



O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.
 O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth
 for ever and doth illumine even the darkest corners of the earth.

O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from
 imperfection I may become Perfection; that from darkness I may go forth in Light. — *Katherine Tingley*

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DEATH—AND AFTERWARDS

G. DE PURUCKER

ONE of the commonest facts or events of human life, through mistaken education or instruction usually lasting from childhood until old age, and customary in the Occident for long past centuries, has haunted the imagination and perplexed the mind of everyone who has been subject to this baleful influence, which means virtually everyone in the West; it has instilled into the minds of multitudes ideas or thoughts of the most pessimistic character; and this fact or event is the very familiar and inevitable occurrence that men call Death. Despite the amazing advance of modern science in new realms of discovery, and the exceedingly interesting philosophical and even metaphysical deductions that science has drawn from these researches and the new discoveries following upon them, it nevertheless is the fact that nearly all men and women of the West today are still under the sway of the old and now moribund, but nevertheless still prevalent, materialistic theories of a science which has already passed, but which has left behind it an un-

fortunate heritage, of indecision, of fear, and of ignorance regarding this most natural and familiar of the events of human life.

Men today, in the West especially, are all, mentally speaking, on an uncharted sea of ignorance as to what is going to happen to us after death, if indeed, as some say, they believe in a hereafter! In the Churches of course one finds pious hopes, and the rather pathetic repetition of noble thoughts and sayings handed down from previous ages, sayings which in their origin were born of the heart and mind of great Initiates in the lore of the Universe, but of which mankind today in the West has lost the significance; so that these sayings seem to most men, when they hear them voiced, as being mere pious clap-trap, *Vox, et praeterea nihil* — a voice, and nothing more!

In the following paragraphs the writer will leave the beaten path of accepted human thought, the conventional path of hopeful and often pious talk which it seems unfortunately the custom for most Western writers and essayists to follow. The present writer has felt keenly and with deepest sympathy, as all true Theosophists do, the vast load of human suffering brought about by the coming to all of the Great Liberator Death, and the ensuing, usually unspoken, woes of the human heart which well up in the silence at those times when a loved one has passed on. The average man instinctively turns — yes, turns, and turns again, and yet knows not where to turn — for substantial comfort in his sorrow, and in his indecision of mind and lack of light yearns for something real in the way of explanation to which he can bind fast his grieving heart and his bewildered mind.

This is an attempt which the present writer is making to take his readers with him towards the frontiers at least of some of the inner teachings of the Esoteric Philosophy as it has been given to us in the presentation of the present age; and fortunately this attempt is rendered much easier than it could have been before, because of the widely spread work and teachings of the Theosophical Society in modern times. Today some of the greatest and most far-seeing and foreseeing men of science themselves have become weary of the old negations — founded on mere theory, founded on no genuine fact, born of the old materialism of our fathers; and their weariness of spirit and disgust with the logical imperfections of the old materialistic negations have brought them to the point where they themselves are saying that the fundamental essence or substance of the Universe is Consciousness or Intelligence, or what they

more commonly call 'mind-stuff.' This idea, which is as old as thinking man and which the greatest of modern scientific thinkers are today again voicing, has not yet sunken into human consciousness as deeply as it should, but the thought of it is now universally in the air, and this fact alone marks an enormous stride forwards towards a proper understanding, later to come, of the relation of man to the Universe, the part he plays therein, and of his essential oneness with the Cosmic Intelligence and Substance.

Nevertheless, the old, even if now largely dead, materialistic conceptions and ideas still remain with us, and haunt and perplex the minds and chill the hearts of human beings; so that no longer do they look upon Death, the Great Liberator, with hope, with understanding, with mental acquiescence, and with a knowledge of the Great Peace to come; but with a haunting fear which leaves them never, and which is itself very largely responsible for the insane whirl of distracting activities and occupations into which they plunge in the hope of finding at least temporary forgetfulness of what seems to them to be the dread and horrifying fate which awaits them in the future. Death to them seems to be the ceasing or ending of all; because due to the tremendous influence of the old materialistic psychology they violently set 'life' on one side and 'death' on the other side of their minds, as if death were a 'thing in itself' and not — as it most certainly and emphatically is — an event or phase of Life Universal.

In fact, death is but an event or phase in endless Life. Where there is no life, there obviously is and can be none to die. Death is but one of the phases or events, as just stated, of Life on the grand scale; and it is only by change, which is death, either large or small, that we progress, that we can possibly enter into new conditions or states, and therefore into new things and equivalently into new realms of consciousness. This fact is universal and prevails everywhere; it is equally so in the familiar case of human bodily growth. It is only when the child dies that it is possible for him to become the boy; it is only when the boy dies that he can become the full-grown man; and when the man dies in body it is then that he becomes — mayhap — the god within, mayhap not. But it is only by casting off the lower vehicles, the body included, that he can come to know the greater secrets. Here then is the first thing that is to be understood: that death is but a phase or event of unending life, and that every change, no matter how small, no matter how

great, is a 'death' to the previous condition and an entering into the new life of the new condition. Only living things 'die,' as men say.

