refuge under a tree-a means of safety involving maximum danger but the people do not know it.

Now in the third instance, in which the population have a scientifically correct definition of lightning, they provide their houses with lightning rods; and if they are caught by a storm in the open they neither run nor hide under a tree; but when the storm is directly over their heads, they put themselves in a position of minimum exposure by lying flat on the ground until the storm has passed.

Such examples could be given without end, but there is another example of sufficient vital importance to be given here, as it has to do with our conception of the social and economic system, and the state. If our institutions are considered "God-given"-sacred and therefore static-every reformer or advocate of change should be treated as a criminal or "a danger to the existing order" and hanged or at least put in jail for life. But now, if our institutions are "man made," imperfect and often foolish, and subject to change all the time steadily and dynamically in obedience to some known or unknown law; then of course all reactionaries would be a "danger to the natural order" and they should be treated the same way. The importance of definitions can be seen in all other fields of practical life; definitions create conditions. To know the world in which we live, we have to analyse facts by help of such facts as we know in daily practice and such facts as are established in scientific laboratories where men do not jump to conclusions. In some places it will be necessary to make statements that will have to await full justification at a later stage of the discussion. This will be necessary to indicate the trend of the analysis.

The aim of the analysis is to give us just conceptions, correct definitions, and true propositions. The process is slow, progressive, and endless. The problems are infinitely many, and it is necessary to select. Fortunately the solution of a few leads automatically to the solution of many others. Some of the greatest and most far-reaching scientific discoveries have been nothing else than a few correct definitions, a few just concepts and a few true propositions. Such, for example, was the work of Euclid, Newton and Leibnitz—a few correct definitions, a few just concepts, a few true propositions; but these have been extended and multiplied, sometimes by men of creative genius, and often almost automatically by men of merely good sense and fair talent.

The matter of definition, I have said, is very important. I am not now speaking of *nominal* definitions, which for convenience merely give names to known objects. I am speaking of such definitions of phenomena as result from correct analysis of the phenomena. Nominal definitions are mere conveniences and are neither true nor false; but analytic definitions are definitive *propositions* and are true or else false. Let us dwell upon the matter a little more.

In the illustration of the definitions of lightning, there were three; the first was the most mistaken and its application brought the most harm; the second was less incorrect and the practical results less bad; the third under the present conditions of our knowledge, was the "true one" and it brought the maximum benefit. This lightning illustration suggests the important idea of *relative* truth and *relative* falsehood—the idea, that is, of degrees of truth and degrees of falsehood. A definition may be neither absolutely true nor absolutely false; but of two definitions of the same thing' one of them may be truer or falsier than the other.

If, for illustration's sake, we call the first "truth" A_1 (alpha 1), the second one A_2 (alpha 2), the third one A_3 (alpha 3), we may suppose that a genius appears who has the faculty to surpass all the other relative truths $A_1, A_2, A_3, \dots, A_n$, and gives us an absolute or final truth, VALID IN INFINITY (A) say a final definition, that lightning is so . . . and so . . . a kind of energy which flows, let us say' through a glass tube filled with charcoal. Then of course this definition would immediately make obvious what use could be made of it. We could erect glass towers filled with charcoal and so secure an unlimited flow of available free energy and our whole life would be affected in an untold degree. This example explains the importance of correct definitions.

But to take another example: there is such a thing as a phenomenon called the "color" red. Imagine how it might be defined. A reactionary would call it a "Bolshevik" (A_1); a Bolshevik would say "My color" (A_2); a color-blind person would say "such a thing does not exist" (A_3); a Daltonist would say "that is green" (A_4); a metaphysician would say "that is the soul of whiskey" (A_5); an historian would say "that is the color of the ink with which human history has been written" (A_6); an uneducated person would say "that is the color of blood" (A_7); the modern scientist would say "it is the light of such and such wave length" (A_n). If this last definition be "valid in infinity" or not we do not know, but it is, nevertheless, a "scientific truth" in the present condition of our knowledge.

This final but unknown "truth valid in infinity" is somehow perceived or felt by us as an ideal, for in countless years of observation we have formed a series of less and less false, more and more nearly true "ideas" about the phenomenon. The "ideas" are *reflections* of the phenomenon, reflected in our midst as in a mirror; the reflections may be distorted, as in a convex or concave mirror, but they suggest an ideal reflection valid in infinity. It is of the utmost importance to realize that the words which are used to express the ideas and the ideals are THE REPRESENTATIONS of the ideas and ideal; it is only by words that we are enabled to give to other human beings an exact or nearly exact impression which we have had of the phenomenon.

It may be helpful to illustrate this process by an example. Let us suppose that a man makes an experiment of doing his own portrait from a mirror, which may be plane, concave or convex. If he looks into a plane mirror, he will see his true likeness; even so, if he be a poor designer, he will draw the likeness badly. Let us suppose that the man has beautiful features but because the drawing is very poor, it will not convey the impression that the features of the original were beautiful. If this poor designer were to look into and work from a concave or convex mirror, the drawing of his likeness would have practically no resemblance to his original features.

For correct analysis and true definitions of the cardinal classes of life in our world it is necessary to have some just ideas about dimensions or dimensionality. The Britannica gives us some help in this connection. I will explain briefly by an example. Measurable entities of different kinds can not be compared directly. Each one must be measured in terms of a unit of its own kind. A line can have only length and therefore is of one dimension: a surface has length and width and is therefore said to have two dimensions; a volume has length, width and thickness and is, therefore, said to have three dimensions. If we take, for example, a volume—say a cube—we see that the cube has surfaces and lines and points, but a volume is not a surface nor a line nor a point. Just these dimensional differences have an enormous unrealized importance in practical life, as in the case of taking a line of five units of length and building upon it a square, the measure of this square (surface) will not be 5, it will be 25; and the 25 will not be 25 linear units but 25 square or surface units. If upon this square we build a cube, this cube will have neither 5 nor 25 for its measure; it will have 125, and this number will not be so many units of length nor of surface but so many solid or cubic units.

It is as plain as a pike staff that, if we confused *dimensions* when computing lengths and areas and volumes, we would wreck all the architectural and engineering structures of the world, and at the same time show ourselves stupider than block-heads.

To analyse the classes of life we have to consider two very different kinds of phenomena: the one embraced under the collective name-Inorganic chemistry—the other under the collective name-Organic chemistry, or the chemistry of hydro-carbons. These divisions are made because of the peculiar properties of the elements chiefly involved in the second class. The properties of matter are so distributed among the elements that three of

them- Oxygen, Hydrogen, and Carbon-possess an ensemble of unique characteristics. The number of reactions in inorganic chemistry are relatively few, but in organic chemistry-in the chemistry of these three elements the number of different compounds is practically unlimited. Up to 1910, we knew of more than 79 elements of which the whole number of reactions amounted to only a few hundreds, but among the remaining three elements- Carbon, Hydrogen and Oxygen-the reactions were known to be practically unlimited in number and possibilities; this fact must have very far reaching consequences. As far as energies are concerned, we have to take them as nature reveals them to us. Here more than ever, mathematical thinking is essential and will help enormously. The reactions in inorganic chemistry always involve the phenomenon of heat, sometimes light, and in some instances an unusual energy is produced called electricity. Until now, the radioactive elements represent a group too insufficiently known for an enlargement here upon this subject.

The organic compounds being unlimited in number and possibilities and with their unique characteristics, represent of course, a different class of phenomena, but being, at the same time, *chemical* they include the basic chemical phenomena involved in all chemical reactions, but being unique in many other respects, they also have an infinitely vast field of unique characteristics. Among the energetic phenomena of organic chemistry, besides the few mentioned above there are NEW AND UNIQUE energetic phenomena occurring in this dimension.

Of these phenomena, mention may be made of the phenomenon "life" the phenomenon of the "instincts" and of the "mind" in general. These energetic phenomena are unique for the unique chemistry of the three unique elements. It is obvious that this "uniqueness" is the reason why these phenomena must be classified as belonging to or having a higher dimensionality than belongs to the phenomena of inorganic chemistry just as the uniqueness of the properties of a volume as compared with surface properties depends upon the fact that a volume has a higher dimensionality than a surface. Just as this difference of dimensions makes the whole difference between the geometry of volumes and the geometry of surfaces, the difference between the two chemistries involves a difference of dimensionality.

The higher energies of the chemistries of the higher dimensionality are very difficult to define; my descriptions are no better than the description of life given by Professor Wilhelm Roux, in his *Der Kampf der Teile im Organismus*, Leipzig, 1881, which are equally unsatisfactory. In want of a better, I quote him. He defines a living being as a natural object which possesses the following nine characteristic autonomous activities: Autonomous change, Autonomous excretion, Autonomous ingestion, Autonomous assimilation, Autonomous growth, Autonomous movement, Autonomous multiplication, Autonomous transmission of hereditary characteristics and Autonomous development. The words "Autonomous activities" are important because they hint at the dimensional differences of these energies. But a better word should be found to define the dimensional differences between the activities found in inorganic chemistry and those found in organic chemistry. We see it is a mistake to speak about "life" in a crystal, in the same sense in which we use the word life to name the curious AUTONOMOUS phenomenon of ORGANIC CHEMISTRY, WHICH IS OF ANOTHER DIMENSION than the activities in inorganic chemistry. For the so-called life in the crystals- the *not* AUTONOMOUS (or anautonomous) activities of crystals-another word than life should be found. In the theory of crystals the term life is purely rhetorical: its use there is very injurious to sound science. These old ideas of "life" in crystals are profoundly unscientific and serve as one of the best examples of the frequent confusion or intermixing of dimensions-a confusion due to unmathematical, logically incorrect ways of thinking. If crystals "live," then *volumes are surfaces*, and 125 cubic units=25 square units-absurdities belonging to the "childhood of humanity."

"Crystals can grow in a proper solution, and can regenerate their form in such a solution when broken or injured; it is even possible to prevent or retard the formation of crystals in a supersaturated solution by preventing 'germs' in the air from getting into the solution, an observation which was later utilized by Schroeder and Pasteur in their experiments on spontaneous generation. However, the analogies between a living organism and a crystal are merely superficial and it is by pointing out the fundamental differences between the behavior of crystals and that of living organisms that we can best understand the specific difference between nonliving and living matter. It is true that a crystal can grow, but it will do so only in a supersaturated solution of its own substance. Just the reverse is true for living organisms. In order to make bacteria or the cells of our body grow, solutions of the split products of the substances composing them and not the substances themselves must be available to the cells; second, these solutions must not be supersaturated, on the contrary, they must be dilute; and third, growth leads in living organisms to cell division as soon as the mass of the cell reaches a certain limit. This process of cell division can not be claimed even metaphorically to exist in a crystal. A correct appreciation of these facts will give us an insight into the specific difference between non-living and living matter. The formation of living matter consists in the synthesis of the proteins, nucleins, fats, and carbohydrates of the cells, from split products....

"The essential difference between living and non-living matter consists then in this: the living cell synthesizes its own complicated specific material from indifferent or nonspecific simple compounds of the surrounding medium, while the crystal simply adds the molecules found in its supersaturated solution. This synthetic power of transforming small building stones, into the complicated compounds specific for each organism is the 'secret of life, or rather one of the secrets of life.' (*The Organism as a Whole*, by Jacques Loeb.)

It will be explained later that one of the energetic phenomena of organic chemistry-the "mind," which is one of the energies characteristic of this class of phenomena, is "autonomous," is "self-propelling" and true to its dimensionality. If we analyse the classes of life, we readily find that there are three cardinal classes which are radically distinct in function. A short analysis will disclose to us that, though minerals have various activities, they are not "living." The plants have a very definite and well known function-the transformation of solar energy into organic chemical energy. They are a class of life which appropriates one kind of energy, converts it into another kind and stores it up; in that sense they are a kind of storage battery for the solar energy; and so I define THE PLANTS AS THE CHEMISTRY-BINDING class of life.

The animals use the highly dynamic products of the *chemistry-binding* class-the plants-as food, and those products-the results of plant-transformation-undergo in animals a further transformation into yet higher forms; and the animals are correspondingly a more dynamic class of life; their energy is kinetic; they have a remarkable freedom and power which the plants do not possess-I mean the freedom and faculty to move about in *space*; and so I define ANIMALS AS THE SPACE-BINDING CLASS OF LIFE.

And now what shall we say of *human* beings? What is to be our definition of Man? Like the animals, human beings do indeed possess the *space-binding* capacity but, over and above that, human beings possess a most remarkable capacity which is entirely peculiar to them-I mean the capacity to summarise, digest and appropriate the labors and experiences of the past; I mean the capacity to use the fruits of past labors and experiences as intellectual or spiritual capital for developments in the present; I mean the capacity to employ as instruments of increasing power the accumulated achievements of the all-precious lives of the past generations spent in trial and error, trial and success; I mean the capacity of human beings to conduct their lives in the ever increasing light of inherited wisdom; I mean the capacity in virtue of which man is at once the heritor of the by-gone ages and the trustee of posterity. And because humanity is just this magnificent natural agency by which the past lives in the present and the present for the future, I define HUMANITY, in the universal tongue of mathematics and mechanics, to be the TIME-BINDING CLASS OF LIFE.

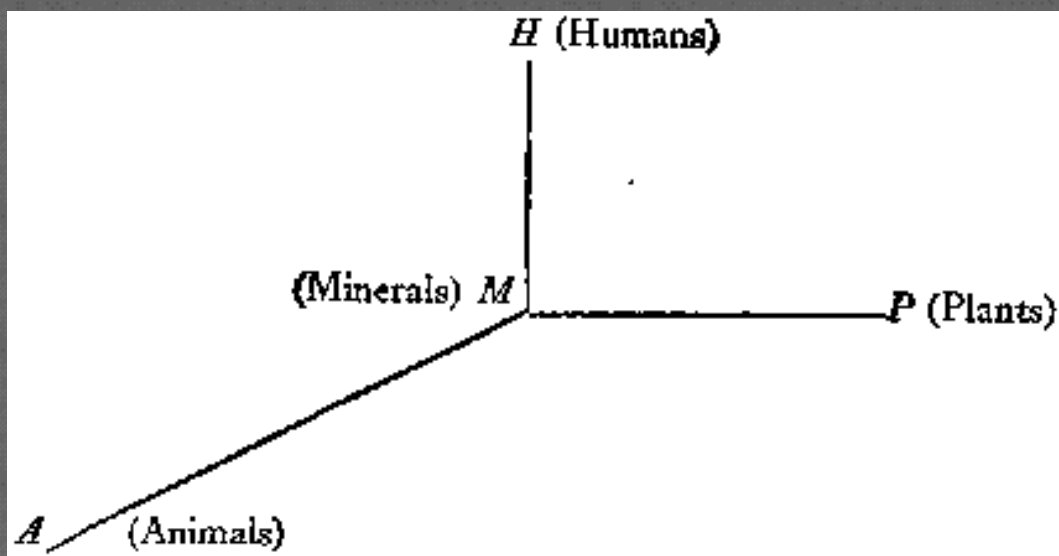
These definitions of the cardinal classes of life are, it will be noted, obtained from direct observation; they are so simple and so important that I cannot over-emphasize the necessity of grasping them and most especially the definition of Man. For these simple definitions and especially that of Humanity will profoundly transform the whole conception of human life in every field of interest and activity; and, what is more important than all, the definition of Man will give us a starting point for discovering the *natural* laws of human nature-of the human class of life. The definitions of the classes of life represent the different classes as distinct in respect to dimensionality; and this is extremely important for no measure or rule of one class can be applied to the other, *without making grave mistakes*. For example, to treat a human being as an animal-as a mere space-binder-because humans have certain animal propensities, is an error of the same type and grossness as to treat a cube as a surface because it has surface properties. It is absolutely essential to grasp that fact if we are ever to have a science of human nature.

We can represent the different classes of life in three life coordinates. The minerals, with their inorganic activities would be the Zero (0) dimension of "life"-that is the *lifeless* class-here represented by the point *M*.

The plants, with their "autonomous" growth, to be represented by the ONE DIMENSIONAL line *MP*.

The animals, with their "autonomous" capacity to grow and to be active in space by the TWO DIMENSIONAL plane *PAM*.

The humans, with their "autonomous" capacity to grow, to be active in space AND TO BE ACTIVE IN TIME, by the THREE DIMENSIONAL region *MAPH*.



Such diagrammatic illustrations must not be taken too literally; they are like figures of speech-helpful if understood-harmful if not understood. The reader should reflect upon the simple idea of dimensions until he sees clearly that the idea is not merely a thing of interest or of convenience, but is absolutely essential as a means of discriminating the cardinal classes of life from one another and of conceiving each class to be what it is instead of mixing it confusedly with something radically different. It will greatly help the reader if he will retire to the quiet of his cloister and there meditate about as follows. A line has one dimension; a plane has two; a plane contains lines and so it has line properties-*one-dimensional* properties-but it has other properties-*two-dimensional* properties-and it is these that are peculiar to it, give it its own character, and make it what it is-a plane and not a line. So animals have some plant properties-they grow, for example-but animals have other properties-autonomous mobility, for example,- properties of higher dimensionality or type-and it is these that make animals *animals* and not plants. Just so, human beings have certain animal properties-autonomous mobility, for example, or physical appetites-but humans have other properties or propensities-ethical sense, for example, logical sense, inventiveness, progressiveness-properties or propensities of higher dimensionality, level, or type-and it is these propensities and powers that make human beings *human* and not animal. When and only when this fact is clearly seen and keenly realized, there will begin the *science of man*-the science and art of *human nature*-for then and only then we shall begin to escape from the age-long untold immeasurable evils that come from regarding and treating human beings as animals, as mere binders of space, and we may look forward to an ethics, a jurisprudence and economics, a governance-a science and art of human life and society-based upon the laws of human nature because based upon the just conception of humanity as the time-binding class of life, creators and improvers of good, destined to endless advancement, in accord with the potencies of Human Nature.*

Humanity is still in its childhood; we have "bound" so little time in the course of the centuries, which are so brief in the scheme of the universe. At the bottom of every human activity, historical fact or trend of civilization, there lies some doctrine or conception of so-called "truth." Apples had fallen from trees for ages, but without any important results in the economy of humanity. The fact that a fallen apple hit Newton, led to the discovery of the theory of gravitation; this changed our whole world conception, our sciences and our activities; it powerfully stimulated the development of all the branches of natural and technological knowledge. Even in the event of the Newtonian laws being proved to be not quite correct, they have served a great purpose in enabling us to understand natural phenomena in a sufficiently approximate way to make it possible to build up modern technology and to develop our physical science to the point where it was necessary and possible to make a correction of the Newtonian laws.

A similar organic change in our conception of human life and its phenomena is involved in the foregoing definitions of the classes of life; they will replace basic errors with scientific truths of fundamental importance; they will form the basis for scientific development of a permanent civilization in place of the periodically convulsive so-called civilizations of the past and present. To know the cause of evil and error is to find the cure.

* It may be contended by some that animals have been making "progress" or some may say that animals also "bind-time." This use of words would again become mere verbalism, a mere talking about words—mere speculation having nothing to do with facts or with correct thinking, in which there is no intermixing of dimensions. The peculiar faculty belonging exclusively to humans which I designate as "time-binding" I have clearly defined as an exponential function of time in the following chapter. If people are pleased to talk about the "progress" of animals, they can hardly fail to see clearly that it differs both in function and in type or dimension from what is rightly meant by human progress, human time-binding capacity lies in an entirely different dimension from that of animals. So, if any persons wish to talk of animal "progress" or animal "time-binding," they should invent a suitable word for it to save them from the blunder of confusing types or mixing dimensions.

This mathematical discrimination between classes, types dimensions is of the utmost importance in the natural sciences, because of the transmutation of species. To adjust the Darwin theory to dimensionality is a somewhat more difficult problem; it involves the concept of the "continuum"; but with the modern theory of de Vries, these things are self evident. If animals really progress, which is doubtful because they are an older form of life than humans and they have not shown any noticeable progress to the knowledge of man, their progress is so small in comparison with man's that it may be said, in mathematical terms, to be negligible as an infinitesimal of higher order.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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What Is Man ?

MAN has ever been the greatest puzzle to man. There are many and important reasons for this fact. As the subject of this book is not a theoretical, academic study of man, of which too many have already been written, I will not recount the reasons, but will confine myself to the more pressing matters of the task in hand, which is that of pointing the way to the science and art of Human Engineering. The two facts which have to be dealt with first, are the two which have most retarded human progress: (1) there has never been a true definition of man nor a just conception of his role in the curious drama of the world; in consequence of which there has never been a proper principle or starting point for a science of humanity. It has never been realized that man is a being of a dimension or type different from that of animals and the characteristic nature of man has not been understood; (2) man has always been regarded either as an animal or as a supernatural phenomenon. The facts are that man is not *supernatural* but is literally a part of nature and that human beings are not animals. We have seen that the animals are truly characterized by their autonomous mobility-their space-binding capacity-animals are space-binders. We have seen that human beings are characterized by their creative power, by the power to make the past live in the present and the present for the future, by their capacity to bind time-human beings are time-binders. These concepts are basic and impersonal; arrived at mathematically, they are mathematically correct.

It does not matter at all *how* the first man, the first time-binder, was produced; the fact remains that he was somewhere, somehow produced. To know anything that is to-day of fundamental interest about man, we have to analyse man in three coordinates-in three capacities; namely, his chemistry, his activities in space, and especially his activities in time; whereas in the study of animals we have to consider only two factors: their chemistry and their activities in space.

Let us imagine that the aboriginal-original human specimen was one of two brother apes, *A* and *B*; they were alike in every respect; both were animal space-binders; but something strange happened to *B*; he became the first time-binder, a human. No matter how, this "something" made the change in him that lifted him to a higher dimension; it is enough that in some-wise, over and above his animal capacity for binding space, there was superadded the marvelous new capacity for binding-time. He had thus a new faculty, he belonged to a new dimension; but, of course, he did not realize it; and because he had this new capacity he was able to analyze his brother "*A*"; he observed "*A* is my brother; he is an animal; but he is my brother; therefore, *I AM AN ANIMAL*." This fatal first conclusion, reached by false analogy, by neglecting a fact, has been the chief source of human woe for half a million years and it still survives. The time-binding capacity, first manifest in *B*, increased more and more, with the days and each generation, until in the course of centuries man felt himself increasingly somehow different from the animal, but he could not explain. He said to himself, "If I am an animal there is also in me something higher, a spark of some thing *supernatural*."

With this conclusion he estranged himself, as something apart from nature, and formulated the impasse, which put him in a cul-de-sac of a double life. He was neither true to the "supernatural" which he could not know and therefore, could not emulate, nor was he true to the "animal" which he scorned. Having put himself outside the "natural laws," he was not really true to any law and condemned himself to a life of hypocrisy, and established speculative, artificial, unnatural laws.

"How blind our familiar assumptions make us! Among the animals, man, at least, has long been wont to regard himself as a being quite apart from and not as part of the cosmos round about him. From this he has detached himself in thought, he has estranged and objectified the world, and lost the sense that he is of it. And this age-long habit and point of view, which has fashioned his life and controlled his thought, lending its characteristic

mark and color to his whole philosophy and art and learning, is still maintained, partly because of its convenience, no doubt, and partly by force of inertia and sheer conservatism, in the very teeth of the strongest probabilities of biological science. Probably no other single hypothesis has less to recommend it, and yet no other so completely dominates the human mind." (Cassius J. Keyser, loc. cit.) And this monstrous conception is current today: millions still look upon man as a mixture of animal and something supernatural.

There is no doubt that the engineering of human society is a difficult and complicated problem of tremendous ethical responsibility, for it involves the welfare of mankind throughout an unending succession of generations. The science of Human Engineering can not be built upon false conceptions of human nature. It can not be built on the conception of man as a kind of animal; it can not be built on the conception of man as a mixture of natural and supernatural. It must be built upon the conception of man as being at once natural and higher in dimensionality than the animals. It must be built upon the scientific conception of mankind as characterized by their time-binding capacity and function. This conception radically alters our whole view of human life, human society, and the world.

It must be obvious to any one that time-binding is the only natural criterion and standard for the time-binding class of life. This mighty term-time-binding-when comprehended, will be found to embrace the WHOLE of the natural laws, the natural ethics, the natural philosophy, the natural sociology, the natural economics, the natural governance, to be brought into the education of time-binders; then really peaceful and progressive civilization, without: periodical collapses and violent readjustments, will commence; not before. Everything which is really time-binding *is in the HUMAN DIMENSION*; therefore, it will represent every quality that is implied in such words as *good, just, right, beautiful*; while everything that is merely space-binding will be classified as "animal" and be thus assessed at its proper value. Those ignorant "masters of our destinies" who regard humans as animals or as monstrous hybrids of natural and supernatural must be dethroned by scientific education.

Humans can be literally poisoned by false ideas and false teachings. Many people have a just horror at the thought of putting poison into tea or coffee, but seem unable to realize that, when they teach false ideas and false doctrines, they are poisoning the time-binding capacity of their fellow men and women. One has to stop and think! There is nothing mystical about the fact that ideas and words are energies which powerfully affect the physico-chemical base of our time-binding activities. Humans are thus made untrue to "human nature." Hypnotism is a known fact. It has been proved that a man can be so hypnotized that in a certain time which has been suggested to him, he will murder or commit arson or theft; that, under hypnotic influence, the personal morale of the individual has only a small influence upon his conduct; the subject obeys the hypnotic suggestions, no matter how immoral they are. The conception of man as a mixture of animal and supernatural has for ages kept human beings under the deadly spell of the suggestion that, animal selfishness and animal greediness are their essential character, and the spell has operated to suppress their REAL HUMAN NATURE and to prevent it from expressing itself naturally and freely.

On the other hand, when human beings are educated to a lively realization that they are by *nature* time-binding creatures, then they will spontaneously live in accordance with their time-binding nature, which, as I have said, is the source and support of the highest ideals.

What is achieved in blaming a man for being selfish and greedy if he acts under the influence of a social environment and education which teach him that he is an animal and that selfishness and greediness are of the essence of his nature?

Even so eminent a philosopher and psychologist as Spencer tells us: "Of self-evident truths so dealt with, the one which here concerns us is that a creature must live before it can act.... Ethics has to recognize the truth that egoism comes before altruism. This is true for ANIMALS, because animals die out from lack of food when their natural supply of it is insufficient because they have NOT THE CAPACITY TO PRODUCE ARTIFICIALLY. But it is not true for the HUMAN DIMENSION.

Why not? Because humans through their time-binding capacity are first of all *creators* and so their number is not controlled by the supply of unaided nature, but only by men's artificial productivity, which is THE MATERIALIZATION OF THEIR TIME-BINDING CAPACITY.

Man, therefore, by the very intrinsic character of his being, MUST ACT FIRST, IN ORDER TO BE ABLE TO LIVE (through the action of parents-or society) which is not the case with animals. The misunderstanding of this simple truth is largely accountable for the evil of our ethical and economic systems or lack of systems. As a matter of fact, if humanity were to live in *complete* accord with the animal conception of man, artificial production-time-binding production-would cease and ninety per cent of mankind would perish by starvation. It is just because human beings are not animals but are time-binders-not mere finders but creators of food and shelter-that they are able to live in such vast numbers.

Here even the blind must see the effect of higher dimensionality, and this effect becomes in turn the cause of other effects which produce still others, and so on in an endless chain. WE LIVE BECAUSE WE PRODUCE, BECAUSE WE ARE ACTING IN TIME AND ARE NOT MERELY ACTING IN SPACE-BECAUSE MAN IS NOT A KIND OF ANIMAL. It is all so simple, if only we apply a little sound logic in our thinking about human nature and human affairs. If human ethics are to be human, are to be in the human dimension, the postulates of ethics must be changed; FOR HUMANITY IN ORDER TO LIVE MUST ACT FIRST; the laws of ethics-the laws of right living-are *natural* laws-laws of human nature-laws having their whole source and sanction in the time-binding capacity and time-binding activity peculiar to man. Human excellence is excellence in time-binding, and must be measured and rewarded by time-binding standards of worth.

Humanity, in order to live, must produce creatively and therefore must be guided by applied science, by technology; and this means that the so-called social sciences of ethics, jurisprudence, psychology, economics, sociology, politics, and government must be emancipated from medieval metaphysics; they must be made scientific; they must be *technologized*; they must be made to progress and to function in the proper dimension-the human dimension and not that of animals: they must be made time-binding sciences.

Can this be done? I have no doubt that it can. For what is human life after all?

To a general in the battlefield, human life is a factor which, if properly used, can destroy the enemy. To an engineer human life is an equivalent to energy, or a capacity to do work, mental or muscular, and the moment something is found to be a source of energy and to have the capacity of doing work, the first thing to do, from the engineer's point of view, is to analyse the generator with a view to discovering how best to conserve it, to improve it, and bring it to the level of maximum productivity. Human beings are very complicated energy-producing batteries differing widely in quality and magnitude of productive power. Experience has shown that these batteries are, first of all, chemical batteries producing a mysterious energy. If these batteries are not supplied periodically with a more or less constant quantity of some chemical elements called food and air, the batteries will cease to function—they will die. In the examination of the structure of these batteries we find that the chemical base is very much accentuated all through the structure. This chemical generator is divided into branches each of which has a very different role which it must perform in harmony with all the others. The mechanical parts of the structure are built in conformity to the rules of mechanics and are automatically furnished with lubrication and with chemical supplies for automatically renewing worn-out parts. The chemical processes not only deposit particles of mass for the structure of the generator but produce some very powerful unknown kinds of energies or vibrations which make all the chemical parts function; we find also a mysterious apparatus with a complex of wires which we call brain, glands, and nerves; and, finally, these human batteries have the remarkable capacity of reproduction.

These functions are familiar to everybody. From the knowledge of other physical, mechanical and chemical phenomena of nature, we must come to the conclusion, that this human battery is the most perfect example of a complex engine; it has all the peculiarities of a chemical battery combined with a generator of a peculiar energy called life; above all, it has mental or spiritual capacities; it is thus equipped with both mental and mechanical means for producing work. The parts and functions of this marvelous engine have been the subject of a vast amount of research in various special branches of science. A very noteworthy fact is that both the physical work and the mental work of this human engine are always accompanied by both physical and chemical changes in the structure of its machinery—corresponding to the wear and tear of non-living engines. It also presents certain sexual and spiritual phenomena that have a striking likeness to certain phenomena, especially wireless phenomena, to electricity and to radium. This human engine-battery is of unusual strength, durability and perfection; and yet it is very liable to damage and even wreckage, if not properly used. The controlling factors are very delicate and so the engine is very capricious. Very special training and understanding are necessary for its control.

The reader may wish to ask: What is the essence of the time-binding power of Man? Talk of essences is metaphysical—it is not scientific. Let me explain by an example.

What is electricity? The scientific answer is: electricity is that which exhibits such and such phenomena. Electricity means nothing but a certain group of phenomena called electric. We are studying electricity when we are studying those phenomena. Thus it is in physics—there is no talk of essences. So, too, in Human Engineering—we shall not talk of the essence of time-binding but only of the phenomena and the laws thereof. What has led to the development of electric appliances is knowledge of electrical phenomena—not metaphysical talk about the electrical essence. And what will lead to the science and art of Human Engineering is knowledge of time-binding phenomena—not vain babble about an *essence* of time-binding power. There is no mystery about the word time-binding. Some descriptive term was necessary to indicate that human capacity which discriminates human beings from animals and marks man as man. For that use—the appropriateness of the term time-binding becomes more and more manifest upon reflection.

What are the conditions of life upon this earth? Is there war or peace in daily life? All living beings require food; they multiply in a geometrical ratio; and so the natural productivity of the soil becomes increasingly inadequate. The tendency to increase in geometrical ratio is true of all life—vegetable? animal and human, but the tendency is checked by various counteracting influences, natural and artificial. A short time ago these checks had so operated to annul the law of increase as almost to stop the growth of human population. It is only by the time-binding capacity of man—by scientific progress and technological invention—that the checks have been overcome. And so in the last century the population of Europe increased more than it had increased in several centuries before. Impoverished soil, excessive heat or cold, excessive moisture, the lack of rainfall, and many other factors are hostile to life. It is evident, therefore, that human life must especially struggle for existence; it must carry on a perpetual contest for self preservation. It seems obvious that, if there is perpetual war in every-day life, war methods must be applied.

We have just passed through a tremendous worldwide *military* war and we developed special ways of producing power to overcome the enemy. We were thus driven to discover some of the hidden sources of power and all of our old habits and ideas were bent toward military methods and military technology. The war of every-day life against hostile elements is war for the subjugation of physical nature and not for the conquest of people. It is a war carried on by the time-binding power of men pitted against natural obstacles, and its progressive triumph means progressive advancement in human weal.

The lesson of the World War should not be missed through failure to analyse it. When nations war with nations, the normal daily war of millions and millions of individuals to subjugate natural resources to human uses is interrupted, and the slow-gathered fruits of measureless toil are destroyed.

But peaceful war, war for the conquest of nature' involves the use of methods of technology and, what is even more important, technological philosophy, law and ethics.

What I want to emphasize in this little book, is the need of a thoroughgoing revision of our ideas; and the revision must be made by engineering minds in order that our ideas may be made to match facts. If we are ill, we consult a physician or a surgeon, not a charlatan. We must learn that, when there is trouble with the producing power of the world, we have to consult an engineer, an expert on power. Politicians, diplomats, and lawyers

do not understand the problem. What I am advocating is that we must learn to ask those who know how to produce things, instead of asking those whose profession is to fight for the division of things produced by nature or by other human beings.

As a matter of fact our civilization has been for a long time disorganized to the point of disease. Lately through the whirl of changing conditions, due to the great release of power in the new-born giant technology, the disorganization has become acute.

The sick seldom know the cure for themselves. If the cure is to be enduring, we have to go to the source, and this can be done only by men familiar, not only with effects but also with the causes.

Money is not the wealth of a nation, but production is wealth; so *ordered production* is the main object for humanity. But to have the maximum of production, it is necessary to have production put on a sound basis. No mere preaching of brotherly love, or class hatred, will produce one single brick for the building of the future temple of human victory-the temple of *human civilization*. Ordered production demands analysis of basic facts.

This era is essentially an industrial era. To produce we have to have: (1) raw material or soil; (2) instruments for production-tools and machines; and (3) the application of power.

The three requirements may be briefly characterized and appraised as follows:

(1) Raw material and soil are products of nature; humanity simply took them and had the use of them for nothing, because it is impossible to call a prayer of thanksgiving (if any) addressed to a "creator" as payment to gods or men. But raw material and soil, in the conditions in which nature produces them, are of very little immediate benefit to humanity, because untilled soil produces very little food for humans, and raw material such as wood, coal, oil, iron, copper, etc., are completely useless to humanity until after human work is applied to them. It is necessary to cut a tree for the making of timber; it is necessary to excavate the minerals, and even then, only by applying further human work is it possible to make them available for any human use. So, it is obvious that even raw materials in the form in which nature has produced them, are mostly of no value and unavailable for use, unless *reproduced* through the process of "human creative production." Therefore, we may well conclude that "raw material" must be divided into two very distinct classes: (a) raw material as produced by nature-nature's free gift-which in its original form and place has practically no use-value; and (b) raw material reproduced by man's mental and muscular activities, by his "time-binding" capacities. Raw materials of the second class have an enormous use-value; indeed they make the existence of humanity possible.

As to the second requirement for production, namely:

(2) Tools and machines, it is obvious that "tools and machines" are made of raw material by human work, mental and muscular.

And, finally:

(3) The application of power. Different sources of natural energy and power are known. The most important available source of energy for this globe is the sun-the heat of the sun. This solar heat is the origin of water power, of wind power, and of the power bound up in coal, of the chemistry, growth and transforming agency of plants.*

All foods which the animals as well as the humans use are, already, the result of the solar energy transformed into what may be called chemical energy. Transformation of energies is building up of life.

It is to be clearly seen that the only source of energy which can be directly appropriated and used by man or animal is vegetable food found in the wilderness; no other sources of power are available for *direct* use; they have first to be mastered and directed by human brain. The same is true in regard to the getting of animal food, the creation of a water- or windmill, or a steam engine, or the art of using a team of horses, or a bushel of wheat; these are not available except by the use of the human "time-binding" power.

This short survey of facts, known to everybody, brings us to the conclusion that all problems of production come ultimately to the analysis of

(1) Natural resources of raw material and natural energy, freely supplied by nature, which, as we have seen, in the form as produced by nature alone, have very little or no value for humanity;

(2) The activity of the human brain (because human muscles are always directed by the brain) which gives value to the otherwise useless raw materials and energies.

Hence, to understand the processes of production, it is essential to realize that humanity is able to survive only by virtue of the capacity of humans to exploit natural resources-to convert the products of nature into forms available for human needs. If humanity had only the capacity of apes, depending exclusively on wild fruits and the like, they would be confined to those comparatively small regions of the globe where the climate and

the fertility of the soil are specially favorable. But in the case supposed, humans would not be humans, they would not be time-binders—they would be animals—mere space-binders.

There are other facts which must be kept constantly in mind. One of them is that, in the world in which we live, there are natural laws of inorganic as well as organic phenomena. Another of the facts is, as before said, that the human class of life has the peculiar capacity of establishing the social laws and customs which regulate and influence its destinies, which help or hinder the processes of production upon which the lives and happiness of mankind essentially and fundamentally depend.

It must not be lost sight of in this connection that the human class of life is a part and a product of nature, and that, therefore, there must be *fundamental laws which are natural for this class of life*. A stone obeys the natural laws of stones; a liquid conforms to the natural law of liquids; a plant, to the natural laws of plants; an animal, to the natural laws of animals; it follows inevitably that there must be natural laws for humans.

But here the problem becomes more complicated; for the stone, the plant and the animal do not possess the intellectual power to create and initiate and so must *blindly* obey the laws that are natural for them; they are not free to determine their own destinies. Not so with man; man has the capacity and he can, through ignorance or neglect or mal-intent, deviate from, or misinterpret, the natural laws for the human class of life. Just therein lies the secret and the source of human chaos and woe—a fact of such tremendous importance that it cannot be overemphasized and it seems impossible to evade it longer. To discover the nature of Man and the laws of that *nature*, marks the summit of human enterprises. For to solve this *problem is to open the way to everything which can be of importance to humanity*—to human welfare and happiness.

The great problem has been felt as a powerful impulse throughout the ages of human striving, for in all times it has been evident to thinkers that upon the right solution of the problem must forever depend the welfare of mankind. Many "solutions" have been offered; and, though they have differed widely, they agree in one respect—they have had a common fate—the fate of being false. What has been the trouble? The trouble has been, in every instance, a radical misconception of what a human being really is. The problem is to discover the natural laws of the human class of life. All the "solutions" offered in the course of history and those which are current to-day are of two and only two kinds—*zoological* and *mythological*. The zoological solutions are those which grow out of the false conception according to which human beings are animals; if humans are animals, the laws of human nature are the laws of animal nature; and so the social "sciences" of ethics, law, politics, economics, government become nothing but branches of zoology; as sciences, they are the studies of animal life; as arts, they are the arts of managing and controlling animals; according to this zoological philosophy, human wisdom about human beings is animal wisdom about animals.

The mythological "solutions" are those which start with the monstrous conception according to which human beings have no proper place in nature but are mixtures of natural and *supernatural*—unions or combinations of animality and divinity. Such "solutions" contain no conception of *natural* law; scientifically judged, they are mythological absurdities—muddle-headed chattering of crude and irresponsible metaphysics—well-meaning no doubt, but silly, and deadly in their effects upon the interests of mankind, vitiating ethics, law, economics, politics and government.

Such have been and still are the regnant philosophies of human nature. What is the remedy? How are the laws of human nature to be discovered?

It is evident that the enterprise, like all other scientific enterprises, must be based upon and guided by realities. It is essential to realize that the great, central, dominant, all-embracing reality is the reality of *human nature*. If we misconceive this fundamental matter, the enterprise must fail; that is both logically clear and clear in the sad light of history; but if we conceive it aright, we may confidently expect the enterprise to prosper. That is why, in the chapter on "The Classes of Life," I have laid so much stress on the absolute necessity of conceiving Man as being what he really is, and not something else. And we have discovered what man is: we have discovered that man is characterized by the capacity or power to bind time, and so we have *defined* humanity as the time-binding class of life. That concept is fundamental. It contains the germ of the science and art of Human Engineering. The problem of discovering and applying the "laws of human nature" is the problem of discovering and applying to the conduct of life the laws of time-binding—of time-binding activity—of time-binding *energy*. This fact must be firmly seized and kept steadily in mind.

Energy, we have noted, is the capacity to do work. In human economy work may be (1) *useful* or (2) *neutral* or (3) *harmful*. These words have no significance except in human economy. The energy of the human intellect is a time-binding energy, for it is able to direct, to use, to transform other energies. This time-binding energy is of higher rank—of higher dimensionality—than the other natural energies which it directs, controls, uses, and transforms. This higher energy—which is commonly called the mental or spiritual power of man—is time-binding because it makes past achievements live in the present and present activities in time-to-come. It is an energy that initiates; it is an energy that creates; it is an energy that can understand the past and foretell the future—it is both historian and prophet; it is an energy that loads *abstract* time—the vehicle of events—with an ever-increasing burden of intellectual achievements, of spiritual wealth, destined for the civilization of posterity. And what is the natural law of the increase? What is the natural law of human advancements in all great matters of human concern?

The question is of utmost importance both theoretically and practically, for the law—whatever it be—is a *natural* law—a law of human nature—a law of the time-binding energy of man. What is the law? We have already noted the law of arithmetical progression and the law of geometric progression; we have seen the immense difference between them; and we have seen that the natural law of human progress in each and every cardinal matter is a law like that of a rapidly increasing geometric progression. In other words, the natural law of human progress—the natural law of amelioration in human affairs—the fundamental law of human nature—the basic law of the time-binding energy peculiar to man—is a Logarithmic law—a law of logarithmic increase. I beg the reader not to let the term bewilder him but to make it his own. It is easy to understand; and its significance is mighty and everlasting. Even its mathematical formulation can be understood by boys and girls. Let us see how the formulation looks.

Suppose PR to denote the amount of progress made in some important field by a given generation—which we may call the "first" generation; where R

denotes the common ratio—the ratio of improvement—that is, the number by which the progress of one generation must be multiplied to give the amount of progress made by the next generation; then the amount of progress made by the second generation will be PR^2 ; that made by the third generation will be PR^3 ; and so on; now denote by T the number of generations, counting the first one and all that follow in endless succession. Then the following series will show the law of human progress in the chosen field:

$$PR, PR^2, PR^3, PR^4, PR^5, \dots, PR^T, PR^{T+1}, \dots;$$

notice how it goes; the first generation *ends* with PR ; the second generation starts with PR , adds PR^2 , and ends with $PR+PR^2$; the third generation starts with $PR+PR^2$, adds PR^3 and ends with $PR+PR^2+PR^3$; and so on and on; the *gain* made in the T th generation is PR^T ; the *total gain* made in T generations is

$$PR+PR^2+PR^3+\dots+PR^T;$$

this total gain is given by the formula,

$$\text{Total gain in } T \text{ generations} = \frac{R}{R-1} (PR^T - P)$$

If we take R to be 2 (which is a very small ratio, requiring the progress of each generation to be merely double that of the preceding one) and if we take T to be (say) 10 then we see that the progress made by the single 10th generation is $P2^{10}$, which is 1024 times the progress made in the "first" generation; and we readily compute that the total gain in 10 generations is 2046 times the progress made in the "first" generation. Moreover, to gain a just sense of the impressiveness of this law, the reader must reflect upon the fact that it operates, not merely on one field, but in all fields of human interest. "Operates in all fields" I have just now said; as a matter of fact, as before pointed out, it does not so operate *now* in *all* fields nor has it ever done so. My point is that it *will* so operate when we once acquire sense enough to let it do so. That sense we shall have when and only when we discover that by nature we are time-binders and that the *effectiveness* of our time-binding capacity is not only a function of time but is, as I have explained, a logarithmic or exponential function of time a function in which time (T) enters as an *exponent*, as in the expression PR^T , so that we humans are, unlike animals, naturally qualified not only to progress, but to progress more and more rapidly, with an always *accelerating acceleration*, as the generations pass.

This great fact is to be at once the basis, the regulator and guide in the science and art of Human Engineering. Whatever squares with that law of time-binding human energy, is right and makes for human weal; whatever contravenes it, is wrong and makes for human woe.

And so I repeat that the world will have uninterrupted, peaceful progress when and only when the so-called social "sciences"—the life-regulating "sciences" of ethics, law, philosophy, economics, religion, politics, and government—are technologized; when and only when they are made genuinely scientific in spirit and method; for then and only then will they advance, like the natural, mathematical and technological sciences, in conformity to the fundamental exponential law of the time-binding nature of man; then and then only, by the equal pace of progress in all cardinal matters, the equilibrium of social institutions will remain stable and social cataclysms cease.

* It must be remembered here that our world is, first of all, a dynamic conglomeration of matter and energy, which to-day, as well as in the first period of primitive organic life, took and takes different known and unknown forms. One of these forms of energy is the chemical energy, with its tendency to combinations and exchanges. Different elements act in different ways. The history of the earth and its life is simply the history of different chemical periods, with different transformations of energy. A strange fact is to be noticed about nitrogen. Nitrogen chemically has an exceptional inertness toward most other substances but once it is a component part of a substance, almost all of these combinations are a very powerful source of energy, and all of them have a very strong effect upon organic life. Nitric acid acts through oxidation, the substances are burned up by the oxygen given off from the acid. Nitric acid occurs in nature in a combination called nitrates. From the soil the nitrates pass into the plant. Nitrite of amyl acts upon our organs in a most violent and spasmodic way. Nitrous oxide is the so-called laughing gas. Alkaloids are compounds of a vegetable origin, generally of complex composition and capable of producing marked effects upon animals. They all contain nitrogen. Explosives which are a chemical means of storing tremendous amounts of energy, are mostly of some nitrogenous compound. Albumen is an organic compound of great importance in life, which, besides being the characteristic ingredient in the white of an egg, abounds in the serum of the blood and forms an important part of the muscles and brain. Albuminoids play the most vital role in plant life and are an extensive class of organic bodies found in plants and animals, as they are found to form the chief constituents of blood, nerves. All albuminoids found in animals are produced by the processes fulfilled in plants. Their exact constitution is not known; analysis shows that they contain approximately: Carbon 50-55%, Hydrogen 6.9-7.5%, Nitrogen 15-19%, Oxygen 20-24%, Sulphur 0.3-2.0%. Venous blood contains in 100 volumes: Nitrogen, 13; Carbonic Acid, 71.6; Oxygen, 15.3. Arterial blood: Nitrogen, 14.5; Carbonic Acid, 62.3; Oxygen, 23.2. "Nitrogenous compounds in general, are extremely prone to decomposition their decomposition often involving a sudden and great evolution of force. We see that substances classed as ferments.... are all nitrogenous ... and we see that even in organisms and parts of organisms where the activities are least, such changes as do take place are initiated by a substance containing nitrogen.... We see that organic matter is so constituted that small incidental actions are capable of initiating great reaction and liberating large quantities of power. . . . The seed of a plant contains nitrogenous

substances in a far higher ratio than the rest of the plant; and the seed differs from the rest of the plant in its ability to initiate . . . extensive vital changes-the changes constituting germination. Similarly in the bodies of animals . . . in every living vegetal cell there is a certain part that contains nitrogen. This part initiates these changes which constitute the development of the cell.... It is a curious and significant fact that, in technology, we not only utilize the same principle of initiating extensive changes among comparatively stable compounds by the help of compounds much less stable, but we employ for the purpose compounds of the same general class. Our modern method of firing a gun is to place in close proximity with the gunpowder which we choose to decompose or explode, a small portion of fulminating powder, which is decomposed or exploded with extreme facility, and which on decomposing, communicates the consequent molecular disturbances to the less easily decomposed gunpowder. When we ask what this fulminating powder is composed of, we find that it is a nitrogenous salt."-Spencer.

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Grey Lodge Occult Review™

MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Wealth

I BEG the reader to allow me to begin this chapter with a word of warning. The reader is aware that Criticism-by which I mean Thought-may be any one of three kinds: it may be purely destructive; it may be purely constructive; or it may be both destructive and constructive at the same time. Purely destructive criticism is sometimes highly useful. If an old idea or a system of old ideas be false and therefore harmful, it is a genuine service to attack it and destroy it even if nothing be offered to take its place, just as it is good to destroy a rattlesnake lurking by a human pathway, even if one does not offer a substitute for the snake. But, however useful destructive criticism may be, it is not an easy service to render; for old ideas, however false and harmful, are protected alike by habit and by the inborn conservatism of many minds. Now, habit indeed is exceedingly useful-even indispensable to the effective conduct of life-for it enables us to do many useful things automatically and therefore easily, without conscious thinking, and thus to save our mental energy for other work; but for the same reason, habit is often very harmful; it makes us protect false ideas automatically, and so when the destructive critic endeavors to destroy such ideas by reasoning with us, he finds that he is trying to reason with automats-with machines. Such is the chief difficulty encountered by destructive criticism. On the other hand, purely constructive criticism-purely constructive thought-consists in introducing new ideas of a kind that do not clash, or do not seem to clash, with old ones. Is such criticism or thought easy? Far from it. It has difficulties of its own. These are of two varieties: the difficulty of showing people who are content with their present stock of old ideas that the new ones are interesting or important; and the great difficulty of making *new* ideas clear and intelligible, for the art of being clear and perfectly intelligible is very, very hard to acquire and to practice. The third kind of criticism-the third kind of thought-the kind that is at once both destructive and constructive-has a double aim-that of destroying old ideas that are false and that of replacing them with new ideas that are true; and so the third kind of criticism or thought is the most difficult of all, for it has to overcome both the difficulty of destructive criticism and that of constructive thought.

The reader, therefore, if he will be good enough to reflect a little upon the matter, can not fail to appreciate the tremendous difficulties which beset the writing of this little book, for he must perceive, not only that the work belongs to the third kind of critical thought, but-what is much more-the errors it aims to destroy are fundamental, world-wide and old, while the true ideas it seeks to substitute for them are fundamental and new. This great difficulty, felt at *every* stage of this writing, is, for a reason to be presently explained, greatly enhanced and felt with especial keenness in the present chapter. I therefore beg the reader to give me here very special cooperation-the cooperation of open-mindedness, candor and critical attention. It is essential to keep in mind the nature of our enterprise as a whole, which is that of pointing the way to the science and art of Human Engineering and laying the foundations thereof; we have seen Human Engineering, when developed, is to be the science and art of so directing human energies and capacities as to make them contribute most effectively to the advancement of human welfare; we have seen that this science and art must have its basis in a true conception of human nature-a just conception of what Man really is and of his natural place in the complex of the world; we have seen that the ages-old and still current conceptions of man-zoological and mythological conceptions, according to which human beings are either animals or else hybrids of animals and gods-are mainly responsible for the dismal things in human history; we have seen that man, far from being an animal or a compound of natural and supernatural, is a perfectly natural being characterized by a certain capacity or power-the capacity or power to bind time; we have seen that humanity is, therefore, to be rightly conceived and scientifically defined as the time-binding class of life; we have seen that, therefore, the laws of time-binding energies and time-binding phenomena are the laws of human nature; we have seen that this conception of man-which must be the basic concept, the fundamental principle and the perpetual guide and regulator of Human Engineering-is bound to work a profound transformation in all our views on human affairs and, in particular, must radically alter the so-called social "sciences"-the life-regulating "sciences" of ethics, sociology, economics, politics and government-advancing them from their present estate of pseudo sciences to the level of genuine sciences and technologizing them for the effective service of mankind. I call them "life-regulating", not because they play a more important part in human affairs than do the genuine sciences of mathematics, physics, chemistry, astronomy and biology, for they are not more important than

these, but because they are, so to say, closer, more immediate and more obvious in their influence and effects. These life-regulating sciences are, of course, not independent; they depend ultimately upon the genuine sciences for much of their power and ought to go to them for light and guidance; but what I mean here by saying they are not independent is that they are dependent upon each other, interpenetrating and interlocking in innumerable ways. To show *in detail* how the so-called sciences will have to be transformed to make them accord with the right conception of man and qualify them for their proper business will eventually require a large volume or indeed volumes.

In this introductory work I cannot deal fully with one of those "sciences" nor in suitable outline with each of them separately. I must be content here to deal, very briefly, with one of them by way of illustration and suggestion. Which one shall it be?

Now among these life-regulating "sciences" there is one specially marked by the importance of its subject, by its central relation to the others and by its prominence in the public mind. I mean Economics- the "dismal science" of Political Economy. For that reason I have chosen to deal with economics. In the present chapter I shall discuss three of its principal terms-Wealth, Capital and Money-with a view to showing that the current meanings and interpretations of these familiar terms must be very greatly deepened, enlarged and elevated if they are to accord with facts and laws of human nature and if the so-called "science" which employs them is to become a genuine science properly qualified to be a branch of Human Engineering. It is to be shown that the meanings currently attached by political economists and others to the terms in question belong to what I have called the period of humanity's childhood; and it is to be shown that the new meanings which the terms must receive belong to the period of humanity's manhood. It will be seen that the new meanings differ so radically from the old ones as to make it desirable for the sake of clarity to give the new meanings new names. But this, however scientifically desirable, is impracticable because the old terms-wealth, capital, money-are so deeply imbedded in the speech of the world. And here comes into view the very special difficulty alluded to above and which led me to request the reader's special cooperation in this chapter. The difficulty is not merely that of destroying old ideas that are false; it is not merely that of replacing them with true ideas that are new; it is that of causing people habitually to associate meanings that are new and true with terms associated so long, so universally, so uniformly with meanings that are false.

The secret of philosophy, said Leibnitz, is to treat familiar things as unfamiliar. By the secret of "philosophy" Leibnitz meant the secret of what we call science. Let us apply this wholesome maxim in our present study; let us, in so far as we can, regard the familiar terms-wealth, capital and money-as unfamiliar; let us deal with them afresh; let us examine open-mindedly the facts-the phenomena- to which the terms relate and ascertain scientifically the significance the terms must have in a genuine science of human economy. Examine "the facts" I say-examine "the phenomena"-for bending facts to theories is a vital danger, while bending theories to facts is essential to science and the peaceful progress of society.

Human beings have always had some sense of values-some perception or cognition of values. In order to express or measure values, it was necessary to introduce units of measure, or units of exchange. People began to measure values by means of agricultural and other products, such as cattle, for example. The Latin word for cattle was *pecus*, and the word *pecunia*, which came to signify money, accounts for the meaning of our familiar word pecuniary. The earliest units for measuring became unsuited to the increasing needs of growing trade, "business," or traffic. Finally a unit called money was adopted in which the base was the value of some weight of gold. Thus we see that money came to mean simply the accepted unit for measuring, representing and expressing values of and in wealth.

But what is wealth? I have said that the old conceptions of wealth, capital and money-the conceptions that are still current throughout the world - belong to the period of humanity's childhood-they are childish conceptions. I have said that they must be replaced by scientific conceptions-by conceptions fit for humanity's manhood. The change that must be made in our conceptions of the great terms is tremendous. It is necessary to analyse the current conceptions of wealth, capital, and money- the childish conceptions of them-in order to reveal their falseness, stupidity and folly. To do this we must enter the field of Political Economy-a field beset with peculiar difficulties and dangers. All the Furies of private interests are involved. One gains the impression that there is little or no real desire to gain a true conception-a scientific conception- of wealth. Everybody seems to prefer an emotional definition-a definition that suits his personal love of wealth or his hatred of it. Many definitions of wealth, capital and money are to be found in modern books of political economy-definitions and books belonging to humanity's childhood. For the purpose of this writing they all of them look alike-they sufficiently agree-they are all of them childish. Mill, for example, tells us that wealth consists of "useful or agreeable things which possess exchangeable value." Of capital one of the simplest definitions is this:

"Capital is that part of wealth which is devoted to obtaining further wealth." (Alfred Marshall, *Economics of Industry*.)

Walker (in his *Money, Trade and Industry*) defines money as follows:

"Money is that which passes freely from hand to hand throughout the community in final discharge of debts and full payment for commodities, being accepted equally without reference to the character or credit of the person who offers it, and without the intention of the person who receives it to consume it, or to enjoy it, or apply it to any other use than, in turn, to tender it to others in discharge of debts or full payment for commodities."

Political economy has many different schools of thought and methods of classification. Its reasonings are mainly speculative, metaphysical, and legalistic; its ethics is zoological ethics, based on the zoological conception of man as an animal. The elements of natural logic and natural ethics are absent. The sophisticated ideas about the subject of political economy, bluntly do not correspond to facts. Our primitive forefather in the jungle would have died from hunger, cold, heat, blood poisoning or the attacks of wild animals, if he had not used his brain and muscles to take some stone or a piece of wood to knock down fruit from trees, to kill an animal, so as to use his hide for clothes and his meat for food, or to break wood and trees for a shelter and to make some weapons for defense and hunting.

"In the first stone which he (the savage) flings at the wild animal he pursues, in the first stick that he seizes to strike down the fruit which hangs

above his reach, we see the appropriation of one article for the purpose of aiding in the acquisition of another and thus we discover the origin of capital." (R. Torrens, *An Essay on the Production of Wealth*.)

Our primitive forefather's first acquaintance with fire was probably through lightning; he discovered, probably by chance, the possibility of making fire by rubbing together two pieces of wood and by striking together two pieces of stone; he established one of the first facts in technology; he felt the warm effect of fire and also the good effect of broiling his food by finding some roasted animals in a fire. Thus nature revealed to him one of its great gifts, the stored-up energy of the sun in vegetation and its primitive beneficial use. He was already a time-binding being; evolution had brought him to that level. Being a product of nature, he was reflecting those natural laws that belong to his class of life; he had ceased to be static-he had become dynamic -progressiveness had got into his blood-he was above the estate of animals.

We also observe that primitive man produced commodities, acquired experiences, made observations, and that some of the produced commodities had a use-value for other people and remained good for use, even after his death.

The produced commodities were composed of raw material, freely supplied by nature, combined with some mental work which gave him the conception of how to make and to use the object, and some work on his part which finally shaped the thing; all of this mental and manual work consumed an amount of time. It is obvious that all of these elements are indispensable to produce anything of any value, or of any use-value. His child not only directly received some of the use-values produced by him, but was initiated into all of his experiences and observations. (As we know, power, as defined in mechanics, means the ratio of work done to the time used in doing it.)

All those things are time-binding phenomena produced by the time-binding capacity of man; but man has *not* known that *this capacity* was his *defining mark*. We must notice the strange fact that, from the engineering point of view, humanity, though very developed in some ways, is childishly undeveloped in others. Humanity has some conceptions about dimensions and talks of the world in which we live as having three dimensions; yet even in its wildest imagination it can not picture tangibly a *fourth* dimension; nay, humanity has not learned to grasp the real meanings of things that are basic or fundamental. All of our conceptions are relative and comparative; all of them are based upon matters which we do not yet understand; for example, we talk of time, space, electricity, gravity, and so on, but no one has been able to define them in terms of the data of sensation; nevertheless-and it is a fact of the greatest importance-we learn how to use many things which we do not fully understand and are not yet able to define.

In political economy the meagreness of our understanding is especially remarkable; we have not yet grasped the obvious fact-a fact of immeasurable import for all of the social sciences-that with little exception the wealth and capital possessed by a given generation are not produced by its own toil but are the inherited fruit of dead men's toil-a free gift of the past. We have yet to learn and apply the lesson that not only our material wealth and capital but our science and art and learning and wisdom- all that goes to constitute our civilization-were produced, not by our own labor, but by the time-binding energies of past generations.

Primitive man used natural laws without knowing them or understanding them, but he was able to cause nature to express itself, by finding a way to release nature's stored up energy. Through the work of his brain and its direction in the use of his muscles, he found that some of his appliances were not good; he made better ones, and thus slowly at first, the progress of humanity went on. I will not enlarge upon the history of the evolution of civilization because it is told in many books.

In the earliest times the religious, philosophical, legal and ethical systems had not been invented. The morale at that time was a natural morale. Humans knew that they did not create nature. They did not feel it "proper" to "expropriate the creator" and legalistically appropriate the earth and its treasure for themselves. They felt, in their unsophisticated morale, that being called into existence they had a natural right to exist and to use freely the gifts of nature in the preservation of their life; and that is what they did.

After the death of a man, some of the objects produced by him still survived, such as weapons, fishing or hunting instruments, or the caves adapted for living; a baby had to be nourished for some years by its parents or it would have died. Those facts had important consequences; objects made by someone for some particular use could be used by someone else, even after the death of one or more successive users; again the experiences acquired by one member of a family or a group of people were taught by example or precept to others of the same generation and to the next generation. Such simple facts are the corner stones of our whole civilization and they are the direct result of the HUMAN CAPACITY OF TIME-BINDING.

The world to-day is full of controversy about wealth, capital, and money, and because humanity, through its peculiar time-binding power, binds this element "time" in an ever larger and larger degree, the controversy becomes more and more acute. Civilization as a process is the process of binding time; progress is made by the fact that each generation adds to the material and spiritual wealth which it inherits. Past achievements-the fruit of bygone time-thus live in the present, are augmented in the present, and transmitted to the future; the process goes on; time, the essential element, is so involved that, though it increases arithmetically, its fruit, civilization, advances geometrically.

But there is another peculiarity in wealth and money: If a wooden or iron "inch" be allowed to rot or rust quietly on some shelf, this "inch" does not represent anything besides this piece of wood or iron. But if we take the MENTAL value of an inch, this unit of one of the measures of space, and use it, with other quantities, in the contemplation of the skies for the solving of an astronomical problem, it gives a prophetic answer that, in a certain place there is a star, this star may be for years looked for in vain. Was it that the calculation was wrong? No, for after further search with telescopes of greater power, the star is found and the calculation thus verified.

It is obvious that the "unit"-inch-has no value by itself, but is very precious as a unit for measuring the phenomenon of length, which it perfectly represents, and that is why it was introduced.

It is exactly the same with money if the term be rightly understood. Understood aright, money, being the measure and representative of wealth, is in the main, the measure and the representative of dead men's toil; for, rightly understood, wealth is almost entirely the product of the labor of by-gone generations. This product, we have seen, involves the element of time as the chief factor. And so we discover how money, properly understood, is connected with time-the main function of money is to measure and represent the accumulated products of the labor of past generations. Hoarded money is like an iron "inch" upon a shelf-a useless lump; but when used as a measure and representative of wealth rightly understood, money renders invaluable service, for it then serves to measure and represent the living fruit of dead men's toil.

For this reason, it is useless to argue who is the more important, the capitalist who has legal possession of most of the material fruit of dead men's toil, or the laborer who has legal possession of but little of it. In the laborer, we do not now really look for his physical muscular labor ALONE; for this is replaced by mechanical or animal power as soon as it can be. What we do need from labor, and what we will always need, is his BRAIN-HIS TIME-BINDING POWER.

The population of the world may be divided into different classes; if the classes are not here enumerated in the customary way, it is because it is necessary to classify human beings, as nearly as possible, according to their "power-value." There is no assertion that this is an ideal classification, but if someone is moved to exclaim-"what a foolish, unscientific division!"-I will answer by saying: "I grant that the division is foolish and unscientific; but IT IS THE ONLY DIVISION WHICH CORRESPONDS TO FACTS IN LIFE, and it is not the writer's fault. By this 'foolishness' some good may be accomplished."

From an engineer's point of view humanity is apparently to be divided into three classes; (1) the intellectuals; (2) the rich; and (3) the poor. This division would seem to be contrary to all the rules of logic, but it corresponds to facts. Of course some individuals belong to two of the classes or even to all three of them, an after-war product, but essentially, they belong to the one class IN PROPORTION to the characteristic which is the most marked in their life; that is, in the sense of social classes- BASED ON MAGNITUDE OF VALUES.

(1) The intellectuals are the men and women who possess the knowledge produced by the labor of by-gone generations but do not possess the material wealth thus produced. In mastering and using this inheritance of knowledge, they are exercising their time-binding energies and making the labor of the dead live in the present and for the future.

(2) The rich are those who have possession and control of most of the *material* wealth produced by the toil of bygone generations-wealth that is dead unless animated and transformed by the time-binding labor of the living.

(3) The poor are those who have neither the knowledge possessed by the intellectuals nor the material wealth possessed by the rich and who, moreover, because nearly all their efforts, under present conditions, are limited to the struggle for mere existence, have little or no opportunity to exercise their time-binding capacity.

Let us now try to ascertain the role of the time-binding class of life as a whole. We have by necessity, to go back to the beginning-back to the savage. We have seen what were the conditions of his work and progress; we saw that for each successful achievement he often had to wrestle with a very large number of unsuccessful achievements, and his lifetime being so limited, the total of his successful achievements was very limited, so that he was able to give to his child only a few useful objects and the sum of his experience. Generally speaking, each successor did not start his life at the point where his father started; he started somewhere near where his father left off. His father gave, say, fifty years to discover two truths in nature and succeeded in making two or three simple objects; but the son does not need to give fifty years to discover and create the same achievements, and so he has time to achieve something new. He thus adds his own achievements to those of his father in tools and experience; this is the mathematical equivalent of adding his parent's years of life to his own. His mother's work and experience are of course included-the name father and son being only used representatively.

This stupendous fact is the definitive mark of humanity-the power to roll up continuously the ever-increasing achievements of generation after generation endlessly. We have seen that this time-binding power is an exponential power or function of time. Time flows on, increasing in arithmetical progression, adding generation unto generation; but the results of human energies working in time do not go on arithmetically; they pile up or roll up more and more rapidly, augmenting in accordance with the law of a more and more rapidly increasing geometric progression. The typical term of the progression is PR^T where PR denotes the ending progress made in the generation with which we agree to start our reckoning, R denotes the ratio increase, and T denotes the number of generations after the chosen "start." The quantity, PR^T of progress made in the T th generation contains T as an exponent, and so the quantity, varying as time T passes, is called an exponential function of the time.

Nature is the source of all energy. Plants, the lowest form of life, have a definite role to perform in the economy of nature. Their function is the forming of albuminoids and other substances for higher purposes. All of their nitrates are high-explosives, or low explosives, but explosives anyway. They are powerful sources of some new energy. Animal life uses these "explosives" as food and is correspondingly more dynamic, but in animal life time does not play the role it plays in human life. Animals are limited by death permanently. If animals make any progress from generation to generation, it is so small as to be negligible. A beaver, for example, is a remarkable builder of dams, but he does not progress in the way of inventions or further development. A beaver dam is always a beaver dam.

Finally humanity, the highest known class of life, has time-binding capacity as its characteristic, its discriminant, its peculiar and definitive mark. It is an unrealized fact that in this higher class of life, *the law of organic growth develops into the law of energy-growth-the mind-the time-binding energy- an increasing exponential function of time.* That fact is of basic importance for the science and art of Human Engineering. In mechanics we have the well-known formula

$$(1) \frac{\text{Work}}{\text{Time}} = \text{Power}$$

We have seen that, in accordance with the law of geometric progression, PR^T represents the progress made-the work done in the T th generation (T being counted from some generation taken as starting point of reckoning); this progress, achievement, or *work*, being done in *one* generation, we have by (1)

$$\text{Work} = PR^T$$

$$(2) \frac{\text{Work} = PR^T}{\text{Time} = 1} = \text{Power,}$$

that is, $PR^T = \text{Power}$; this means that the number PR^T , which measures the work done in a given generation, is also the measure of the power that does the work. Now, the total work, W , done in the T generations is

$$(3) W = PR^1 + PR^2 + PR^3 + \dots + PR^T;$$

that is,

$$(4) W = \frac{R}{R-1} (PR^T - P)$$

It should be noticed that by (2) this expression for W may also be regarded as the sum of T different powers PR, PR^2 , etc., each working during one and only one generation; if we divided this sum by T , the quotient would be a power that would have to act through T generations to produce W . The reader should not fail to notice very carefully that the expression (4) for W is an expression for the total progress made the total work done-the total wealth produced-in the course of T generations and he should especially note how the expression involves the exponential function of time (T), namely PR^T .

The formula makes mathematically evident the time-binding capacity characteristic of the human class of life. Properly understood, *wealth* consists of the fruits or products of this time-binding capacity of man. Animals do not produce wealth; it is produced by Man and only Man. The foregoing basic formulation should lead to further similar developments throwing much light upon the process of civilization and serving to eliminate "private opinion" from the conduct of human affairs. (In this writing it is not important to look deeper into these proposed series. The fact remains that P , as well as R , are peculiarly increasing series of a geometrical character-the precise form will be developed in another writing.)

Human achievements and progress, because cumulative, are knocking out the barriers of time. This fact is the vital and dynamic difference between animal life and human life. As plants gather in and store up solar energy into sheaves for the use and growth of animal and man-so humans are gathering and binding the knowledge of past centuries into sheaves for the use and development of generations yet unborn.

We have seen that the term wealth, rightly understood, means the fruit of the time-binding work of humanity. Wealth is of two kinds: one is material; the other is knowledge. Both kinds have use-value. The first kind perishes-the commodities composing it deteriorate and become useless. The other is permanent in character; it is imperishable; it may be lost or forgotten but it does not wear out.

The one is limited in time; the other, unlimited in time; the former I call POTENTIAL USE-VALUE; the latter, KINETIC USE-VALUE. Analysis will justify the names. The energy of a body which is due to its position, is called potential energy. The energy of a body which is due to its motion, is called kinetic energy. Here the material use-value has value through its position, shape and so forth; it is immobile if not used, and has not the capacity to progress. Mental use-values are not static but permanently dynamic; one thought, one discovery, is the impulse to others; they follow the law of an increasing *potential* function of time. (See app. II.) This is why these names correspond to the two names of the two mentioned classes of energy.

Here I must return to the current conceptions of wealth and capital, before cited. "Wealth," we are told, "is any useful or agreeable thing which possesses *exchangeable value*." And we are told that "Capital is that part of wealth which is devoted to obtaining further wealth." I have said that such conceptions-such definitions-of wealth and capital are childish-they belong to the period of humanity's childhood. That they are indeed childish conceptions the reader can not fail to see if he will reflect upon them and especially if he will compare them with the scientific conception according to which wealth consists of those things whether they be material commodities or forms of knowledge and understanding-that have been produced by the time-binding energies of humanity, and according to which *nearly all the wealth of the world at any given time is the accumulated fruit of the toil of past generations*-the living work of the dead. It seems unnecessary to warn the reader against confusing the "making" of money by hook or crook, by trick or trade, with the *creating* of wealth, by the product of labor. In calling the old conceptions childish, I do not mean that they contain no element of truth whatever; I mean that they are shallow, scientifically or spiritually meagre, narrow in their vision, wrong in their accent; I especially mean that they are dumb, because they are blind, regarding the central matter that wealth is the natural offspring of Time and Human Toil. The old conceptions do indeed imply that wealth and capital involve both potential and kinetic use-values, and in so far they are right. But how do such use-values arise?

The potential use-values in wealth are created by human work operating in time upon raw material given by nature. The use-values are produced by time-taking transformations of the raw materials; these transformations are wrought by human brain labor and human muscular labor directed by the human brain acting in time. The kinetic use-values of wealth are also created by human toil-mainly by the intellectual labor of observation, experimentation, imagination, deduction and invention, all consuming the precious time of short human lives. It is obvious that in the creation of use-values whether potential or kinetic, the element of *time* enters as an absolutely essential factor. The fundamental importance of time as a factor in the production of wealth-the fact that wealth and the use-values of wealth are literally the natural offspring of the spiritual union of time with toil-has been completely overlooked, not only by the economics, but by the ethics, the jurisprudence and the other branches of speculative reasoning, throughout the long period of humanity's childhood. In the course of the ages there has indeed been much "talk" about time, but there has been no recognition of the basic significance of time as essential in the conception and in the very constitution of human values.

It is often said that "Time is Money"; the statement is often false; but the proposition that Money is Time is always true. It is always true in the profound sense that Money is the measure and symbol of Wealth-the product of Time and Toil-the crystallization of the time-binding human capacity. IT IS THUS TRUE THAT MONEY IS A VERY PRECIOUS THING, THE MEASURE AND SYMBOL OF WORK-IN PART THE WORK OF THE LIVING BUT, IN THE MAIN, THE LIVING WORK OF THE DEAD.

Nature's laws are supreme; we cannot change them; we can deviate from them for a while, but the end is evil. That is the lesson we must learn from the history of Humanity's childhood. False conceptions of Man-ignorance of the laws of human nature-have given us unscientific economies, unscientific ethics, unscientific law, unscientific politics, unscientific government. These have made human history the history of social cataclysms-insurrections, wars, revolutions-sad tokens not so much of human lust as of human ignorance of the laws of human nature. There is but one remedy, one hope-a science and art of Human Engineering based upon the just conception of humanity as the time-binding class of life and conforming to the laws of nature including the laws of human nature.

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Grey Lodge Occult Review™

MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Capitalistic Era

THE immortal work done by Descartes, Newton and Leibnitz was to discover powerful methods for mathematics-the only fit language for expressing the laws of nature.

Human Engineering will be the science by which the great social problems will be solved. For the first time since the first day of man, humanity will really understand its own nature and status; and will learn to direct scientifically the living and the non-living forces for construction, avoiding unnecessary destruction and waste.

It may seem strange but it is true that the time-binding exponential powers, called humans, do not die-their bodies die but their achievements live forever-a permanent source of power. All of our precious possessions-science, acquired by experience, accumulated wealth in all fields of life-are kinetic and potential use-values created and left by by-gone generations; they are humanity's treasures produced mainly in the past, and conserved for our use, by that peculiar function or power of man for the binding of time. That the natural trend of life and the progress of the development of this treasury is so often checked, turned from its natural course, or set back, is due to ignorance of human nature, to metaphysical speculation and sophistry. Those who, with or without intention, keep the rate of humanity's mental advancement down to that of an arithmetic progression are the real enemies of society; for they keep the life-regulating "sciences" and institutions far behind the gallop of life itself. The consequence is periodic social violence-wars and revolutions.

Let us carry the analysis of potential and kinetic use-values a little further. All potential use-values left to us by the dead are temporal and differ in utility. Many potential use-values are found in museums and have very limited value to-day in practical life. On the other hand some roads or waterways built by the ancients have use-value to-day; and an almost endless list of modern potential use-values have or will have use-values for a long time to come, such as buildings, improved lands, railroad tracks, certain machines or tools; the use-value of some such items of material wealth will last for more than one generation. Kinetic use-values are permanent in their character, for, though they may become antiquated, they yet serve as the foundation for the developments that supersede them, and so they continue to live in that to which they lead.

I would draw attention at this point to one of the most important kinetic and potential use-values produced by humanity-the invention of the steam engine. Through this invention, humanity has been able to avail itself, not only of the living fruits of dead men's toil, but also of the inconceivably vast amounts of solar energy and time bound up in the growth of vegetable life and conserved for use in the form of coal and other fuels of vegetable origin. This invention has revolutionized our life in countless directions. To be brief, I will analyse only the most salient effects. Human Engineering has never existed except in the most embryonic form. In remote antiquity the conception and knowledge of natural law was wholly absent or exceedingly vague. Before the invention of the steam engine, people depended mainly upon human powers-that is, upon "living powers"-the powers of living men, and the living fruits of the labor of the dead. Even then there were manifold complications.

The invention of the steam engine released for human use a new power of tremendous magnitude-the stored-up power of solar energy and ages of time. But we must not fail to note carefully that we to-day are enabled to use this immense new power of bound-up solar energy and time by a human invention, a product of the dead.

The full significance of the last statement requires reflection. The now dead inventor of the steam engine could not have produced his ingenious invention except by using the living powers of other dead men—except by using the material and spiritual or mental wealth created by those who had gone before. In the inventor's intellectual equipment there was actively present the kinetic use-value of "bound-up-time," enabling him to discover the laws of heat, water, and steam; and he employed both the potential and kinetic use-values of mechanical instruments, methods of work, and scientific knowledge of his time and generation—use-values of wealth created by the genius and toil of by-gone generations. This invention was not produced, let us say 6000 years ago, because civilization was not then sufficiently advanced: mathematically considered, the production of this great use-value had to await all the accumulated work of six thousand years of human ingenuity and human labor. So, if we choose, the steam engine may be considered a kinetic use-value in which the factor of time is equal to something like 6000 years, or let us say roughly 200 generations.

It is obvious that, in one life time, even a genius of the highest order could not, in aboriginal conditions, have invented and built a steam engine, when everything, even iron, was unknown. Of course if the same inventor could have had a life of several thousands of years and could have consecutively followed up all the processes, unhampered by the prejudices of those days, and been able to make all of these inventions by himself, he would represent in himself all the progress of civilization.

By this illustration we see the profound meaning of the words the living powers of the dead; we see the grave importance in human life of the factor TIME; we behold the significance of the time-binding capacity of man. The steam engine is to be seen anew, as in the main the accumulated production of dead-men's work. The life of one generation is short, and were it not for our human capacity to inherit the material and spiritual fruit of dead men's toil, to augment it a little in the brief span of our own lives, and to transmit it to posterity, the process of civilization would not be possible and our present estate would be that of aboriginal man. Civilization is a creature, its creator is the time-binding power of man. Animals have it not, because they belong to a lower type or dimension of life.

Sophistry avails nothing here; a child, left in the woods, would be and remain a savage, matching his wits with gorillas. He becomes a civilized man only by the accumulation of, and acquaintance with dead men's work; for then and only then can he start where the preceding generation left off. This capacity is peculiar to men; the fact can not be repeated too often.

It is untrue to say that A started his life aided exclusively by the achievements of (say) his father, for his father's achievements depended on the achievements of *his* immediate predecessors; and so on all the way back through the life of humanity. This fact, of supreme ethical importance, applies to *all* of us; none of us may speak or act as if the material or spiritual wealth we have were produced by us; for, if we be not stupid, we must see that what we call *our* wealth, *our* civilization, everything we use or enjoy, is in the main the product of the labor of men now dead, some of them slaves, some of them "owners" of slaves. The metal spoon or the knife which we use daily is a product of the work of many generations, including those who discovered the metal and the use of it, and the utility of the spoon.

And here arises a most important question: Since the wealth of the world is in the main the free gift of the past—the fruit of the labor of the dead—to whom does it of right belong? The question can not be evaded. Is the existing monopoly of the great inherited treasures produced by dead men's toil a normal and natural evolution?

Or is it an artificial status imposed by the few upon the many? Such is the crux of the modern controversy.

It is generally known that the invention of the steam engine and other combustion engines which release sun-Power for mechanical use, has revolutionized the economic system; for the building of engines in the scale of modern needs, it is necessary to concentrate a great number of living men in one place, to build factories, to set up machines used in producing the engines, and all this requires the use of vast amounts of money. That is why this era is called the capitalistic era. But it is necessary to stop here and analyse the factors of value in the engine to be made and in the money used for the purpose of making use of the stored-up energies of the sun. We have found that the major part of the engine and all factors connected with its production are the combined power of dead men's labor. We have found that wealth or capital and its symbol, money, are also, in the main, the bound-up power of dead men's labor; so that the only way to obtain the benefit in the release of sun-power, is by using the product of the toil of the dead. It is further obvious that only the men or organizations that are able to concentrate the largest amounts of money, representing the work of the dead, can have the fullest use of the stored-up energies of time and the ancient sun. Thus the monopoly of the stored-up energies of the sun arises from monopolizing the accumulated fruits of dead men's toil. These problems will, in the future, be the concern of the science and art of Human Engineering.

Let us glance briefly at the problems from another angle. The power developed in the combustion of one pound of coal is theoretically equal to 11,580,000 foot pounds. But by our imperfect methods of utilization, not more than 1,500,000 foot pounds are made available. This is about the amount of physical power exerted by a man of ordinary strength during a day's work. Hence 300 pounds of coal will represent the labor of a man for a year. The current production of coal in the world is about 500,000,000 tons (1906). If we suppose that only half of this coal goes for mechanical use, this will give us approximately the number as 1,600,000,000 man-powers that are producers but not consumers.

Let us take a still broader view of resources; we have approximately 1,600,000,000 living human beings (all censuses available between 1902 and 1906); a wealth of approximately \$357,000,000,000 (*Social Progress*, 1906, page 221) which in our analysis is dead men's work; and sun-power equal, in work, to the work of our whole living population, or equal to 1,600,000,000 sun man-powers. Taking, for simplicity's sake, \$35.70 as the average living expenses per annum for each one of the *world's* population, we will have:

(1) 1,600,000,000 living men.

(2) 10,000,000,000 living man-powers of the dead.

(3) 1,600,000,000 sun man-powers.

Such classification needs a reflection: man is intrinsically an increasing exponential power and always produces two use-values-the potential and the kinetic. All living men have in some degree this type of power; they are *able to direct and use basic powers*.

So we see that this world is really populated today by three different populations, all of them dynamic and active: to wit, 1,600,000,000 living men; 10,000,000,000 living man-powers of the dead; 1,600,000,000 sun man-powers.

Thus it is obvious beyond any argument, *that this additional producing but not consuming* population, has been produced mainly by the work of all our past generations. It is said "mainly" because, if we were the first generation, we would be just aboriginal savages having nothing and progressing very slowly. The reason why we progress very rapidly, in this stage of civilization, is explained very clearly by the mathematical law of a geometrical progression, with an ever increasing number of terms, the magnitude of the terms increasing more rapidly all the time.*

This fact is the reason why the old unscientific and artificial social system requires and must undergo profound transformation. Human progress, in many directions, is so far advanced that social institutions can not much longer continue to lag so far behind. Static ethics, static jurisprudence, static economics, and the rest must become dynamic; if they do not continue to progress peacefully in accordance with the law of the progress of science, they will be forced by violent readjustments' recurring with ever increasing frequency.

Here we have a problem of very high importance and enormous magnitude. To serve 1,600,000,000 living men, we have 11,600,000,000 dead man-powers and all the sun man-powers-SEVEN SERVANTS TO EACH LIVING MAN. WOMAN AND CHILD included. It looks like the millennium. It would be so if we but used all this power in a constructive way' eliminating waste and controversy and all those factors which hamper production and progress. The present economic system does not realize even the beginning of the magnitude of this truth and the tremendous results which are to be achieved through the adjustment of it. The problem will be solved by Human Engineering, for this will establish the right understanding of values and will show how to manage world problems scientifically; it will give a scientific foundation to Political Economy and transform so-called "scientific shop management" into genuine "scientific world management."**

There is a chasm between "Capital" and "Labor," but nature does not know "Capital" or "Labor" at all. Nature knows only matter, energy, "space," "time," potential and kinetic use-values, forces in all their direct and indirect expression, the energies of living men, living powers of dead men, and the bound-up powers of Time and the ancient Sun. Nature made man an increasing exponential function of time, a time-binder, a power able to transform and direct basic powers. Sometimes we hypocritically like to delude ourselves, if our delusions are agreeable- and profitable. We call human work "manual labor" and we pretend that we need the laborer for his muscular service, but when we thus speak, we are thoughtless, stupid, or insincere. What we look for in the worker is his *control* of his muscles; mechanical work is or can be replaced almost entirely by machinery. What we will never be able to replace by machinery is a Man, because man belongs to the level of a dimension above machinery. Engine-power, sun man-power, and capital-mainly the work of the dead-are inanimate; they become productive only when quickened by the time-binding energies of living men and women. Then only are the results proportional to the ever growing magnitude of exponential power. In nature's economy the time-binders are the intelligent forces. There is none else known to us, and from the engineer's point of view, Edison and the simplest laborer, Smith or Jones, are basically the same; their powers or capacities are exponential, and, though differing in degree, are the same in kind. This may seem optimistic but all engineers are optimists. They deal only with fact and truth. If they make mistakes, if their bridges break down, then, no matter how clever their sophistry, they are adjudged criminal. Like severity must be made the rule and practice toward all those who control the institutions and great affairs of human society. Periodical break-downs must be prevented. The engineers of human society must be held responsible, as the bridge engineer is held to-day.

Things are often simpler than they appear at the first glance. There may be fire and plenty of coal in a stove, yet no heat; the fire does not burn well; an engineer will remove the natural causes of obstruction of the natural process; even such a simple thing as the removal of ashes may solve the problem. It seems simple enough. The truth is often clear and simple, if only it be not obscured and complicated by sophistry.

"Capitalistic" reasoning and "Socialistic" reasoning-Nature does not know such things. Nature has only one "reasoning" in all its functions. Our falsifying of nature's laws makes the controversy. Socialism exists as an *ism* because Capitalism exists as an *ism*; the clash is only an expression of the eternal law of action and reaction.

We are living in a world of wealth, a world enriched by many generations of dead men's toil; between the lust of the one to *keep* and the lust of others to *get*, there is little to choose; such contentions of lust against lust are *sub-human-animalistic*; such ethics is zoological ethics-the righteousness of tooth and claw; below the human dimensions of life, utterly unworthy of the creative energy-the time-binding capacity-of humanity. Socialism feels keenly and sees dimly that human affairs are not conducted in conformity with natural laws. Capitalism neither sees it nor keenly feels it. Neither the one nor the other stops to investigate natural laws-nature's laws-laws of human nature-scientifically. They both of them use the same speculative methods in their arguments, and there can be no issue. Against one old-fashioned, speculative argument, there is always a speculative answer. They both speak about the truth, but their methods can not find the truth nor their language express it. They speak of "justice," "right" and so forth, not knowing that their conceptions of those terms are based on a wrong understanding of values. There is one and but one

remedy, and that remedy consists in applying scientific method to the study of the subject. Sound reasoning, once introduced, will overrun humanity as the fields turn green in the spring; it will eliminate the waste of energy in controversies; it will attract all forces toward construction and the exploitation of nature for the common weal.

There are capitalists and capitalists; there are socialists and socialists. Among the capitalists there are those who want wealth-mainly the fruit of dead men's toil-for themselves. Among the socialists there are those-the orthodox socialists-who seek to disperse it. The former do not perceive that the product of the labor of the dead is itself dead if not quickened by the energies of living men. The orthodox socialists do not perceive the tremendous benefits that accrue to mankind from the accumulation of wealth, if *rightly used*.

Whether we be capitalists or socialists or neither, we must learn that to prey upon the treasury left by the dead is to live, not the life of a human being, but that of a *ghoul*. Legalistic title-documentary ownership-does not alter the fact. Neither does lust for the same.

When we have acquired the just conception of what a human being is we shall get away from the Roman conception according to which a human being is *instrumentum vocale*; an animal, *instrumentum semivocale*; and a tool, *instrumentum mutum*. To regard human beings as tools-as instruments-for the use of other human beings is not only unscientific but it is repugnant, stupid and short sighted. Tools are made by man but have not the autonomy of their maker-they have not man's time-binding capacity for initiation, for self-direction, and self-improvement. In their own nature, tools, instruments, machines belong to a dimension far lower than that of man.

Talk of dimensions or dimensionality is by no means theoretical rubbish. The right understanding of dimensions is of life-and-death importance in practical life. The intermixing of dimensions leads to wrong conclusions in our thought and wrong conclusions lead to disasters.

Consider the classes of life as representing three dimensions (as explained in an earlier chapter), then human production belongs essentially to the human or as I call it the third dimension. With the base of (say) 5, we produce in the third dimension a result of 125 units, and so when humans are paid but 25 units in accordance with the standards of the second dimension (that of animals), humanity is deprived of the benefit of 100 units of produced wealth. That is an illustration of what a part dimensions play in practical life. The reflective reader may analyse for himself what effect these same rules would have, if expressed and applied in the human "time-binding" dimension, time being the supreme test. The following table gives the visual shock.

1st Dimension	2nd Dimension	3rd Dimension
5	25	125
10	100	1,000
100	10,000	1,000,000
1,000	1,000,000	1,000,000,000

This explains why the intermixing of dimensions is the source of tremendous evil.

Who can now assert that the problem of dimensions is one only of theory? It is not even a question of limitation of mind' but it becomes a question of limitation of eyesight, not to be able to see the overwhelming differences between the laws of development of the first, second, and the third dimension.

Dollars, or pounds sterling, or other units of money follow the same rules: the strength and in fact the source of power of modern capitalism, is found in just this difference in dimensions-in the difference between what is given and what is taken, in the difference between what is earned and what is "made." The problem of dimensions is, therefore, a key which unlocks the secrets of the power of capitalism and opens the door to a new civilization where the understanding of dimensions will establish order out of the chaos.

We have seen that kinetic and potential use-values, produced mainly by the dead, are bound up in wealth, which is measured and symbolized by money. This being true, it is obvious that money is a measure and symbol of power, of work done, of bound-up time.

The *space-binding animal* standard of miscivilization has brought us to an impasse-a blind alley- for the simple physical reason that there is no more space to "bind." Practically all the habitable lands, and practically all the natural resources, are already divided among private legalistic owners. What hope is there for the ever increasing population?

But we have these 1,600,000,000 living men; 10,000,000,000 living man-powers of the dead; and 1,600,000,000 sun man-powers: that is indeed a tremendous power to PRODUCE WEALTH FOR ALL, IF WISELY DIRECTED, but to-day it is ignorantly and shamefully misdirected, because human beings are not treated in accordance with their nature as the time-binding class of life.

Much more is to be gained in exploiting nature aimfully, all the time, with a full mobilization of our living, dead, and sun-powers, than by exploiting

man all the time and nature occasionally. Selfishness and ignorance-is it these that prevent full mobilization of the producing powers of the world?

Such as contribute most to human progress and human enlightenment-men like Gutenberg, Copernicus, Newton, Leibnitz, Watts, Franklin, Mendeleieff, Pasteur, Sklodowska-Curie, Edison, Steinmetz, Loeb, Dewey, Keyser, Whitehead, Russell, Poincaré, William Benjamin Smith, Gibbs, Einstein, and many others-consume no more bread than the simplest of their fellow mortals. Indeed such men are often in want. How many a genius has perished inarticulate because unable to stand the strain of social conditions where animal standards prevail and "survival of the fittest" means, not survival of the "fittest in time-binding capacity," but survival of the strongest in ruthlessness and guile-in space-binding competition!

Wealth is produced by those who work with hand or brain and by no others. The great mass of the wealth of the world has been thus produced by generations that have gone. We know that the greatest wealth producers-immeasurably the greatest-have been and are scientific men, discoverers and inventors. If an invention, in the course of a few years after it is made, must become public property, then the wealth produced by the *use* of the invention should also become public property in the course of a like period of years after it is thus produced. Against this proposition no sophistry can avail.

One of the greatest powers of modern times is the Press; it commands the resources of space and time; it affects in a thousand subtle ways the form of our thoughts. It controls the exchange of news throughout the world. Unfortunately the press is often controlled by exploiters of the "living powers of the dead," and so what is presented as news is frequently so limited, colored and distorted by selfish interests as to be falsehood in the guise of truth. Honest, independent papers are frequently starved by selfish conspirators and forced to close down. Thus the press, which is itself the product in the main of dead men's toil, is made a means for the deception and exploitation of the living. Indeed the bitter words of Voltaire seem to be too true: "Since God created man in his own image, how often has man endeavored to render similar service to God." Those who want to use such "God-like" powers to rule the world are modern Neros, who in their wickedness and folly fancy themselves divine. To deceive, and through deception, to exploit, rob and subjugate living men and women' and to do it by prostituting the living powers created by the dead, is the work, I will not say of men, but of *mad* men, greedy, ignorant and blind. What is the remedy? Revolution? Revolution is also mad. - The only remedy is enlightenment-knowledge, knowledge of nature, knowledge of human nature, scientific education, science applied to all the affairs of man-the science and art of Human Engineering.

* Of course, the geometric progression does not represent precisely the law of human progression; it is here employed because it is familiar and serves, better perhaps than any other simple mathematical means, to show roughly how human progress goes on. The essential elements of a progression are the first term P and the ratio R and the number of the terms T; in the human progression $PR^1, PR^2, PR^3, \dots PR^T$, P is the starting status of the first generation, R is the peculiar capacity of humans to bind time and is a free gift and law of nature, which it would be folly not to recognize and accept as such, T is time, or number of generations. It is obvious that the magnitude, PR^T , is entirely dependent on the magnitudes of PR, and T. The existence of R and T is independent of humans, R being a law of nature, T a gift of nature, P the starting status of the initial generation. With $P = 0$ or $R = 0$ THERE WOULD BE NO PROGRESS or progression at all; each term in the case of human progression is mainly dependent upon the time and the work done by the dead. The existence of R and T is entirely beyond human control. Humans can control only the MAGNITUDE of those elements by education. Here comes the tremendous responsibility of education. It is not necessary to use much imagination to see that if humanity had always been rightly educated, science would have long ago discovered the natural forces and laws essential to human welfare, and human misery would today be relatively small.

** See Appendix III.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Survival of the Fittest

HUMANITY is a dynamic affair, nay, the most dynamic known, because it is able to transform and direct basic powers. Where power is produced there must be an issue for it. Power must perforce express itself in some form. Electricity produced in the skies comes down in an often disastrous manner. Electricity, produced aimfully, runs our railroads; just so the enormous power produced by humanity must be used aimfully, in a constructive way or it will burst into insurrections, revolutions and wars.

Hitherto we have been guided by those bottomless sciences having only mythological ideas of power-by ideas moulded by personal ambitions, personal interests, or downright ignorance. Periodically we have had all the evils of the lack of a common aim and scientific guidance. Power has been held by the "God-given" or the "cleverest"; seldom has the power been given to the "fittest" in the sense of the most capable "to do." Those who speak of the "survival of the fittest," as in the Darwinian theory of animals, bark an animal language. This rule, being natural only in the life of plants and animals and appropriate only to the lower forms of physical life, cannot, except with profound change of meaning, be applied to the time-binding class of life, without disaster.

The modern vast accumulation of wealth for private purposes, justifies itself by using the argument of the "survival of the fittest." Very well, where there is a "survival," there must be victims; where there are victims, there has been fighting. Is this what the users of this argument mean? Like the Kaiser, they talk peace and make war. This method of doing things is not in any way new. The world has been accustomed to it for a very long while.

Personally I believe that most of the masters of speculative semi-sciences, such as economics, law, ethics, politics and government are honest in their beliefs and speculations. Simply the right man believes in the wrong thing; if shown the right way out of the mess he will cease to hamper progress; he will be of the greatest value to the new world built by Human Engineers, where human capacities, exponential functions of time, will operate naturally; where economy, law, ethics, politics and government will be *dynamic*, not *static*. There is a world of difference between these two words.

The immediate object of this writing is to show the way to directing the time-binding powers of mankind for the benefit of all. Human technology, as an art and science, does not yet exist; some basic principles were required as a foundation for such science. Especially was it necessary to establish a *human* standard, and thus make it certain and clear that "space-binders"-the members of the *animal* world-are "outside of the human law"-outside the natural laws for the human class of life.

Present civilization is a very complicated affair; although many of our social problems are very badly managed, sudden changes could not be made without endangering the welfare and life of all classes of society. In the meantime, changes must be made because the world can not proceed much longer under pre-war conditions; they have been too well exposed by facts for humanity to allow itself to be blindly led again.

In the World War humanity passed through a tremendous trial and for those years was under the strain of an extensive mobilization campaign. The necessity of increasing power was manifest; the importance of a common base or aim became equally manifest. In this case the base, the common

aim, was found in "war patriotism." This common base enabled all the states to add up individual powers and build maximum efficiency into a *collective* power. This expression is used, not only as a social truth, but as a known mathematical truth. Those high ideals, which were given "Urbi et orbi" in thousands of speeches and in millions of propaganda papers, had a much greater educational importance and influence than most people are aware of. People have been awakened and have acquired the taste for those higher purposes which in the past were available only for the few.

Many old worn-out idols, ideas and ideals have fallen; but what is going to take their place? We witness an unrest which will not be eliminated until something essential is done to adjust it. Calm often betokens a coming storm. The coming storm is not the work of any "bad man," but it is the inevitable consequence of a "bad system." It is dangerous to hide our heads in the sand, like an ostrich, and fancy we are safe.

"Survival of the fittest" in the commonly used animal sense is not a theory or principle for a "time-binding" being. This theory is only for the physical bodies of animals; its effect upon humanity is sinister and degrading (see App. II). We see the principle at work all about us in criminal exploitation and profiteering. As a matter of fact, the ages-long application of this animal principle to human affairs has degraded the whole human morale in an inconceivably far-reaching way. Personal greed and selfishness are brazenly owned as principles of conduct. We shrug our shoulders in acquiescence and proclaim greed and selfishness to be the very core of human nature, take it all for granted, and let it pass at that. We have gone so far in our degradation that the prophet of capitalistic principles, Adam Smith, in his famous *Wealth of Nations*, arrives at the laws of wealth, not from the phenomena of wealth nor from statistical statements, but from the phenomena of selfishness—a fact which shows how far-reaching in its dire influence upon all humanity is the theory that human beings are "animals." Of course the effect is very disastrous. The preceding chapters have shown that the theory is false; it is false, not only because of its unhappy effects, but it belies the characteristic nature of man. Human nature, this time-binding power, not only has the peculiar capacity for perpetual progress, but it has, over and above all animal propensities, certain qualities constituting it a distinctive dimension or type of life. Not only our whole collective life proves a love for higher ideals, but even our dead *give* us the rich heritage, material and spiritual, of all their toils. There is nothing mystical about it; to call SUCH a class a *naturally* selfish class is not only nonsensical but monstrous.

This capacity for higher ideals does not originate in some "supernatural" outside factor; it is *not* of extraneous origin, it is the expression of the time-binding element which we *inherently* possess, independently of our "will"; it is an inborn capacity—a *gift* of nature. We simply are made this way and not in any other. There is indeed a fine sense in which we can, if we choose, apply the expression—survival of the fittest—to the activity of the time-binding energies of man. Having the peculiar capacity to survive in our deeds, we have an inclination to use it and we survive in the deeds of our creation; and so there is brought about the "survival in time" of higher and higher ideals. The moment we consider Man in his proper dimension—active in TIME—these things become simple, stupendous, and beautiful.

"Note the radical character of the transformation to be effected. The world shall no longer be beheld as an alien thing, beheld by eyes that are not its own. Conception of the whole and by the whole shall embrace *us* as *part*, really, literally, consciously, as the latest term, it may be, of an advancing sequence of developments, as occupying the highest rank perhaps in the ever-ascending hierarchy of being, but, at all events, as emerged and still emerging *natura naturata* from some propensive source within. I grant that the change in point of view is hard to make—old habits, like walls of rock, tending to confine the tides of consciousness within their accustomed channels—but it can be made and, by assiduous effort, in the course of time, maintained. Suppose it done. By that reunion, the whole regains, while the part retains, the consciousness the latter purloined.... In the whole universe of events, none is more wonderful than the birth of wonder, none more curious than the nascence of curiosity itself, nothing to compare with the dawning of consciousness in the ancient dark and the gradual extension of psychic life and illumination throughout a cosmos that before had only *been*. An eternity of blindly acting, transforming, unconscious existence, assuming at length, through the birth of sense and intellect, without loss or break of continuity, the abiding form of fleeting time." (C. J. Keyser, loc. cit.)

It must be emphasized that the development of higher ideals is due to the *natural* capacity of humanity; the impulse is simply time-binding impulse. As we have seen, by analysing the functions of the different classes of life, every class of life has an impulse to exercise its peculiar capacity or function. Nitrogen resists compound combinations and if found in such combinations it breaks away as quickly as ever it can. Birds have wings—they fly. Animals have feet—they run. Man has the capacity of time-binding—he binds time. It does not matter whether we understand the very "essence" of the phenomenon or not, any more than we understand the "essence" of electricity or any other "essence." Life shows that man has time-binding capacity as a natural gift and is naturally impelled to use it. One of the best examples is procreation. Conception is a completely incomprehensible phenomenon in its "essence," nevertheless, having the capacity to procreate we use it without bothering about its "essence." Indeed neither life nor science bothers about "essences"—they leave "essences" to metaphysics, which is neither life nor science. It is sufficient for our purpose that idealization is in fact a natural process of time-binding human energy. And however imperfect ethics has been owing to the prevalence of animal standards, such merits as our ethics has had witness to the natural presence of "idealization" in time-binding human life.

"It is thus evident that ideals are not things to gush over or to sigh and sentimentalize about; they are not what would be left if that which is hard in reality were taken away; ideals are themselves the very flint of reality, beautiful no doubt and precious, without which there would be neither dignity nor hope nor light; but their aspect is not sentimental and soft; it is hard, cold, intellectual, logical, austere. Idealization consists in the conception or the intuition of ideals and in the pursuit of them. And ideals, I have said, are of two kinds. Let us make the distinction clearer. Every sort of human activity—shoeing horses, abdominal surgery, or painting profiles—admits of a peculiar type of excellence. No sort of activity can escape from its own type but within its type it admits of indefinite improvement. For each type there is an ideal—a dream of perfection—an unattainable limit of an endless sequence of potential ameliorations within the type and on its level. The dreams of such unattainable perfections are as countless as the types of excellence to which they respectively belong and they together constitute the familiar world of our human ideals. To share in it—to feel the lure of perfection in one or more types of excellence, however lowly—is to be human; not to feel it is to be sub-human. But this common kind of idealization, though it is very important and very precious, does not produce the great events in the life of mankind. These are produced by the kind of idealization that corresponds to what we have called in the mathematical prototype, limit-begotten generalization—a kind of idealization that is peculiar to creative genius and that, not content to pursue ideals within established types of excellences, creates new types thereof in science, in art, in philosophy, in letters, in ethics, in education, in social order, in all the fields and forms of the spiritual life of man." (Quoted from the manuscript of the forthcoming book, *Mathematical Philosophy*, by Cassius J. Keyser.)

"Survival of the fittest" has a different form for different classes of life. Applying animal standards to time-binding beings is like applying inches to measuring weight. As a matter of fact, we cannot raise one class to a higher class, unless we add an entirely new function to the former; we can only improve their lower status; but if we apply the reverse method, we can degrade human standards to animal standards.

Animal standards belong to a class of life whose capacity is *not* an exponential function of *Time*. There is nothing theological or sentimental in this fact; it is a purely mathematical truth.

It is fatal to apply the "survival of the fittest" theory in the same sense to two radically different classes of life. The "survival of the fittest" for animals—for *space*-binders—is survival *in space*, which means fighting and other brutal forms of struggle; on the other hand, "survival of the fittest" for human beings *as such*—that is, for *time*-binders—is survival *in time*, which means intellectual or spiritual competition, struggle for excellence, for making the *best* survive. The-fittest-in-time—those who make the best survive—are those who do the most in producing values for all mankind including *posterity*. This is the scientific base for natural ethics, and ethics from which there can be no side-stepping, or escape.

Therefore time-binders can not use "*animal*" logic without degrading themselves from their proper status as human beings—their status as established by nature. "Animal" logic leads to "animal" ethics and "animal" economics; it leads inevitably to a brutalized industrial system in which cunning contrives to rob the living of the fruit of the dead.

Human logic points to human ethics and human economics; it will lead to a humanized industrial system in which competition will be competition in science, in art, in justice: a competition and struggle for the attainment of excellence in human life. The time-binding capacity, which manifests itself in drawing from the PAST, through the PRESENT for the FUTURE gives human beings the means of attaining a precious kind of immortality; it enables them to fulfill the law of their own class of life and to survive everlastingly in the fruits of their toil, a perpetual blessing to endless generations of the children of men. This is the truth we instinctively recognize when we call a great man "immortal." We mean that he has done deeds that *survive in time* for the perpetual weal of mankind.

Human logic—mathematical logic, the logic *natural* for man—will thus show us that "good" and "just" and "right" are to have their significance defined and understood entirely in terms of human *nature*. Human nature—not animal nature—is to be the basis and guide of Human Engineering. Thus based and guided, Human Engineering will eliminate "wild-cat schemers," gamblers and "politicians." It will put an end to industrial violence, strikes, insurrections, war and revolutions.

The present system of social life is largely built upon misconceptions or misrepresentations. For all work we need the human brain, the human time-binding power, yet we continue to call it "hand-labor" and treat it as such. Even in mechanical science, in the use of the term "horse-power," we are incorrect in this expression. How does this "horse" look in reality? Let us analyse this "horse." All science, all mechanical appliances have been produced by "man" and man alone. Everything we possess is the production of either dead men's or living men's work. The enslavement of the solar man-power is purely a human invention in theory and practice. Everything we have is evidently therefore a time-binding product. What perfect nonsense to call a purely human achievement the equivalent of so much "horse-power"! Of course it does not matter mathematically what name we give to a unit of power; we may call it a Zeus or a Zebra; but there is a very vicious implication in using the name of an animal to denote a purely human product. Everything in our civilization was produced by MAN; it seems only reasonable that this unit of power which is the direct product of Man's work, should be correctly named after him. The educational effect would be wholesome and tremendous. The human value in work would be thus emphasized again and again, and respect for human work would be taught, from the beginning in the schools. This "horse-power" unit causes us to forget the human part in it and it degrades human work to the level of a commodity. This is an example of the degrading influence of wrong conceptions and wrong language. I said "educational" because even our subconscious mind is affected by this. (See App. II.)

Human Engineering will not interfere with any scientific research; on the contrary, it will promote it in many ways. Grown-ups, it is to be hoped, will stop the nonsense of intermixing dimensions, for which we chastise children. It is the same kind of blundering as when we intermix phenomena—measuring "God" by human standards, or human beings by animal standards. The relationship, if any, between these phenomena or the overlapping of different classes, is interesting and important; but in studying such relationships of classes, it is fatal to mix the classes; for example, if we are studying the relations between surfaces and solids, it is fatal to mistake solids for surfaces; just so, too, if we stupidly confuse humans with animals.

In the reality of life, we are interested only in the values of the function of the phenomena by themselves and to arrive at right conclusions we have to use units appropriate to the phenomena. The intermixing of units gives us a wrong conception of the values of each phenomenon; the results of our calculations are wrong and the outcome is a misconception of the process of human life. The fact once realized, we will cease applying animal measures to man; even theology will abandon the monstrous habit.

Animal units and standards are to be applied to animals, human standards to man, "Divine" standards to "God."

In the dark ages, with the complete innocence or misunderstanding of science, the "why" of things was explained by the "who" of things; therein investigation culminated; man was regarded as *homo sapiens* and *homo sapiens* = animal spark of *supernatural*; this monstrous formula was accepted as a final truth—as an answer to the question: What is Man? This type of answer became in the hands of church and state a powerful instrument for keeping the people in subjection.

The tendency of the masses to let others think for them is not really a *natural* characteristic—quite the opposite. The habit of not thinking for one's self

is the result of thousands of years of subjection. Those in authority, in general, used their ingenuity to keep the people from thinking. The most vital reason why many humans appear to be, and are often called, "stupid," is that they have been spoken to in a language of speculation which they instinctively dislike and distrust; thus there arose the proverb that speech was made to conceal the truth. It is no wonder that they appear "stupid," the wonder is that they are not more "stupid." The truth is that they will be found to be far less stupid when addressed in the natural language of ascertainable fact. My whole theory is based upon, and is in harmony with, the natural feelings of man. The conceptions I introduce are based on human *nature*. Natural language-so different from the speech of metaphysical speculation-will lead to mutual understanding and the disappearance of warring factions.

"Discrimination, as the proverb rightly teaches, is the beginning of mind. The first psychic product of that initial psychic act is *numerical*: to discriminate is to produce two, the simplest possible example of multiplicity. The discovery, or better the invention, better still the production, best of all the creation, of multiplicity with its correlate of number, is, therefore, the most primitive achievement or manifestation of mind.... Let us, then, trust the arithmetic instinct as fundamental and, for instruments of thought that shall not fail, repair at once to the domain of number." (C. J. Keyser, Loc. Cit.)

The thinking few knew the power there is in "thinking"; they wanted to have it and to keep the advantage of it for themselves; witness the late introduction of public schools. Belief in the inferiority of the masses became the unwritten law of the "privileged classes"; it was forced upon, rubbed into, the subconscious mind of the masses by church and state alike, and was humbly and dumbly accepted by the "lower orders" as their "destiny." Ignorance was proclaimed as a bliss.

As time went on, this "coefficient of ignorance" became so useful to some people and some classes of people that no effort was spared to keep the world in ignorance. It gave a legalistic excuse to imprison, burn and hang people for expressing an opinion which the ruling classes did not like. The elimination from church, from school, from universities, of any teacher, any professor or any minister who dared to exemplify or encourage fearless investigation and freedom of speech became very common. It is less common in our generation, but there remains much to win in the way of freedom.

Freedom, rightly understood, is the aim of Human Engineering. But freedom is not license, it is not licentiousness. Freedom consists in *lawful* living-in living in accord with the laws of human *nature*- in accord with the *natural* laws of Man. A plant is free when it is not prevented from living and growing according to the natural laws of plant life; an animal is free when it is not prevented from living according to the natural laws of animal life; human beings are free when and only when they are not prevented from living in accord with the natural laws of human life. I say "when not prevented," for human beings will live *naturally* and, therefore, in freedom, when they are not prevented from thus living by ignorance of what human nature is and by artificial social systems established, maintained, and protected by such ignorance. Human freedom consists in exercising the time-binding energies of man in accordance with the natural laws of such natural energies. Human freedom is thus the aim of Human Engineering because Human Engineering is to be the science of human nature and the art of conducting human affairs in accordance with the laws of human nature. Survival of the fittest, where *fittest* means *strongest*, is a *natural* law for brutes, for animals, for the class of mere space-binders. Survival of the fittest, where *fittest* means *best* in science and art and wisdom, is a *natural* law for mankind, the time-binding class of life.

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Grey Lodge Occult Review™

MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Elements of Power

IN the World War Germany displayed tremendous *power*. Restraining our emotions as much as possible, let us endeavor to analyse that power with mathematical dispassionateness.

Why did Germany display more power than any other single nation? Because in the establishment of her "ethics," her political system, and her economic structure, Germany availed herself, in larger measure than any other nation, of scientific achievements and scientific methods. It is a very common, very erroneous, and very harmful belief that war was created solely by a "war-lord." Every idea or movement doubtless originates with somebody but back of such "originations" or initiations there are favoring conditions, forces and impulses. The stage is set by life and the ages; the actor enters and the show begins. In the instance in question, the stage was set by our whole modern system of civilization. The war lords were the "Deus ex machine"-the show was a real one-a tragedy.

The true origin of this war must be looked for in the economic field. Our economic system is the very complicated result of all our creeds, philosophies and social customs. It is therefore impossible to understand the working of the economic forces without understanding the foundation upon which this system of forces is based. A short list of works on the subject is given at the end of this book. A plain statement here will be enough.

Germany was committed to a policy of indefinite industrial expansion. This artificial expansion had reached its limits. Germany was on the verge of bankruptcy. Only a victorious war could avoid a national catastrophe; she played her last card, and lost despite her gigantic power, the greatest ever displayed by any nation. The leading European states were not able to overpower her for a long time. This writing is not intended as an apology for Germany, much less to praise her or her war lords. German purposes were nationally narrow and nationally selfish to the root; her methods were inhuman but Germany displayed power; and without the understanding of power, Human Engineering is impossible.

It is possibly a fault of the writer's military training, but it seems to him that the "General Staff" point of view has as much claim to consideration as any other among the many different interpretations of history-perhaps it has more. It is not the primary aim of the general staff to "fight," very far from it. Their primary aim is "victory" and all the better if victory be possible without a fight. Strategy, brain-work, intelligence, knowledge of facts-these are the chief weapons; brutal fighting is only a last resort. It is highly important to bear that in mind. Soldiers and engineers do not argue-they act. Germany affords the first example of a philosophy or a society having for its main purpose the generating of power to "do things." It seems only reasonable and intelligent to analyse the history of the war from the engineer's point of view, which, in this case, happens to coincide with the military point of view. It must be clearly understood that the modern general staff, or military, point of view has very little or nothing to do with the romance or poetry of war. War to-day is a grim business-but "business" before all else. It has to mobilize all the resources of a nation and generate power to the limit of its capacity. The conduct of war to-day is a technological affair-its methods have to be engineering methods. To crush an obstacle, there is need of a giant hammer, and the more mass that can be given it and the greater the force put behind it, the more deadly will be the blow. Prior to the World War technology had not been mobilized on so vast a scale nor confronted with a task so gigantic. Mobilized technology has revealed and demonstrated the fact that it is possible to generate almost unlimited power and has shown the way to do it; at the same time it has demonstrated the measureless potency of engineering and our utter helplessness without it. Technology is comparatively a new science; by some it is called a "semi-science" because it deals primarily with the application of science to practical issues. But when it became necessary "to do things," an

engineer had to be called; the general staff had to adopt his view, and all other practices and traditions were bent to his ideas.

I have already repeatedly pointed out that the progress of technology proceeds according to a law like that of a rapidly increasing geometrical progression, and I have stressed the danger of inattention to any phenomena, force or movement that conforms to such a law. We have only to recollect the story of the simple but very greedy farmer who was very happy to make a contract with a laborer for a month's work, paying him only one cent the first day, twice as much the second, twice for the third, and so on to the end. Behold! The bill for the month ran into millions of dollars and the farmer was ruined. Such is the deadly secret of the geometrical progression. Violent readjustments await any society whose ethics, jurisprudence and the like do not keep pace with the developments of engineering.

Engineers are the wizards who, using the results of scientific research, can subjugate or release the concealed powers of nature. The supreme factor is the use of the mind-the exponential function of time-the time-binding energy of man. From that we have to take our start because that is the source of human power.

The German philosophy, as a whole, has its definite place in the history of philosophy; and the first thing to consider are those philosophic writers who directly and indirectly have contributed to the building up of German power. Hegel greatly affected the building up of the German mind-strange as it may seem; but Hegel was greatly under the influence of the work of Fichte, and Fichte in turn under that of Spinoza. All of them were, in a way, mathematicians in their methods and philosophy, as much as they could be in their time. I said "strange," because it is significant that the mathematical part of their philosophy was just the part which built up the German power. But if we look into it, it is not strange.

It had to be so, because mathematical and mechanical methods are the only ones by which power can be understood and built. Hegel in 1805 lectured on history of philosophy, pure mathematics and natural law. It would be hard to find a better combination for a philosophy of power. That is precisely what this philosophy was. It influenced not only German philosophy but even German theology, and through these channels it sank deep into the national consciousness. It affected every phase of life. An immense cult of disciples arose. Each one added something to that philosophy of power. One of the most brilliant representatives of this movement is Professor Oswald, who in his *Monist Sermons* gave the famous advice: "Do not waste energy but give it value." The German understanding of the great value of technology directly applied that principle to their philosophy, law, ethics, politics, and so on.

With increase of population, the problem of the State becomes more and more pressing. There are many theories about the state. For the purpose of the moment it is important to realize that a state is the governing center of an accumulation of human beings-of time-binding powers-increasing exponential functions of time. These powers, though the same in kind, differ in degree and in respect of individuality. If they are to be united so as to constitute a whole, they must be given a common aim; they must, so to speak, be reduced to a common base; if they be respectively X^m , Y^n , Z^p , and so on, we can not unite them and compute the whole by adding the exponents; but if we give them a common base-a common aim or purpose-then we can readily represent the magnitudes of the whole constituted by them; if we take X to be their common aim or base, then, if $Y=aX$, $Z=bX$, and so on, we shall have:

$$X^m.Y^n.Z^p \dots = X^m.a^n.X^n.b^p.X^p \dots = (a^n. b^p \dots)X^{m+n+p} \dots$$

The last expression, where the parenthetical coefficient is the product of individualities, serves to represent the united powers of all in terms of X , the common base, purpose or aim.

Let us look at the matter in another way. One mechanical "horse-power" is less than the power of one living horse. One living horse can do more work than one mechanical horse-power, but in using more than one living horse at one time we get less work than by using the same number of mechanical horse-powers; the reason is very obvious. The mechanical horse-powers are the same in kind, equal, and constant, but living horses differ in character, they are not equal, and each one is a variable. Hence mechanical horse-powers can be added or multiplied arithmetically, but the powers of living horses can not, except very roughly; the living horses of a team interfere with each other; they do not pull together, as we say, and energy is lost.

The German mathematical philosophy or theory of the state did not express itself in just this way, but the foregoing gives a clue to it. Germany united the powers of living men and women and children: it gave them a common base; It gave them one common "social" mood and aim; they all became consolidated in service of that which is called the State; they studied and taught for the State; they worked, lived and died for the State: the State was their idol, King and God.

Such was the aim of German philosophy, theology, law and science. The establishment of ONE AIM for all was the decisive factor. It is obvious that if we want to inspire 60 Millions of individuals with one aim, this aim can not be private or personal. It must be a higher aim, collective, general, impersonal, in some way uniting and including all personal aims. I shall call it simply a *collective* aim. But collective aims may differ profoundly in kind; out of personal or egoistic aims there grows a series of collective aims, increasing in generality, such as: (1) Family aims; (2) association, congregation, club aims; (3) class or professional aims; (4) national or race aims; and finally (5) HUMAN AIMS-the natural aims for the time-binding class of life. The fatal error of German political philosophy was an error of aim- her aim was too low-too narrow-the welfare of a state instead of the welfare of Humanity.

In the case of Germany, the national aim was equivalent to the state aim. German philosophy made the "state" equivalent to the "good" and equivalent to "power." Or course such philosophy influenced the whole national life in every detail; in consequence Germany proclaimed herself the

first nation of the world, and this soon evolved into a plan for the conquest of the world. The German General Staff as an institution had, par excellence, as its aim and first object, "power," "concentration of power" and "efficiency." It took the leadership in all branches of life and industry. Militarism and industrialism are almost synonymous from the mechanical point of view; they are both of them power. They both have to use the same scientific methods and in the *present* conditions of the world they are dependent upon each other, for war cannot be waged without strong industries. Here we have to face the fact that geometrically progressing industry can not live without new markets, which under present conditions have been largely acquired, directly or indirectly, by the power of the army; and this has been the case with Germany. If we curse Germany for being a "military nation" we can, with no less justice, curse her for being a *completely* "industrialized nation." If we add to that her nationally selfish and narrow national aim, we will readily understand this "world peach." Those who have tasted it know something of its sweetness.

There is no need to go into further details. Special books give us all the data. That which is of interest is the impersonal fact that what was the *strength and power* of Germany is the best possible illustration we have had of what science and a sort of mathematical philosophy are able to accomplish, even when directed, not to the welfare of Humanity, but to that of a relatively small group of people. The above-cited political philosophies had a very pronounced effect upon Marx. One of the branches of socialism is the so-called state socialism. State socialists, as the name indicates, believe that the state should assume the most important functions in society. It is obvious that in monarchical countries where "god-given" rulers represent the state, such a theory is not unwelcome, as it gives the rulers an opportunity to show a sort of "advanced liberalism," which serves to strengthen their power. The astute Bismarck can not be suspected of being a progressionist in the modern sense but, being a product of German culture and philosophy, all his ideals were those of a strong state. He was a proclaimed advocate of state socialism. Since 1879 at least, Bismarck was considered almost the leading spirit of paternal state socialism. He was a believer and promoter of the close relation of the state and the railways, keeping always in view a thorough nationalization which he finally accomplished. This fact eliminated from German public life all that phase of corruption which private ownership of railroads brings in any country, the railroad being the very life of any country.

To sum up: Germany applied the most scientific methods to build up her national power; she understood the elements of "power," for they were disclosed to her by her science and her philosophy. She applied technological methods in every part of her civil life, and thus built her gigantic power. Her industrial life followed the military way; her military strength was built on industrial power. And so the vicious circle. Germany adopted a *collective* aim instead of a personal individualistic aim, and because of this broader aim, she was able to mobilize and to keep mobilized all her moral, political and industrial forces for long years before the war. The direct effect of this system of continuous mobilization was over-production. For this she desperately needed new markets. The cheapest and quickest way to acquire them, if they were not to be grabbed otherwise, was to conquer them by a victorious war. Her plans progressed according to the program, all except the victory in the battle fields.

This war was a calamity of unprecedented magnitude for the world and it is our duty to study it dispassionately and learn the lesson of it, if we do not want to be moral accomplices of this great modern crime, by letting the world drift into an even worse catastrophe. We have to arouse ourselves from our inertia and go to the bottom of this problem and analyse it ruthlessly, no matter whether the analysis be pleasant or not. We must value everyone of our "ten sacred dead" at least as much as we value one rabbit killed in scientific laboratories, and take the lesson to heart or be prepared for a repetition of world slaughter.

If Human Engineering had been established long ago our social system would have been different, our civilization would have been much higher, this war would have been avoided. We do not need to delude ourselves. The World War was the result of badly balanced social and economic forces. The world needs other "balances of power" than such as are devised by lawyers and politicians, by single-selfish or group-selfish interests. Humanity is reaching out for a science and art of human guidance based upon a right understanding of human nature.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Manhood of Humanity

In a previous chapter I have said that the World War marks the end of one vast period in the life of humankind and marks the beginning of another. It marks the end of Humanity's Childhood and the beginning of Humanity's Manhood.

Our human Past is a mighty fact of our world. Many facts are unstable, impermanent, and evanescent—they are here to-day, and to-morrow they are gone. Not so with the great fact of our human Past. Our past abides.

"It is permanent. It can be counted on. It is nearly eternal as the race of man. Out of that past we have come. Into it we are constantly returning. Meanwhile, it is of the utmost importance to our lives. It contains the *roots* of all we are, and of all we have of wisdom, of science, of philosophy, of art, of jurisprudence, of customs and institutions. It contains the record or ruins of all the experiments that man has made during a quarter or a half million years in the art of living in this world." (Keyser, *Human Worth of Rigorous Thinking*.)

In our relation to the past there are three wide-open ways in which one may be a fool. One of the ways is the way of ignoring the past—the way of remaining blankly ignorant of the human past as the animals are blankly ignorant of *their* past and so of drifting through life as animals do, without reference to the experience of bygone generations. Fools of this type may be called drifting fools or Drifters. Another way to be a fool—a very alluring way—is that of falsifying the past by *idealizing* it—by stupidly disregarding its vices, misery, ignorance, slothfulness, and folly, and stupidly magnifying its virtues, happiness, knowledge, achievements and wisdom; it is the way of the self-complacent—the way of those who, being comfortably situated and prosperous, are opposed to change; the past, they say, was wise for it produced the present and the present is good—let us alone. Fools of this type may be called idolatrous fools, worshipping the Past; or static fools, contented with the Present; or cowardly fools, opposed to change, fearful of the Future. A third way to be a fool—which is also alluring—is the opposite of the foregoing; it is the way of those who falsify the past by stupidly and contemptuously disregarding its virtues, its happiness, its knowledge, its great achievements, and its wisdom, and by stupidly or dishonestly magnifying its vices, its misery, its ignorance, its great slothfulness, and its folly; it is apt to be the way of the woeful, the unprosperous, the desperate—especially the way of such as find escape from the bore of routine life in the excite meets of unrest, turbulence, and change; the past, they say, was all wrong, for it produced the present and the present is thoroughly bad—let us destroy it, root and branch. Fools of this type may be called scorning fools, Scorners of the Past; or destroying fools, Destroyers of the Present; or dynamic fools, Revelers in the excitements of Change.

Such are the children of folly: (1) Drifting fools—ignorers of the past—disregarders of race experience—thoughtless floaters on the shifting currents of human affairs; (2) Static fools—idealizers of the past—complacent lovers of the present—enemies of change—fearful of the future; (3) Dynamic fools—scorners of the past—haters of the present—destroyers of the works of the dead—most *modest* of fools, each of them saying: "What ought to be begins with *Me*; I will make the world a paradise; but my genius must be free; *now* it is hampered by the existing 'order'—the bungling work of the past; I will destroy it; I will start with chaos; we need light—the Sun casts shadows—I will begin by blotting out the Sun; then the world will be full of glory—the light of my genius."

In striking contrast with that three-fold division of Folly, the counsel of Wisdom is one, and it is one with the sober counsel of Common Sense. What is that counsel? What is the united counsel of wisdom and common sense respecting the past? The answer is easy and easy to understand. The

counsel is this: Do not ignore the past but study it-study it diligently as being the mightiest factor among the great factors of our human world; endeavor to view the past justly, to contemplate it as it was and is, to see it *whole*-to see it in true perspective-magnifying neither its good nor its evil, neither its knowledge nor its ignorance, neither its enterprise nor its slothfulness, neither its achievements nor its failures; as the salient facts are ascertained, endeavor to account for them, to find their causes, their favoring conditions, to explain the facts to understand them, applying always the question *Why?* Centuries of centuries of cruel superstition-Why? Centuries of centuries of almost complete ignorance of natural law-Why? Centuries of centuries of monstrous misconceptions of human nature-Why? Measureless creations, wastings and destructions of wealth-Why? Endless rolling cycles of enterprise, stagnation, and decay-Why? Interminable alterations of peace and war, enslavements and emancipations-Why? Age after age of world-wide worship of man-made gods, silly, savage, enthroned by myth and magic, celebrated and supported by poetry and the wayward speculations of ignorant "sages"- Why? Age upon age of world-wide slow developments of useful inventions, craftsmanship, commerce, and art-Why? Ages of dark impulsive groping before the slow discovery of reason, followed by centuries of belief in the sufficiency of ratiocination unaided by systematic observation and experiment- Why? At length the dawn of scientific method and science, the growth of natural knowledge, immeasurable expansion of the universe *in Time* and *in Space*, belief in the lawfulness of Nature, rapidly increasing subjugation of natural forces to human control, growing faith in the limitless progressibility of human knowledge and in the limitless perfectibility of human welfare-Why? The widely diverse peoples of the world constrained by scientific progress to live together as in one community upon a greatly shrunken and rapidly shrinking planet, the unpreparedness of existing ethics, law, philosophy, economics, politics and government to meet the exigencies thus arising-Why?

Such I take to be the counsel of wisdom-the simple wisdom of sober common sense. To ascertain the salient facts of our immense human past and then to explain them in terms of their causes and conditions is not an easy task. It is an exceedingly difficult one, requiring the labor of many men, of many generations; but it must be performed; for it is only in proportion as we learn to know the great facts of our human past and their causes that we are enabled to understand our human present, for the present is the child of the past; and it is only in proportion as we thus learn to understand the present that we can face the future with confidence and competence. Past, Present, Future-these can not be understood singly and separately-they are welded together indissolubly as *one*.

The period of humanity's childhood has been long-300,000 to 500,000 years, according to the witness of human relics, ruins and records of the caves and the rocks-a stretch of time too vast for our imaginations to grasp. Of that immense succession of ages, except a minute fraction of it including our own time, we have, properly speaking, no history; we have only a rude, dim, broken outline. Herodotus, whom we call "the father of history" proper, lived less than 2500 years ago. What is 2500 years compared with the whole backward stretch of human time? We have to say that the father of human history lived but yesterday-a virtual contemporary of those now living. Our humankind groped upon this globe for probably 400,000 years before the writing of what we call history had even begun. If we regard history as a kind of *racial memory*, what must we say of our race's memory? It is like that of a man of 20 years whose recollection extends back less than 3 months or like that of a man of 60 years whose recollection fails to reach any event of the first 59 years of his life. Owing to the work of geologists, paleontologists, ethnologists and their co-workers, the history of prehistoric man will grow, just as we know to-day more about the life of mankind in the time of Herodotus than Herodotus himself knew. Meanwhile we must try to make the best use of such historical knowledge of man as we now possess.

Even if the story of humanity's childhood were fully recorded in the libraries of the world, it would not be possible in this brief writing to recount the story in even the most summary fashion. Except the tale of recent years, the story is known as I have said, only in outline, rude, dim and broken, but for the present purpose this will suffice. Countless multitudes of details are lost-most of them doubtless forever. But we need not despair. The really great facts of our racial childhood-the massive, dominant, outstanding facts are sufficiently clear for our guidance in the present enterprise. And what do we know?

We know that the period of our human childhood has been inconceivably long; we know that in the far distant time, the first specimens of humankind-the initial members of the time-binding race of man-were absolutely without human knowledge of the hostile world in which they found themselves; we know that they had no conception of what they themselves were; we know that they had neither speech nor art nor philosophy nor religion nor science nor tools nor human history nor human tradition; we know, though we to-day can hardly imagine it, that their *sole* equipment for *initiating* the career of the human race was that peculiar faculty which made them human-the capacity of man for binding time; we know that they actually did that work of initiation, without any guidance or example, maxim or precedent; and we know that they were able to do it just because the power of initiation-the power to originate-is a time-binding power.

What else do we know of the earliest part of humanity's childhood? We know that in that far-distant age, our ancestors-being, not animals, but human creatures-not only *began* to live in the human dimension of life-forever above the level of animals-but *continued* therein, taking not only the first step, but the second, the third, and so on indefinitely; we know, in other words, that they were progressive creatures, that they made advancement; we know that their progress was *natural* to them- as natural as swimming is to fishes or as flying is to birds-for both the impulse and the ability to progress-to make improvement-to do greater things by help of things already done-are of the very nature of the time-binding capacity which makes humans human.

We know that time-binding capacity-the capacity for accumulating racial experience, enlarging it, and transmitting it for future expansion-is the peculiar power, the characteristic energy, the definitive nature, the defining mark, of man; we know that the mental power, the time-binding capacity of our pre-historic ancestors, was the same in *kind* as our own, if not in degree; we know that it is natural for this capacity, the highest known agency of Nature, to produce ideas, inventions, insights doctrines, knowledge and other forms of wealth 5 we know that progress in what we call civilization. which is nothing but progress in the production and right use of material and spiritual wealth, has been possible and actual simply and solely because the products of time-binding work not only *survive*, but naturally tend to propagate their kind-ideas begetting ideas, inventions leading to other inventions, knowledge breeding knowledge; we therefore know that the amount of progress which a single generation can make, if it have an adequate supply of raw material and be unhampered by hostile circumstances, depends, not only upon its native capacity for binding time, but also-and this is of the utmost importance-upon the total progress made by preceding generations-upon the inherited fruit, that is, of the time-binding toil of the dead; accordingly we know that the amount of progress a single generation can thus make is what mathematicians call an

increasing function of time, and not only an increasing function but an increasing *exponential* function of time—a function like PR^T , as already explained; we know, too, that the *total* progress which T successive generations can thus make is:

$$\frac{R}{R-1} (PR^T - P)$$

which is also an increasing exponential function of time; we know from the differential calculus that these functions—which represent natural laws, laws of human *nature*, laws of the time-binding energies of man—are very remarkable functions—not only do they increase with time but their *rates* of increase are also exponential functions of time and so the rates of increase themselves increase at rates which are, again, exponential functions, and so on and on without limit; that, I say, is a marvelous fact, and it is for us a fact of immeasurable significance; for it means that the time-binding power of man is such that, if it be allowed to operate naturally, civilization—the production and right use of material and spiritual wealth—will not only grow towards infinity (as mathematicians say), but will thus grow with a *swiftness* which is not constant but which itself grows towards infinity with a swiftness which, again, is not constant but increases according to the same law, and so on indefinitely. We thus see, if we will only retire to our cloisters and contemplate it, that the proper life of man *as man* is not life-in-space like that of animals, but is life-in-time; we thus see that in distinctively human life, in the life of man as man, the past is present and the dead survive destined to greet and to bless the unborn generations: time, bound-up time, is literally of the core and substance of civilization. So it has been since the beginning of man.

We know that the total progress made in the long course of humanity's childhood, though it is absolutely great, is relatively small; we know that, compared with no-civilization, our present civilization is vast and rich in many ways; we know, however, that, if the time-binding energies of humanity had been always permitted to operate unhampered by hostile circumstances, they would long ere now have produced a state of civilization compared with which our present estate would seem mean, meagre, savage. For we know that those peculiar energies—the civilization-producing energies of man—far from being always permitted to operate according to the laws of their nature, have *never* been permitted so to operate, but have always been hampered and are hampered to-day by hostile circumstances. And, if we reflect, we may know well enough what the enemies—the hostile circumstances—have been and are. We know that in the beginning of humanity's childhood—in its babyhood, so to speak—there was, as already said, no *capital* whatever to start with—no material wealth—no spiritual wealth in the form of knowledge of the world or the nature of man—no existing fruit of dead men's toil—no bound-up time—nothing but wild and raw material, whose very location, properties and potencies had all to be discovered; even now, because we have inherited so much bound-up time and because our imaginations have been so little disciplined to understand realities, we can scarcely picture to ourselves the actual conditions of that far-off time of humanity's babyhood; still less do we realize that present civilization has hardly begun to be that of enlightened men. We know, moreover, that the time-binding energies of our remote ancestors were hampered and balked, in a measure too vast for our imaginations, by immense geologic and climatic changes, both sudden and secular, unforeseen and irresistible—by earthquake and storm, by age-long seasons of flood and frost and heat and drought, not only destroying both natural resources and the slowly accumulated products of by-gone generations but often extinguishing the people themselves with the centers and abodes of struggling civilization.

Of all the hostile circumstances, of all the causes which throughout the long period of humanity's childhood have operated to keep civilization and human welfare from progressing in full accord with the natural laws of the time-binding energies of man, the most potent cause and most disastrous, a cause still everywhere in operation, remains to be mentioned. I mean human ignorance. I do not mean ignorance of physical facts and the laws of physical nature for this latter ignorance is in large measure the effect of the cause I have in mind. The ignorance I mean is far more fundamental and far more potent. I mean human ignorance of *Human Nature*—I mean man's ignorance of what Man is—I mean false conceptions of the rightful place of man in the scheme of life and the order of the world. What the false conceptions are I have already pointed out. They are two. One of them is the conception according to which human beings are animals. The other one is the conception according to which human beings have no place in Nature but are hybrids of natural and *supernatural*, animals combined with something "divine." Both of them are characteristic of humanity's childhood; both of them are erroneous, and both of them have done infinite harm in a thousand ways. Whose is the fault? In a deep sense, it is the fault of none. Man started with no capital—on knowledge—with nothing but his physical strength and the natural stirring within of the capacity for binding time; and so he had to grope. It is not strange that he was puzzled by himself. It is not strange that he thought himself an animal; for he has animal propensities as a cube has surfaces, and his animal propensities were so obtrusive, so very evident to physical sense—he was born, grew, had legs and hair, ate, ran, slept, died—all just like animals—while his distinctive mark, his time-binding capacity, was subtle; it was spiritual; it was not a *visible organ* but an *invisible function*; it was the energy called intellect or mind, which the physical senses do not perceive; and so I say it is not strange—it is indeed very sad and very pathetic—but it is not to be wondered at that human beings have falsely believed themselves to be animals. So, too, of the rival belief—the belief that humans are neither natural nor supernatural but are both at once, at once brutal and divine, hybrid offspring of beast and god. The belief is monstrous, it is very pathetic and very sad, but its origin is easy to understand; once invented, it became a powerful instrument for evil men, for impostors, but it was not invented by them; it was only an erroneous result of an honest effort to understand and to explain. For the obvious facts created a real puzzle to be explained: On the one hand, men, women and children—animal-hunting and animal-hunted human beings—certainly resembled animals physically in a hundred unmistakable ways; on the other hand, it became more and more evident that the same animal-resembling human beings could do many things which animals never did and could not do. Here was a puzzle, a mystery. Time-binding curiosity demanded an explanation. What was it to be? Natural science had not yet arisen; critical conception—conception that avoids the mixing of dimensions—was in the state of feeble infancy. It is easy to understand what the answer had to be—childish and mythical; and so it was—humans are neither animals nor gods, neither natural nor *supernatural*, they are both at once, a mixture, a mysterious union of animal with something "divine."

Such, then, are the two rival answers which, in the long dark, groping course of humanity's childhood, human beings have given to the most important of all questions—the question: What is Man? I have said that the answers, no matter how sincere, no matter how honestly arrived at, are erroneous, false to fact, and monstrous. I have said, and I repeat, that the misconceptions involved in them have done more throughout the by-gone centuries, and are doing more to-day, than all other hindering causes, to hamper and thwart the *natural* activity of the time-binding energies of man and thus to retard the *natural* progress of civilization. It is not merely our privilege, it is our high and solemn duty, to examine them. To perform the great duty is not an easy task. The misconceptions in question have come down to us from remote antiquity; they have not come down singly,

separately, clean-cut, clear and well-defined; they have come *entangled* in the complicated mesh of traditional opinions and creeds that constitute the vulgar "philosophy"-the mental fog -of our time. If we are to perform the duty of examining them we have first of all to draw them forth, to disengage them from our inherited tangle of beliefs and frame them in suitable words; we have next to bring ourselves to realize vividly and keenly that the conceptions, thus disentangled and framed, are in fact, whether they be true or false, at the very heart of the social philosophy of the world; we have in the third place to detect the fundamental character of the blunder involved in them-to see clearly and coldly wherein they are wrong and why they are ruinous; we have, finally, to trace, if we can, their deadly effects both in the course of human history and in the present status of our human world.

The task of disengaging the two monstrous misconceptions from the tangled skein of inherited beliefs and framing them in words, I have already repeatedly performed. Let us keep the results in mind. Here they are in their nakedness: (1) Human beings-men, women, and children-are animals (and so they are natural): (2) human beings are neither natural nor *supernatural*, neither wholly animal nor wholly "divine," but are *both* natural and *supernatural at once*-a sort of mysterious hybrid compound of brute and gods.

The second part of our task-which is the reader's task as much as mine-is not so easy; and the reason is evident. It is this: The false creeds in question- the fatal misconceptions they involve-are so *familiar* to us-they have been so long and so deeply imbedded in our thought and speech and ways of life-we have been so thoroughly *bred* in them by home and school and church and state-that we *habitually* and *unconsciously* take them for granted and have to be virtually *stung* into an awareness of the fact that we do actually hold them and that they do actually reign to-day throughout the world and have so reigned from time immemorial. We have, therefore, to shake ourselves awake, to *prick* ourselves into a realization of the truth.

I assume that the reader is at once hard-headed, rational, I mean, and interested in the welfare of mankind. If he is not, he will not be a "reader" of this book. He, therefore, knows that the third task-the task of detecting and exposing the fundamental error of the misconceptions in question-is a task of the utmost importance. What is that error? It is, I have said, an error in logic. But logical errors are not all alike-they are of many kinds. What is the "kind" of *this* one? It is the kind that consists in what mathematicians call "confusion of types," or "mixing of dimensions." The answer can not be made too clear nor too emphatic, for its importance in the criticism of *all* our thinking is great beyond measure. There are millions of examples that help to make the matter clear. I will again employ the simplest of them-one so simple that a child can understand it. It is a mathematical example, as it ought to be, for the whole question of logical types, or dimensions, is a mathematical one. I beg the reader not to shy at, or run away from, the mere word mathematical, for, although most of us have but little mathematical *knowledge*, we all of us have the mathematical *spirit*, for else we should not be human-we are all of us mathematicians *at heart*. Let us, then, proceed confidently and at once to our simple example. Here is a *surface*, say a *plane* surface. It has length and breadth-and so it has, we say, *two* dimensions; next consider a *solid*, say a *cube*. It has length, breadth and thickness- and so it has, we say, *three* dimensions. Now we notice that the cube *has* surfaces and so *has certain surface properties*. Do we, therefore, say that a solid *is* a surface? That the cube is a member of the class of surfaces? If we did, we should be fools -type-confusing fools-dimension-mixing fools. That is evident. Or suppose we notice that solids have certain *surface* properties and certain properties that surfaces do *not* have; and suppose we say the *surface* properties of solids are *natural* but the other properties are so mysterious that they must be "*supernatural*" or somehow "divine"; and suppose we then say that solids are unions, mixtures, compounds or hybrids of surfaces and something divine or *supernatural*; is it not evident that, if we did that, we should be again blundering like fools? Type-confusing fools? Dimension-mixing fools? That such would be the case any one can see. Let us now consider animals and human beings, and let us look squarely and candidly at the facts. To get a start, think for a moment of plants. Plants are living things; they take, transform and appropriate the energies of sun, soil, and air, but they have *not* the *autonomous* power to move about in space; we may say that plants constitute the lowest order or class or type or dimension of life-the dimension *one*; plants, we see are binders of the *basic* energies of the world. What of animals? Like the plants, animals, too, take in, transform and appropriate the energies of sun, soil and air, though in large part they take them in forms already prepared by the plants themselves; but, *unlike* the plants, animals possess the *autonomous* power to move about in space-to creep or crawl or run or swim or fly-it is thus evident that, compared with plants, animals belong to a higher order, or higher class, or higher type, or higher dimension of life; we may therefore say that the type of animal life is a type of *two* dimensions-a two-dimensional type; I have called them space-binders because they are distinguished, or marked, by their autonomous power to move about in space, to abandon one place and occupy another and so to appropriate the natural fruits of many localities; the life of animals is thus a life-in-space in a sense evidently not applicable to plants. And now what shall we say of *Man*? Like the animals, human beings have indeed the power of mobility- the autonomous power to move-the capacity for binding space, and it is obvious that, if they possessed no capacity of higher order, men, women and children would indeed be animals. But what are the facts? The facts, if we will but note them and reflect upon them, are such as to show us that the chasm separating human nature from animal nature is even wider and deeper than the chasm between animal life and the life of plants. For man improves, animals do not; man progresses, animals do not; man invents more and more complicated tools, animals do not; man is a creator of material and spiritual wealth, animals are not; man is a builder of civilization, animals are not; man makes the *past live in the present and the present in the future*, animals do not; man is thus a *binder of time*, animals are not. In the light of such considerations, if only we will attend to their mighty significance, it is as clear as anything can be or can become, that the life of man-the time-binder-is radically distinct from that of animals- mere space-binders-as animal life is distinct from that of plants or as the nature of a solid is distinct from that of a surface, or that of a surface from that of a line. It is, therefore, perfectly manifest that, when we regard human beings as animals or as mixtures of animal nature with something mysteriously *supernatural*, we are guilty of the same *kind* of blunder as if we regarded animals as plants or as plants touched by "divinity"- the same *kind* of blunder as that of regarding a solid as a surface or as a surface miraculously transfigured by some mysterious influence from outside the universe of space. It is thus evident that our guilt in the matter is the guilt of a blunder that is *fundamental*-a confusing of types, a mixing of dimensions.

Nothing can be more disastrous. For what are the consequences of that kind of error? Let the reader reflect. He knows that, if our ancestors had committed that kind of error regarding lines and surfaces and solids, there would to-day be no science of geometry; and he knows that, if there were no geometry, there would be no architecture in the world, no surveying, no railroads, no astronomy, no charting of the seas, no steamships, no engineering, nothing whatever of the now familiar world-wide affairs made possible by the scientific conquest of space. I say again, let the reader reflect; for if he does not, he will here miss the gravity of a most momentous truth. He readily sees, in the case supposed, how very appalling the consequences would have been if, throughout the period of humanity's childhood, there had occurred a certain confusion of types, a certain mixing of dimensions, and he is *enabled* to see it just because, happily, the blunder was *not* made or, if made, was not persisted in, for, if it had been made and persisted in, then the great and now familiar things of which it would have deprived the world would not be here; we should not now be able

even to imagine them, and so we could not now compute even roughly the tremendous magnitude of the blunder's disastrous consequences. Let the reader not deviate nor falter nor stagger here; let him shoulder the burden of the mighty argument and bear it to the goal. He easily perceives the truly appalling consequences that *would* have inevitably followed from the error of confusing types—the error of mixing dimensions—in the matter of lines and surfaces and solids, *if* that error had been committed and persisted in throughout the centuries; he *can* perceive those consequences just because the error was *not* made and hence the great things of which (had the blunder been made) it would have deprived the world are here, so that he can say: "Behold those splendid things—the science of geometry and its manifold applications everywhere shining in human affairs—imagine all of them gone, imagine the world if they had never been, and you will have a measure of the consequences that would have followed violation of the law of types, the law of dimensions, in the matter of lines, surfaces and solids." But, now, in regard to the exactly similar error respecting the nature of man, the situation is reversed; for this blunder, unlike the other one, is not merely hypothetical; we have seen that it was actually committed and has been actually persisted in from time immemorial; not merely for years or for decades or for centuries but for *centuries of centuries* including our own day, it has lain athwart the course of human progress; age after age it has hampered and balked the natural activity of the time-binding energies—the civilization-producing energies-of humanity. How are we to estimate its consequences? Let the reader keep in mind that the error is fundamental—a type-confusing blunder (like that supposed regarding geometric entities); let him reflect, moreover, that it affects, not merely one of our human concerns, but *all* of them, since it is an error regarding the *center* of them all—regarding the very *nature* of man himself; and he will know, as well as anything can be known, that the consequences of the ages-old blunder have been and are very momentous and very terrible. Their measure is indeed beyond our power; we cannot describe them adequately, we cannot delineate their proportions, for we cannot truly imagine them; and the reason is plain: it is that those advancements of civilization, those augmentations of material and spiritual wealth, all of the glorious achievements of which the tragic blunder has deprived the world, are none of them here; they have not been produced; and so we cannot say, as in the other case: "Look upon these splendid treasures of bound-up time, imagine them taken away, and your sense of the appalling loss will give you the measure required." It is evident that the glories of which the misconceptions of human nature have deprived manhood must long remain, perhaps forever, in the sad realm of dreams regarding great and noble things that might have been.

I have said that the duty of examining the misconceptions imposes upon us four obligations. Three of these we have performed: we have disengaged the beliefs in question from the complicated tangle of opinions in which they have come down to us from remote antiquity; we have recognized the necessity and the duty of virtually stinging ourselves into an awareness of the fact that we have actually held them for true and that from time immemorial they have poured their virus into the heart of ethics, economics, politics and government throughout the world; we have seen not only that the beliefs are false but that their falseness is due to a blunder of the most fundamental kind—the blunder of mixing dimensions or confusing types. As already said, the fourth one of the mentioned tasks is that of tracing, if we can, the blunder's deadly effects both in human history and in the present status of the world. We have just reached the conclusion that this task cannot be *fully* performed; for there can be no doubt, as we have seen, that, if the blunder had not been committed and persisted in, the world would now possess a civilization so far advanced, so rich in the spiritual fruits of time and toil, as to be utterly beyond our present power to conceive or imagine it.

But, though we cannot perform the task fully, our plight is far from hopeless. The World War has goaded us into thinking as we never thought before. It has constrained us to think of realities and especially to think of the supreme reality—the reality of Man. That is why the great Catastrophe marks the close of humanity's childhood. The period has been long and the manner of its end is memorable forever—a sudden, flaming, world-wide cataclysmic demonstration of fundamental ignorance—human ignorance of human nature. It is just that tragic *demonstration*, brutal as an earthquake, pitiless as fate or famine, that gives us ground for future hope. It has forced us to think of realities and it is thought of reality that will heal the world. And so I say that these days, despite their fear and gloom, are the beginning of a new order in human affairs—the order of permanent peace and swift advancement of human weal. For we know at length what human beings are, and the knowledge can be taught to men and women and children by home and school and church and press throughout the world; we know at length, and we can teach the world, that man is neither an animal nor a miraculous mixture of angel and beast; we know at length, and we can teach, that, throughout the centuries, these monstrous misconceptions have made countless millions mourn and that they are doing so to-day, for, though we cannot compute the *good* of which they have *deprived* mankind, we can trace the dark ramifications of their positive *evil* in a thousand ways; we know at length, and we can teach, that man, though he is not an animal, is a natural being, having a definite place, a rank of his own, in the hierarchy of natural life; we know at length, and we can teach the world, that what is *characteristic* of the human class of life—that which makes us *human*—is the power to create material and spiritual wealth—to beget the light of reasoned understanding—to produce civilization—it is the unique capacity of man for binding time, uniting past, present and future in a *single growing reality* charged at once with the surviving creations of the dead, with the productive labor of the living, with the rights and hopes of the yet unborn; we know at length, and we can teach, that the *natural* rate of human progress is the rate of a swiftly increasing exponential function of time; we know, and we can teach, that what is good in *present* civilization—all that is precious in it, sacred and holy—is the fruit of the time-binding toil struggling blindly through the ages against the perpetual barrier of human ignorance of human nature; we know at length, and we can teach, and the world will understand, that in proportion as we rid our ethics and social philosophy of monstrous misrepresentations of human nature, the time-binding energies of humanity will advance civilization in accordance with their natural law PR^T , the forward-leaping function of time.

Such knowledge and such teaching will inaugurate the period of humanity's manhood. It can be made an endless period of rapid developments in True civilization. All the developments must grow out of the true conception of human beings as constituting the time-binding class of life, and so the work must begin with a campaign of education wide enough to embrace the world. The cooperation of all educational agencies—the home, the school, the church, the press—must be enlisted to make known the fundamental truth concerning the nature of man so that it shall become the guiding *light* and *habit* of men, women, and children everywhere. Gradual indeed but profound will be the transformations wrought in all the affairs of mankind, but especially and first of all in the so-called arts and sciences of ethics, economics, politics and government.

The ethics of humanity's manhood will be neither "animal" ethics nor "*supernatural*" ethics. It will be a natural ethics based upon a knowledge of the laws of human nature. It will not be a branch of zoology, the ethics of tooth and claw, the ethics of profiteering, the ethics of space-binding beasts fighting for "a place in the sun." It will be a branch of humanology, a branch of Human Engineering; it will be a time-binding ethics, the ethics of the entirely natural civilization-producing energies of humanity. Whatever accords with the natural activity of those energies will be *right* and *good*; whatever does not, will be *wrong* and *bad*. "Survival of the fittest" in the sense of the *strongest* is a space-binding standard, the ethical standard of beasts; in the ethics of humanity's manhood survival of the fittest will mean survival of the *best* in competitions for excellence, and excellence will mean time-binding excellence—excellence in the production and right use of material and spiritual wealth—excellence in science, in art, in wisdom, in justice, in promoting the weal and protecting the rights both of the living and of the unborn. The ethics that arose in the dark period of humanity's

childhood from the conception of human beings as mysterious unions of animality and divinity gave birth to two repulsive species of traffic-traffic in men regarded as animals, fit to be slaves, and traffic in the "supernatural," in the sale of indulgences in one form or another and the "divine wisdom" of ignorant priests. It is needless to say that in the natural ethics of humanity's manhood those species of commerce will not be found.

And what shall we say in particular of economics, of "industry," "business as usual," and the "finance" of "normalcy" ? There lies before me an established handbook of *Corporation Finance*, by Mr. E. S. Mead, Ph.D. (Appleton, N. Y.), whose purpose is not that of adverse criticism but is that of showing the generally accepted "sound" bases for prosperous business. I can hardly do better than to ask the reader to ponder a few extracts from that work, showing the established, and amazing theories, for then I have only to say that in the period of humanity's manhood the moral blindness of such "principles," their space-binding spirit of calculating selfishness and greed, will be regarded with utter loathing as slavery is regarded to-day. Behold the picture:

"Since the bondholder is solely interested in the security of his principal, and regular payment of his interest, and since both security and interest depend upon the permanence of income, other things being equal the companies with the most stable earnings or a market . . . furnish the best security for bonds. Stability of earnings depends upon (1) the possession of a monopoly.... *Monopoly is exclusive or dominant control over a market. The more complete this control, the more valuable is the monopoly.* The advantage of monopoly lies in the fact that the prices of services or commodities are controlled by the producers (*meaning owners-Author*), rather than by the consumer.... Monopolies are of various origins. The most familiar are (1) franchises, the right to use *public property for private purposes*, for example, the furnishing of light, water and transportation, (2) *control of sources of raw material* . . . , (3) patents, . . . , (4) high cost of duplicating plant.... In manufacturing industries, for example, those enterprises which *produce raw materials* and the *necessities of life* have a more stable demand.... Railroads furnish perhaps the best basis of bond issue because of the stability of the demand for the transportation service . . . the high cost of duplicating the railroad plant, . . . enables them to fix their rates on freight and passenger traffic.... The security of the creditors is here the profitability of the business *which is carried on in the factory*. Furthermore, a business is not an aggregate of physical property but consists of physical property-buildings, boilers, machine tools-plus an industrial opportunity, plus the organization and ability to operate business." (Italics indicated by the author.)

There we see the animal standards in their studied perfection. Comment would be superfluous. In the period of humanity's manhood, the so-called "science" of economics, the "dismal science" of political economy, will become a genuine science based upon the laws of the time-binding energies of humanity; it will become the light of Human Engineering-promoter, guardian, and guide of human weal. For it will discover, and will teach that a *human* life, a time-binding life, is not merely a *civilized* life but a *civilizing* life; it will know and will teach that a *civilizing* life is a life devoted to the production of potential and kinetic use-values-to the creation, that is, of material and spiritual wealth; it will know and will teach that wealth-both material and spiritual wealth-is a natural phenomenon -offspring of the marriage of Time and human Toil; it will know and will teach that the wealth in the world at any given moment is almost wholly the *inherited* fruit of time and the labor of the dead; and so it will ask: To whom does the inheritance rightly belong? Does it of right belong to Smith and Brown ? If so, *why?* Or does it of right belong to man-to humanity? If so, *why?* And what does "humanity" include? Only the living, who are relatively few? Or both the living and unborn? The Economics of humanity's manhood will not only ask these questions but it will answer them and answer them aright. In seeking the answers, it will discover some obvious truths and many old words will acquire new meanings consistent with the time-binding nature of man. It will discover and will teach that the time-binders of a given generation are *posterity* and *ancestry* at once-posterity of the dead, ancestry of all the generations to come; it will discover and will teach that in this time-binding double relationship uniting past and future in a single living growing Reality, are to be found the obligations of time-binding ethics and the seat of its authority; economics will know and will teach that *human* posterity- time-binding posterity-can not inherit the fruits of time and dead men's toil *as animals inherit the wild fruits of the earth, to fight about them and to devour them*, but only as *trustees* for the generations to come; it will know and will teach that "capitalistic" lust to *keep* for SELF and "proletarian" lust to *get* for SELF are both of them *space-binding* lust-animal lust-beneath the level of time-binding life. The economics of humanity's manhood will know and will teach that the characteristic energies of man as man are by *nature* *civilizing* energies, wealth-producing energies, time-binding energies, the peaceful energies of inventive mind, of growing knowledge and understanding and skill and light; it will know and will teach that these energies of existing men united with one billion six hundred million available sun-man-powers united with the ten billion living "man-powers of the dead," if they be not wasted by ignorance and selfishness, by conflict and competition characteristic of beasts, are more than sufficient to produce a high order of increasing prosperity everywhere throughout the world; in the period of its manhood economics will discover and will teach that to produce world prosperity, cooperation-not the fighting of man against man-but the peaceful cooperation of all is both *necessary* and sufficient; it will know and will teach that such cooperation demands *scientific* leadership and a common *aim*; it will know, however, and will teach, for the lesson of Germany is plain, that scientific knowledge and a common aim are not alone sufficient; it will know and teach and all will understand that the common aim, the unifying principle, the basis of cooperation, cannot be the welfare of a family nor that of a province or a state or a race, but must be the welfare of *all* mankind, the prosperity of humanity, the weal of the world-the peaceful production of Wealth without the destruction of War.

In humanity's manhood, patriotism-the love of country-will not perish-far from it-it will grow to embrace the world, for your country and mine will be the world. Your "state" and mine will be the Human State-a Cooperative Commonwealth of Man-a democracy in fact and not merely in name. It will be a natural organic embodiment of the *civilizing* energies-the wealth-producing energies-characteristic of the human class of life. Its larger affairs will be guided by the science and art of Human Engineering-not by ignorant and grafting "politicians"-but by scientific men, by honest men who *know*.

Is it a dream? It *is* a dream, but the dream will come true. It is a scientific dream and science will make it a living reality.

How is the thing to be done? No one can foresee all the details, but in general outline the process is clear. Violence is to be avoided. There must be a period of transition-a period of adjustment. A natural first step would probably be the establishment of a new institution which might be called a Dynamic Department-Department of Coordination or a Department of Cooperation-the name is of little importance, but it would be the *nucleus* of the new civilization. Its functions would be those of encouraging, helping and protecting the people in such cooperative enterprises as agriculture, manufactures, finance, and distribution.

The Department of Cooperation should include various sections, which might be as follows:

(1) *The Section of Mathematical Sociology or Humanology*: composed of at least one sociologist, one biologist, one mechanical engineer, and one mathematician. Their work would be the development of human engineering and mathematical sociology or humanology; promoting the progress of science; providing and supervising instruction in the theory of values and the rudiments of humanology for elementary schools and the public at large. *The members of the section would be selected by the appropriate scientific societies for a term fixed by the selectors.*

(2) *The Section of Mathematical Legislation*: composed of (say) one lawyer, one mathematician, one mechanical engineer, selected as above. Their task would be to recommend legislation, to provide means for eliminating "Legalism" from the theory and practice of law, and to bring jurisprudence into accord with the laws of time-binding human nature and the changing needs of human society. Their legislative proposals, if ratified in a joint session of sections (1) and (2), would then be recommended to the appropriate legislative bodies.

(3) *The Educational Section*: composed of two or three teachers, one sociologist, one mechanical engineer, one mathematician, selected as above. They would elaborate educational projects and revise school methods and books; their decisions being subject to the approval of the joint session of sections (1), (2), and (3).

(4) *The Cooperative Section*: composed of mechanical engineers, chemical engineers, production engineers, expert bookkeepers, accountants, business managers, lawyers and other specialists in their respective lines. This section would be an "Industrial Red Cross" (Charles Ferguson) giving expert advice when asked for by any cooperative society.

(5) *The Cooperative Banking Section*: composed of financial experts, sociologists, and mathematicians; its task being to help with expert advice new cooperative people's banks.

(6) *The Promoters' Section*: composed of engineers whose duty would be to study all of the latest scientific facts, collect data, and elaborate plans. Those plans would be published, and no private person, but only cooperative societies, would be permitted by law to use them. The department would also study and give advice respecting the general conditions of the market and the needs in the various lines of production. This section would regulate the duplication of production.

(7) *The Farming Section*: composed of specialists in scientific and cooperative agriculture.

(8) *The Foreign Section*: for inter-cooperative foreign relations.

(9) *The Commercial Section*.

(10) *The News Section*: to edit a large daily paper giving *true, uncolored* news with a special supplement relating to progress in the work of Human Engineering. This paper would give daily news about the whole cooperative movement, markets, etc., etc.

All men selected to the places for this work should be the very best men in the nation. They should be well paid to enable them to give their full energy and time to their duties. All the selections for this work should be made in the same manner as mentioned above-through proven merits not clever oratory. Such appointments should be considered the highest honor that a country can offer to its citizens. Every selection should be a demonstration that the person selected was a person of the highest attainments in the field of his work.

The outline of this plan is vague; it aims merely at being suggestive. Its principal purpose is to accentuate the imperative necessity of establishing a national time-binding agency—a Dynamic Department for stimulating, guiding and guarding the civilizing energies, the wealth producing energies, the time-binding energies, in virtue of which human beings are human. For then and only then human welfare, unretarded by monstrous misconceptions of human nature, by vicious ethics, vicious economics and vicious politics, will advance peacefully, continuously, and rapidly, under the leadership of human engineering, happily and without fear, in accord with the exponential law—the *natural* law—of the time binding energies of Man.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Conclusion

"In Europe we know that an age is dying. Here it would be easy to miss the signs of coming changes, but I have little doubt that it will come. A realization of the *aimlessness* of life lived to labor and to die, having achieved nothing but avoidance of starvation, and the birth of children also doomed to the weary treadmill, has seized the minds of millions."

Sir Auckland Geddes, British Ambassador to the U. S. 1920.

IN conclusion let me say very briefly, as I said in the beginning, that this little book has aimed to be only a sketch. The Problem of Life is old. I have endeavored to approach it afresh, with a new method, in a new spirit, from a new point of view. The literature of the subject is vast. It displays great knowledge and skill. Much of it is fitted to inform and to inspire such as really read with a genuine desire to understand. Its weakness is due to the absence of a true conception of what human beings are. That is what I miss in it and it is that lack of fundamental and central thought that I have striven to supply. If I have succeeded in that, I have no fear—all else will follow quickly, inevitably, as a matter of course. For a fundamental conception, once it is formed and expressed, has a strange power—the power of enlisting the thought and cooperation of many minds. And no conception can have greater power in our human world than a true conception of the nature of Man. For that most important of truths the times are ripe; the world is filled with the saddest of memories, with gloom, forebodings and fear. Without the truth in this matter, there can be no rational hope—history must go on in its dismal course; but with the truth, there is not only hope but certitude that the old order has; passed and that humanity's manhood dates from the present day. That I have here presented the truth in this matter—the true conception of the human class of life—I have personally no doubt; and I have no doubt that that conception is to be the base, the guide, the source of light, of a new civilization.. Whether I am mistaken or not, time will decide. I feel as Buckle felt in writing his *History of Civilization*:

"Whether or not I have effected anything of real value . . . is a question for competent judges to decide. Of this, at least, I feel certain, that whatever imperfections may be observed, the fault consists, not in the method proposed, but in the extreme difficulty of any single man putting into full operation all the parts of so vast a scheme. It is on this point, and on this alone, that I feel the need of great indulgence. But, as to the plan itself, I have no misgivings. Of defects in its execution I am not unconscious. I can only plead the immensity of the subject, the shortness of a single life and the imperfection of every single enterprise. I, therefore, wish this work to be estimated, not according to the finish of its separate parts, but according to the way in which those parts have been fused into a complete and symmetrical whole. This, in an undertaking of such novelty and magnitude, I have a right to expect, and I would moreover, add, that if the reader has met with opinions adverse to his own, he should remember, that his views are, perhaps, the same as those which I too once held, and which I have abandoned because, after a wider range of study, I found them unsupported by solid proof, subversive of the interest of Man, and fatal to the progress of his knowledge. To examine the notions in which we have been educated, and to turn aside from those which will not bear the test, is a task so painful, that they who shrink from the sufferings should pause before they reproach those by whom the suffering is undergone.... Conclusions arrived at in this way are not to be overturned by stating that they endanger some other conclusions; nor can they be even affected by allegation against their supposed tendency. The principles which I advocate are based upon distinct arguments supported by well ascertained facts. The only points, therefore, to be ascertained, are, whether the arguments are fair, and whether the facts are certain. If these two conditions have been obeyed, the principles

follow by an inevitable inference."

And why have I sought throughout to follow the spirit of mathematics? Because I have been dealing with ideas and have desired, above all things else, to be right and clear. Ideas have a character of their own-they are right or wrong independently of our hopes and passions and will. In the connection of ideas there is an unbreakable thread of destiny. That is why in his *Mathematical Philosophy* Professor Keyser has truly said:

"Mathematics is the study of Fate-not fate in a physical sense, but in the sense of the binding thread that connects thought with thought and conclusions with their premises. Where, then, is our freedom? What do you love? Painting, Poetry? Music? The muses are *their* fates. Who so loves them is free. Logic is the muse of Thought."

No doubt mathematics is truly impersonal in method; too impersonal maybe to please the sentimentalists before they take the time to think; mathematical analysis of life phenomena elevates our point of view above passion, above selfishness in any form, and, therefore, it is the only method which can tell us genuine truths about ourselves. Spinoza even in the 17th Century had well realized this fact and although imperfect in many ways, his was an effort in the right direction and this quoted conclusion may well be a conclusion for ourselves in the 20th century:

"The truth might forever have remained hid from the human race, if mathematics, which looks not to the final cause of figures, but to their essential nature and the properties involved in it, had not set another type of knowledge before them.... When I turned my mind to this subject, I did not propose to myself any novel or strange aim, but simply to demonstrate by certain and indubitable reason, those things which agree best with practice. And in order that I might enquire into the matters of the science with the same freedom of mind with which we are wont to treat lines and surfaces in mathematics; I determined not to laugh or to weep over the actions of men, but simply to understand them; and to contemplate their affections and passions, such as love, hate, anger, envy, arrogance, pity and all other disturbances of soul not as vices of human nature, but as properties pertaining to it in the same way as heat, cold, storm, thunder pertain to the nature of the atmosphere. For these, though troublesome, are yet necessary, and have certain causes through which we may come to understand them, and thus, by contemplating them in their truth, gain for our minds much joy as by the knowledge of things that are pleasing to the senses."

If only this little book will *initiate* the scientific study of Man, I shall be happy; for then we may confidently expect a science and art that will know how to direct the energies of man to the advancement of human weal.

What else ? Many topics have not even been broached. Time-binding energy-what may it not achieve in course of the aeons to come? What light may it not yet throw upon such fundamental phenomena as *Space, Time, Infinity*, and so on? What, if any, are the limits of Time-binding? In it are somehow involved all the higher functions of mind. Is Time identical with Intelligence ? Is either of them the other's cause? Is Time *in* the Cosmos or is the latter in the former? Is the Cosmos intelligent? Many no doubt and marvelous are the fields which the scientific study of man will open for research.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Appendix 1 Mathematics and Time-Binding

THE purpose of this appendix is to give an expression of some new ideas which evolve directly out of the fact that humans are time-binders and which may serve as suggestions for the foundation of *scientific psychology*. The problem is of exceeding difficulty to give expression to in any form and therefore much more difficult to express in any exact or correct form, and so I beg the reader's patience in regard to the language because some of the ideas are in themselves correct and sometimes very suggestive in spite of the language used. I am particularly interested that mathematicians, physicists and metaphysicians should read it carefully, forgive me the form, and look into the suggestions, because scientific psychology if such a science is to exist, would by necessity have to be a branch of physics. I particularly beg the mathematicians and physicists not to discard this appendix with too hasty a judgment of "Oh! metaphysics," and also the metaphysicians not to do the same with an equally hasty judgment "Oh! mathematics." I hope that if this appendix is sympathetically understood, mathematicians and physicists will be moved to investigate the problem. If mathematicians and physicists would be more tolerant toward metaphysics and if metaphysicians would be moved to study mathematics, both would find tremendous fields to work in.

Some scientists are very pedantic and therefore intolerant in their pedantry and they may say "the fellow should learn first how to express himself and then ask our attention." My answer is that the problems involved are too pressing, too vital, too fundamental for humankind, to permit me to delay for perhaps long years before I shall be able to present the subject in a correct and satisfactory form, and also that the problems involved cover too vast a field for a single man to work it conclusively. It seems best to give the new ideas to the public in a suggestive form so that many people may be led to work on them more fully.

The old word "metaphysics" is an illegitimate child of ignorance and an unnecessary word in the scientific study of nature. Every phenomenon of nature can be classed and studied in physics or chemistry or mathematics; the problem, therefore, is not in any way *supernatural* or *superphysical*, but belongs rather to an unknown or an undeveloped branch of physics. The problem, therefore, may be not that of some *new* science, but rather that of a new branch of mathematics or physics, or chemistry, etc., or all combined.

It is pathetic that only after many aeons of human existence the dimensionality of man has been discovered and his proper status in *nature* has been given by the definition of "time-binder." The old metaphysics, in spite of its being far from exact, accomplished a great deal. What prevented metaphysics from achieving more was its use of unmathematical method, or, to be more explicit, its failure to understand the importance of dimensions. Metaphysics used words and conceptions of multi-dimensional meanings which of necessity resulted in hopeless confusion, in "a talking" about words, in mere verbalism. An example will serve to make this clear. If we were to speak of a cow, a man, an automobile, and a locomotive as "pullers," and if we were not to use any other names in connection with them, what would happen? If we characterized these things or beings, by one common characteristic, namely, "to pull," havoc would be introduced into our conceptions and in practical life, we would try to milk an automobile or we would try to extract gasoline from a cow, or look for a screw in a man, or we would speculate about any or all of these things. Too obviously nonsensical-but exactly the same thing happens, in a much more subtle way, when we use such words as "life in a crystal" or "memory in animals"; we are thus mentally making a mistake no less nonsensical than the talk of "milking an automobile" would be. Laymen are baffled by the word dimension. They imagine that dimensions are applicable only to space, which is three dimensional, but they are mistaken; a moving object is four-dimensional-that is, it has three dimensions as any object at rest, but, when the object is moving, a fourth dimension is

necessary to give its *position* at any one instant. We see, therefore, that a moving body has four dimensions, and so on. As a matter of fact, scientific psychology will very much need mathematics, but a special *humanized* mathematics. Can this be produced? It seems to me that it can.

It is a well known fact that experimental sciences bring us to face facts which require further theoretical elaboration; in this way experimental sciences are a permanent source of inspiration to mathematicians because new facts bring about the need of new methods of analysis.

In this book a new and experimental fact has been disclosed and analysed. It is the fact that humanity is a time-binding class of life where the time-binding capacity or the time-binding ENERGY is the highest function of humanity, including all the so-called mental, spiritual, will, etc., powers. In using the words mental, spiritual, and will powers, I deliberately accept and use them in the popular, ordinary sense without further analysing them.

Once the word and concept *Time* enters, the ground for analysis and reasoning at once becomes very slippery. Mathematicians, physicists, etc., may feel that the expression is just a "well adapted one," and they may not be very much inclined to look closer into it or attentively to analyse it. Theologians and metaphysicians probably will speculate a great deal about it vaguely, with undefined terms and incoherent ideas with incoherent results; which will not lead us toward a scientific or true solution, but will keep us away from the discovery of truth.

In the meantime two facts remain facts: namely, mathematicians and physicists have almost all agreed with Minkowski "that space by itself and time by itself, are mere shadows, and only a kind of blend of the two exists in its own right." The other fact-psychological fact-is that *time* exists psychologically by itself, undefined and not understood. One chief difficulty is always that humans have to sit in judgment upon their own case. The psychological time as such, is our own human time; scientific time as such, is also our own human time. Which one of them is the best concept-which one more nearly corresponds to the truth about "time"? What is time (if any) anyway? Until now we have gone from "Cosmos" to "Bios," from "Bios" to "Logos," now we are confronted with the fact that "Logos" -Intelligence-and Time-binding are dangerously near to akin to each other, or may be identical. Do we in this way approach or go back to "Cosmos"? Such are the crucial questions which arise out of this new concept of Man. One fact must be borne in mind, that "the principles of dynamics appeared first to us, as experimental truths; but we have been obliged to use them as definitions. It is by definition that force is equal to the product of mass by acceleration, or that action is equal to reaction." (*The Foundation of Science*, by Henri Poincaré); and mathematics also has its whole foundation in a few axioms, "self evident," but *psychological facts*. It must be noted that the time-binding energy-the higher or highest energies of man (one of its branches anyway, for sake of discrimination let us call it "*M*") when it works properly, that is, mathematically, does *not* work *psychologically* but works ABSTRACTLY: the higher the abstraction the less there is of the psychological element and the more there is, so to say, of the pure, impersonal time-binding energy (*M*). The definition of a man as a time-innder-a definition based on facts suggests many reflections. One of them is the possibility that one of the functions of the time-binding energy in its pure form, in the highest abstraction (*M*), works automatically-machine-like, as it were, shaping *correctly* the product of its activity, but whether *truly* is another matter. Mathematics does not presume that its conclusions are true, but it does assert that its conclusions are correct; that is the inestimable value of mathematics. This becomes a very comprehensive fact if we approach and analyse the mathematical processes as some branch (*M*) of the time-binding process, which they are; then this process at once becomes impersonal and cosmic, because of the time-bindinginvolved in it, no matter what *time* is (if there is such a thing as time).

Is the succession of cosmos, bios, logos, time-binding taking us right back to cosmos again? Now if we put *psychological* axioms into the time-binding apparatus, it will thrash out the results *correctly*, but whether the results are *true* is another question.

To be able to talk about these problems I have to introduce three new definitions, which are introduced only for practical purposes. It may happen that after some rewording these definitions may become scientific.

I will try to define "truth" and for this purpose I will divide the concept "truth" into three types:

- (1) Psychological, or private, or relative truth, by which I will mean such conceptions of the truth as any one person possesses, but different from other types of truth (t_1, t_2, \dots, t_n).
- (2) Scientific truth (t_s), by which I will mean a psychological truth when it is approved by the time-binding faculties or apparatus in the present stage of our development. This scientific truth represents the "bound-up-time" in our present knowledge; and finally,
- (3) The absolute truth, which will be the *final definition* of a phenomenon based upon the final knowledge of *primal causation valid in infinity*(t_∞).

For simplicity's sake I will use the signs t_1, t_2, \dots, t_n for the "psychological," "private," or "relative" truths, between which, for the moment, I will not discriminate.

$t_s, t_{s2}, \dots, t_{sn}$ will be used for scientific truths, and finally for the absolute truth valid in infinity.

To make it easier to explain, I will illustrate the suggestions by an example. Let us suppose that the human time-binding capacities or energies in the *organic* chemistry correspond to radium in the *inorganic* chemistry; being of course of different dimensions and of absolutely different character. It may happen, for it probably is so, that the complex time-binding energy has many different stages of development and different kinds of "rays" *A, B,*

Let us suppose that the so-called mental capacities are the M rays of the time-binding energy; the "spiritual" capacities, the A rays; the "will" powers, the B rays; and so on. Psychological truths will then be a function of all rays together, namely $A B C \dots M \dots$ or $f(A B C \dots M \dots)$, the character of any "truth" in question will largely depend upon which of these elements prevail.

If it were possible to isolate completely from the other rays the "mental" process—the "logos"—the M rays—and have a complete abstraction (which in the present could only be in mathematics), then the work of M could be compared to the work of an impersonal machine which always gives the same *correctly* shaped product *no matter what* is the material put into it.

It is a fact that mathematics is correct-impersonal-passionless. Again, as a matter of fact, all the basic axioms which underlie mathematics are "psychological axioms"; therefore it may happen that these "axioms" are not of the type but are of the $f(A B C \dots)$ personal type and this may be why mathematics cannot account for psychological facts. If psychology is to be an *exact science* it must be mathematical in principle. And, therefore, mathematics must find a way to embrace psychology. Here I will endeavor to outline a way in which this can be done. To express it correctly is more than difficult: I beg the mathematical reader to tolerate the form and look for the sense or even the feelings in what I attempt to express. To make it less shocking to the ear of the pure mathematician, I will use for the "infinitesimals" the words "very small numbers," for the "finite" the words "normal numbers" and for the "transfinite" the words "very great numbers." Instead of using the word "number" I will sometimes use the word "magnitude" and under the word "infinity" I will understand the meaning as "limitless." The base of the whole of mathematics or rather the starting point of mathematics was "psychological truths," axioms concerning normal numbers, and magnitudes that were tangible for the senses. Here to my mind is to be found the kernel of the whole trouble. The *base* of mathematics was $f(A B C \dots M \dots)$; the *work*, or the development, of mathematics is $f(M)$; this is the reason for the "ghosts" in the background of mathematics. The $f(M)$ evolved from this $f(A B C \dots M \dots)$ *base* a wonderful abstract theory absolutely correct for the normal, the very small, and for the very great numbers. But the rules which govern the small numbers, the normal, or psychological numbers, and the great numbers, are not the same. As a matter of fact, in the meantime, the physical world the psychological world, is composed exclusively of very great numbers and of very small magnitudes (atoms, electrons, etc.). It seems to me that, if we want really to understand the world and man, we shall have to start from the beginning, from O , then take the next very small number as the first *finite* or "normal number"; then the old finites or the normal numbers would become very great numbers and the old very great numbers would become the very great of the second order and so on. Such transposed mathematics would become psychological and philosophic mathematics and mathematical philosophy would become philosophic mathematics. The immediate and most vital effect would be, that the *start* would be made not somewhere in the middle of the magnitudes but from the beginning, or from the limit "zero," from the " O "—from the intrinsic "to be or not to be"—and the next to it would be the very first small magnitude, the physical and therefore psychological continuum (I use the words physical continuum in the way Poincaré used them) would become a mathematical continuum in this new philosophic mathematics. This new branch of philosophic, psychological mathematics would be absolutely rigorous, correct and *true* in addition to which, maybe, it would change or enlarge and make humanly tangible for the layman, the concept of numbers, continuum, infinity, space, time and so on. Such a mathematics would be the mathematics for the time-binding psychology. Mathematical philosophy is the highest philosophy in existence; nevertheless, it could be changed to a still higher order in the way indicated here and become philosophic or psychological mathematics. This new science, of course, would not change the ordinary mathematics for ordinary purposes. It would be a special mathematics for the study of Man dealing only with the "natural finites" (the old infinitesimals) and great numbers of different orders (including the normal numbers), but starting from a real, common base—from O , and next to it very small number, which is a common *tangible* base for *psychological* as well as *analytical* truths.

This new philosophic mathematics would eliminate the concept of "infinitesimals" as such, which is an *artificial* concept and is not as a *concept* an element of *Nature*. The so-called *infinitesimals* are *Nature's* real, *natural finites*. In mathematics the infinitesimals were an analytical—an " M "—time-binding-necessity, because of our starting point. I repeat once again that this transposition of our starting point would not affect the normal mathematics for normal purposes; it would build rather a new philosophic mathematics rigorously correct where analytical facts would be also psychological facts. This new mathematics would not only give correct results but also *true* results. Keeping in mind *both* conceptions of time, the scientific time and the psychological time, we may see that the human capacity of "time-binding" is a very practical one and that this time-binding faculty is a *functional* name and definition for what we broadly mean by human "intelligence"; which makes it obvious that time (in any understanding of the term) is somehow very closely related to intelligence—the mental and spiritual activities of man. *All we know about "time" will explain to us a great deal about Man, and all we know about Man will explain to us a great deal about time*, if we consider *facts* alone. The "ghosts" in the background will rapidly vanish and become intelligible facts for philosophic mathematics. The most vital importance, nevertheless, is that taking zero as the limit and the next to it very small magnitude for the real starting point, it will give us a mathematical science from a natural base where *correct* formulas will be also *true* formulas and will correspond to psychological truths.

We have found that man is an exponential function where time enters as an exponent. If we compare the formula for organic growth $y=e^{kt}$, with the formula " $P R^T$," we see that they are of the same type and the *law of organic growth* applies to the human *time-binding energy*. We see, too, that the time-binding energy is also "*alive*" and multiplying in larger and larger families. The formula for the decomposing of radium is the same—only the exponent is negative instead of positive. This fact is indeed very curious and suggestive. Procreation, the organic growth, is also some function of time. I call it "time-linking" for the sake of difference. Whether the energy of procreation or that of "time-linking" can be accounted for in units of chemical energy taken up in food, I do not know. Not so with the mind—this "time-binding," higher exponential energy, "able to direct basic powers." If we analyse this energy, free from any speculation, we will find that this higher energy which is somehow directly connected with "time"—no matter what time is—is able to *produce*, by transformation or by drawing on other sources of energy, new energies unknown to nature. Thus the solar energy transformed into coal is, for instance, transformed into the energy of the drive of a piston, or the rotary energy in a steam engine, and so on. It is obvious that no amount of *chemical* energy in food can account for such an energy as the time-binding energy. There is only one supposition left, namely, that the time-binding apparatus has a source for its tremendous energy in the *transformation of organic atoms*, and—what is very characteristic—the results are *time-binding* energies.

This supposition is almost a certainty because it seems to be the only possible supposition to account for that energy. This supposition, which seems

to be the only supposition, would bring us to face striking facts, namely, the transformation of organic atoms, which means a direct drawing upon the cosmic energy; and this cosmic energy-time-and intelligence are somehow connected-if not indeed equivalent. Happily these things can be verified in scientific laboratories. Radium was discovered only a few years ago and is still very scarce, but the results for science and life are already tremendous because scientific methods were applied in the understanding and use of it. We did not use any zoological or theological methods, but just direct, correct and scientific methods. There is no scarcity in "human radium," but, to my knowledge, physicists have never attempted to study this energy from that point of view. I am confident that, if once they start, there will be results in which all the so-called "supernatural, spiritual, psychic" phenomena, such as are not fakes, will become scientifically understood and will be consciously utilized. Now they are mostly wasted or only played with. It may happen that the science of Man-as the science of time-binding-will disclose to us the inner and final secrets-the final truth-of nature, valid in infinity.

It is very difficult to give in such a book as this an adequate list of the literature which may help to orient the reader in a general way in the great advance science has made in the last few years. This book is a pioneer book in its own way, and so there are no books dealing directly with its subject. There are two branches of science and one art which are fundamental for the further development of the subject; these two sciences are (1) Mathematical philosophy and (2) Scientific biology, the art is the art of creative engineering.

In mathematical philosophy there are to my knowledge only four great mathematical writers who treat the subject as a distinct science. They are two English scientists, Bertrand Russell and A. N. Whitehead; one Frenchman, Henri Poincaré (deceased); and one American, Professor C. J. Keyser. Messrs. Russell and Whitehead approach the problems from a purely logical point of view and therein lies the peculiar value of their work. Henri Poincaré was a physicist (as well as a mathematician) and, therefore, approaches the problems somewhat from a physicist's point of view, a circumstance giving his philosophy its particular value. Professor Keyser approaches the problems from both the logical and the warmly human points of view; in this is the great human and practical value of his work.

These four scientists are unique in their respective elaborations and elucidations of mathematical philosophy. It is not for me to advise the reader what selections to make, for if a thorough knowledge of the subject is desired the reader should read all these books, but not all readers are willing to make that effort toward clear thinking (which in the meantime will remain of the *highest* importance in science). Some readers will wish to select for themselves and to facilitate their selection I will lay out a "Menu" of this intellectual feast by giving in some cases the chapter heads.

For many temporary reasons I was not able, before going into print, to give a fuller list of the writings of those four unique men; but there is no stroke of their pen but which should be read with great attention-besides which there is a very valuable literature about their work.

(1) The purely mathematical foundation:

RUSSELL, BERTRAND.

"The Principles of Mathematics." Cambridge University, 1903.

(I am not giving any selections from the contents of this book because this book should, without doubt be read by every one interested in mathematical philosophy.)

"The Problems of Philosophy." H. Holt & Co., N. Y., 1912.

"Our Knowledge of the External World, as a Field for Scientific Method in Philosophy." Chicago, 1914.

"Introduction to Mathematical Philosophy." Macmillan, N. Y.

Selection from contents:

Definition of number. The Definition of order. Kinds of relations. Infinite cardinal numbers Infinite series and ordinals. Limits and continuity. The axiom of infinity and logical types. Classes. Mathematics and logic.

"Mysticism and Logic." Longmans Green & Co. 1919. N. Y.

Selection from contents:

Mathematics and the metaphysicians. On scientific method in philosophy. The ultimate constituents of matter. On the notion of cause.

WHITEHEAD, ALFRED N.

"An Introduction to Mathematics." Henry Holt & Co. 1911. N. Y.

"The Organization of Thought Educational and Scientific." London, 1917.

Selections from contents:

The principles of mathematics in relation to elementary teaching. The organization of thought. The anatomy of some scientific ideas. Space, time, and relativity.

"An Enquiry Concerning the Principles of Natural Knowledge." Cambridge, 1919.

Selection from contents:

The traditions of science. The data of science. The method of extensive abstraction. The theory of objects.

"The Concept of Nature." Cambridge, 1920. Selection from contents:

Nature and thought. Time. The method of extensive abstraction. Space and motion. Objects. The ultimate physical concepts.

"Principia Mathematica" By A. N. Whitehead and Bertrand Russell. Cambridge, 1910-1913.

This monumental work stands alone. "As a work of constructive criticism it has never been surpassed. To every one and especially to philosophers and men of natural science, it is an amazing revelation of how the familiar terms with which they deal plunge their roots far into the darkness beneath the surface of common sense. It is a noble monument to the critical spirit of science and to the idealism of our time."

"Human Worth of Rigorous Thinking." C. J. Keyser.

(2) The physicist's point of view:

POINCARÉ, HENRI.

"The Foundations of Science." The Science Press, N. Y., 1913.

Selection from contents:

I. Science and hypothesis. Number and magnitude. Space. Force. Nature. II. The value of science. The mathematical sciences. The physical sciences. The objective value of science. III. Science and method. Science and the scientist. Mathematical reasoning. The new mechanics. Astronomic science.

(3) The human, civilizing, practical life, point of view:

KEYSER, CASSIUS J.

"Science and Religion The Rational and the Super-rational." The Yale University Press.

"The New Infinity and the Old Theology." The Yale University Press.

"The Human Worth of Rigorous Thinking." Essays and Addresses. Columbia University Press, 1916.

Selection from contents:

The human worth of rigorous thinking. The human significance of mathematics. The walls of the world or concerning the figure and the dimensions of the Universe of space. The universe and beyond. The existence of the hypercosmic. The axiom of infinity: A new presupposition of thought. Research in American Universities. Mathematical productivity in the United States.

"Mathematical Philosophy, the Study of Fate and Freedom. Lectures for Educated Laymen." Forthcoming Book.

Selection from contents of general interest.

The mathematical obligations of philosophy. Humanistic and industrial education. Logic the muse of thought. Radiant aspects of an over-world.-Verifiers and falsifiers. Significance and nonsense.- Distinction of logical and psychological. A diamond test of harmony.-Distinction of doctrine and method. -Theoretical and practical doubt.- Mathematical philosophy in the role of critic. A world uncriticised- the garden of the devil. "Supersimian" Wisdom. Autonomous truth and autonomous falsehood. Other Varieties of truth and untruth. Mathematics as the study of fate and freedom. The prototype of reasoned discourse often disguised as in the Declaration of Independence, the Constitution of the United States, the Origin of Species, the Sermon on the Mount.-Nature of mathematical transformation. No transformation, no thinking. Transformation law essentially psychological. Relation function and transformation as three aspects of one thing. Its study, the common enterprise of science. The static and the dynamic worlds. The problem of time and kindred problems. Importation of time and suppression of time as the classic devices of sciences.- The nature of invariance. The ages-old problem of permanence and change. The quest of what abides in a fluctuant world as the binding thread of human history. The tie of comradeship among the enterprises of human spirit.-The concept of a group. The notion simply exemplified in many fields, is "Mind" a group. The philosophy of the cosmic year.-Limits and limit processes omnipresent as ideals and idealization, in all thought and human aspiration. Ideals the flint of reality.-Mathematical infinity, its dynamic and static aspects. Need of history of the Imperious concept. The role of infinity in a mighty poem.-Meaning of dimensionality. Distinction of imagination and conception. Logical existence and sensuous existence. Open avenues to unimaginable worlds.-The theory of logical types. A supreme application of it to definition of man, and the science of human welfare.-The psychology of mathematics and the mathematics of psychology. Both of them in their infancy. Consequent retardation of science. The symmetry of thought. The asymmetry of imagination.-Science and engineering. Science as engineering in preparation. Engineering as science in action. Mathematics the guide of the engineer. Engineering the guide of humanity. Humanity the civilizing or Time-Binding class of life. Qualities essential to engineering leadership. The ethics of the art. The engineer as educator, as scientist, as philosopher, as psychologist, as economist, as statesman, as mathematical thinker - as a man.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Appendix 2 Biology and Time-Binding

THE life of one man is short, and to very few is it given to achieve much in their lifetime. Extensive achievements are made almost entirely by many men taking up the work done by a discoverer. In such a case, we arrive at a *complete* "truth," not by the production of one man but by a chain of men, but the initial discovery not only has to be produced but correctly defined before it can be used and that is the important point to be made. What we do not realize is the tremendous amount of mental work that is lost by an incorrect use of words.

Human thought-that unique, subtle and yet most energetic phenomenon of nature-is in the main wantonly wasted, because we do not use, or take pains to use, suitable language; at the same time, false definitions lead to consequences not merely wasteful but positively harmful. When ideas and facts are falsely defined, they tend to bring us to false conclusions, and false conclusions lead us in wrong directions, and life and knowledge greatly suffer in consequence. Our progress is not a well ordered pursuit after truth, as pure chance plays too large a part in it.

Until lately, logic was supposed to be the science of correct thinking, but modern thought has progressed so far that the old logic is not able to handle the great accumulated volume -the great complicated mass of existing ideas and facts-and so we are forced to look for another instrument much more expedient and powerful. There is no need to establish a new science to replace logic; we simply have to look closer into the sciences at hand and realize the fact, which was with us all the time, namely, that mathematics and mathematical reasoning is nothing else than the true logic of nature - nature's universal tongue-the one means of expression that is the same for all peoples. This is not a play on words, it is a fact which, after investigation, everybody must admit. Everybody who wants to think logically must think mathematically or give up any pretense of correct thinking-there is no escape and all who refuse to investigate the justice of this statement put themselves outside the pale of logically thinking people. The application of rigorous thinking to life will even revolutionize scientific methods by the introduction of right definitions, correct classifications, just language, and so will lead to trustworthy results. Very probably all our doctrines and creeds will have to be revised; some rejected, some rectified, some broadened; bringing about unanimity of all sciences and thus greatly increasing their effectiveness in the pursuit of truth. This application of mathematics to life will even revolutionize mathematics itself. In App. I it is suggested tentatively how this may be accomplished.

As the seemingly ultimate and highest experimentally known energy is the human time-binding energy, this new concept may lead to a change in our present concepts of matter, space and time, in much the same way as the discovery of radium has affected them. This problem can be solved only by *scientific* experiments with the *time-binding* energy.

In many, even in most, of the cases, the analysis of these phenomena presents great technical difficulty, but why confuse our minds by being afraid of, or being a slave of words? If instead of calling wine *wine*, we called it by its chemical formula, would this, in any way, change the quality of wine? Of course not. All the "qualities" will remain because they are facts, and cannot be altered by words.

A most pathetic picture of the havoc and chaos which wrong use of words brings into life and science is exhibited in all fields of thought by the endless and bitter fighting over words not well defined. Mathematics has been able to make its most stupendous achievements because of its method of exact analysis of the continuum, dimensions, classes, relations, functions, transfinite numbers, etc., and also of space and time. Hitherto, not all of

these conceptions in their sharply defined form have had direct application to our daily life or to our world conception. The thoughts expressed in App. I may suggest this "missing link"-connecting mathematics more intimately with life.

Modern science knows that all energies can be somehow transformed from one kind to another and that all of them represent one type of energetic phenomena, no matter what is the origin of each. For example, a galvanic or chemical battery produces the same kind of electricity as the mechanical process of friction or the interaction of cosmic laws as in the dynamo. In some instances, when our systems are suitably adjusted, the transformations are reversible, that is, the energy results in a chemical process-an accumulator; the chemical process results in electricity-the galvanic battery; motion results in electricity-the dynamo; electricity results in motion-the electric motor; etc. We know all energies are somehow related to each other, in that their transformation is possible. The effects produced by the same type of energy are absolutely the same-no matter what its origin. The marvel of an electric lamp is the same marvel, whether the origin of the electricity be chemical, mechanical or cosmic as in the dynamo. The experiments in scientific biology have proved this to be true in living organisms and just this is the tremendous importance of the discoveries in scientific biology. Light and other energies react on organisms in the same way as the chemical reactions and these phenomena are reversible. More than that, living complex organisms have been produced which grew to maturity through a chemical or mechanical treatment of the egg, and this has been accomplished in the infancy of scientific biology! (See *The Organism as a Whole*, by Jacques Loeb.)

All phenomena *in nature* are *natural* and should be approached as *such*. The human mind is at least an energy which can direct other energies; it is incorrect and misleading to call it *supernatural*. It is of course true that we do not fully understand the nature of the human mind and we shall learn to understand it when and only when we acquire sense enough to recognize it as *natural*. If we persist in saying and believing that the "spiritual evidences cannot be explained on a material base," this statement should be equally applicable to electricity or radium. If this statement is false for these phenomena, it is equally false for the mind or the so-called spiritual and will powers. The scientific understanding of these phenomena will not "degrade" these phenomena, *because that cannot be done. Facts remain facts and no scientific explanation of a phenomenon can lower or degrade that which is a fact.* Electricity is electricity and nothing else, no matter what its origin; human time-binding energies (embracing all faculties) are the highest of the known energies-equally magnificent and astonishing-no matter what the base; and the scientific understanding of them will only *add* to our respect for them and for ourselves; it will unmistakably help us to develop them indefinitely by mathematical analysis. The *base* is not the phenomenon- sulphuric acid and zinc *are not* electricity; time-binding energies *are not* a pound of beefsteak, although a pound of beefsteak may help to save life and be therefore *instrumental* in the production of a poem or of a sonata; but by no means can a beefsteak be taken for either of them.

I have attempted, with some measure of success I trust, to solve these problems in science and life; the results are astonishing, as they lead us to a much higher and more embracing ethics than society has ever had. By this analysis I prove that the understanding of this most stupendous but NATURAL phenomenon of human life brings us to the scientific source of ethics and I prove that the so-called "highest ideals of humanity" have nothing of "sentimentalism" or of the "supernatural" in them, but are exclusively the *fulfilment* of the *natural laws* for the *human class of life*. The recognition of the fact that the phenomena of the human mind are natural and as such conform to natural law has the further advantage over the "supernatural" attitude in that we can no more evade a law of human nature than the law of gravity; in other words, human ethics will have the validity of natural law. With the supernatural attitude, it was simple enough to avoid the issues of life, by a simple statement-"I do not believe"-and that was enough to break all bonds and be free from the "supernatural morale"-but to get away from the "natural morale" and *remain HUMAN* is IMPOSSIBLE. Whereas, with an artificially formulated morale it was easy enough to break away by a simple mental speculation, and feel perfectly satisfied as long as one escaped the jail; with a morale made clear that it is a NATURAL LAW for the human class of life, the curtain of sophistry and speculation is removed and everyone who breaks away from the NATURAL LAWS FOR HUMANS, WILL KNOW BY HIMSELF, THAT HE IS OUTSIDE THE LAW-FOR HUMANS.

Engineers are not metaphysicians, their field is not one of clever argument but one of proved facts; their work is not to befoe the air with cloudy expressions or sophistry, but to create; their method is scientific and their tool is mathematics. It is known that in remote antiquity, in some temples electrical phenomena were known and were used to keep the ignorant masses in awe and obedience. Shall we follow the methods used by those magicians or shall we squarely face facts? Shall we look upon life, and the usually so-called mental, spiritual phenomena, etc., as *supernatural*, simply because we do not understand them? It seems evident that everything which *exists in nature, is natural*, no matter how simple or complicated a phenomenon it is; and on no occasion can the so-called "supernatural" be anything else than a completely natural law, though it may, at the moment, be above or beyond our present understanding. The attitude of mind which admits the *supernatural* blinds and frustrates any analysis or any attempt at analysis. The unprejudiced analysis of the so-called "supernatural" does not *alter* any part of the strange and high functions of it. The phenomena of the human time-binding energy are and will remain the most precious, subtle and highest of known functions, no matter what the origin. *Facts* may not be *denied* or *falsified* if analysis is to arrive at correct conclusions. The high dimensionality of the human mind, the so-called spiritual and will powers, *are facts* and must be *accepted* as such. It is about time to establish an exact science to deal with them. The problems of animal life were approached without prejudice, no supernatural "spark" was bothering us in our analysis -an animal was an animal and nothing else-we did not intermix dimensions, therefore we see that the "social structure" of the animals on a farm never breaks down as they are managed on a scientific base with an understanding of *their* proper standards. Animals to-day live more happily than man. We don't allow animals to practice the "survival of the fittest," or "competition," which is far too destructive. Our present social system imposes these disastrous methods upon man alone, and the result is that the hideous proverb "Homo homini lupus" has become true.

In modern science facts are not wanting, we have first but to know them. If we take, for example, sulphuric acid and zinc and make what we call a galvanic battery, we see that from two chemical substances a third-a salt-is made in addition to which we have a peculiar energy produced called electricity. Who does not know the marvelous properties of this phenomenon ?

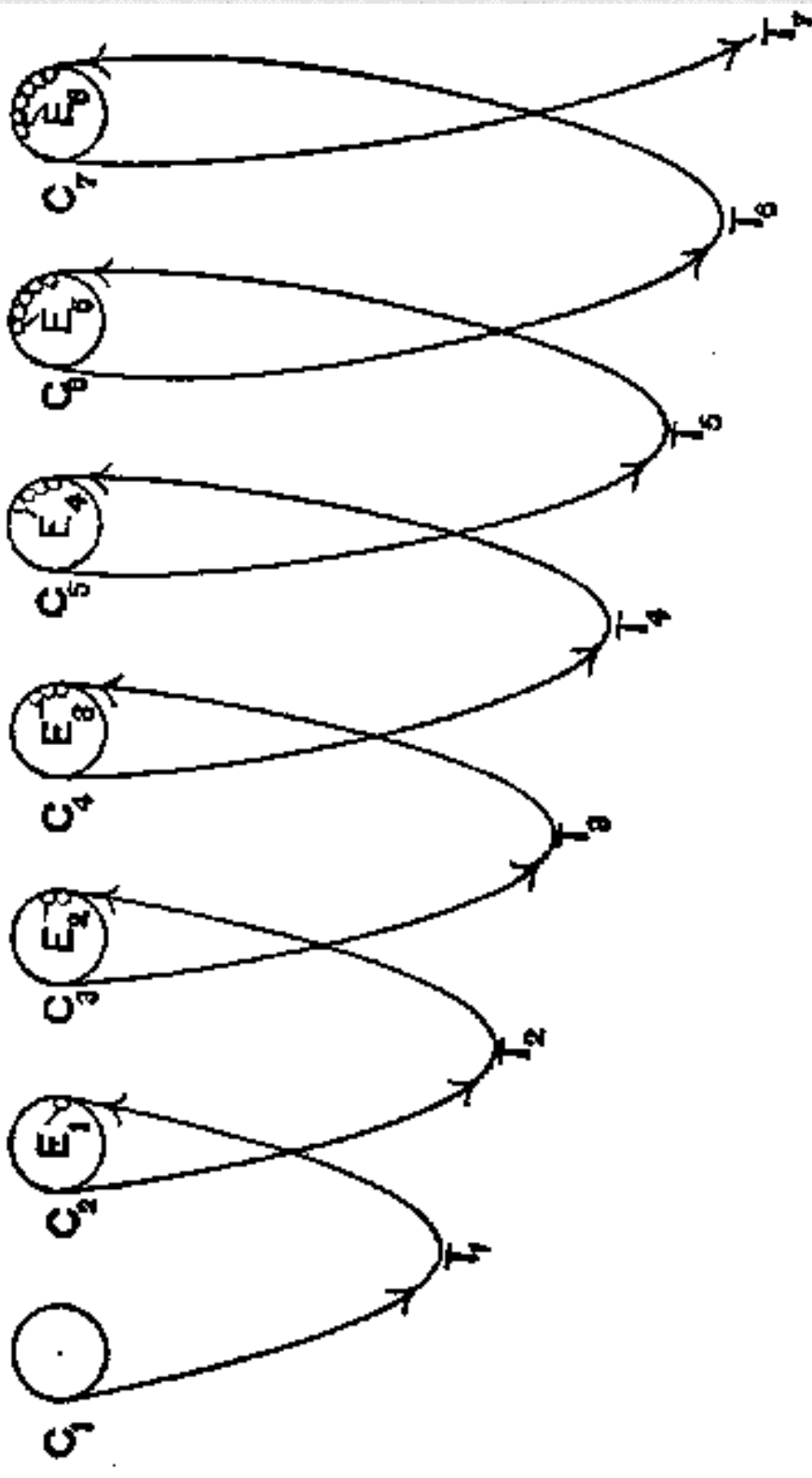
Scientific biology has made tremendous progress lately; engineers cannot afford to ignore the facts established in laboratory researches. The problem of "life" and of other energies, hitherto considered "supernatural," is well in hand, and proves to be none the less astonishing though entirely natural. A number of scientists all over the world are working at this problem and the scientific facts which they have established, and which cannot now be denied, belong to-day to the realm of practical life. Engineers, of course, have to know these facts; mathematicians have to establish correct

dimensions in the study of all the sciences and people will have to study mathematical philosophy; only then can the process of integration in any phase of thought be made without mistakes. There is no escape from that, if *truth* is what we really want. But here one objection may be raised, an objection which for some is a serious one indeed; namely, what will take the place of the old philosophy, law and ethics, if human life is nothing else than a physico-chemical process? To quote Doctor Jacques Loeb from his *Mechanistic Conception of Life*: "If on the basis of a serious survey, this question (*that all life phenomena can be unequivocally explained in physico-chemical terms*-Author) can be answered in the affirmative, our social and ethical life will have to be put on a scientific basis and our rules of conduct must be brought into harmony with the results of scientific biology. Not only is the mechanistic conception of life compatible with ethics, it seems the only conception of life which can lead to an understanding of the source of ethics."

I hope to have proved in this book that *scientific* ethics is based on natural laws for the human class of life; that it is based on the experimentally proved fact that Man is a Time-binder, naturally active as such in time; and that this concept or definition of Man is rigorously scientific and accounts for the highest functions of man-the highest of the mental and spiritual perfections-without the need of any "*supernatural*" hypothesis.

Scientific biology proves the fact that life and all of its phenomena are the results of some special physico-chemical processes, which manifest themselves in some peculiar energies, of which the human mind is the highest known form. These processes are known to be reversible, in that some of these peculiar energies cause physico-chemical changes in their own base; the process involved I propose to call biolysis, as I propose to call biolyte the substances produced. These phenomena have a parallel analogy in inorganic chemistry-in electricity-the difference being only in the scale or dimension. When an electric current is passed through a special battery called an accumulator or reversible battery, chemical changes occur, in that new compounds are formed which possess a reversible capacity; namely, in reproducing the former materials-that is, electricity is generated. This process of forming chemical substances by the passing of an electrical current is called electrolysis and the product so produced is called electrolyte. At the same time it is a known fact that organic chemistry is infinitely more complicated and variable than inorganic chemistry. The energy produced by the reactions of some organic chemical groups are, therefore, of a more complicated character and of another dimension. One of these energies of organic chemistry which lately has come into the scope of scientific analysis is called life-its physico-chemical base is the protoplasm, which *result* I call the "time-linking" capacity or energy. This name is important for the consequences it will bring about later on. The time-binding capacity or energy of man (no matter what time is-if it is), which is unique to man, is a most subtle complex; it is the highest known energy and probably has many subdivisions. Ears are sensitive to the vibration of the air. Eyes are sensitive to the more subtle vibrations of light; in a similar way, the time-binding apparatus is sensitive to the most subtle energies; besides which it has the capacity to register not only all of our sensations but also the time-binding energies of other people; and it apparently has the capacity to register the energies of the universe.

Here again we see the same continuity of phenomena; the protoplasm as a complex organic physico-chemical unit which has the peculiarity to "live," to grow and multiply "autonomously" and this same autonomous peculiarity *applies* to the *time-binding energy*; it grows and multiplies "autonomously" in its own dimension. The time-binding energy is a complex radiating energy somewhat like the emanations of radium and it probably also has many different subdivisions. *Note that the transformation of the atom or the transformation of radio-active substances after passing different stages, is not complete but probably ends in lead, whereas the transformation which occurs in the production of the time-binding energy probably is complete or nearly complete and is that which I call the time-binding energy.. (See App. I.)* All the higher characteristics of man which it is customary to call the "mental, spiritual and will powers," etc., are embraced in this exact definition of energy-in the capacity of time-binding. A diagram will better explain the continuity, evolution and mechanism of this time-binding energy.



C_1 is the physico-chemical base (for simplicity I represent the whole complex as one base) of the human time-binding energy. T_1 is the thought produced by a physico-chemical process (corresponding, for illustration's sake only, to electricity produced by a galvanic battery). The thought T_1 in turn produces a physico-chemical effect E_1 on the base C_1 (corresponding for the same reason to electrolysis and electrolyte in electricity). C_1 and E_1 combined, or C_2 produces T_2 which again in turn affects the base and produces a physico-chemical effect E_2 , this new combination produces the energy T_3 , and so on . . . theoretically without limits, as long as there is *any source* of energy upon which this special energy can draw. This theory which I call the "spiral theory" represents a suggestive working mechanism of the time-binding energy and is in accord with the latest scientific discoveries. It explains the processes of all the mental and so-called spiritual energies which have been such a puzzle to humanity, and it also explains other phenomena which, until now, have had no scientific explanation whatever.

The animals are *not* time-binding, they have *not* the capacity of the "spiral"; therefore, they have not autonomous progress. At the same time, it will be obvious that if we teach humans false ideas, we affect their time-binding capacities and energies very seriously, by affecting in a wrong way the physico-chemical base. This energy is so peculiar that it embraces, if I may use the old expression, the highest ideals (when the time-binding energy is unobstructed and is allowed to work normally), and also the most criminal ideas (when the time-binding energy is obstructed by false teachings and in consequence works abnormally). We cannot make animals moral or immoral because they have not this time-binding capacity. Whereas human progress can be very seriously affected by false ideas; in other words, the biolyte of false teachings in the animal dimension must be very different from the biolyte of true ideas in the human dimension. Nature or nature's laws happily cannot be completely deviated from or violated—the time-binding energy cannot be completely suppressed in the time-binding class of life. The false teachings that we as animals and essentially brutal and selfish can, of course, degrade human nature not only down to the animal level but lower still. Happily now science can explain and prove how fundamentally fiendish in effect are these teachings in the life and progress of human beings. It will be a shock to those who teach, preach and practice animal standards and in the same breath contradict themselves in any talking about "immortality" and "salvation"; a little thought makes it perfectly clear that "animal standards" and "salvation" or "immortality" simply exclude each other. With the natural law of time-binding realized, the way is open to entering scientifically upon the problem of immortality. The time-binding energies as well as "life" follow the same type of exponential function. "The constant synthesis then of specific material from simple compounds of a non-specific character is the chief feature by which living matter differs from non-living matter.... This problem of synthesis leads to the assumption of immortality of the living cell, since there is no *a priori* reason why this synthesis should ever come to a standstill of its own accord as long as enough food is available and the proper outside physical conditions are guaranteed.... The idea that the body cells are naturally immortal and die only if exposed to extreme injuries such as prolonged lack of oxygen or too high a temperature helps to make one problem more intelligible. The medical student, who for the first time realizes that life depends upon that one organ, the heart, doing its duty incessantly for the seventy years or so allotted to man, is amazed at the precariousness of our existence. It seems indeed uncanny that so delicate a mechanism should function so regularly for so many years. The mysticism connected with this and other phenomena of adaptation would disappear if we would be certain that all cells are really immortal and that the fact which demands an explanation is not the continued activity but the cessation of activity in death. Thus we see that the idea of the immortality of the body cell if it can be generalized may be destined to become one of the main supports for a complete physico-chemical analysis of life phenomena since it makes the durability of organisms intelligible...." (*The Organism as a Whole*, by Jacques Loeb.)

The outlook for those who live and profess selfish, greedy, "space-binding animal standards" is not very promising as disclosed by the "spiral," but unhappily we cannot help them; only time-binding-only fulfilling the natural laws for humans—can give them the full benefit of their natural capacities by which they will be able to raise themselves above animals and their fate.

The results obtained in scientific biological researches are growing very rapidly and every advance in their knowledge proves this theory to be true. If they differ in a few instances it is not because the principles of this theory are wrong, but because they intermix dimensions and use words not sufficiently defined which always results in confusion and the checking of the progress of science.

Most of the problems touched upon in this appendix from a mathematical point of view are based upon laboratory facts. We have only to collect them and there is little need of imagination to see their general bearing. Since we have discovered the fact that Man is a time-binder (no matter what time is) and have introduced the sense of dimensionality into the study of life phenomena in general, a great many facts which were not clear before become very clear now.

I wrote this book on a farm without any books at hand and I had been out of touch with the progress of science for the five years spent in the war service and war duties. My friend Dr. Grove-Korski, formerly at Berkeley University, drew my attention particularly to the books of Dr. Jacques Loeb. I found there a treasury of laboratory facts which illustrate as nothing better could, the correctness of my theory. I found with deep satisfaction that the new "scientific biology" is scientific because it has used mathematical methods with notable regard to dimensionality—they do not "milk an automobile."

For the mathematician and the engineer, the "tropism theory of animal conduct," founded by Dr. J. Loeb, is of the greatest interest, because this is a theory which analyses the functions and reactions of an organism *as a whole* and therefore there is no chance for confusion of ideas or the intermixing of dimensions.

"Physiologists have long been in the habit of studying not the reactions of the whole organism but the reactions of isolated segments; the so-called reflexes. While it may seem justifiable to construct the reactions of the organism as a whole from the individual reflexes, such an attempt is in reality doomed to failure, since the reactions produced in an isolated element cannot be counted upon to occur when the same element is part of the whole, on account of the mutual inhibitions which the different parts of the organism produce upon each other when in organic connection; and it is, therefore, impossible to express the conduct of a whole animal as the algebraic sum of the reflexes of its isolated segments.... It would, therefore, be a misconception to speak of tropism as of reflexes, since tropisms are reactions of the organism as a whole, while reflexes are reactions of isolated segments. Reflexes and tropisms agree, however, in one respect, inasmuch as both are obviously of a purely physico-chemical character." *Forced Movements-Tropism and Animal Conduct*. By Jacques Loeb.

I will quote here only a very few passages, but these books are of such importance that every mathematician and engineer should read them. They are, if I may say so, a "mathematical biology"—the survey of a life long study of "tropisms," which is the name given to express "forced movements" in organisms. They give the quintessence of laboratory experiments as to what are the effects of different energies such as light (heliotropism), electricity (galvanotropism), gravity (geotropism), etc., in their reaction and influence upon the movements and actions of living organisms. These experiments are conclusive and the conclusions arrived at cannot be overlooked or evaded. The tremendous practical results of such scientific methods are based upon two principles, namely: that, (1) the scientists must think mathematically, their studies of the phenomena must be in "systems" as a complex whole, and they must not intermix dimensions; (2) they must see the danger and not be afraid of old words with wrong meanings, but must use clear and rigorous thinking to eliminate the prejudices in science—the poison of metaphysical speculating with words, or

verbalism. These books give ample proofs of how misleading and obscuring are the words used and how basically wrong are the conclusions arrived at by such scientists as still persist in using the anthropomorphic or teleological methods of analysis. If a sceptical or doubtful reader is interested to see an ample proof of how deadly is the effect which an incorrect or unmathematical manner of thinking brings into science and life-he also may be referred to these books. The following quotations prove biologically that man is of a totally different dimension-a totally different being than an animal. From Dr. Conklin I quote only from his *Heredity and Environment* and to save a repetition of the title of the book, I will indicate the quotations by using only his name. (All italics are indicated by A. K.)

"It would be of the greatest importance to show directly that the *homologous proteins of different species are different. This has been done* for hemoglobins of the blood by Reichert and Brown, who have shown by crystallographic measurements that the hemoglobins of any species are definite substances for that species.... The following sentences by Reichert and Brown seem to indicate that this may be true for the crystals of hemoglobin. *The hemoglobins of any species are different substances for that species.* But upon comparing the corresponding substances hemoglobins in different species of a genus it is generally found that they differ the one from the other to a greater or less degree; the differences being such that when complete crystallographic data are available the different *species can be distinguished* by these *differences in their hemoglobins*. . . . The facts thus far reported imply the suggestion that heredity of the genus is determined by the proteins of a definite constitution differing from the proteins of other genera. This constitution of the proteins would therefore be responsible for the genus heredity. The different species of a genus have all the same genus proteins, but the proteins of each species of the same genus are apparently different again in chemical constitution and hence they may give rise to the specific biological or immunity reactions." *The Organism as a Whole*, by Jacques Loeb.

"*All peculiarities which are characteristic of a race, species, genus, order, class and phylum are of course inherited*, otherwise there would be no constant characteristics of these groups and no possibility of classifying organisms. The chief characters of every living thing are unalterably fixed by heredity. Men do not gather grapes of thorns nor figs of thistles. Every living thing produces off-spring after its own kind, Men, horses, cattle; birds, reptiles, fishes; insects, mollusks, worms; polyyps, sponges, micro-organisms,-all of the million known species of animals and plants differ from one another because of inherited peculiarities, *because they have come from different kinds of germ cells.*" Conklin.

"The entire organism consisting of structures and functions, body and mind, develops out of the germ, and the organization of the germ determines all the possibilities of development of the mind no less than of the body, though the actual realization of any possibility is dependent also upon environmental stimuli." . . . Conklin.

"The development of the *mind parallels that of the body*; whatever the ultimate relation of the *mind* and body may be, there can be *no reasonable doubt* that the two develop together from the germ. It is a curious fact that many people who are seriously disturbed by scientific teaching as to the evolution or gradual development of the human race accept with equanimity the universal observation as to the development of the human individual,-mind as well as body. The animal ancestry of the race is surely no more disturbing to philosophical or religious beliefs than the germinal origin of the individual, and yet the latter is a fact of universal observation which cannot be relegated to the domain of hypothesis or theory, and which can not be successfully denied.... Now we know that the child comes from the germ cells which are not made by the bodies of the parents but have arisen by the division of the antecedent germ cell. *Every cell comes from a pre-existing cell* by a process of division, and *every germ cell comes from a pre-existing germ cell*. Consequently it is not possible to hold, that the body generates germ cells, nor that the soul generates souls. The only possible scientific position is that the *mind* or soul as well as the body develops from the *germ*.

"No fact in human experience is more certain than that the mind develops by gradual and natural processes from a simple condition which can scarcely be called mind at all; no fact in human experience is fraught with greater practical and philosophical significance than this, and yet no fact is more generally disregarded." Conklin.

"Doubtless the elements of which *consciousness* develops are *present in the germ cells*, in the same sense that the elements of the other psychic processes or of the organs of the body are there present, not as a miniature of the adult condition, but rather in the form of elements or factors, which by long series of combinations and transformations, due to interactions with one another and with the environment, give rise to the fully developed condition.... It is an interesting fact that in man, and in several other animals which may be assumed to have a sense of identity, the nerve cells, especially those of the *brain, cease dividing* at an early age, and these identical cells persist throughout the remainder of life." . . .

"The hen does not produce the egg, but the egg produces the hen and also other eggs. Individual traits are not transmitted from the hen to the egg, but they develop out of germinal factors which are carried along from *cell to cell, and from generation to generation.* . . ."

"The germ is the undeveloped organism which forms the bond between successive generations; the person is the developed organism which arises from the germ under the influence of environmental conditions, the person develops and dies in each generation; the germ-plasm is the continuous stream of living substance which connects all generations. The person nourishes and protects the germ, and in this sense the person is merely the carrier of the germ-plasm, the *mortal trustee* of an immortal substance." Conklin.

This is what I call "time-linking." (Author.)

"Through intelligence and social cooperation he is able to control environment for particular ends, in a manner quite impossible in other organisms.... Other animals develop much more rapidly than man but that development sooner comes to an end. The children of lower races of man develop more rapidly than those of higher races but in such cases they also cease to develop at an earlier age. The prolongation of the period of infancy and of immaturity in the human race greatly increases the importance of environment and training as *factors of development.*" Conklin.

Another sidelight given on the "Spiral theory." (Author.)

"In education also we are strangely blind to proper aims and methods. Any education is bad which leads to the formation of habits of idleness, carelessness, failure, instead of habits of industry, thoroughness and success. Any religious or social institution is bad which leads to habits of pious make-believe, insincerity, slavish regard for authority and disregard for evidence, instead of habits of sincerity, open-mindedness and independence. . . ."

"All that man now is he has come to be without conscious human guidance. If evolution has progressed from the amoeba to man without human interference, if the great progress from ape-like men to the most highly civilized races has taken place without conscious human control, the question may well be asked: Is it possible to improve on the natural method of evolution? It may not be possible to improve on the method of evolution and yet by intelligent action it may be possible to facilitate that method. *Man can not change a single law of nature but he can put himself into such relations to natural laws that he can profit by them.*" Conklin.

This proves the great importance of KNOWING THE NATURAL LAWS for the human class of life, and making natural time-binding impulses conscious, for then only will the spiral give a logarithmical accumulation of the right kind, otherwise the biolyte will be "animal" in substance as well as in effect. Here it is immaterial how the first "time-binder" was produced; the fact that he is of another dimension is of the greatest importance.

"From sands to stars, from the immensity of the universe to the minuteness of the electron, in living things no less than in lifeless ones, science recognizes everywhere the inevitable sequence of cause and effect, the universality of natural processes, the reign of natural law. *Man also is a part of Nature, a part of the great mechanism of the universe, and all that he is and does is limited and prescribed by laws of nature.* Every human being comes into existence by a process of development, every step of which is determined by antecedent causes.... Our anatomical, physiological, psychological possibilities were predetermined in the *germ cells* from which we came...." Conklin.

This shows the importance of keeping the study of humans in their own dimensionality, and also the importance of finding the IMPERSONAL NATURAL LAWS for the human class of life. Now it can be realized that all the so-called human ideals are none else than the ever growing fulfillment of the NATURAL TIME-BINDING LAWS. This understanding will enable man to discover new "time-binding" laws for their conduct, their business relations, their state, which will not be a contradiction of the real, NATURAL LAWS but will be in accord with them; then and only then human progress will have a chance to develop peacefully.

"Adult characteristics are potential and not actual in the germ, and their actual appearance depends upon many complicated reactions of the germinal units with one another and with the environment. In short, our actual personalities are not predetermined in the germ cells, but our possible personalities are.... The influence of environment upon the minds and morals of men is especially great. To a large extent our habits, words, thoughts; our aspirations, ideals, satisfactions; our responsibility, morality, religion are the results of the environment and education of our early years...."

"Owing to this vastly greater power of memory, reflection and inhibition man IS much freer than any other animal. Animals which learn little from experience have little freedom and the more they learn the freer they become...." Conklin.

It may be added here that the "spiral theory" explains how our reactions can be accelerated and elaborated by ourselves, and how truly we are the masters of our destinies.

"Because we can find no place in our philosophy and logic for self determination shall we cease to be scientists and close our eyes to the evidence? The first duty of science is to appeal to fact and to settle later with logic and philosophy...." Conklin.

There will be no difficulty in the settlement of facts with the new philosophy of "Human Engineering."

"The analysis of instinct from a purely physiological point of view ultimately furnishes the data for a scientific ethics. Human happiness is based upon the possibility of a natural and harmonious satisfaction of the instincts.... It is rather remarkable that we should still be under the influence of an ethics which considers the human instincts in themselves low and their gratification vicious. That such an ethics must have had a comforting effect upon the orientals, whose instincts were inhibited or warped through the combined effects of an enervating climate, despotism and miserable economic conditions is intelligible, and it is perhaps due to a continuation of the unsatisfactory economic conditions that this ethics still prevails to some extent.... Lawyers, criminologists and philosophers frequently imagine that only want makes man work. This is an erroneous view. We are instinctively forced to be active in the same way as ants or bees. The instinct of workmanship would be the greatest source of happiness if it were not for the fact that our present social and economic organization allows only a few to satisfy this instinct. Robert Mayer has pointed out that any successful display or setting free of energy is a source of pleasure to us. This is the reason why the satisfaction of the instinct of workmanship is of such importance in the economy of life, for the play and learning of the child, as well as for the scientists or commercial work of the man.... We can vary at will the instincts of animals. A number of marine animals . . . go away from the light, can be forced to go to light in two ways, first by lowering the temperature and second by increasing the concentration of the sea water, whereby the cells of the animals lose water. This instinct can be again reversed by raising the temperature or by lowering the concentration of the sea water. I have found repeatedly that by the same conditions by which phenomena of growth and organization can be controlled the instincts are controlled also. This indicates that there is a common basis for

both classes of life phenomena. This common base is the physical and chemical character of the mixture of substances which we call protoplasm.

... *The greatest happiness in life* can be obtained only if *all instincts*, that of workmanship included, can be maintained at a certain *optimal intensity*. But while it is certain that the individual can ruin or diminish the value of its life by a onesided development of its instincts, e.g., dissipation, it is at the same time true that the *economic and social conditions can ruin or diminish the value of life for a great number of individuals*. It is no doubt true that in our present social and economic conditions more than ninety per cent of human beings lead an existence whose value is far below what it should be. They are compelled by want to sacrifice a number of instincts especially the most valuable among them, that of workmanship, in order to save the lowest and most imperative, that of eating. If those who amass immense fortunes could possibly intensify their lives with their abundance, it might perhaps be rational to let many suffer in order to have a few cases of true happiness. But for an increase of happiness only that amount of money is of service which can be used for the harmonious development and satisfaction of inherited instincts. For this, comparatively little is necessary. The rest is of no more use to a man than the surplus of oxygen in the atmosphere. As a matter of fact, the only true satisfaction a multimillionaire can possibly get from increasing his fortunes, is the satisfaction of the instinct of workmanship or the pleasure that is connected with a successful display of energy. The scientist gets this satisfaction without diminishing the value of life of his fellow being, and the same should be true for the business man.... Although we recognize no metaphysical free-will, we do not deny personal responsibility. We can fill the memory of the young generation with such associations as will prevent wrong doing or dissipation.... Cruelty in the penal code and the tendency to exaggerate punishment are sure signs of a low civilization and of an imperfect educational system.... It seems to me that we can no more expect to unravel the mechanism of associative memory by histological or morphological methods than we can expect to unravel the dynamics of electrical phenomena by microscopic study of cross-sections through a telegraph wire or by counting and locating the telephone connections in a big city. If we are anxious to develop a dynamic of the various life-phenomena, we must remember that the colloidal substances are the machines which produce the life phenomena, but the physics of these substances is still a science of the future.... Physiology gives us no answer to the latter question. The idea of specific energy has always been regarded as the terminus for the investigation of the sense organs. Mach expressed the opinion that chemical conditions lie at the foundation of sensation in general.... " *Comparative Physiology of the Brain*, by Jacques Loeb.

Here it may be added that the "Instinct of Workmanship" in the animal class, becomes in the time-binding class of life the instinct of *creation*, and is nothing else than the expression of the natural impulse of the "Time-binding" energy. In the present social and economic system very few have a possibility to satisfy this instinct; scientific management is or may be satisfying the animal instinct of workmanship, but it is not satisfactory to the instinct of creation. "Time-binding" in its last analysis is creation and only such a social and economic system as will satisfy this want-this natural impulse-will satisfy Humans-the "Time-binders"-and will bring about their fullest growth in work and happiness.

"LAWS OF GROWTH" (from *Unified Mathematics*, by Louis C. Karpinski, Ph.D.). "Compound interest function.-The function $S=P(1+i)^n$ is of fundamental importance in other fields than in finance. Thus the growth of timber of a large forest tract may be expressed as a function of this kind, the assumption being that in a large tract the rate of growth may be taken as uniform from year to year. In the case of bacteria growing under ideal conditions in a culture, *i.e.* with unlimited food supplied, the increase in the number of bacteria per second is proportional to the number of bacteria present at the beginning of that second. Any function in which the rate of change or rate of growth at any instant t is directly proportional to the value of the function at the instant t obeys what has been termed the 'law of organic growth,' and may be expressed by the equation,

$$y = ce^{kt}$$

wherein c and k are constants determined by the physical facts involved, and e is a constant of nature analogous to π . The constant k is the proportionality constant and is negative when the quantity in question decreases; c is commonly positive;

$$e=2.7182....$$

"The values of the function of x , ce^{kx} , increase according to the terms of a geometrical progression as the variable x increases in arithmetical progression. . . .

"The most immediate application of a function in which the growth is proportional to the function itself is to the air. The decrease in the pressure of the air at the distance h above the earth's surface is proportional to h .

"The expression $P=760e^{-\frac{h}{7990}}$ gives the numerical value of the pressure in millimeters of mercury for h measured in meters. The negative exponent indicates that the pressure decreases as h increases. In inches as units of length of the mercury column, h in feet,

$$P=29.92e^{-\frac{h}{26200}}$$

This is known as Halley's law.

"The growth of bean plants within limited intervals and the growth of children, again between quite restricted limits, follow approximately the law of

organic growth. Radium in decomposing follows the same law; the rate of decrease at any instant being proportional to the quantity. In the case of vibrating bodies, like a pendulum, the rate of decrease of the amplitude follows this law; similarly in the case of a noise dying down and in certain electrical phenomena, the rate of decrease is proportional at any instant to the value of the function at the instant....

"*The Curve of Healing of a Wound.*-Closely allied to the formulas expressing the law of organic growth, $y = e^{kt}$, and the law of 'organic decay,' $y = e^{-kt}$, is a recently discovered law which connects algebraically by an equation and graphically by a curve, the surface-area of a wound, with time expressed in days, measured from the time when the wound is aseptic or sterile. When this aseptic condition is reached, by washing and flushing continually with antiseptic solutions, two observations at an interval commonly of four days give the 'index of the individual,' and this index, and the two measurements of area of the wound-surface, enable the physician-scientist to determine the normal progress of the wound-surface. the expected decrease in area, for this wound surface of this individual. The area of the wound is traced carefully on transparent paper, and then computed by using a mathematical machine, called a planimeter, which measures areas.

"The areas of the wound are plotted as ordinates with the respective times of observation measured in days as abscissas. After each observation and computation of area the point so obtained is plotted to the same axes as the graph which gives the ideal or prophetic curve of healing.

"When the observed area is found markedly greater than that determined by the ideal curve, the indication is that there is still infection in the wound.... A rather surprising and unexplained situation occurs frequently when the wound-surface heals more rapidly than the ideal curve would indicate; in this event secondary ulcers develop which bring the curve back to normal.....

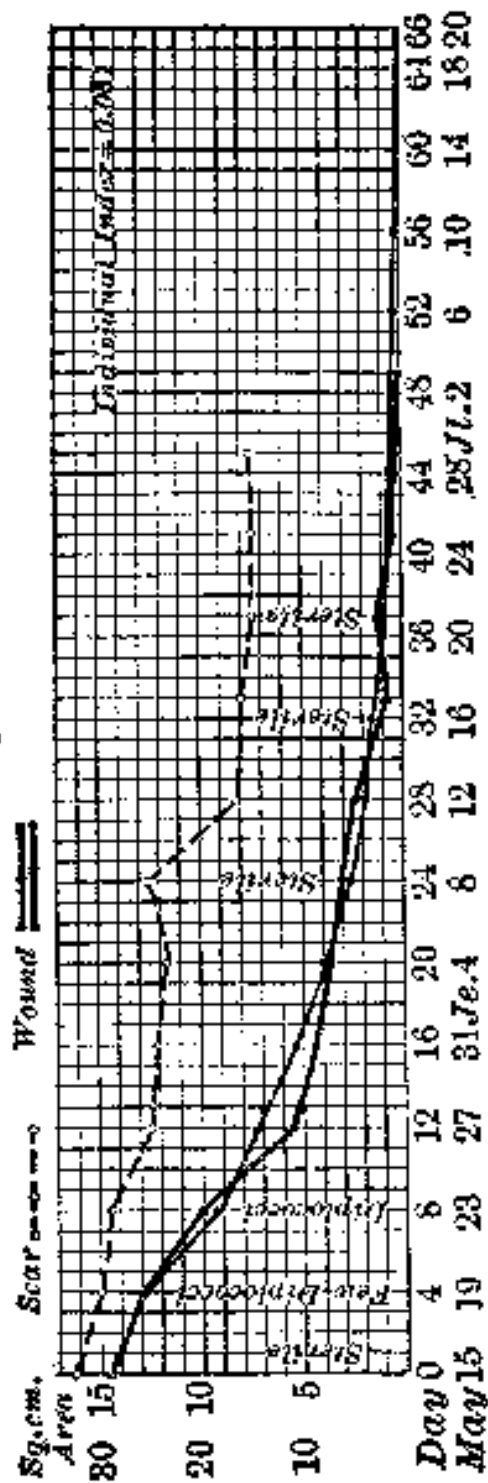
"This application of mathematics to medicine is largely due to Dr. Alexis Carrel of the Rockefeller Institute of Medical Research. He noted that the larger the wound-surface, the more rapidly it healed, and that the rate of healing seemed to be proportional to the area. This proportionality constant is not the same for all values of the surface or we would have an equation of the form,

$$S = S_1 e^{-kt}$$

in which S , is the area at the time that the wound is rendered sterile and observations to be plotted really begin....

"The data given are taken from the *Journal of Experimental Medicine*, reprints kindly furnished by Major George A. Stewart of the Rockefeller Institute. The diagrams are reproduced from the issue of Feb. 1, 1918, pp. 171 and 172, article by Dr. T. Tuffier and R. Desmarres, *Auxiliary Hospital 75, Paris*. . . .

"WAVE MOTION. General.-In nature there are two types of recurrent motion, somewhat closely connected mathematically, in which repetition of motion occurs at regular intervals.



Progress of healing of a surface wound of the right leg, patient's age 31 years. The observed curve oscillates about the smoother calculated curve.

"One type of this motion, in cycles as we may say, repeats the motion in one place, and is in a sense stationary. The tuning fork in motion moves through the same space again and again; a similar movement is the motion of a vibrating string. Of this stationary type may be mentioned the heartbeats, the pulse, the respiration, the tides, and the rotation of a wheel about its axis.

"The second type of recurrent motion transmits or carries the vibratory impulse over an extent of space as well as time. The waves of the sea are of this character. Sound waves, electrical vibrations or waves, and radiant energy vibrations are transmitted by a process similar to that by which the waves of the sea are carried.

"Both of these types of motion are representable mathematically by equations involving a sequence of trigonometric functions. To the fundamental and basic function involved, $y = \sin x$, we will direct our attention in the next section and to simple applications in other sections of this chapter....

"Sound Waves.-If a tuning fork for note lower C is set to vibrating, the free bar makes 129 complete, back-and-forth, vibrations in one second. By attaching a fine point to the end of the bar and moving under this bar at a uniform rate, as it vibrates, a smoke-blackened paper, a sinusoidal curve is traced on the paper. Our curve is traced by a bar vibrating 50 times in 1 second.



The curve $y = \sin(50 2t)$

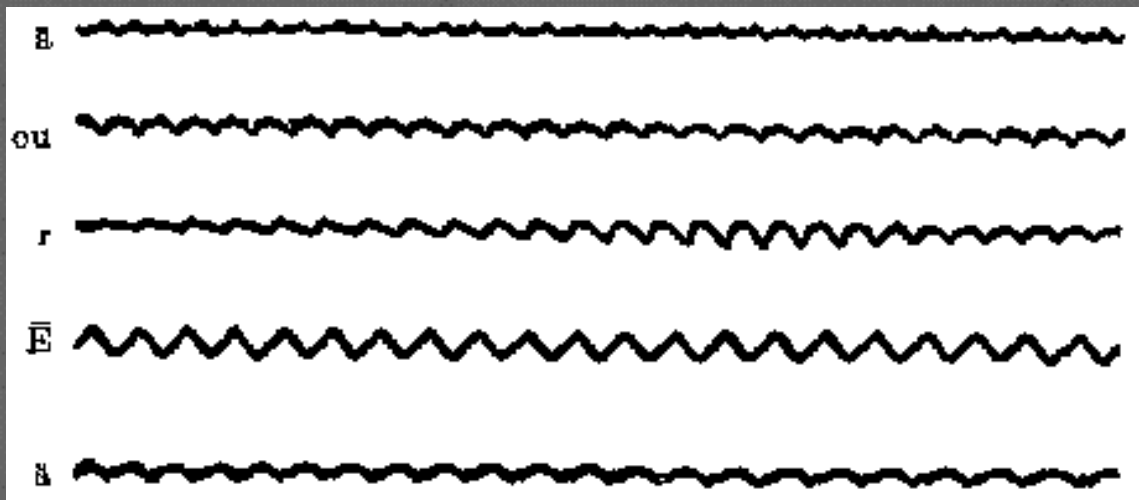
Tuning fork vibrations recorded on smoked paper....

"Corresponding to each movement of the vibrating rod there is a movement of the air. As the bar moves to the right it compresses the layer of air to its right and that *compression* is immediately communicated to the layer of air to the right; as the bar moves back and to the left, the pressure on the

adjacent air is released and a *rarefaction* takes place. In $\frac{1}{50}$ of 1 second you have the air adjacent to the rod *compressed*, back to normal, and *rarefied*; during this time the neighboring air is affected and the compression is communicated a distance which is the *wave length* of this given sound wave. In 1 second this disturbance is transmitted 1100 feet at 44° Fahrenheit. The wave length for this sound wave then is

$$\frac{1100}{50} = 22 \text{ feet.}$$

"The wave length is commonly designated by λ . If V is the velocity, and t the time of one vibration, $\lambda = Vt$.



"Vibration records produced by the voice: 'a' as in 'ate'; 'ou' as in 'about'; 'r' in 'relay'; 'e' in 'be'; and 'a' in 'father.' The tuning fork record, frequency 50 per second, gives the vibration frequencies. . . ."

This last drawing may help to visualize the fact in what manner wrong expressions and untrue teachings hamper the true progress of humanity. Every word has its energy and produces some physico-chemical effects in the time-binding apparatus in accord with the idea which we associate with the sound of the word. If we teach ideas which are untrue, then the physico-chemical effects produced are not proper- in other words the human mind does NOT WORK PROPERLY, that is, it does not work *naturally* or *normally* or true to the human dimension. There is every reason why the standards in our civilization are so low, because we have "poisoned," in a literal sense of the word, our minds with the physico-chemical effects of wrong ideas. This correct NATURAL APPROACH to the "Time-binding" energies will make it obvious how unmeasured is the importance of the manner in which we handle this subtle mechanism, as the poisoning with wrong ideas or with careless or incorrect words does not in any way differ in consequences from poisoning with any other stupor-producing or wrongly stimulating poison.

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- IV. Specificity in Fertilization.
- V. Artificial Parthenogenesis.
- VI. Determinism in the Formation of an Organism from an Egg.
- VII. Regeneration.
- VIII. Determination of Sex, Secondary Sexual Characters and Sexual Instincts:

1. The Cytological Basis of Sex Determination.

2. The Physiological Basis of Sex Determination.

IX. Mendelian Heredity and its Mechanism.

X. Animal Instincts and Tropisms.

XI. The Influence of Environment.

XII. Adaptation to Environment.

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XIV. Death and Dissolution of the Organism.

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II. The Symmetry Relations of the Animal Body as the Starting Point for the Theory of Animal Conduct.

III. Forced Movements.

IV. Galvanotropism.

V. Heliotropism. The Influence of One Source of Light.

1. General Facts.

2. Direct Proof of the Muscle Tension Theory of Heliotropism in Motile Animals.

3. Heliotropism of Unicellular Organisms.

4. Heliotropism of Sessile Animals.

VI. An Artificial Heliotropic Machine.

VII. Asymmetrical Animals.

VIII. Two Sources of Light of Different Intensity.

IX. The Validity of the Bunsen-Roscoe Law for the Heliotropic Reactions of Animals and Plants.

X. The Effect of Rapid Changes in Intensity of Light.

XI. The Relative Heliotropic Efficiency of Light of Different Wave Lengths.

XII. Change in the Sense of Heliotropism.

XIII. Geotropism.

XIV. Forced Movements Caused by Moving Retina Images: Rheotropism: Anemotropism.

XV. Stereotropism.

XVI. Chemotropism.

XVII. Thermotropism.

XVIII. Instincts.

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II. Cellular Basis of Heredity and Development.

A. Introductory.

B. The Germ Cells.

C. The Mechanism of Heredity.

D. The Mechanism of Development.

III. Phenomena of Inheritance.

A. Observations on Inheritance.

B. Statistical Study of Inheritance.

C. Experimental Study of Inheritance.

IV. Influence of Environment.

A. Relative Importance of Heredity and Environment.

B. Experimental Modifications of Development.

C. Functional Activity as a Factor of Development.

D. Inheritance or Non-inheritance of Acquired Characters.

E. Applications to Human Development: Eugenics.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Appendix 3 Engineering and Time-Binding

THE Arts of Engineering, by their very nature, are derived from the work of dead men and destined to serve not only the present but the future. They are freer than any other human activity from the errors of intermixing dimensions and from the fallacy of belief in individualistic accomplishment and pride. The simple steel structure of a bridge, familiar to us in every day life, is a clear reminder to us all of the arts of Hephaestus and the bound-up knowledge of countless generations of smiths and mechanics, metallurgists and chemists, mathematicians and builders, teachers and engineers who toiled for many thousands of years to make possible the riveted steel beams which are the elements of modern structure. These structures do not collapse unless the natural laws for their construction are transgressed; which seldom happens-for no one is entrusted with the work unless he has bound up in his knowledge the accumulated experience of the past; yet the transgressors of these natural laws are punished with all the severity of the common law. When a bridge is opened and tested, the written laws in some countries and the unwritten in others, and the pride and the sense of responsibility of the designer and builder of the bridge demand that he, the creator of the bridge, be the first to enter it and the last to leave it; and should the bridge collapse, he has to take the immediate consequences of his neglect of the time-binding laws.

Rarely are the affairs of engineering done with the entirely selfish motive of merely acquiring immediate selfish gain, for even when this could be traced-this unworthy thought disappears in the halo of the glory of the accomplishment. Mr. Eiffel did not erect his tower to haunt Paris with the sight of a steel skeleton towering over the city of daring thoughts. His tower stands to-day as a mechanical proof of mathematical formulas proving the possibility of erecting tall, self-supporting structures and thereby serving future humanity. The Time-binding capacity of humans creates and formulates new values for the service of mankind. Again, no student of the Arts of Engineering could ever forget himself to the point of claiming his accomplishments, no matter how marvelous, all to himself. No wondrous discovery of modern electricity, not even the talking from one hemisphere to another, is rightly the accomplishment of any one man, for the origin of the discovery can be traced at least as far back as the days of that barefooted shepherd boy Magnus, who first observed the phenomena of magnetism.

In an attempt to trace and evaluate the time-binding faculties manifested in the Arts of Engineering, one is at once astonished, and bewildered, at the confusion and contradictions unrealized in the mass of evidence, and how pathetic and deplorable is the sight of hundreds of thousands of workers in the field of engineering toil and creation who unconsciously submit to the degradation, in silent consent, of seeing their marvelous collective achievements chained to space-binding aims.

Upon the completion of this book I was astonished that there are such a small number of engineers who have the intuitive feeling of the greatness of the assets at their command and of the gravity of their liabilities concerning affairs of humanity. I was eager to have my book read and analysed by a few leading engineers. The late H. L. Gantt being no more with us, I then turned to Walter N. Polakov, Doctor of Engineering; Industrial Counselor; Chairman of Committee on Service and Information, Fuels Section, A.S.M.E., and Robert B. Wolf, Vice-President of A.S.M.E. In them I found, to the full, a very sympathetic understanding and my esteem grew as I became more intimately acquainted with the character of their work and their accomplishments. Both have done a most remarkable work in their respective lines. It will not be an exaggeration to say that their work, together with the work of the late H. L. Gantt and Charles P. Steinmetz, may be considered as the first-to my knowledge- corner-stones of the science and art of Human Engineering, and form the first few volumes and writings for the New Library of the Manhood of Humanity. These books and pamphlets are based on facts analysed scientifically, marking the parting of the way of engineering thought from the past subjection to speculative fetishes.

Of all the pure and applied sciences, engineering alone has the distinction of being the first to have the *correct* insight into the human problem. The task of engineers was to convert knowledge-brain work-"bound-up time"-into daily bread by means of conserving time and effort. This concept is naught else but the working out of the imperfect formulation of the time-binding principle. It was inevitable, therefore, that some engineers had already beaten the path in the right direction. How straight and how far this sense of dimensionality has led some of them in their practical work may be seen from the work of Walter N. Polakov, in his *Mastering Power Production*, Engineering Magazine, N. Y., 1921.

"It was not my intention to compile a text book on power engineering; it was rather my care to avoid the treatment of any technical subject which could be found elsewhere in engineering literature; but I could not avoid trespassing in the adjoining fields of psychology and economics, for without familiarity with these sciences the mastery of power production is a futile attempt.

"I do not hold that the principles upon which the method is laid out are subject to choice or opinions, for they are based on facts. Yet work of this character cannot be complete, or examples may be illy chosen, for it deals with living and constantly reshaping relations and applies to things in process of development.

"If this work and its underlying idea will facilitate the solving of some of the problems now in the course of rapid evolution in our industrial relations, I shall feel that my own and my readers' time have not been altogether lost."

Indeed the readers' time will not be lost. This book gives an engineering, scientific-in the meantime practical-analysis of all human problems. It is a deep and practical treatise on all great questions concerning modern industrialism and so-called economic problems and is a foundation for a new scientific industrial philosophy. Another very clear outline of the *Principles of Industrial Philosophy* was given by Mr. Polakov in his paper presented at the annual meeting of the American Society of Mechanical Engineers, December 7-10, 1920. Anyone who has anything to do with industrial or economic problems cannot afford to overlook the important and fundamental work in this book.

It is obvious that a scientific knowledge of facts, is of the greatest importance for anyone who cares to approach any problem in a serious way. Statistics which are up-to-date are therefore of primary importance. I had the privilege of reading the manuscript of *Quo Vadis America*, the forthcoming book of Mr. Polakov, where a most valuable statistical picture of facts in modern America is given and the astonishing conclusions which are to be drawn therefrom. I can only regret that in Europe we have not such a knowledge written down concerning European conditions. If more such books had been written and *read* by the public, many crises and catastrophes would have been avoided.

The outstanding contribution of Mr. Robert B. Wolf to engineering was made in his study of physiology, biology, psychology and philosophy as applied to engineering.

"If anyone wishes to inquire into the forces which have led up to the individual development of mankind, he will find himself at once plunged into the realm of psychology and mental philosophy. I can heartily recommend such a course as immensely profitable and of practical value.

"The five important facts, however, that have to do with the subject in hand are:

"1st. That the human body is such a wonderful organization because it is the product of the forces of creation, acting through millions of years of evolution.

"2nd. That its capacity for progress depends upon the maintenance of the unity resulting from this creative evolution and upon a conscious recognition of this unity.

"3d. That this unity would not have been possible without the development of the nervous system.

"4th. That the conscious intelligent progress made by mankind could not have reached its present level until in the process of evolution a mechanism had been built up in the nervous system itself capable of recording the various impressions which the senses are constantly receiving.

"5th. That the recording of past events, with the power of consciously recalling them for the solution of problems immediately confronting it, is absolutely essential to its development

"Now, what I want to point out is that inasmuch as man's progress depends upon the perfect co-ordination of his forces to produce unity of action, we have no right to expect an industrial organization to make progress which it must do as a unit without the establishment of a conscious co-ordinating mechanism similar to the nervous system in the human body." *Individuality in Industry*. By Robert B. Wolf.

Doctor Charles P. Steinmetz has given in his *America and the New Epoch* a most correct engineering picture of the political situation in the world, with a fine characterization of the psychological peculiarities of the different races. Although this book was written in 1916, that is, before the end of

the World War, it will be of permanent value; because of its deep psychological analysis of the peoples and their institutions which ultimately shape the development of any nation and which do not change with victory or defeat.

"My tribute to the memory of Gantt will be, not only the homage of a friend and admirer, but the proof that his philosophy is scientifically true. A rigorous proof is necessary, because the word 'service' belongs to that category of words, the meaning of which can be completely reversed by the verb, be it 'give' or 'take.' Gantt took 'rendering service' as an axiom; my observation, shared with many others, is that our civilization had quite another axiom, 'we preach give, we practice take.' The problem which interested me, was how to find a way out of this contradiction that would be irrefutable. If one of them is true and natural law for humans, then the other is not; if our words are true, then our deeds are not true, or if our deeds are true then the words are camouflage. I found the solution, by applying mathematically rigorous thinking. Mathematics, with its exact concept of dimensions, gave me the method. The method we use in studying phenomena is analysis or speaking mathematically, differentiation. I soon found, that the methods of differentiation are mostly correct, but our synthesis, or process of integration made by the use of metaphysics was faulty. The differentiation correctly lowered the dimensions, but our faulty integration did not restore the original dimensions. The investigation had to be made from the beginning, by defining the phenomena of life, in a specific way, which would not permit of any blunders in dimensions

"I defined the classes of life by emphasizing their incontestable, dimensional characteristics: plants are 'Chemistry-binding,' animals are 'Space-binding,' Humans are 'Time-binding' classes of life.

"These definitions have the peculiarity that they make it obvious, that: 1 The classes of life have different dimensions, and that the intermixing of dimensions, as in mathematics it makes a correct solution impossible, so in life, the results of such elementary mistakes, produce tragic consequences.

"2 The old formula on which our civilization is built, HUMAN equal ANIMAL plus or multiplied by SPARK OF DIVINITY is basically and elementarily wrong, and is mathematical nonsense, which is identical to such an absurdity as x square inches equal y linear inches plus or multiplied by z cubic inches.

"3 This basically wrong formula on which our civilization rests, is the cause of all the periodical collapses, wars and revolutions.

"4 The old system was built on animal 'space-binding' standards, and human 'time-binding' impulses were, all the time, in rebellion.

"5 As the theory of gravitation and the calculus made engineers and mathematicians masters of inanimate nature, so these tangible and incontestable definitions give them a positive base which will enable them to approach and solve human living problems, by establishing the mathematical fact that man is man, not an animal.

"6 All of those who are blinded by traditions and refuse to investigate, or to know these mathematical truths, are a danger to humanity in directly helping to obscure issues, and in helping to maintain the faulty structure which, as in the past, is bound to collapse again and again in the future.

"7 The duty of mathematically thinking people is to throw such light on this problem as will stop the stupid, or willfully destructive, and show whether they are working for or against, mankind.

"8 For the 'time-binding' class of life, it is obvious then that in this dimension, 'time-binding' is the natural law, and, if understood and analysed, it is the highest human aim.

"9 Such 'natural laws' as 'survival of the fittest' for animals, which is the 'survival of the fittest in space,' result in fight, or the survival of the strongest; whereas such a law to be a NATURAL LAW FOR HUMANS, must be in the human dimension which obviously would be the 'Survival of the fittest in TIME,' resulting in the survival of the best.

"10 All known facts must be brought to the light, to be summed up, and correlated by mathematicians and engineers with the strictest attention to dimensionality.

"11 All of our ideas have to be revised; the animal 'space-binding' standards must be rejected as dangerous and destructive, must be replaced by 'time-binding' standards, which will correspond to the natural impulses and NATURAL LAWS for humans.

"12 The minds of mathematicians and engineers are by education the first to see the far reaching importance of the facts disclosed by these definitions, and just this realization will bring about the readjustment of values in life to a human dimension, wherein pending revolutions and wars could be turned into evolution, destruction into construction, discord into accord of a common aim.

"We are the masters of our own destinies, the responsibility is ours to correct the mistakes of our ancestors and to establish a scientific philosophy, scientifically true laws, scientifically true ethics, and a scientific sociology, which will form one unified science of man and his function in the universe, a science which I propose to call 'Human Engineering.' Gantt's methods would be the first practical application toward this end.

"Gantt's concept of rendering service is scientifically true because it is 'time-binding,' and therefore true for the human class of life and in human dimension. This is why Gantt's concepts have counted for so much and will survive 'IN TIME.'" . . . Discussion by Alfred Korzybski of Mr. W. N. Polakov's paper "Principles of Industrial Philosophy" presented at the Annual Meeting of The American Society of Mechanical Engineers, New York, December 7-10, 1920.

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Appendix 4 Some Non-Aristotelian Data on Efficiency for Human Adjustment

The summary of Graicunas' work given at the end of this supplement, in a practically unchanged form, was a personal communication in 1934 from Walter N. Polakov, the outstanding engineer and industrial diagnostician in the United States. It was originally written for the Tennessee Valley Authority, which was then passing through acute managerial difficulties due to confusion of function and control. Mr. Polakov, writing about the T. V.A. project, evaluated the situation thus:

The youthful T.V.A. inherited the language and metaphysics of a bygone age. It encounters unprecedented difficulties in expressing new relations in terms of vanished fancies. The night fear of ghosts remains.... The difficulties in building the T.V.A. without a language having correspondence to reality, are not difficulties peculiar to this project. They are signs of our time—a sort of dangerous epidemic, springing out of our slow adjustment to a profoundly changed environment.

In my work with students I have utilized Mr. Polakov's summary with his diagram adapted from the original data concerning the 'span of attention' or 'span of control', as well as related foundations formulated in my own writings. I have found empirically that these are invariably useful for the elimination of the individual's inability to handle *personal* life situations adequately.

At the root of the problem lies the significant fundamental difference in the *rate of growth* between arithmetical progression, which grows by addition, for example, 2,4,6,8,10, etc., and geometrical progression, which grows by multiplication, for example, 2,4,8,16,32, etc.

We must mention here permutations and combinations, and even combinations of higher order which also follow an exponential law. The different orders in which things can be arranged are called their *permutations*. The different collections which can be formed from things without regard to the order in which they are placed are called their *combinations*. For example, the four letters, *a, e, m, n* can form but one combination, but they occur in the English language in several permutations, as *name, amen, mean, mane*. The question may arise, 'How many changes can be rung with 10 bells, taking 7 at a time?' The answer is 604,800, quite a respectable number for a problem so seemingly simple on the surface.

The work of Graicunas, Urwick, etc., is based on empirical data from military and managerial experiences, where complications *dealing with human reactions* grow in a geometrical ratio. The disregard of the above considerations has led to many military and managerial disasters. I must stress that *the same principles apply also to our personal life difficulties*. For instance, in what psychiatrists call 'family attachment' (infantile clinging to 'papa' or 'mama'), in the notorious interference of mothers-in-law, or in the tragedies of marital triangles, it is not a question of just an 'added' factor, but the difficulties accumulate in some geometrical ratio. Similarly, a childless couple 'adds' a baby to the family, and the complications grow following some exponential law. Organism I responses to 'one more glass of whiskey' are certainly not additive. The followers of sick Schicklgruber-Hitler may have learned by now that the 'addition' of one more country introduces non-additive complexities not included in a naive fool's paradise gained by brute force. And so it goes all through life in the more fundamental relationships.

If in personal life we undertake or have to carry too many responsibilities, interests, involvements, etc., the complexities often grow beyond the capacity of *one* human brain to manage them adequately, and human tragedies, disorganizations, etc., follow, very often culminating in maladjustment and even neurosis or psychosis.

Many times a single painful event in childhood or even later in life distorts the attitudes and colors the whole life. Thus, the 'addition' of a single factor results in unnecessary complexities which are certainly not additive, but spread all through life in some geometrical ratio.

We hear remarks by some scientists that 'It is impossible to express the conduct of a whole animal as the algebraic sum of the reflexes of its isolated segments.' Yet later we find that same author saying, 'The individual represents heredity *plus* environment.' another writes, 'Thus a clock-work is as little the mere sum of its little wheels as a human being is the sum of his cells and molecules'; and later on, 'to be exact the ego consists of the engrams of all our experiences *plus* the actual psychism.' These two examples, out of many, are given to show how even with those scientists who realize the fallacy of additivity, some 'plus' creeps in, which is obviously false to facts, demonstrating that ingrained additive tendency inherent in the aristotelian prescientific orientation.

On the other hand, a few modern psychiatrists familiar with the latest scientific developments by necessity realize those additive aberrations, and do not plant a falsifying 'plus'. We read, therefore: 'Before therapy can be discussed or put into practice, three fundamental concepts must be thoroughly understood: (1) the nature and characteristics of neurotic symptoms; (2) the formula, "Constitution *times* Environment *times* Stress"; and (3) the role that "attitudes" play in the creation of symptoms.' Although Dr. Kraines has definitely a non-additive attitude, his 'times' does not represent the situation correctly. The correct representation would be functional, $N=f(x_1, x_2, x_3, \dots x_n)$, where N represents neurosis, f represents function of, x_1 , constitution, x_2 , environment, x_3 , stress, and the *etc.* ($\dots x_n$) indicates special functional factors in a given case, all of which are interrelated. Such psychotherapeutic observations indicate why in a 'therapy of *attitudes*' it is so important to change from an aristotelian to a general non-aristotelian attitude, not only for psychiatry, but for prevention of misvaluations in life by everyone.

As a matter of fact, most psychotherapy depends on efforts of the physician to eliminate, through reinterpretation in treatment, some of those original factors which produced worries, fears, anxieties, and other disorganizations. These factors were responsible for the introduction, because of exponential laws, of an enormous number of artificial complexities which made life adjustment difficult or impossible. In my personal experience and the experience of many of my students, who are physicians, educators, etc., it is found that the explanation of the above non-aristotelian principles is very useful, as the patients or students realize that with the old attitudes they are up against impossibilities. They become conscious of the mechanisms of the difficulties, which is the only way to make a solution possible.

Mathematicians, in their often deliberate detachment from life, unfortunately have not forewarned us of these kinds of methodological traps, and in fact often repulse their students by the lifelessness of their teachings. Mathematicians quite glibly speak about their students being 'mathematical imbeciles'. Often I wonder whether this is true, or whether the responsibility has to be laid frankly on the mathematicians, who may be 'life imbeciles'. If before they begin to teach they would study in a 'mental' hospital and analyze the 'treatises' of the patients, they would become better teachers, better research workers, as they would understand what it means to be detached from living life.

The problem of additivity in life as well as in mathematics, where it is called 'linearity', is of great antiquity because it was the *simplest*. The mathematical formulation of additivity (linearity) is $f(x+y) = f(x) + f(y)$. One of the most striking consequences of additivity is the predictability from the characteristics of the elements to those of the results. In other words, no characteristic absent in the elements appears in the result. It is obvious that when we combine elements, and the results have *new* characteristics absent in the original elements, the new problems are structurally no more of an additive character, and the synthesis must be different. If our attitudes are *limited* to the additive principle *alone* the results in the most fundamental issues of science and life are bound to be false to facts. For example, one pound *plus* one pound in weight results in two pounds, but one gallon of water 'added' to one gallon of alcohol results in less than two gallons of liquid because profound inter-molecular issues enter which are not additive, and so $1 + 1 < 2$. Similarly, one atom of mercury 'minus' one electron becomes one atom of gold. And so the results are not predictable by the principle of additivity. As Graicunas shows, the 'addition' of a sixth assistant by a supervisor may add 20 percent to his human resources, but adds approximately 100 percent to the complexity and difficulty of his task of co-ordination. And so it goes.

We have discovered by modern science that the world and life are not additive in their fundamental aspects. Even the epoch-making work of Einstein, the founder of a non-newtonian system, depends on the transformation of linear (additive) equations into non-linear (non-additive) more complicated equations. But the structure of our ordinary subject-predicate language and corresponding attitudes is still aristotelian, and therefore in the main additive. Unfortunately extremely few of us, even among my readers and students, realize that fundamental gap between additive and non-additive relations and attitudes.

My whole life work, and particularly since 1921, has been based on the *life implications* of this neglect to differentiate between the laws of growth of arithmetical and of geometrical progressions. Such neglect was partially responsible for most historical spasms of civilization such as wars and revolutions, and accounts for many disasters in private lives. This point must be stressed to the utmost. Because Graicunas, Urwick, etc., deal with *human relations* without disregarding mathematical issues, their work is based on the same principles, which automatically involve permutations and combinations. The interested reader is urged to consult his elementary algebra about the arithmetical and geometrical rates of growth, and the simple formulations of permutation and combination. It is sad to say that combinations of higher order are usually omitted in the textbooks and regarded as mathematical curiosities without application. Unfortunately life facts and complications, ultimately on the electronic and electro-colloidal levels, in principle follow these combinations of higher order. The computations as such are of little or no practical value; however, the methodological implications for life orientation, disregarded by mathematicians, are of primary importance. For further details the reader is referred to Jevons' and my own work.

In human life one of our difficulties is that we are 'both the marble and the sculptor', as Carrel says, and so we are both the managed and the manager of our personal lives, the supervised and the supervisor, the co-ordinated and the co-ordinator. Perhaps one of the main sources of a great many maladjustments is exactly that self-reflexiveness and circularity which we do not know how to manage simply because we don't know that there are non-aristotelian methods to do so.

In such a brief paper it is impossible to go into details short of writing a book. Plenty of books on modern science are available, but they have only very limited applications because the issues had not been formulated methodologically. It is generally not realized that with the advance of science the old aristotelian methodology, by which the majority of us still live, is thoroughly obsolete and unworkable today, and even harmful for the best of human adjustment.

This 'epilogue' was written to emphasize and partially explain the necessity of passing from the aristotelian orientation to a non-aristotelian, functional orientation, and to stress to what extent the issues have application in daily life. This non-aristotelian system is based frankly on physico-mathematical methods, which, as this volume shows, have general human application, even on the level of nursery education. These are not problems for speculation or verbal arguments or debates; the issues are empirical and have to be tested by application. This paper is based on experience of how this non-aristotelian system *works* in practice, no matter whether the theoretical issues are formulated satisfactorily for everyone, or satisfy the author himself.

In the present unprecedented world crisis we are not facing a 'new order', we are witnessing the death-bed agonies of the inevitable dying of the old aristotelian system which has been applied to its deadly limit. I personally have no doubt that after this world crisis is over, and the dead are buried, the future of mankind will depend on some new non-aristotelian systems which would be frankly based on scientific extensional principles, and so ultimately on physico-mathematical methods. I emphasize that the title of my book 'Science and Sanity: An Introduction to Non-aristotelian Systems and General Semantics,' indicates that science and sanity are interrelated, which seems only natural. The reader should notice that I utilize 'non-aristotelian systems' in the plural, because the non-aristotelian system I have produced is not *the* system, but *a* system among many other possible ones.

Surveying the chain of historical world tragedies as they accumulate with accelerating acceleration and intensity, one naturally looks for the factors which are responsible for such cataclysms. This problem may be analyzed in many different ways, but here in this first non-aristotelian system we take frankly and explicitly an engineering point of view, in which there is no 'philosophy' for 'philosophy's' sake, nor science for science's sake, nor mathematics for mathematics' sake, but we consider all those activities as products of the human nervous system, to be *applied* for its optimum efficiency. When formulated methodologically, the interrelation between science and sanity becomes obvious, and the new child-like methods can be applied for more efficient management of our private as well as public lives, and in particular for *prevention* of maladjustments, i.e. misevaluations in life.

From this, perhaps a new point of view, we must squarely put the responsibility on 'philosophers', because of their innocence of science, their 'superiority', aloofness from non-aristotelian issues, and so their *inability* to take into serious consideration our *neuro-semantic* and *neuro-linguistic environment as environment*. The 'philosophers' somehow feel 'above' experimental methods; they will argue endlessly on the verbal level, but they will not experiment with the new extensional methods. I must repeat that the new methods are not a problem for arguments or debates, but simply for empirical investigation of how they work. 'Philosophers' should have discovered long ago that maximum teachability is found in *method*, and in our case ultimately physico-mathematical method, even on the nursery level. Through their errors of omission, 'philosophers' are largely responsible for the sterility of education, be it on the primary or the university level, and for the naive 'isolationists' in science, and/or in life. For example, it is pathetic to watch university faculty members at meetings, where many have nothing in common, because they are not united by a general method. Under such conditions the effectiveness of scientists as human beings is lowered and often does not even command the respect of the layman, who does not realize the handicaps of specialization without a general method. In my experience with classes we have students who belong to widely separated fields such as medicine, mathematical physics, education, social work, linguistics, law, etc., and in a few days they become a more and more closely knit unit because they get a *general method* which applies to all their professions, as well as daily life. The present day isolationism paralyzes the isolationists themselves, preventing them from taking a general extensional attitude. We must become and remain conscious that scientific work as well as our private reactions in life are the end product of the electro-colloidal processes going on in our nervous system. As experience shows, these processes are deeply affected, in different ways, depending on whether we use intensional or extensional *methods*. This correspondence and close interrelationship between neurological processes and the *method* used is the key problem in passing from one system to another, in this case from an aristotelian to a non-aristotelian system. The empirical demonstration of the above facts through actual application of the extensional method is, I believe, entirely new, and amounts to a 'therapy of attitudes'.

Is the blame to be put entirely on the shoulders of scientists or laymen? The answer is 'no'. With the old, aristotelian, two-valued orientation it is humanly impossible to have the modern, infinite-valued, non-aristotelian process orientation, and therefore it is impossible to 'think' about ourselves in electro-colloidal neurological terms. So once again the responsibility is the 'philosophers', who have neglected this most important *neuro-methodological* field, and so have not given educators, scientists, etc., and laymen a foundation for mutual co-operation. This reflection is rather heavy in consequences, because the failure of 'philosophers', which is a matter of historical record, has actually prevented the co-ordination of diverse efforts for optimum human adjustment. 'Philosophers' of course will try to talk their way out of this dilemma, but this will not help because this work has not been done by them, and the only way for them is to investigate, *experiment*, and find out. A great many 'philosophers' will be shocked and consider sacrilegious a mere suggestion that 'philosophy' should become experimental, like any scientific theory is.

As to politicians, diplomats, rulers, etc., the situation seems hopeless because of their ignorance, lack of preparation for their human responsibilities, and in fact refusal to accept professional guidance when help is offered them. I will not go into details, as many hundreds of volumes have been written exhibiting the utter stupidity and incompetence of those who are supposed to guide our destinies. with the result that we are bled white in

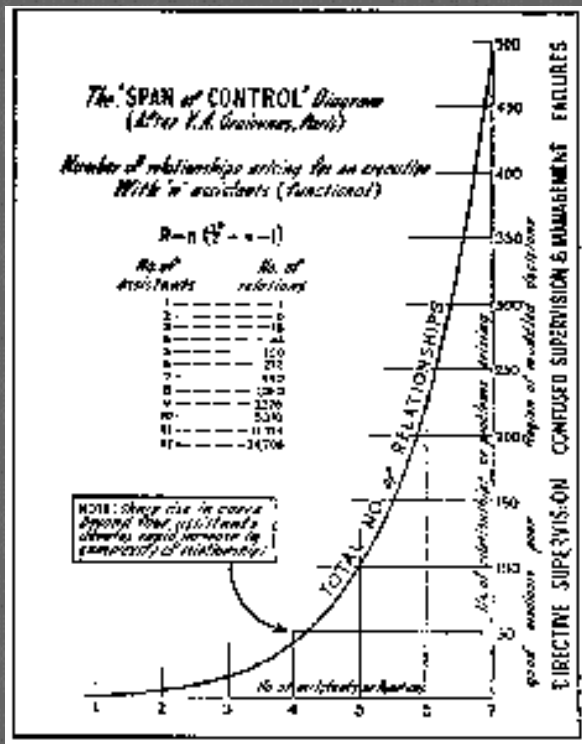
blood as well as in taxes, becoming more and more disorganized for years to come.

In the history of science and civilization we discover that living emergencies forced us to find some solutions to make adjustment to life more efficient, in spite of 'philosophers'. So far it has been done by men like Graicunas, Urwick, Polakov etc., who based their work on the application of mathematical methods to empirical data about the limitations of what the human nervous system can stand. Their work dealt particularly with industrial and military fields, where lack of efficiency brings obvious disasters. In my own work I felt that mathematical methods should have broader applications, and apply to daily life, as even the smallest managerial unit, which we call the 'family', also must have some method for optimum human efficiency based on the understanding of human nature and the limitations of what one human brain can stand. Otherwise disasters, in different degrees, are bound to follow, which may even end in maladjustment, neurosis, or psychosis.

I admit that I can not see how anyone who has to deal with human affairs, be he the responsible member of a family, a teacher, a physician, or a politician, etc., can be competent at all to deal with the problems confronting him if he is entirely innocent of the problems raised in this paper, including the summary by Polakov taken from the work of Graicunas and Urwick, which follows. Original sources were published abroad in 1933. In 1937 the Institute of Public Administration, Columbia University, New York, reprinted the two fundamental papers referred to, with some new material, under the title *Papers on the Science of Administration*, edited by Luther Gulick and L. Urwick. I suggest that all my readers study this book.

SUMMARY OF SPAN OF ATTENTION BY WALTER N. POLAKOV

For a full exposition of Mr. V. A. Graicunas, theory, see *Bulletin of International Management Institute*, Vol. VII, No. 3, March, 1933, article entitled: 'Relationship in Organization.' Reference to this theory is also made in a paper read to the Department of Industrial Cooperation of the British Association for the Advancement of Science, Leicester, September 7, 1933 by Major L. Urwick, O.B.E., M.C., M.A., entitled: 'Organization as a Technical Problem.' Quoting from the last reference:



Students of administration have long recognized that, in practice, no human brain should attempt to supervise directly more than five, or at the most, six other individuals whose work is interrelated. Mr. V. A. Graicunas of Paris has recently shown why this is so. [His work is the second of the contributions of importance to the technique of organization since 1930.] An individual who is coordinating the work of others whose duties interconnect must take into account in his decisions, not only the reactions of each person concerned as an individual, but also his reactions as a member of any possible grouping of persons which may arise during the course of the work.

The psychological conception of 'the span of attention' places strict limits on the number of separate factors which the human mind can grasp simultaneously. It has its administrative counterpart in what may be described as 'the span of control'. A supervisor with five subordinates reporting directly to him, who adds a sixth, increases his available human resources by 20 percent. But he adds approximately 100 percent to the complexity and difficulty of his task of co-ordination. The number of relationships which he must consider increases not by arithmetical but by geometrical progression.... Neglect of the limitations imposed by 'the span of control' creates insoluble problems in coordination.

The proposed formula for the number of direct group relationships is:

$$R = n \left(\frac{2^n}{2} + n - 1 \right)$$

where $R=a+b+c$ represents total direct and cross relationships; n = number of persons supervised; a =number of direct single relationships; b =number of cross relationships; c =number of direct group relationships. Thus computed on the *maximum* basis direct and cross relationships arising for the given number of subordinates is:

Number of assistants or functions	Number of relationships problems arising
1	1 (1)*
2	6 (4)
3	18 (10)
4	44 (21)
5	100 (41)
6	222 (78)
7	490 (148)
8	1080 (283)
9	2376 (547)
10	5210 (1068)
11	11374 (2102)
12	24708 (4161)

* Figures in parentheses are computed on the *minimum* basis.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Appendix 5 Selections from SCIENCE AND SANITY

Author's Note

These selections from *Science and Sanity: An Introduction to Non-aristotelian Systems and General Semantics* were produced on the request of a number of teachers of General Semantics and study group leaders. They found that for some students the full text was too bulky or too expensive; yet they needed some fundamental textbook preserving the physico-mathematical approach.

Originally I wrote *Science and Sanity* for scientists, teachers, and other leaders in our civilization. In my judgment all the material presented was necessary for them, but not as necessary for beginning students.

Personally I would be biased in making any 'selections' from *Science and Sanity* and so had to rely on some teacher experienced with college and university students.

One such teacher, Guthrie E. Janssen, undertook the difficult task of making these selections. Following graduation from the University of Illinois in 1938 Mr. Janssen spent six years as instructor of English and history in American schools in Egypt, particularly the American University at Cairo where he used *Science and Sanity* as a textbook with university students on the third year level. The following two years Mr. Janssen was war correspondent and broadcaster for the National Broadcasting Company, attached for a period to the United States Strategic Air Forces (B-29's). After travelling in some twenty-seven countries and broadcasting into the NBC network from Cairo, Athens, London, Manila, Tokyo, Shanghai, and from an airplane over Nagasaki, etc., and seeing results of the atomic bomb as one of the first ten Americans to enter Hiroshima, Mr. Janssen returned to this country and was granted a fellowship (donated by Robert K. Straus) for a year's study at the Institute of General Semantics. He produced these *Selections* as part of his working fellowship during 1946-1947.

I personally am most grateful to Guthrie Janssen for his considerable painstaking work, and to the Institute staff and others for their valuable suggestions and help in production. I wish to express my particular appreciation to M. Kendig, the Educational Director of the Institute; she urged for many years that such selections should be published, and gave valuable aid in bringing about its realization.

For teachers and students who will use this book I wish to include a forewarning concerning the fundamental confusion existing today about what the terms 'semantics' and *General Semantics* represent.

The original French *sémantique* was introduced into the literature by Breal in 1897 in his *Essai de sémantique; science des significations*, which was translated into English in 1900 under the title, *Semantics: Studies in the Science of Meaning*. Unfortunately the terms are not exactly equivalent in the different languages, and thus caused a confusion among the English-speaking people about the use of the term 'semantic' and 'semantics' which

persists up to today. *Sémantique* deals with a branch of philology and the historical change of significance ('meaning'). Lady Welby somehow felt that difference in implication and formulated a more organismal theory under the name of 'Significs'. The Significs International Movement in the Netherlands is still carrying on this work, under the leadership of mathematicians such as Brouwer (the founder of the Intuitionist School in Mathematics) and logicians, epistemologists, psycho-logicians, etc.

Both disciplines labelled by those terms were not non-elementalistic enough, and so different researchers attempted further elaborations and amplifications under various old or new terms such as 'semasiology', 'semiosis', 'semiotic', etc.

As to the relationship between those disciplines, Lady Welby wrote in the eleventh edition of the *Encyclopaedia Britannica*, 'Semantics may . . . be described as the application of Significs within strictly philological limits.'

In his *Introduction to Semantics* (p. 9) Rudolf Carnap says, 'If in an investigation explicit reference is made to the . . . user of a language [from a businesslike, practical point of view] then we assign it to the field of pragmatics [from the Greek *pragmatikos*, deed, business, act, etc.] . . . If we abstract from the user of the language [i.e., disregard the person] and analyze only the expressions and their designate [referents?] we are in the field of semantics. And if, finally, we abstract from the designate also and analyze only the relations between the expressions, we are in (logical) syntax. The whole science of language, consisting of the three parts mentioned, is called semiotic.'

Obviously such a 'whole science of language' consisting of 'pragmatics', 'semantics', and 'logic', which is called 'semiotic', disregards the inner reactions of the individual person, and so eliminates the *possibility of evaluation* as a living issue with a living individual, which is the main aim of *General Semantics*.

Charles Morris says explicitly that 'Semiotic is not then a "theory of value"'. Of 'Semantics' he writes, 'That branch of semiotic which studies the signification of signs.' (*Signs, Language and Behavior*, pp. 80 and 353). Of my work he says, 'The work of A. Korzybski and his followers is psycho-biological in orientation . . . aiming to protect the individual against exploitation by others and by himself' (p. 283), in other words, dealing with the inner life of the individual, on the silent (non-verbal) levels.

From what was said here it is obvious that my work in General Semantics has nothing to do with the above-mentioned disciplines, although I know and respect the works of the corresponding investigators in those fields, with their stated limitations.

Even in the index of *Science and Sanity* the word 'semantics' does not appear except as 'Semantics, General'. I use 'semantic' there only as an adjective with other words, in the sense of 'evaluational', such as 'semantic aphasia', 'semantic blockage', 'semantic reactions', etc. I selected the term 'General Semantics' for an empirical natural science of non-elementalistic *evaluation*, a theory of *values*.

If I had not known of the work done in *Sémantique*, Significs, etc., I would have labelled my work by another name, but my system would have remained fundamentally unaltered. Thus, my papers before the International Mathematical Congress in Toronto in 1924 before the Washington Society for Nervous and Mental Diseases in 1925 and before the Washington Psychopathic Society in 1926 outlined practically my whole system before I became familiar with the works of Bréal, Lady Welby, et al. The word 'semantic' does not appear in those papers at all, and my work is called 'Time-binding, the General Theory', which remains as important as ever today. I also coined, I believe originally, the term 'human engineering', but since the publication of my *Manhood of Humanity: The Science and art of Human Engineering* in 1921 that term has become so abused that I had to abandon it, and actually had to hunt for another term. 'Semantics', 'significs', etc., were unusable, as they did not even touch my field. From a time-binding point of view, and in fairness to the efforts of others, I coined the term 'General Semantics', on the assumption that intelligent laymen will be able to discriminate between 'semantics' and 'General Semantics', as mathematicians are able to discriminate between the cartesian system and the vector, tensor, etc., calculus as different disciplines, in the process of mathematical evolution. I selected it also for historical continuity, as the problems on the non-verbal levels outside or inside our skins are present with us and real, no matter whether their relations to the verbal levels were solved by my predecessors and contemporaries or not. The term 'General Semantics' seemed most appropriate to me because of the derivation from the Greek *semainein*, 'to mean', 'to signify'. A theory of evaluation seemed to follow naturally in an evolutionary sense from 1) 'meaning' to 2) 'signification' to 3) *evaluation, if we take into account the individual*, not divorcing him from his reactions, nor from his *neuro-linguistic* and *neuro-semantic* environments. Thus we allocate him in a *plenum* of some values, no matter what, and a *plenum* of language, which may be used to inform, or misinform by *commission* and/or *omission*, deceiving the individual himself and/or others. With such problems, without exception, the individual has to cope to be human at all. That's what I learned from the theory of time-binding and what I tried to convey to others through General Semantics and psycho-biological non-aristotelian considerations.

I showed several years ago that theories of 'meaning' are humanly impossible, as they do not take into consideration *undefined* terms, which label only the silent levels of non-verbal experiences, etc. Confusion between non-verbal silent levels, and verbal levels, due to lack of consciousness of abstracting, leads inevitably to insidious identifications (misevaluations) of these different levels. Primitivism, infantilism, formalism, academic stupidities, un-sanity, and other types of pathological reactions, must then follow.

The words 'semantic' and 'semantics' are today commonly used even in newspapers and magazines mostly in the sense of 'meaning'. Important scientists, mathematicians and physicists included, also use these words, mostly in that sense. Many of them know something about General Semantics, and if they mention my work at all, they say explicitly that they use the term 'semantic' in an entirely different sense than I use the term 'General Semantics', and they are exactly correct.

The more my researches advanced, the more it became obvious that deeper studies in many branches of science were necessary. I had to investigate further hidden silent assumptions. Finally it became clear that nothing short of a *methodological synthesis* of mathematics and modern empirical sciences would suffice for a general theory of *values*. This synthesis turned out to be (although it was not planned as such) a non-aristotelian system, the first so far to be formulated. Today it becomes impossible to separate General Semantics and this Non-aristotelian System. One follows from the other, and *vice versa*, General Semantics being the *modus operandi* and foundation of the system.

As the center for training in these non-aristotelian methods, the Institute of General Semantics was incorporated in Chicago in 1938. In the summer of 1946 the Institute moved to Lakeville, Connecticut, where its original program is being carried on. The rapid spread of interest in our work, by now on all continents, has indicated the need for the new methods set forth here. I must stress that General Semantics gives no panaceas, but experience shows that when the methods of General Semantics are *applied*, the results are usually beneficial, whether in law, medicine, business, etc., education on all levels, or personal interrelationships, be they family, community, national, or international. If the methods are not applied, but merely talked about, no results can be expected. Perhaps the most telling applications were those on the battlefields of World War II, as reported by members of the armed forces, including psychiatrists on all fronts, and especially by Dr. Douglas M. Kelley, formerly Lieutenant Colonel in the Medical Corps, who reports in part as follows:

'General semantics, as a modern scientific method, offers techniques which are of extreme value both in the prevention and cure of such [pathological] reactive patterns. In my experience with over seven thousand cases in the European Theater of Operations, these basic principles were daily employed as methods of group psychotherapy and as methods of psychiatric prevention. It is obvious that the earlier the case is treated the better the prognosis, and consequently hundreds of battalion-aid surgeons were trained in principles of general semantics. These principles were applied (as individual therapies and as group therapies) at every treatment level from the forward area to the rearmost echelon, in front-line aid stations, in exhaustion centers and in general hospitals. That they were employed with success is demonstrated by the fact that psychiatric evacuations from the European Theater were held to a minimum.'

It is not generally realized that with human progress, the complexities and difficulties in the world increase following an exponential function of 'time', with indefinitely accelerating accelerations. I am deeply convinced that these problems cannot be solved at all unless we boldly search for and revise our antiquated notions about the 'nature of man' and apply modern extensional methods toward their solution. Let us also remember that the methods of exact sciences disregard national boundaries, and so the extensional methods and devices of General Semantics can be applied to all existing languages, with deep psycho-logical effects on the users and through them on their countrymen. Thus the world *can* gain an international common denominator for inter-communication, mutual understanding, and eventual agreement.

A.K.

Lakeville, Connecticut

February, 1948

ADDITIONAL NOTE: As this was going to press a new paper by Allen Walker Read of New York, to be published soon, came to my attention. One paragraph in particular represents such an excellent, terse, historical statement of how I came to introduce the term 'General Semantics', that I asked for, and received, Mr. Read's kind permission to reproduce it here:

The great popular vogue of the word *semantics* can be traced to the ferment caused by the works of Alfred Korzybski. In 1928, in the first draft of his *Science and Sanity*, he did not make use of *semantics*, *general semantics*, or *semantic reaction* at all. But . . . he was keeping in touch with the developments among Polish mathematicians and he was particularly impressed with their work upon attending the "Congrès des mathématiciens des pays Slaves" in Warsaw in 1929. In 1931, in a paper given before the American Mathematical Society at New Orleans, Louisiana he presented material on "the *restricted semantic* school represented by Chwistek and his pupils, which is characterized mostly by the semantic approach." ("A Non-aristotelian System and its Necessity for Rigour in Mathematics and Physics," printed in *Science and Sanity*, pp. 747-761, quotation, p. 748.) He announced that he was using the term "general semantics" for his own study (*Ibid.*, p. 749 Before this he has called his work "Time-binding, the general theory."), and that his researches had resulted "in the discovery of a general semantic mechanism underlying human behaviour, many new interrelations and formulations culminating in a [Non-aristotelian]-system." (*Ibid.*, p. 750.) Thus the background of Korzybski's usage is found in the Polish logicians, though some of his followers have erroneously associated it with the antiquarianism of Bréal, Ernest Weekley, and popular writers on "the glamour of word study." '

A.K.

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MANHOOD of HUMANITY: The Science and Art of Human Engineering by ALFRED KORZYBSKI

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Appendix 6 Cassius Jackson KEYSER Lecture XX from MATHEMATICAL PHILOSOPHY* 1922 Korzybski's Concept of Man¹

WHAT TIME-BINDING MEANS-DIMENSIONALITY AND THE MATHEMATICAL THEORY OF LOGICAL TYPES-THE NATURAL LAW OF CIVILIZATION AS AN INCREASING EXPONENTIAL FUNCTION OF TIME-HUMAN ETHICS AS TIME-BINDING ETHICS, NOT THE SPACE-BINDING ETHICS OF ANIMALS.

A FEW years ago our lives were lapt round with a civilization so rich and comfortable in manifold ways, so omnipresent, so interwoven with our whole environment, that we did not reflect upon it but habitually took it all for granted as we take for granted the great gifts of Nature,-land and sea, light and sky and the common air. We were hardly aware of the fact that Civilization is literally a product of human labor and *time*; we had not thought deeply upon the principle of its genesis nor seriously sought to discover the laws of its growth; we had not been schooled to reflect that we who were enjoying it had neither produced it nor earned its goods; we had not been educated to perceive that we have it almost solely as a bounty from the time and toil of by-gone generations; we had not been disciplined to feel the mighty obligation which the great inheritance imposes upon us as at once the posterity of the dead and the ancestry of the yet unborn. We had been born in the midst of a great civilization, and, in accord with our breeding, we lived in it and upon it like butterflies in a garden of flowers, not to say as "maggots in a cheese."

Since then a change has come. The [First] World War awoke us. The awakening was rude but it was effectual. Everywhere men and women are now thinking as never before, and they are thinking about realities for they know that there is no other way to cope with the great problems of a troubled world. They have learned, too, that, of all the realities with which we humans have to deal, the supreme reality is Man; and so the questions that men and women are everywhere asking are questions regarding Man, for they are questions of ethics, of social institutions, of education, of economics, of philosophy, of industrial methods, of politics and government. The questions have led to some curious results,-to doctrines that alarm, to proposals that startle,-and we are wont to call them radical, revolutionary, red. Is it true that our thinking has been too radical? How the question would have made Plato smile-Plato who had seen his venerated teacher condemned to death for radical criticism. No, the trouble is that, in the proper sense of that much abused term, our thought has not been radical enough. Our questionings have been eager and wide-ranging but our thought has been shallow. It has been passionate and it has been daring but it has not been deep. For, if it had been deep, we could not have failed, as we have failed, to ask ourselves the fundamental question: What is that in virtue of which human beings are human? What is the distinctive place of our human kind in the hierarchy of the world's life? What *is* Man?

I have called the question "fundamental"-it is fundamental-the importance of a right answer is sovereign-for it is obvious, once the fact is pointed out, that the character of human history, the character of human conduct, and the character of all our human institutions depend both upon what man is and in equal or greater measure upon what we humans *think* man is.

Why, then, have we not asked the question? The reason doubtless is that we have consciously or unconsciously taken it for granted that we knew the

answer. For why enquire when we are sure we know ?

But *have* we known? Is our assumption of knowledge in this case just ? Have we really known, do we know now, what is in fact the idiosyncrasy of the human class of life ? Do we know critically what we, as representatives of man, really are ? Here it is essential to distinguish; we are speaking of knowledge; there is a kind of knowledge that is instinctive, - instinctive knowledge, -immediate inner knowledge by instinct, -the kind of knowledge we mean when we say that we know how to move our arms or that a fish knows how to swim or that a bird knows how to fly. I do not doubt that, in this sense of knowing, we do know what human beings are; it is the kind of knowledge that a fish has of what fishes are or that a bird has of what birds are. But there is another kind of knowledge, -scientific knowledge, - knowledge of objects by analyzing them, -objective knowledge by concepts, -conceptual knowledge of objects; it is the kind of knowledge we mean when we say that we know or do not know what a plant is or what a number is. Now, we do not suppose fish to have this sort of knowledge of fish; we do not suppose a bird can have a just conception, -nor, properly speaking, any conception, -of what a bird is. We are speaking of concepts, and our question, you see, is this: Have we humans a just Concept of Man? If we have, it is reasonable to suppose that we inherited it, for so important a thing, had it originated in our time, would have made itself heard of as a grave discovery. So I say that, if we have a just concept of man, it must have come down to us entangled in the mesh of our inherited opinions and must have been taken in, as such opinions are usually taken in, from the common air, by a kind of "cerebral suction."

If we discover that we have never had a just concept of man, the fact should not greatly astonish us, for the difficulty is unique; man, you see, is to be both the knower and the object known; the difficulty is that of a knower having to objectify itself and having then to form a just concept of what the object is.

In saying that in the thought of our time the great question has not been asked, I have now to make one important exception and, so far as I know, only one.² I refer to Count Alfred Korzybski, the Polish engineer. In his momentous book (*The Manhood of Humanity: The Science and Art of Human Engineering*³), he has both propounded the question and submitted an answer that is worthy of the serious attention of every serious student, whatever his field of study. It is the aim of this lecture to present the answer and to examine it by help of the Theory of Logical Types, the Theory of Classes, and the author's closely allied notion of "Dimensions."

Let me say at the outset that one who would read the book understandingly must come to it prepared to grapple with a central *concept*, a concept whose role among the other ideas in the work is like that of the sun in the solar system. It happens, therefore, that readers of the book, or of any other book built about a central concept, fall into three mutually exclusive classes:

- (I) The class of those who *miss* the central concept-(I have known a learned historian to miss it) -not through any fault of their own,-they are often indeed well meaning and amiable people,-but simply because they are not qualified for conceptual thinking save that of the commonest type.
- (II) The class of those who *seem* to grasp the central concept and then straightway show by their manner of talk that they have not really grasped it but have at most got hold of some of its words. Intellectually such readers are like the familiar type of undergraduate who "flunks" his mathematical examinations but may possibly "pull through" in a second attempt and so is permitted, after further study, to try again.
- (III) The class of those who firmly seize the central concept and who by meditating upon it see more and more clearly the tremendous reach of its implications. If it were not for this class, there would be no science in the world nor genuine philosophy. But the other two classes are not aware of the fact for they are merely "verbalists" In respect of such folk, the "Behaviorist" school of psychology is right for in the psychology of classes (I) and (II) there is no need for a chapter on "Thought Processes" - it is sufficient to have one on "The Language Habit."

What is that central concept ? What is Korzybski's Concept of Man? I wish to present it as clearly as I can. It is a concept defining man in terms of Time. "Humanity," says the author, "is the *time-binding* class of life." What do the words mean? What is meant by time-binding or the binding of time ? The meaning, which is indeed momentous, will be clearer to us if we prepare for it by a little preliminary reflection.

Long ages ago there appeared upon this planet- no matter how-the first specimens of our human kind. What was their condition? It requires some meditation and some exercise of imagination to realize keenly what it must have been. Of knowledge, in the sense in which we humans now use the term, they had none-no science, no philosophy, no art, no religion; they did not know what they were nor where they were; they knew nothing of the past, for they had no history, not even tradition; they could not foretell the future, for they had no knowledge of natural law; they had no capital,-no material or spiritual wealth,-no inheritance, that is, from the time and toil of by-gone generations; they were without tools, without precedents, without guiding maxims, without speech, without any light of human experience; their ignorance, as we understand the term, was almost absolute. And yet, compared with the beasts, they were miracles of genius, for they contrived to do the most wonderful of all things that have happened on our globe-they *initiated*, I mean, the creative movement which their remote descendants call Civilization.

Why? What is the secret? Have you ever tried to find it? The secret is that those rude animal-resembling, animal-hunting, animal-hunted ancestors of ours were a *new kind* of creature in the world-a new kind because endowed with a strange new gift -a strange new capacity or power-a strange new *energy*, let us call it. And it is in the world today. What is it? We know it partly by its effects and partly by its stirring within us for as human beings, as representatives of Man, we all of us have it in some measure. It is the energy that invents-that produces instruments, ideas, institutions and doctrines; it is, moreover, the energy that, having invented, criticizes, then invents again and *better*, thus advancing in excellence from creation to creation endlessly. Be good enough to reflect and to reflect again upon the significance of those simple words: invents; having invented, criticizes; invents again and better; thus advancing, by creative activity, from stage to stage of excellence without end. Their sound is familiar; but what of their ultimate sense? We ought indeed to pause here, withdraw to the solitude of some cloister and there in the silence meditate upon their meaning; for

they do not describe the life of beasts; they characterize Man.

We are speaking of a peculiar kind of energy- the energy that *civilizes*-that strange familiar energy that makes possible and makes actual the great creative movement which we call human *Progress*, of which we talk much and think but little. Let us scrutinize it more closely; let us, if we can, lay bare its characteristic relation to Time for its relation to Time is the relation of Time to the distinctive life of Man.

Compare some representative of the animal world, a bee, let us say, or a beaver, with a correspondingly representative man. Consider their achievements and the ways thereof. The beaver makes a dam; the man, a bridge or some discovery,-analytical geometry, for example, or the art of printing, or the Keplerian laws of planetary motion, or the atomic constitution of matter. The two achievements,-that of the beaver and that of the man,-are each of them a product of three factors: time, toil, and raw material, where the last signifies, in the case of purely scientific achievement, the data of sense, in which science has its roots. Both achievements *endure*, it may be for a short while only,-as in the case of the dam or the bridge,- or one of them may endure endlessly,-as in that of a scientific discovery. What happens in the next generation ? The new beaver begins where its predecessor began and ends where it ended-it makes a dam but the dam is like the old one. Yet the old dam is there for the new beaver to behold, to contemplate, and to improve upon. But the presence of the old dam wakes in the beaver's "mind" no inventive impulse, no creative stirring, and so there is no improvement, no progress. Why not? The answer is obvious: the beaver "mind" is *such that* its power to achieve is *not reinforced* by the presence of past achievement. The new beaver's time is indeed overlapped, in part or wholly, by the time of its predecessor for the latter time is present as an essential factor of the old dam, but that old-time factor, though present, *produces nothing*-it is as dead capital, bearing no interest. Such is the relation of the beaver "mind,"-of the *animal* mind,- to time.

Now, what of the new *man*? What does *he do*? What he does depends, of course, upon his predecessor's achievement; if this was a bridge, he makes a better bridge or invents a ship; if it was the discovery of analytical geometry, he enlarges its scope or invents the calculus; if it was the art of printing, he invents a printing press; if it was the discovery of the laws of planetary motion, he finds the law of gravitation; if it was the discovery of the atomic constitution of matter, he discovers the electronic constitution of atoms. Such is the familiar record-*improvement* of old things, *invention* of new ones -*Progress*. Why ? Again the answer is obvious: the mind of man, unlike animal "mind," is *such that* its power to achieve is *reinforced* by past achievement. As in the case of the beaver, so in that of man, the successor's time is overlapped by the predecessor's time for the latter time continues its presence as an essential factor in the old achievement, which endures; but,-and this is the point,-in man's case, unlike the beaver's, the old-*time* factor is not merely present, it *works*; it is not as dead capital, bearing no interest, and ultimately perishing-it is living capital bearing interest not only but interest perpetually compounded at an ever-increasing rate. And the interest is growing wealth,-material and spiritual wealth,-not merely physical conveniences but instruments of power, understanding, intelligence, knowledge and skill, beautiful arts, science, philosophy, wisdom, freedom-in a word, Civilization.

That great process,-involving some subtle alchemy that we do not understand,-by which the *time*-factor, embodied in things accomplished, perpetually reinforces more and more the achieving potency of the human mind,-the process by which mysterious Time thus continually and increasingly augments the civilizing energy of the world,-the process by which the evolution of civilization involves the storing up or involution of time,-it is that mighty process which Korzybski happily designates by the term, Time-binding. The term will recur frequently in our discussion, and so I recommend that you dwell upon its meaning as given until you have seized it firmly. It is because time-binding power is not only peculiar to man but is, among man's distinctive marks, beyond all comparison the most significant one-it is because of that two-fold consideration that the author *defines* humanity to be "the time-binding class of life."

Such, then, is Korzybski's answer to the most important of all questions: what is Man? Do not lose sight of the fact that we have here a *concept* and that it defines man in terms of a certain relation, subtle indeed but undoubtedly characteristic, that man has to time. By saying that the relation is "characteristic" of man I mean that, among known classes of life, man and only man has it. Animals have it not or, if they have it, if they have time-binding capacity, they have it in a degree so small that it may be neglected as mathematicians neglect infinitesimals of higher order.

The answer in question is not one to which the world has been or is now accustomed. If you apply for an answer to the thought of the bygone centuries or to the regnant philosophies of our time, what answer will you get? It will be one or the other of two kinds: it will be a *zoological* answer-man is an animal, a kind or species of animal, the *bête humaine*; or it will be a *mythological* answer-man is a mysterious compound or *union* of animal (a natural thing) with something "supernatural." Such are the rival conceptions now current throughout the world. They have come to us as a part of our philosophical inheritance. Some of us hold one of them; some of us, the other; and no doubt many of us hold both of them for, though they are mutually incompatible, the mere incompatibility of two ideas does not necessarily prevent them from finding firm lodgment in the same brain.

That Korzybski's concept of man is just and important,-entirely just and immeasurably important, -I have no reason to doubt after having meditated much upon it. But the author does not content himself with presenting that concept; he goes much further; he denies outright the zoological conception and similarly denies the ages-old rival, the mythological conception, denouncing both of them as being at once false to fact and vicious in effect.

Why false ? Wherein ?

Let us deal first with the zoological or biological conception. Natural phenomena are to be conceived and defined in accord with facts revealed by observation and analysis. The phenomena the author is concerned with are the great life-classes of the world: plants, animals, and humans. What, he asks, are the significant facts about them, their patent cardinal relations, their distinctive marks, positive and negative ? And his answer runs as follows: Of plants the most significant positive mark is their power to "bind" the basic energies of the world-to take in, transform and appropriate the energies of sun, soil, water and air; but they lack *autonomous* power to move about in space, and that lack is a highly significant negative mark of

plants. The plants are said to constitute the "chemistry-binding" or basic-energy binding class of life; the *name* suggests only the positive mark but it is essential to note that the *definition* of the class is effected by the positive and the negative marks conjoined. What of the animals? These, like the plants, take in, transform and appropriate the basic energies of sun, soil, water and air, taking them in large part as already transformed by the plants; but this power of animals to bind basic energies, -the positive one of the two defining marks of plants, -is not a *defining* mark of animals; the *positive* defining mark of animals is their autonomous power to move⁴ about in space, -to crawl or run or fly or swim, -enabling them to abandon one place and occupy another and so to harvest the natural fruits of many localities; this positive mark, you observe, is a relation of animals to *space*; but they have, we have seen, a negative mark, a relation to *time* - animals lack capacity for binding time. Because of the positive mark, animals are said to constitute the "space-binding" class of life, but it is to be carefully noted that the definition (as distinguished from the name) of the class is effected by the positive mark conjoined with the negative one. Finally, what of humans? We have already seen the answer and the ground thereof - humanity is the time-binding class of life. For the sake of clarity let us summarize the conceptions, or definitions, as follows: a plant is a living creature having the capacity to bind basic energies and lacking the autonomous ability to move in space; an animal is a living creature having the autonomous ability to move about in space and lacking the capacity for binding time; a man, or a human, is a living creature having time-binding power.

It is to be noted that, as thus conceived, the great life-classes of the world constitute a hierarchy arranged according to a principle which Korzybski calls life-dimensions or dimensionality, as follows:

The plants, or basic-energy-binders, belong to the lowest level or type of life and constitute the life-dimension *I*.

The animals, or space-binders, belong to the next higher level or type of life and constitute the life-dimension *II*.

Human beings, or time-binders, belong to a still higher level or type of life and constitute the life-dimension *III*.

Whether there be a yet higher class of life we do not know and that is why in the conception of man no negative mark is present.

Now, it is, of course, perfectly clear that, according to the foregoing conceptions or definitions, the old zoological conception of man as a species of animal is false, as the author contends. But may we not say that he is here merely playing with words? Is it not entirely a matter of arbitrary definition? Has he not, merely to please his fancy, quite willfully defined the term "animal" in such a way as to exclude humans from the class so defined? The answer is undoubtedly, *No*. Of course, it goes without saying that we could, if we *chose*, define the mere word "animal" or any other noun so as to make it stand for the "class" of plants, elephants, humans, jabberwocks and newspapers. But we do not so choose.

Why not? Because we desire our definitions to be *expedient*, to be helpful, to serve the purpose of rational thinking. We want them, in other words, to correspond to facts. Let us, then, forget the word for a little while and look at the facts. It is a fact that there is a class of creatures having space-binding capacity but not time-binding capacity; it is a fact that there is another class of creatures having both kinds of capacity; it is a fact that the difference between the two, -namely, the capacity for binding time, -is not only beyond all comparison the most significant of the marks peculiar to man, but is indeed the most significant and precious thing in the world; it is, therefore, a fact that not only the interests of sound ethics, but the interests of science, demand that the two classes, thus distinct by an infinite difference of *kind* of endowment, be not intermixed in thought and discourse; it is a fact that use of the same term "animal" to denote the members of both classes, -men and beasts alike, -constantly, subtly, powerfully tends to produce both intellectual and moral obfuscation; it is, therefore, a fact that the author's condemnation of the zoological conception as false to fact is amply justified on the best of grounds.

It is indeed true that humans have certain animal organs, animal functions, and animal propensities, but to say that, therefore, humans *are* animals is precisely the same kind of logical blunder as we should commit if we said that animals or humans are plants because they have certain organs, functions and properties in common with plants; and the blunder is of a kind that is fundamental - it is the kind which mathematicians call the confusion of types or of classes and which Korzybski calls the "mixing of dimensions." To say that humans are animals because they have certain animal propensities is logically on a par with saying that geometric solids are surfaces because they have certain surface properties or with saying that fractions are whole numbers because they have certain properties that whole numbers have.

Why is it that people are shocked on encountering for the first time a categorical denial of their belief that man is a species of animal? Do they feel that their proper dignity as human beings is thus assailed? Is it because the animal basis of their space-binding ethics is being thus attacked? Is it that a well-reasoned scientific conviction is suddenly contradicted? I do not think the shock is due to any of these things. It is, I believe, due simply to the fact that an old unquestioned, uncriticized creed of that great dullard, -Common Sense, -has been unexpectedly challenged. For it is evident to common sense, -it is obtrusively evident to sense-perception, -that humans have certain animal organs and animal experience - they are begotten and born, they feed and grow, have legs and hair, and die, all just like animals; on the other hand, their time-binding faculty is not thus evident; it is not, I mean, a tangible *organ*; it is an intangible *function*, subtle as spirit; and so common sense, guided according to its wont by the uncriticized evidence of sense, and thoughtlessly taking for major premise the false proposition that whatever has animal organs and propensities is an animal, concludes that our human kind is a kind of animal. But in this matter, as in so many others, the old dullard is wrong. The proper life of animals is life-in-space; the distinctive life of humans is life-in-time.

But why are mere concepts so important? Our lives, we are told, are not controlled by concepts but by impulses, instincts, desires, passions, appetites. The answer is: Because concepts are never "mere" concepts but are, in humans, vitally connected with impulses, instincts, desires, passions, and appetites; concepts are the means by which Reason does its work, leading to prosperity or disaster according as the concepts be true or false.

I have said that the ancient and modern rival of the zoological conception of man is the mythological conception according to which man is a mysterious compound or hybrid of natural (animal) and supernatural. This conception might well be treated today as it was treated yesterday by Plato (in the *Timaeus*, for example) . "We must accept," said he, "the traditions of the men of old time who affirm themselves to be the offspring of the gods-that is what they say-and they must surely have known their own ancestors. How can we doubt the word of the children of the gods ? Although they give no probable or certain proofs, still, as they declare that they are speaking of what took place in their own family, we must conform to custom and believe them."⁵ But this gentle irony,-the way of the Greek philosopher, -is not the way of the Polish engineer. The latter is not indeed without a blithesome sense of humor but in this matter he is tremendously in earnest, and he bluntly affirms, boldly and confidently, that the mythological conception of man is both false and vicious. As to its validity or invalidity, it involves, he says, the same kind of logical blunder as the zoological conception-it involves, that is, a fatal confusion of types, or mixing of dimensions. To say that man is a being so inscrutably constituted that he must be regarded as partly natural (partly animal) and partly supernatural (partly divine) is *logically* like saying that a geometrical solid is a thing so wonderful that it must certainly be a surface miraculously touched by some mysterious influence from outside the universe of space. Among the life-classes of the world, our humankind is the time-binding class; and Korzybski stresses again and again the importance of recognizing that time-binding energy and all the phenomena thereof are perfectly *natural*-that Newton, for example, or Confucius, was as thoroughly natural as an eagle or an oak.

What does he mean by "natural" ? He has not told us,-at all events, not explicitly,-and that omission is doubtless a defect which ought to be remedied in a future edition of the book.

You are aware that the terms "nature" and "natural" are currently employed in a large variety of senses-most of them so vague as to be fit only for the use of "literary" men, not for the serious use of scientific men. What ought we to mean by the term "natural" in such a discussion as we are now engaged in? The question admits, I believe, of a brief answer that is fairly satisfactory. Everyone knows that the things encountered by a normal human in the course of his experience differ widely in respect of vagueness and certitude; some of them are facts so regular, so well ascertained, so indubitable that they guide in all the affairs of practical life; they are *known* facts, we say, and to disregard them would be to perish like unprotected idiots or imbeciles; such facts are of two kinds: facts of sense-perception, or of this and memory, and facts of pure thought; the former are familiar in the moving pageant of the world-birth, growth, death, day, night, land, water, sky, change of seasons, and so on; facts of pure thought are not so obtrusively obvious but there are such facts; one of them is-"If something S has the property P and whatever has P has the property P', then S has P'." Now, all such facts are *compatible*-each of them fits in, as we say, with all the others. I take it that what we ought to mean by natural is, therefore, this: *Nature (or the natural) consists of all and only such things as are compatible (consistent) with the best-ascertained facts of sense and of thought.*

If that be what Korzybski means by "natural,"- and I think it very probably is,-then I fully agree with him that humans are thoroughly natural beings, that time-binding energy is a natural kind of energy, and that his strenuous objection to the mythological conception of man is, like his objection to the zoological conception, well taken. If it were a question of biological data, mere mathematicians would, of course, like other sensible folk, defer to the opinion of biologists; it is not, however, a question of biological data, these are not in dispute; it is a question of the logical significance of such data; and respecting a question of logic, even biologists,-for they, too, are sensible folk,-will probably admit that engineers and mere mathematicians are entitled to be heard.

In this connection I desire to say that, for straight and significant thinking, the importance of avoiding what Korzybski calls "mixing dimensions" cannot be overstressed. The meaning of the term "dimensions" as he uses it is unmistakable; he has not, however, elaborated an abstract theory of the idea; such an elaboration would, I believe, show that the idea is reducible or nearly reducible to that of the Theory of Logical Types, briefly dealt with in a previous lecture and fully outlined in the *Principia Mathematica* of Whitehead and Russell; it is, moreover, very closely allied to, if it be not essentially identical with, Professor J. S. Haldane's doctrine of "categories" as set forth in his very stimulating and suggestive book *Mechanism, Life, and Personality* (E. P. Dutton and Co.) wherein the eminent physiologist maintains that mechanism, life, and personality belong to different categories constituting a genuine hierarchy such that the higher is not reducible to the lower, that life, for example, cannot be understood fully in terms of mechanism, nor personality in terms of life. It is, you observe, an order of ideas similar to that of Korzybski's thesis that humans can be no more explained in terms of animals than animals in terms of plants or plants in terms of minerals. And it is an order of ideas that recommends itself, to me at all events, because it is fortified by the analogous consideration that geometry cannot be reduced to arithmetic, nor dynamics to geometry, nor physics to dynamics, nor psychology to physics. It will, I believe, be a great advantage to science and to philosophy to recognize that there exists, whether we will or no, a hierarchy of categories and to recognize that, to an understanding of the higher categories, the lower ones, though necessary, are not sufficient. Is there not, indeed, a highly important sense in which the phenomena of a higher category throw as much light upon those of a lower as the latter throw upon the former? Who can deny that, for example, dynamics illuminates geometry quite as much as geometry illuminates dynamics?

In Korzybski's indictment of the zoological and mythological conceptions of man there are, we have seen, *two* counts: he denies that the conceptions are true; and he denounces them as vicious in their effects, contending that they are mainly responsible for the dismal things of human history and for what is woeful in the present plight of the world. Of the former count I have already spoken; respecting the latter one, my convictions are as follows: (1) if humanity be not a thoroughly natural class of life, the term "natural" having the sense above defined, it is perfectly evident that there never has been and never can be a system of human ethics having the understandability, the authority, and the sanction of natural law, and this means that, under the hypothesis, there never has been and never can be an ethical system "compatible with the best-ascertained facts of sense and of thought"; (2) if, although our human kind be in fact a thoroughly natural class, we continue to *think* that such is *not* the case, the result will be much the same-our ethics will continue to carry the confusion and darkness due to the presence in it of mythological elements; (3) on the other hand, so long as we continue to regard man as a species of animal, the social life of the world in all its aspects will continue to reflect the tragic misconception, and our ethics will remain,-what it always has been in large measure,-an animal ethics, space-binding ethics, an ethics of might, of brutal competition, of violence, combat, and war.

Why so much stress upon ethics ? Because ethics is not a thing apart; it is not an interest that is merely coordinate with other interests; it penetrates them all. Ethics is a kind of social ether which, whether it be good or bad, sound or unsound, true or false, pervades life, private and public, in all its dimensions and forms; and so, if ethics be vitiated by fundamentally false conceptions of human nature, the virus is not localized but spreads throughout the body politic, affecting the character of all activities and institutions,-education, science, art, philosophy, economics, industrial method, politics, government, -the whole conduct and life of a tribe or a state or a nation or a world. I hardly need remind you that only yesterday the most precious institutions of civilization were in great danger of destruction by a powerful state impelled, guided and controlled by animalistic ethics, the space-binding ethics of beasts. This is indeed an unforgettable illustration of the mighty fact, before pointed out, that the character of human history, human conduct and human institutions depends, not merely upon what man distinctively is, but also in large measure, even decisively, upon what we humans *think* man is. If a man or a state habitually regards humanity as a species of animal, then that man or state may be expected to act betimes like a beast and to seek justification in a zoological philosophy of human nature.

In view of such considerations it is a great pleasure to turn to Korzybski's concept of man, for it is not only a noble conception, as none can fail to perceive, but it is also, as we have seen, undoubtedly just. Nothing can be more important. What are its implications? And what are its bearings? You cannot take them in at a glance- meditation is essential; but, if you will meditate upon the concept, you will find that the body of its implications looms larger and larger and that the range of its bearings grows ever clearer and wider. Indeed we may say of it what Carlyle said of *Wilhelm Meister*: "It significantly tends towards infinity in all directions." Let us reflect upon it a little. We shall see that human history, the philosophy thereof, the present status of the world, the future welfare of mankind, are all of them involved.

The central concept or thesis is that our human kind is the time-binding class of life; it is, in other words, that there is in our world a peculiar kind of energy, time-binding energy, and that man is its organ-its sole instrument or agency. What are its implicates and bearings?

One of them we have already noted. It is that, though we humans are not a species of animal, we are *natural* beings: it is as natural for humans to bind time as it is natural for fishes to swim, for birds to fly, for plants to live after the manner of plants. It is as natural for man to make things achieved the means to greater achievements as it is natural for animals *not* to do so.

That fact is fundamental. Another one, also fundamental, is this: time-binding faculty,-the characteristic of humanity,-is not an effect of civilization but is its cause; it is not civilized energy, it is the energy that *civilizes*; it is not a product of wealth, whether material or spiritual wealth, but is the creator of wealth, both material and spiritual.

I come now to a most grave consideration. Inasmuch as time-binding capacity is the characterizing mark,-the idiosyncrasy,-of our human kind, it follows that to study and understand man is to study and understand the nature of man's time-binding energies; the laws of human nature are the laws,- natural laws,-of these energies; to study time-binding phenomena,-the phenomena of civilization,- and to discover their laws and teach them to the world, is the supreme obligation of scientific men, for it is evident that upon the natural laws of time-binding must be based the future science and art of human life and human welfare.

One of the laws we know now,-not indeed precisely,-but fairly well,-we know roughly, I mean, its general type,-and it merits our best attention. It is the natural law of progress in time-binding-in civilization-building. We have observed that each generation of (say) beavers or bees begins where the preceding one began and ends where it ended; that is a law for animals, for mere space-binders-there is no advancement, no time-binding-a beaver dam is a beaver dam-a honey comb a honey comb. We know that, in sharp contrast therewith, man invents, discovers, creates; we know that inventions lead to new inventions, discoveries to new discoveries, creations to new creations; we know that, by such progressive breeding, the children of knowledge and art and wisdom not only produce their kind in larger and larger families but engender new and higher kinds endlessly; we know that this time-binding process, by which *past time* embodied as cofactor of toil in enduring achievements thus survives the dead and works as living capital for augmentation and transmission to posterity, is the secret and process of progressive civilization-building. The question is: What is the Law thereof-the natural law? What its general type is you apprehend at once; it is like that of a rapidly increasing *geometric* progression-if P be the progress made in a given generation, conveniently called the "first," and if R denote the ratio of improvement, then the progress made in the second generation is PR , that in the third is PR^2 , and that made in the single T th generation will be PR^{T-1} . Observe that R is a large number,-how large we do not know,-and that the time T enters as an exponent-and so the expression PR^{T-1} is called an *exponential function of Time*, and it makes evident, even to the physical eye, the involution of time in the life of man. This is an amazing function, as every student of the Calculus knows; as T increases, which it is always doing, the function not only increases but it does so at a rate which itself increases according to a similar law, and the rate of increase of the rate of increase again increases in like manner, and so on endlessly, thus sweeping on towards infinity in a way that baffles all imagination and all descriptive speech. Yet such is approximately the law,-the natural law, -for the advancement of Civilization, immortal offspring of the spiritual marriage of Time and human Toil. I have said "approximately," for it does not represent adequately the natural law for the progress of civilization; it does not, however, err by excess, it errs by defect; for, upon a little observation and reflection, it is evident that R , the ratio of improvement, is not a constant, as above contemplated, but it is a variable that grows larger and larger as time increases, so that the function PR^{T-1} increases not only because the exponent increases with the flux of time, but because R itself is an increasing function of time. It will be convenient, however, and we shall not be thus erring on the side of excess, to speak of the above-mentioned law, though it is inadequate, as the *natural* law for the progress of time-binding, or of civilization-making.

Hereupon, there supervenes a most important question: Has civilization always advanced in accord with the mentioned law? And, if not, why not? The time-binding energies of mankind have been in operation long-300,000 to 500,000 years, according to the estimates of those most competent to guess- anthropologists and paleontologists. Had progress conformed to the stated law throughout that vast period, our world would doubtless now own a civilization so rich and great that we cannot imagine it today nor conceive it nor even conjecture it in dreams. What has been the trouble? What have been the hindering causes ? Here, as you see, Korzybski's concept of man must lead to a new interpretation of history-to a new philosophy of history. A fundamental principle of the new interpretation must be the fact which I have already twice stated,-namely, that what man has done and does has depended and depends both upon what man distinctively is and also, in very great measure, upon what the members of the

race have *thought* and *think* man is. We have here two determining factors-what man is and what we humans *think* man is. It is their joint product which the sociologist or the philosophic historian must examine and explain. In view of the second factor, which has hardly ever been noticed and has never been given its due weight, Korzybski, in answer to our question, maintains that the *chief* causes which have kept civilization from advancing in accord with its natural law of increase are man's misconceptions of man. All that is precious in present civilization has been achieved, in spite of them, by the first factor- by what man is-the peculiar organ of the civilizing energies of the world. It is the second factor that has given trouble. Throughout the long period of our race's childhood, from which we have not yet emerged, the time-binding energies have been hampered by the false belief that man is a species of animal and hampered by the false belief that man is a miraculous mixture of natural and supernatural. These are cave-man conceptions. The glorious achievements of which they have *deprived* the world we cannot now know and may never know, but the subtle ramifications of their *positive* evils can be traced in a thousand ways. And it is not only the duty of professional historians to trace them, it is your duty and mine. Whoever performs the duty will be appalled, for he will discover that those evils-the evils of "magic and myth," of space-binding "ethics," of zoological "righteousness"-for centuries growing in volume and momentum-did but leap to a culmination in the World War, which is thus to be viewed as only a bloody demonstration of human ignorance of human nature.

We are here engaged in considering some of the major implicates and bearings of the new concept of man. The task demands a large volume dealing with the relations of time-binding to each of the cardinal concerns of individual and social life-ethics, education, economics, medicine, law, political science, government, industry, science, art, philosophy, religion. Perhaps you will write such a work or works. In the closing words of this lecture I can do no more than add to what I have said a few general questions and hints.

Korzybski believes that the great war marks the end of the long period of humanity's childhood and the beginning of humanity's manhood. This second period, he believes, is to be initiated, guided, and characterized by a right understanding of the distinctive nature of Man. Is he over-enthusiastic? I do not know. Time will tell. I hope he is not mistaken. If he is not, there will be many changes and many transfigurations.

I have spoken of ethics and must do so again, for ethics, good or bad, is the most powerful of influences, pervading, fashioning, coloring, controlling all the moods and ways and institutions of our human world. What is to be the ethics of humanity's manhood? It will not be an ethics based upon the *zoological* conception of man; it will not, that is, be animalistic ethics, space-binding ethics, the ethics of beasts fighting for "a place in the sun," the ethics of might, crowding, and combat; it will not be a "capitalistic" ethics lusting to *keep* for self, nor "proletarian" ethics lusting to *get* for self; it will not be an ethics having for its golden rule the law of brutes- survival of the *fittest* in the sense of the *strongest*. Neither will it be an ethics based upon a *mythological* conception of man; it will not, that is, be a lawless ethics cunningly contrived for traffic in magic and myth. It will be a natural ethics because based upon the distinctive nature of mankind as the time-binding, -civilization-producing,-class of life; it will be, that is, a scientific ethics having the understandability, the authority, and the sanction of natural law, for it will be the embodiment, the living expression, of the laws,-natural laws,-of the time-binding energies of man; human freedom will be freedom to live in accord with those laws and righteousness will be the quality of a life that does not contravene them. The ethics of humanity's manhood will thus be natural ethics, an ethics compatible with the best-ascertained facts of sense and of thought-it will be time-binding ethics-and it will grow in solidarity, clarity, and sway in proportion as science *discovers* the laws of time-binding, -the laws, that is, of civilization-growth,-and *teaches* them to the world.

And so I am brought to say a word respecting education. In humanity's manhood, education,-in home, in school, in church,-will have for its supreme obligation, and will keep the obligation, to teach the young the distinctive nature of man and what they, as members and representatives of the race of man, essentially are, so that everywhere throughout the world men and women will habitually understand, because bred to understand, what time-binding is, that their proper dignity as humans is the dignity of time-binding life, and that for humans to practice space-binding ethics is a monstrous thing, involving the loss of their human birthright by descent to the level of beasts.⁶ It is often said that ethics is a thing which it is impossible to *teach*. Just the opposite is true-it is impossible *not* to teach ethics, for the teaching of it is subtly carried on in all our teaching, whether consciously or not, being essentially involved in the teacher's "philosophy of human nature." Every home or school in which that philosophy is zoological is, consciously or unconsciously, a nursery of animalistic ethics; every home or school in which there prevails a mythological philosophy of human nature is, consciously or unconsciously, a nursery of a lawless ethics of myth and magic. From time immemorial, such teaching of ethics, for the most part unconscious, the whole world has had. And we have seen that when such teaching becomes conscious, deliberate, and organized, a whole people can be so imbued with both the space-binding animal ethics of might and the mythical ethics of *Gott mit uns* that their State will leap upon its neighbors like an infuriated beast. Why should we not learn the lesson which the great war has so painfully taught regarding the truly gigantic power of education? If the accumulated civilization of many centuries can be imperiled by ethical teaching based upon a false philosophy of human nature, who can set a limit to the good that may be expected from the conscious, deliberate, organized, unremitting joint effort of home and school and press to teach an ethics based upon the true conception of man as the agent and organ of the time-binding, civilizing energy of the world? I cannot here pursue the matter further; but in closing I should like to ask a few general questions-pretty obvious questions-indicating roughly the course which, I believe, further enquiry should take.

What are the bearings of the new concept of man upon the social so-called sciences of economics, politics, and government?

Can the new concept transform those ages-old pseudo-sciences into genuine sciences qualified to guide and guard human welfare because based upon scientific understanding of human nature?

In view of the radical difference between the distinctive nature of animals and the distinctive nature of man, what are likely to be the principal differences between

Government of Space-binders, by Space-binders, for Space-binders

and

Government of Time-binders, by Time-binders, for Time-binders?

Which of the two kinds of government best befits the social regime of autocrats, or plutocrats, and slaves? And which best befits the dream of political equality and democratic freedom?

Which of them most favors the prosperity of "Acquisitive Cunning" ? And which the prosperity of Productive Skill?

Which of them is the most friendly to the *makers* of wealth ? And which of them to the *takers* thereof ?

Which of them most favors "boss" repression of others? And which makes the best provision for intelligent self-expression?

Which of them depends most upon might and war ? And which upon right and peace ?

Which of them is government by "politics," by politicians? And which of them by science, by honest men who know?

If man's time-binding energy, which has produced all the wealth of the world, both material and spiritual wealth, be *natural* energy, and if, as is the case, the wealth existing at a given moment be almost wholly a product of the time and toil of the by-gone generations, to whom does it of right belong? To *some* of the living? To *all* of the living? Or to all of the living and the yet unborn ? Is the world's heritage of wealth, since it is a natural product of a natural energy and of time (which is natural), therefore a "natural resource" like sunshine, for example, or a newfound lake or land? If not, why not? What is the difference in principle?

Are the "right of conquest" and the "right of squatter sovereignty" time-binding rights ? Or are they space-binding "rights" having their sanction in animalistic "ethics," in a zoological philosophy of human nature?

What are the bearings of the new concept of man upon the theory and practice of medicine ? Man, though not an animal, has animal organs and animal functions. Are all the diseases of human beings animal diseases or are some of them *human* diseases, disorders, that is, affecting humans in their distinctive character as time-binders? Can Psycho-analysis or Psychiatry throw any light upon the question?

And what of the power that makes for righteousness? Religion, it would seem, has the seat of its authority in that time-binding double relationship in virtue of which the living are at once posterity of the dead and ancestry of the unborn,-in the former capacity inheriting as living capital the wealth of civilization from the time and toil of by-gone generations,-in the latter capacity holding the inheritance in trust for enlargement and transmission to future man.

A final reflection: under the doctrine outlined there lies an assumption-it is that, when men and women are everywhere bred to understand the distinctive nature of our human kind, the time-binding energies of man will be freed from their old bondage and civilization will advance, in accord with its natural law, in a warless world, swiftly and endlessly. If the assumption be not true, great Nature is at fault and the world will continue to flounder. Of its truth, there can be only one test-experimentation, trial. The assumption appears to be the only scientific basis of hope for the world. Must not all right-thinking men and women desire ardently that this noble assumption be tried?

* Mathematical Philosophy is to be republished in the Collected Works of Cassius J. Keyser, by Scripta Mathematica, New York.

¹ Part of this lecture is found in my Phi Beta Kappa address on The Nature of Man (Science, Sept. 9, 1921) and some of it in an article by me in The Pacific Review, Dec., 1921.

² Since writing the foregoing I have observed a learned discussion of the question by Professor Wm. E. Ritter in an article, Science and Organized Civilization, in the Scientific Monthly, Aug., 1917. Professor Ritter once more defines man as a kind of animal but the distinctive marks of the kind, as given by him, are so grave as to make one wonder why he did not altogether drop the "animal" element from the definition.

³ E. P. Dutton & Company.

⁴ Do sessile animals really constitute an exception? It can be shown, I think, that such animals are space-binders in Korzybski's sense.

⁵ Jowett's translation.

⁶ In a recent bulletin of the Cora L. Williams Institute for Creative Education, Miss Williams has said, with fine insight, that "time-binding should be made the basis of all instruction and The Manhood of Humanity a textbook in every college throughout the world."

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"The Ballad of Rodger Young" (right-click and save)

For Robert Heinlein, Rodger Young stood for that noblest of men--the soldier willing to put himself in harm's way for the sake of his people. Heinlein first mentions Young in 1952, when he recorded his piece for Edward R. Murrow's This I Believe show. Heinlein expands greatly on the theme in 1958 with Starship Troopers, a controversial novel which he freely admits having written in part to "glorif[y] the military [. . .]specifically the P.B.I., the Poor Bloody Infantry, the mudfoot who places his frail body between his loved home and war's desolation--but is rarely appreciated."* In the story, Johnny Rico serves aboard the troop ship Rodger Young, and we have occasion to hear the boarding tocsin for that ship, a verse from Frank Loesser's "The Ballad of Rodger Young."

*To the everlasting glory of the infantry
Shines the name, shines the name of
Rodger Young*

Either through error or for reasons perhaps only he knew, Heinlein conflated the lyrics of two verses to get the couplet cited above; both lines are present in the original song, but not in the same stanza. Below is a zipped sample from the World War Two-era ballad, sung by Nelson Eddy. Warmest thanks go to Frank Buzzell, of Spring Lake, Michigan, from whose collection of rare recordings this comes, and to the resourceful Clif Martin of Muskegon, Michigan, who recorded and shipped the song to us.

Lyrics to "The Ballad of Rodger Young,"

No, they've got no time for glory in the
Infantry.
No, they've got no use for praises loudly
sung,
But in every soldier's heart in all the
Infantry
Shines the name, shines the name of
Rodger Young.

Shines the name--Rodger Young!
Fought and died for the men he
marched among.

To the everlasting glory of the Infantry
Lives the story of Private Rodger
Young.

Caught in ambush lay a company of
riflemen--
Just grenades against machine guns in the
gloom--
Caught in ambush till this one of twenty
riflemen
Volunteered, volunteered to meet his
doom.

Volunteered, Rodger Young!
Fought and died for the men he
marched among.
In the everlasting annals of the Infantry
Glow the last deed of Private Rodger
Young.

It was he who drew the fire of the enemy
That a company of men might live to fight;
And before the deadly fire of the enemy
Stood the man, stood the man we hail
tonight.

On the island of New Georgia in the
Solomons,
Stands a simple wooden cross alone to tell
That beneath the silent coral of the
Solomons,
Sleeps a man, sleeps a man remembered
well.

Sleeps a man, Rodger Young,
Fought and died for the men he
marched among.
In the everlasting spirit of the Infantry
Breathes the spirit of Private Rodger
Young.

No, they've got no time for glory in the
Infantry,
No, they've got no use for praises loudly
sung,
But in every soldier's heart in all the
Infantry
Shines the name, shines the name of
Rodger Young.

Shines the name--Rodger Young!
Fought and died for the men he

marched among.
To the everlasting glory of the Infantry
Lives the story of Private Rodger
Young.

Frank Loesser

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Grey Lodge Occult Review™

Sri Aurobindo, "*Savitri: a Legend and a Symbol*"

Book Nine

THE BOOK OF ETERNAL NIGHT

Canto I

TOWARDS THE BLACK VOID

So was she left alone in the huge wood,
 Surrounded by a dim unthinking world,
 Her husband's corpse on her forsaken breast.
 In her vast silent spirit motionless
 She measured not her loss with helpless thoughts,
 Nor rent with tears the marble seals of pain:
 She rose not yet to face the dreadful god.
 Over the body she loved her soul leaned out
 In a great stillness without stir or voice,
 As if her mind had died with Satyavan.
 But still the human heart in her beat on.
 Aware still of his being near to hers,
 Closely she clasped to her the mute lifeless form
 As though to guard the oneness they had been
 And keep the spirit still within its frame.
 Then suddenly there came on her the change
 Which in tremendous moments of our lives
 Can overtake sometimes the human soul
 And hold it up towards its luminous source.
 The veil is torn, the thinker is no more:
 Only the spirit sees and all is known.
 Then a calm Power seated above our brows
 Is seen, unshaken by our thoughts and deeds,
 Its stillness bears the voices of the world:
 Immobile, it moves Nature, looks on life.
 It shapes immutably its far-seen ends;
 Untouched and tranquil amid error and tears
 And measureless above our striving wills,
 Its gaze controls the turbulent whirl of things.
 To mate with the Glory it sees, the spirit grows:
 The voice of life is tuned to infinite sounds,
 The moments on great wings of lightning come
 And godlike thoughts surprise the mind of earth.
 Into the soul's splendour and intensity
 A crescent of miraculous birth is tossed,
 Whose horn of mystery floats in a bright void.
 As into a heaven of strength and silence thought
 Is ravished, all this living mortal clay
 Is seized and in a swift and fiery flood
 Of touches shaped by a Harmonist unseen.
 A new sight comes, new voices in us form
 A body of the music of the Gods.
 Immortal yearnings without name leap down,
 Large quiverings of godhead seeking run

And weave upon a puissant field of calm
A high and lonely ecstasy of will.
This in a moment's depths was born in her.
Now to the limitless gaze disclosed that sees
Things barred from human thinking's earthly lids,
The Spirit who had hidden in Nature soared
Out of his luminous nest within the worlds:
Like a vast fire it climbed the skies of night.
Thus were the cords of self-oblivion torn:
Like one who looks up to far heights she saw,
Ancient and strong as on a windless summit
Above her where she had worked in her lone mind
Labouring apart in a sole tower of self,
The source of all which she had seemed or wrought,
A power projected into cosmic space,
A slow embodiment of the aeonic will,
A starry fragment of the eternal Truth,
The passionate instrument of an unmoved Power.
A Presence was there that filled the listening world;
A central All assumed her boundless life.
A sovereignty, a silence and a swiftness,
One brooded over abysses who was she.
As in a choric robe of unheard sounds
A Force descended trailing endless lights;
Linking Time's seconds to infinity,
Illimitably it girt the earth and her:
It sank into her soul and she was changed.
Then like a thought fulfilled by some great word
That mightiness assumed a symbol form:
Her being's spaces quivered with its touch,
It covered her as with immortal wings;
On its lips the curve of the unuttered Truth,
A halo of Wisdom's lightnings for its crown,
It entered the mystic lotus in her head,
A thousand-petalled home of power and light.
Immortal leader of her mortality,
Doer of her works and fountain of her words,
Invulnerable by Time, omnipotent,
It stood above her calm, immobile, mute.

All in her mated with that mighty hour,
As if the last remnant had been slain by Death
Of the humanity that once was hers.
Assuming a spiritual wide control,
Making life's sea a mirror of heaven's sky,
The young divinity in her earthly limbs
Filled with celestial strength her mortal part.
Over was the haunted pain, the rending fear:
Her grief had passed away, her mind was still,
Her heart beat quietly with a sovereign force.
There came a freedom from the heart-strings' clutch,
Now all her acts sprang from a godhead's calm.
Calmly she laid upon the forest soil
The dead who still reposed upon her breast
And bore to turn away from the dead form:
Sole now she rose to meet the dreadful god.
That mightier spirit turned its mastering gaze
On life and things, inheritor of a work
Left to it unfinished from her halting past,
When yet the mind, a passionate learner, toiled
And ill-shaped instruments were crudely moved.
Transcended now was the poor human rule;
A sovereign power was there, a godlike will.
A moment yet she lingered motionless
And looked down on the dead man at her feet;
Then like a tree recovering from a wind
She raised her noble head; fronting her gaze
Something stood there, unearthly, sombre, grand,
A limitless denial of all being
That wore the terror and wonder of a shape.

In its appalling eyes the tenebrous Form
Bore the deep pity of destroying gods;
A sorrowful irony curved the dreadful lips
That speak the word of doom. Eternal Night
In the dire beauty of an immortal face
Pitying arose, receiving all that lives
For ever into its fathomless heart, refuge
Of creatures from their anguish and world-pain.
His shape was nothingness made real, his limbs
Were monuments of transience and beneath
Brows of unwearying calm large godlike lids
Silent beheld the writhing serpent, life.
Unmoved their timeless wide unchanging gaze
Had seen the unprofitable cycles pass,
Survived the passing of unnumbered stars
And sheltered still the same immutable orbs.
The two opposed each other with their eyes,
Woman and universal god: around her,
Piling their void unbearable loneliness
Upon her mighty unaccompanied soul,
Many inhuman solitudes came close.
Vacant eternities forbidding hope
Laid upon her their huge and lifeless look,
And to her ears, silencing earthly sounds,
A sad and formidable voice arose
Which seemed the whole adverse world's. "Unclasp", it cried,
"Thy passionate influence and relax, O slave
Of Nature, changing tool of changeless Law,
Who vainly writh'st rebellion to my yoke,
Thy elemental grasp; weep and forget.
Entomb thy passion in its living grave.
Leave now the once-loved spirit's abandoned robe:
Pass lonely back to thy vain life on earth."
It ceased, she moved not, and it spoke again,
Lowering its mighty key to human chords,-
Yet a dread cry behind the uttered sounds,
Echoing all sadness and immortal scorn,
Moaned like a hunger of far wandering waves.
"Wilt thou for ever keep thy passionate hold,
Thyself a creature doomed like him to pass,
Denying his soul death's calm and silent rest?
Relax thy grasp; this body is earth's and thine,
His spirit now belongs to a greater power.
Woman, thy husband suffers." Savitri
Drew back her heart's force that clasped his body still
Where from her lap renounced on the smooth grass
Softly it lay, as often before in sleep
When from their couch she rose in the white dawn
Called by her daily tasks: now too, as if called,
She rose and stood gathered in lonely strength,
Like one who drops his mantle for a race
And waits the signal, motionlessly swift.
She knew not to what course: her spirit above
On the crypt-summit of her secret form
Like one left sentinel on a mountain crest,
A fiery-footed splendour puissant-winged,
Watched flaming-silent, with her voiceless soul
Like a still sail upon a windless sea.
White passionless it rode, an anchored might,
Waiting what far-ridged impulse should arise
Out of the eternal depths and cast its surge.
Then Death the king leaned boundless down, as leans
Night over tired lands, when evening pales
And fading gleams break down the horizon's walls,
Nor yet the dusk grows mystic with the moon.
The dim and awful godhead rose erect
From his brief stooping to his touch on earth,
And, like a dream that wakes out of a dream,
Forsaking the poor mould of that dead clay,
Another luminous Satyavan arose,
Starting upright from the recumbent earth

As if someone over viewless borders stepped
Emerging on the edge of unseen worlds.
In the earth's day the silent marvel stood
Between the mortal woman and the god.
Such seemed he as if one departed came
Wearing the light of a celestial shape
Splendidly alien to the mortal air.
The mind sought things long loved and fell back foiled
From unfamiliar hues, beheld yet longed,
By the sweet radiant form unsatisfied,
Incredulous of its too bright hints of heaven;
Too strange the brilliant phantasm to life's clasp
Desiring the warm creations of the earth
Reared in the ardour of material suns,
The senses seized in vain a glorious shade:
Only the spirit knew the spirit still,
And the heart divined the old loved heart, though changed.
Between two realms he stood, not wavering,
But fixed in quiet strong expectancy,
Like one who, sightless, listens for a command.
So were they immobile on that earthly field,
Powers not of earth, though one in human clay.
On either side of one two spirits strove;
Silence battled with silence, vast with vast.
But now the impulse of the Path was felt
Moving from the Silence that supports the stars
To touch the confines of the visible world.
Luminous he moved away; behind him Death
Went slowly with his noiseless tread, as seen
In dream-built fields a shadowy herdsman glides
Behind some wanderer from his voiceless herds,
And Savitri moved behind eternal Death,
Her mortal pace was equalled with the god's.
Wordless she travelled in her lover's steps,
Planting her human feet where his had trod,
Into the perilous silences beyond.

At first in a blind stress of woods she moved
With strange inhuman paces on the soil,
Journeying as if upon an unseen road.
Around her on the green and imaged earth
The flickering screen of forests ringed her steps;
Its thick luxurious obstacle of boughs
Besieged her body pressing dimly through
In a rich realm of whispers palpable,
And all the murmurous beauty of the leaves
Rippled around her like an emerald robe.
But more and more this grew an alien sound,
And her old intimate body seemed to her
A burden which her being remotely bore.
Herself lived far in some uplifted scene
Where to the trance-claimed vision of pursuit,
Sole presences in a high spaceless dream,
The luminous spirit glided stilly on
And the great shadow travelled vague behind.
Still with an amorous crowd of seeking hands
Softly entreated by their old desires
Her senses felt earth's close and gentle air
Cling round them and in troubled branches knew
Uncertain treadings of a faint-foot wind:
She bore dim fragrances, far callings touched;
The wild bird's voice and its winged rustle came
As if a sigh from some forgotten world.
Earth stood aloof, yet near: round her it wove
Its sweetness and its greenness and delight,
Its brilliance suave of well-loved vivid hues,
Sunlight arriving to its golden noon,
And the blue heavens and the caressing soil.
The ancient mother offered to her child
Her simple world of kind familiar things.

But now, as if the body's sensuous hold
Curbing the godhead of her infinite walk
Had freed those spirits to their grander road
Across some boundary's intangible bar,
The silent god grew mighty and remote
In other spaces, and the soul she loved
Lost its consenting nearness to her life.
Into a deep and unfamiliar air
Enormous, windless, without stir or sound
They seemed to enlarge away, drawn by some wide
Pale distance, from the warm control of earth
And her grown far: now, now they would escape.
Then flaming from her body's nest alarmed
Her violent spirit soared at Satyavan.
Out mid the plunge of heaven-surrounded rocks
So in a terror and a wrath divine
From her eyrie streams against the ascending death,
Indignant at its crouching point of steel,
A fierce she-eagle threatened in her brood,
Borne on a rush of puissance and a cry,
Outwinging like a mass of golden fire.
So on a spirit's flaming outrush borne
She crossed the borders of dividing sense;
Like pale discarded sheaths dropped dully down
Her mortal members fell back from her soul.
A moment of a secret body's sleep,
Her trance knew not of sun or earth or world;
Thought, time and death were absent from her grasp:
She knew not self, forgotten was Savitri.
All was the violent ocean of a will
Where lived captive to an immense caress,
Possessed in a supreme identity,
Her aim, joy, origin, Satyavan alone.
Her sovereign prisoned in her being's core,
He beat there like a rhythmic heart,- herself
But different still, one loved, enveloped, clasped,
A treasure saved from the collapse of space.
Around him nameless, infinite she surged,
Her spirit fulfilled in his spirit, rich with all Time,
As if Love's deathless moment had been found,
A pearl within eternity's white shell.
Then out of the engulfing sea of trance
Her mind rose drenched to light streaming with hues
Of vision and, awake once more to Time,
Returned to shape the lineaments of things
And live in borders of the seen and known.
Onward the three still moved in her soul-scene.
As if pacing through fragments of a dream,
She seemed to travel on, a visioned shape
Imagining other musers like herself,
By them imagined in their lonely sleep.
Ungrasped, unreal, yet familiar, old,
Like clefts of unsubstantial memory,
Scenes often traversed, never lived in, fled
Past her unheeding to forgotten goals.
In voiceless regions they were travellers
Alone in a new world where souls were not,
But only living moods: a strange hushed weird
Country was round them, strange far skies above,
A doubting space where dreaming objects lived
Within themselves their one unchanged idea.
Weird were the grasses, weird the treeless plains;
Weird ran the road which like fear hastening
Towards that of which it has most terror, passed
Phantasmal between pillared conscious rocks
Sombre and high, gates brooding, whose stone thoughts
Lost their huge sense beyond in giant night.
Enigma of the Inconscient's sculptural sleep,
Symbols of the approach to darkness old
And monuments of her titanic reign,
Opening to depths like dumb appalling jaws

That wait a traveller down a haunted path
Attracted to a mystery that slays,
They watched across her road, cruel and still;
Sentinels they stood of dumb Necessity,
Mute heads of vigilant and sullen gloom,
Carved muzzle of a dim enormous world.
Then, to that chill sere heavy line arrived
Where his feet touched the shadowy marches' brink,
Turning arrested luminous Satyavan
Looked back with his wonderful eyes at Savitri.
But Death pealed forth his vast abysmal cry:
"O mortal, turn back to thy transient kind;
Aspire not to accompany Death to his home,
As if thy breath could live where Time must die.
Think not thy mind-born passion strength from heaven
To uplift thy spirit from its earthly base
And, breaking out from the material cage,
To upbuoy thy feet of dream in groundless Nought
And bear thee through the pathless infinite.
Only in human limits man lives safe.
Trust not in the unreal Lords of Time,
Immortal deeming this image of thyself
Which they have built on a Dream's floating ground.
Let not the dreadful goddess move thy soul
To enlarge thy vehement trespass into worlds
Where it shall perish like a helpless thought.
Know the cold term-stones of thy hopes in life.
Armed vainly with the Ideal's borrowed might,
Dare not to outstep man's bound and measured force:
Ignorant and stumbling, in brief boundaries pent,
He crowns himself the world's mock suzerain,
Tormenting Nature with the works of Mind.
O sleeper, dreaming of divinity,
Wake trembling mid the indifferent silences
In which thy few weak chords of being die.
Impermanent creatures, sorrowful foam of Time,
Your transient loves bind not the eternal gods."
The dread voice ebbed in the consenting hush
Which seemed to close upon it, wide, intense,
A wordless sanction from the jaws of Night.
The Woman answered not. Her high nude soul,
Stripped of the girdle of mortality,
Against fixed destiny and the grooves of law
Stood up in its sheer will a primal force.
Still like a statue on its pedestal,
Lone in the silence and to vastness bared,
Against midnight's dumb abysses piled in front
A columned shaft of fire and light she rose.

End of Canto One

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Grey Lodge Occult Review™

Sri Aurobindo, "*Savitri: a Legend and a Symbol*"

Book Nine

THE BOOK OF ETERNAL NIGHT

Canto II

THE JOURNEY IN ETERNAL NIGHT AND THE VOICE OF THE DARKNESS

Awhile on the chill dreadful edge of Night
 All stood as if a world were doomed to die
 And waited on the eternal silence' brink.
 Heaven leaned towards them like a cloudy brow
 Of menace through the dim and voiceless hush.
 As thoughts stand mute on a despairing verge
 Where the last depths plunge into nothingness
 And the last dreams must end, they paused; in their front
 Were glooms like shadowy wings, behind them, pale,
 The lifeless evening was a dead man's gaze.
 Hungry beyond, the night desired her soul.
 But still in its lone niche of templed strength
 Motionless, her flame-bright spirit, mute, erect,
 Burned like a torch-fire from a windowed room
 Pointing against the darkness' sombre breast.
 The Woman first affronted the Abyss
 Daring to journey through the eternal Night.
 Armoured with light she advanced her foot to plunge
 Into the dread and hueless vacancy;
 Immortal, unappalled, her spirit faced
 The danger of the ruthless eyeless waste.
 Against night's inky ground they stirred, moulding
 Mysterious motion on her human tread,
 A swimming action and a drifting march
 Like figures moving before eyelids closed:
 All as in dreams went slipping, gliding on.
 The rock-gate's heavy walls were left behind;
 As if through passages of receding time
 Present and past into the Timeless lapsed;
 Arrested upon dim adventure's brink,
 The future ended drowned in nothingness.
 Amid collapsing shapes they wound obscure;
 The fading vestibules of a tenebrous world
 Received them, where they seemed to move and yet
 Be still, nowhere advancing yet to pass,
 A dumb procession a dim picture bounds,
 Not conscious forms threading a real scene.
 A mystery of terror's boundlessness,
 Gathering its hungry strength the huge pitiless void
 Surrounded slowly with its soundless depths,
 And monstrous, cavernous, a shapeless throat
 Devoured her into its shadowy strangling mass,
 The fierce spiritual agony of a dream.
 A curtain of impenetrable dread,

The darkness hung around her cage of sense
As, when the trees have turned to blotted shades
And the last friendly glimmer fades away,
Around a bullock in the forest tied
By hunters closes in no empty night.
The thought that strives in the world was here unmade;
Its effort it renounced to live and know,
Convinced at last that it had never been;
It perished, all its dream of action done:
This clotted cypher was its dark result.
In the smothering stress of this stupendous Nought
Mind could not think, breath could not breathe, the soul
Could not remember or feel itself; it seemed
A hollow gulf of sterile emptiness,
A zero oblivious of the sum it closed,
An abnegation of the Maker's joy
Saved by no wide repose, no depth of peace.
On all that claims here to be Truth and God
And conscious self and the revealing Word
And the creative rapture of the Mind
And Love and Knowledge and heart's delight, there fell
The immense refusal of the eternal No.
As disappears a golden lamp in gloom
Borne into distance from the eyes' desire,
Into the shadows vanished Savitri.
There was no course, no path, no end or goal:
Visionless she moved amid insensible gulfs,
Or drove through some great black unknowing waste,
Or whirled in a dumb eddy of meeting winds
Assembled by the titan hands of Chance.
There was none with her in the dreadful Vast:
She saw no more the vague tremendous god,
Her eyes had lost their luminous Satyavan.
Yet not for this her spirit failed, but held
More deeply than the bounded senses can
Which grasp externally and find to lose,
Its object loved. So when on earth they lived
She had felt him straying through the glades, the glades
A scene in her, its clefts her being's vistas
Opening their secrets to his search and joy,
Because to jealous sweetness in her heart
Whatever happy space his cherished feet
Preferred, must be at once her soul embracing
His body, passioning dumbly to his tread.
But now a silent gulf between them came
And to abysmal loneliness she fell,
Even from herself cast out, from love remote.
Long hours, since long it seems when sluggish time
Is measured by the throbs of the soul's pain,
In an unreal darkness empty and drear
She travelled treading on the corpse of life,
Lost in a blindness of extinguished souls.
Solitary in the anguish of the void
She lived in spite of death, she conquered still;
In vain her puissant being was oppressed:
Her heavy long monotony of pain
Tardily of its fierce self-torture tired.
At first a faint inextinguishable gleam,
Pale but immortal, flickered in the gloom
As if a memory came to spirits dead,
A memory that wished to live again,
Dissolved from mind in Nature's natal sleep.
It wandered like a lost ray of the moon
Revealing to the night her soul of dread;
Serpentine in the gleam the darkness lolled,
Its black hoods jewelled with the mystic glow;
Its dull sleek folds shrank back and coiled and slid,
As though they felt all light a cruel pain
And suffered from the pale approach of hope.
Night felt assailed her heavy sombre reign;
The splendour of some bright eternity

Threatened with this faint beam of wandering Truth
Her empire of the everlasting Nought.
Implacable in her intolerant strength
And confident that she alone was true,
She strove to stifle the frail dangerous ray;
Aware of an all-negating immensity
She reared her giant head of Nothingness,
Her mouth of darkness swallowing all that is;
She saw in herself the tenebrous Absolute.
But still the light prevailed and still it grew,
And Savitri to her lost self awoke;
Her limbs refused the cold embrace of death,
Her heart-beats triumphed in the grasp of pain;
Her soul persisted claiming for its joy
The soul of the beloved now seen no more.
Before her in the stillness of the world
Once more she heard the treading of a god,
And out of the dumb darkness Satyavan,
Her husband, grew into a luminous shade.
Then a sound pealed through that dead monstrous realm:
Vast like the surge in a tired swimmer's ears,
Clamouring, a fatal iron-hearted roar,
Death missioned to the night his lethal call.
"This is my silent dark immensity,
This is the home of everlasting Night,
This is the secrecy of Nothingness
Entombing the vanity of life's desires.
Hast thou beheld thy source, O transient heart,
And known from what the dream thou art was made?
In this stark sincerity of nude emptiness
Hopedst thou still always to last and love?"
The Woman answered not. Her spirit refused
The voice of Night that knew and Death that thought.
In her beginningless infinity
Through her soul's reaches unconfined she gazed;
She saw the undying fountains of her life,
She knew herself eternal without birth.
But still opposing her with endless night
Death, the dire god, inflicted on her eyes
The immortal calm of his tremendous gaze:
"Although thou hast survived the unborn void
Which never shall forgive, while Time endures,
The primal violence that fashioned thought,
Forcing the immobile vast to suffer and live,
This sorrowful victory only hast thou won
To live for a little without Satyavan.
What shall the ancient goddess give to thee
Who helps thy heart-beats? Only she prolongs
The nothing dreamed existence and delays
With the labour of living thy eternal sleep.
A fragile miracle of thinking clay,
Armed with illusions walks the child of Time.
To fill the void around he feels and dreads,
The void he came from and to which he goes,
He magnifies his self and names it God.
He calls the heavens to help his suffering hopes.
He sees above him with a longing heart
Bare spaces more unconscious than himself
That have not even his privilege of mind,
And empty of all but their unreal blue,
And peoples them with bright and merciful powers.
For the sea roars around him and earth quakes
Beneath his steps, and fire is at his doors,
And death prowls baying through the woods of life.
Moved by the Presences with which he yearns,
He offers in implacable shrines his soul
And clothes all with the beauty of his dreams.
The gods who watch the earth with sleepless eyes
And guide its giant stumblings through the void,
Have given to man the burden of his mind;
In his unwilling heart they have lit their fires

And sown in it incurable unrest.
His mind is a hunter upon tracks unknown;
Amusing Time with vain discovery,
He deepens with thought the mystery of his fate
And turns to song his laughter and his tears.
His mortality vexing with the immortal's dreams,
Troubling his transience with the infinite's breath,
They gave him hungers which no food can fill;
He is the cattle of the shepherd gods.
His body the tether with which he is tied,
They cast for fodder grief and hope and joy:
His pasture ground they have fenced with Ignorance.
Into his fragile undefended breast
They have breathed a courage that is met by death,
They have given a wisdom that is mocked by night,
They have traced a journey that foresees no goal.
Aimless man toils in an uncertain world,
Lulled by inconstant pauses of his pain,
Scourged like a beast by the infinite desire,
Bound to the chariot of the dreadful gods.
But if thou still canst hope and still wouldst love,
Return to thy body's shell, thy tie to earth,
And with thy heart's little remnants try to live.
Hope not to win back to thee Satyavan.
Yet since thy strength deserves no trivial crown,
Gifts I can give to soothe thy wounded life.
The pacts which transient beings make with fate,
And the wayside sweetness earth-bound hearts would pluck,
These if thy will accepts make freely thine.
Choose a life's hopes for thy deceiving prize."
As ceased the ruthless and tremendous Voice,
Unendingly there rose in Savitri,
Like moonlit ridges on a shuddering flood,
A stir of thoughts out of some silence born
Across the sea of her dumb fathomless heart.
At last she spoke; her voice was heard by Night:
"I bow not to thee, O huge mask of death,
Black lie of night to the cowed soul of man,
Unreal, inescapable end of things,
Thou grim jest played with the immortal spirit.
Conscious of immortality I walk.
A victor spirit conscious of my force,
Not as a suppliant to thy gates I came:
Unslain I have survived the clutch of Night.
My first strong grief moves not my seated mind;
My unwept tears have turned to pearls of strength:
I have transformed my ill-shaped brittle clay
Into the hardness of a statued soul.
Now in the wrestling of the splendid gods
My spirit shall be obstinate and strong
Against the vast refusal of the world.
I stoop not with the subject mob of minds
Who run to glean with eager satisfied hands
And pick from its mire mid many trampling feet
Its scornful small concessions to the weak.
Mine is the labour of the battling gods:
Imposing on the slow reluctant years
The flaming will that reigns beyond the stars,
They lay the law of Mind on Matter's works
And win the soul's wish from earth's inconscient Force.
First I demand whatever Satyavan,
My husband, waking in the forest's charm
Out of his long pure childhood's lonely dreams,
Desired and had not for his beautiful life.
Give, if thou must, or, if thou canst, refuse."
Death bowed his head in scornful cold assent,
The builder of this dreamlike earth for man
Who has mocked with vanity all gifts he gave.
Uplifting his disastrous voice he spoke:
"Indulgent to the dreams my touch shall break,
I yield to his blind father's longing heart

Kingdom and power and friends and greatness lost
And royal trappings for his peaceful age,
The pallid pomps of man's declining days,
The silvered decadent glories of life's fall.
To one who wiser grew by adverse Fate,
Goods I restore the deluded soul prefers
To impersonal nothingness's bare sublime.
The sensuous solace of the light I give
To eyes which could have found a larger realm,
A deeper vision in their fathomless night.
For that this man desired and asked in vain
While still he lived on earth and cherished hope.
Back from the grandeur of my perilous realms
Go, mortal, to thy small permitted sphere!
Hasten swift-footed, lest to slay thy life
The great laws thou hast violated, moved,
Open at last on thee their marble eyes."
But Savitri answered the disdainful Shade:
"World-spirit, I was thy equal spirit born.
My will too is a law, my strength a god.
I am immortal in my mortality.
I tremble not before the immobile gaze
Of the unchanging marble hierarchies
That look with the stone eyes of Law and Fate.
My soul can meet them with its living fire.
Out of thy shadow give me back again
Into earth's flowering spaces Satyavan
In the sweet transiency of human limbs
To do with him my spirit's burning will.
I will bear with him the ancient Mother's load,
I will follow with him earth's path that leads to God.
Else shall the eternal spaces open to me,
While round us strange horizons far recede,
Travelling together the immense unknown.
For I who have trod with him the tracts of Time,
Can meet behind his steps whatever night
Or unimaginable stupendous dawn
Breaks on our spirits in the untrod Beyond.
Wherever thou leadst his soul I shall pursue."
But to her claim opposed, implacable,
Insisting on the immutable Decree,
Insisting on the immitigable Law
And the insignificance of created things,
Out of the rolling wastes of night there came
Born from the enigma of the unknowable depths
A voice of majesty and appalling scorn.
As when the storm-haired Titan-striding sea
Throws on a swimmer its tremendous laugh
Remembering all the joy its waves have drowned,
So from the darkness of the sovereign night
Against the Woman's boundless heart arose
The almighty cry of universal Death.
"Hast thou god-wings or feet that tread my stars,
Frail creature with the courage that aspires,
Forgetting thy bounds of thought, thy mortal role?
Their orbs were coiled before thy soul was formed.
I, Death, created them out of my void;
All things I have built in them and I destroy.
I made the worlds my net, each joy a mesh.
A Hunger amorous of its suffering prey,
Life that devours, my image see in things.
Mortal, whose spirit is my wandering breath,
Whose transience was imagined by my smile,
Flee clutching thy poor gains to thy trembling breast
Pierced by my pangs Time shall not soon appease.
Blind slave of my deaf force whom I compel
To sin that I may punish, to desire
That I may scourge thee with despair and grief
And thou come bleeding to me at the last,
Thy nothingness recognised, my greatness known,
Turn nor attempt forbidden happy fields

Meant for the souls that can obey my law,
Lest in their sombre shrines thy tread awake
From their uneasy iron-hearted sleep
The Furies who avenge fulfilled desire.
Dread lest in skies where passion hoped to live,
The Unknown's lightnings start and, terrified,
Lone, sobbing, hunted by the hounds of heaven,
A wounded and forsaken soul thou flee
Through the long torture of the centuries,
Nor many lives exhaust the tireless Wrath
Hell cannot slake nor Heaven's mercy assuage.
I will take from thee the black eternal grip:
Clasping in thy heart thy fate's exiguous dole
Depart in peace, if peace for man is just."
But Savitri answered meeting scorn with scorn,
The mortal woman to the dreadful Lord:
"Who is this God imagined by thy night,
Contemptuously creating worlds disdained,
Who made for vanity the brilliant stars?
Not he who has reared his temple in my thoughts
And made his sacred floor my human heart.
My God is will and triumphs in his paths,
My God is love and sweetly suffers all.
To him I have offered hope for sacrifice
And gave my longings as a sacrament.
Who shall prohibit or hedge in his course,
The wonderful, the charioteer, the swift?
A traveller of the million roads of life,
His steps familiar with the lights of heaven
Tread without pain the sword-paved courts of hell;
There he descends to edge eternal joy.
Love's golden wings have power to fan thy void:
The eyes of love gaze starlike through death's night,
The feet of love tread naked hardest worlds.
He labours in the depths, exults on the heights;
He shall remake thy universe, O Death."
She spoke and for a while no voice replied,
While still they travelled through the trackless night
And still that gleam was like a pallid eye
Troubling the darkness with its doubtful gaze.
Then once more came a deep and perilous pause
In that unreal journey through blind Nought;
Once more a Thought, a Word in the void arose
And Death made answer to the human soul:
"What is thy hope? to what dost thou aspire?
This is thy body's sweetest lure of bliss,
Assailed by pain, a frail precarious form,
To please for a few years thy faltering sense
With honey of physical longings and the heart's fire
And, a vain oneness seeking, to embrace
The brilliant idol of a fugitive hour.
And thou, what art thou, soul, thou glorious dream
Of brief emotions made and glittering thoughts,
A thin dance of fireflies speeding through the night,
A sparkling ferment in life's sunlit mire?
Wilt thou claim immortality, O heart,
Crying against the eternal witnesses
That thou and he are endless powers and last?
Death only lasts and the inconscient Void.
I only am eternal and endure.
I am the shapeless formidable Vast,
I am the emptiness that men call Space,
I am a timeless Nothingness carrying all,
I am the Illimitable, the mute Alone.
I, Death, am He; there is no other God.
All from my depths are born, they live by death;
All to my depths return and are no more.
I have made a world by my inconscient Force.
My Force is Nature that creates and slays
The hearts that hope, the limbs that long to live.
I have made man her instrument and slave,

His body I made my banquet, his life my food.
Man has no other help but only Death;
He comes to me at his end for rest and peace.
I, Death, am the one refuge of thy soul.
The Gods to whom man prays can help not man;
They are my imaginations and my moods
Reflected in him by illusion's power.
That which thou seest as thy immortal self
Is a shadowy icon of my infinite,
Is Death in thee dreaming of eternity.
I am the Immobile in which all things move,
I am the nude Inane in which they cease:
I have no body and no tongue to speak,
I commune not with human eye and ear;
Only thy thought gave a figure to my void.
Because, O aspirant to divinity,
Thou calledst me to wrestle with thy soul,
I have assumed a face, a form, a voice.
But if there were a Being witnessing all,
How should he help thy passionate desire?
Aloof he watches sole and absolute,
Indifferent to thy cry in nameless calm.
His being is pure, unwounded, motionless, one.
One endless watches the inconscient scene
Where all things perish, as the foam the stars.
The One lives for ever. There no Satyavan
Changing was born and there no Savitri
Claims from brief life her bribe of joy. There love
Came never with his fretful eyes of tears,
Nor Time is there nor the vain vasts of Space.
It wears no living face, it has no name,
No gaze, no heart that throbs; it asks no second
To aid its being or to share its joys.
It is delight immortally alone.
If thou desirest immortality,
Be then alone sufficient to thy soul:
Live in thyself; forget the man thou lov'st.
My last grand death shall rescue thee from life;
Then shalt thou rise into thy unmoved source."
But Savitri replied to the dread Voice:
"O Death, who reasonest, I reason not,
Reason that scans and breaks, but cannot build
Or builds in vain because she doubts her work.
I am, I love, I see, I act, I will."
Death answered her, one deep surrounding cry:
"Know also. Knowing, thou shalt cease to love
And cease to will, delivered from thy heart.
So shalt thou rest for ever and be still,
Consenting to the impermanence of things."
But Savitri replied for man to Death:
"When I have loved for ever, I shall know.
Love in me knows the truth all changings mask.
I know that knowledge is a vast embrace:
I know that every being is myself,
In every heart is hidden the myriad One.
I know the calm Transcendent bears the world,
The veiled Inhabitant, the silent Lord:
I feel his secret act, his intimate fire;
I hear the murmur of the cosmic Voice.
I know my coming was a wave from God.
For all his suns were conscient in my birth,
And one who loves in us came veiled by death.
Then was man born among the monstrous stars
Dowered with a mind and heart to conquer thee."
In the eternity of his ruthless will
Sure of his empire and his armoured might,
Like one disdainful of violent helpless words
From victim lips Death answered not again.
He stood in silence and in darkness wrapped,
A figure motionless, a shadow vague,
Girt with the terrors of his secret sword.

Half-seen in clouds appeared a sombre face;
Night's dusk tiara was his matted hair,
The ashes of the pyre his forehead's sign.
Once more a wanderer in the unending Night,
Blindly forbidden by dead vacant eyes,
She travelled through the dumb unhoping vasts.
Around her rolled the shuddering waste of gloom,
Its swallowing emptiness and joyless death
Resentful of her thought and life and love.
Through the long fading night by her compelled,
Gliding half-seen on their unearthly path,
Phantasmal in the dimness moved the three.

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