Another important point of the teaching to remember is that the dualism in the Universe — that is to say, life and spirit and consciousness on one side, and substance-matter and its forms and illusions on the other side — is not essential to the Spiritual Radical or Cosmic Brahman, but is the form which the cosmic Intelligence-Life-Substance takes during the periodic and regularly recurring manvantaras — or world-periods. Spirit and substance, and on the plane of illusory manifestation force and matter, are essentially identical, two forms of one underlying Reality; so that the various atoms even of the crudest material 'stuff' are as much alive, each in its own way, as a man is, as a god is, as a star is. To the scientist of today, our sun and the other stars are but mighty chemical laboratories, wherein Nature's atomic children are ineluctably ground over to produce the various forms of radiation. This last idea, while true enough in a way, we must remember is but one of the processes of the working of Cosmic Consciousness. To the esoteric philosopher, a sun, in addition to its being a quasi-material body, filled with life and the mighty procedures of life, is the vehicle of a divinity which expresses itself in manifold forms of activity, including floods of light, of radiation of many kinds, spiritual as well as intelligent, psychical, astral, and physical; and of this radiation a few octaves only are our modern scientific researchers more or less rapidly becoming acquainted with. This thought, then, of the essential identity of every thing and every being that is with the all-permeant Over-Soul, as Emerson would say, is the next important thought clearly to understand in our study of the nature of Death and the place it occupies in the Universe as one of the functions or phases or 'events' of cosmic life.

It has always seemed to the present writer that in all reflexions and studies on the nature of Death — or equivalently of Life, for they are one — even among well-informed Theosophists, the attention of the student has been concentrated on bodies informed by the Cosmic Life instead of upon inner essences — or, what comes to the same thing, instead of upon consciousness itself, and its methods and processes of manifestation. This is natural enough and reasonable enough, because it is bodies which die; and men during their life-term are almost universally prone to identify themselves with the physical vehicle in which they live and through which they work and self-express themselves; so that

it is this obvious fact itself which leads men to wonder whether or not after the death of the physical body they shall enter into or obtain some other body, a 'spiritual body' as Paul of the Christians phrased it.

But this concentration of the attention on the house, or dwelling or vehicle, of the peregrinating Monad, is like trying to understand the nature and characteristics, attributes and faculties and powers, of the Man himself who owns the house and dwells within it, by an examination of the house alone. Yet one may assert, without fear of contradiction by anyone who knows even the elements of the significance of Death, that the student will never understand either the secrets of Life or of Death, will never grasp the significance of what it means when one dies, or of one's condition after the body dies, if the mind concentrates its attention solely upon the vehicular aspect, the body-side, of the journey of the peregrinating Monad. The secret of understanding the so-called 'mysteries' of death, is to follow one's consciousness in its operations, and to study this consciousness carefully: in other words, to identify one's self-consciousness with the general consciousness of one's being; because in this manner one identifies one's percipient self with the fundamental essence in the Universe, of which every man is an integral and inseparable part; and this is also the case because your consciousness is *you*, the essential *You*. The body, it should be evident enough, is a mere dwelling, or otherwise, an instrument which changes, daily, hourly, momentarily, instantly; and when the physical body dies it is but a greater change of the functioning of the essential consciousness in the man in order to accommodate itself to its working on inner and invisible planes.

It is sheer folly to concentrate one's attention on the body if one desires to understand the nature of death, for by doing so one shifts the center of observation from the perduring essential consciousness to the incessantly and rapidly changing congeries of material molecules called the body, which is so rapidly undergoing change that a man has not the same identical physical body for two consecutive instants of time. These rapidly succeeding changes are each one small in itself, but nevertheless a change; and every change, however small, is by so much a small 'death.' Thus it is that the body is not identical with itself, or rather with its former self of the preceding second, for two consecutive instants; but the essential consciousness perennially perdures, remains the seat of selfhood, because this selfhood is the consciousness *per se*; although of course it is likewise true that the consciousness of every human being is

also undergoing a constant process of change, yet not a change of substance but of phases or events.

From the foregoing observations, brief as they are, it should be clear enough to the thinking reader that the only possible way to understand what death is when it happens to us humans, is to study the consciousness of oneself. The present writer goes even farther, and says that even physical death is in large part brought about by the fact that the unfolding field of consciousness, even in the course of one whole Earth-life, spreads beyond the capacity of the physical body to contain it, which, feeling the strains thus put upon it, gradually deteriorates, glides into senescence, and finally is cast off, or 'dies,' when it has become a tool no longer easily or profitably usable by the Master Workman — the egoic consciousness.

It may well be wondered how many will grasp the reach, the import, the real significance, of the foregoing general statement. It may perhaps be illustrated by the following consideration: If you, Reader, can and will follow your consciousness in its procedures or workings from hour to hour and from day to day, and hence as a part of the workings of your consciousness study your dreams at night, when you have them — including the study of your reactions through the hours of daily life to the many and various impacts of environment and circumstances upon this your self-consciousness — you will in this study find the key, a master-key, to knowing what death really is, including the so-called 'mystery' of how it comes upon you; and, last but not least, of what happens to you as a center of consciousness after you slough off the physical body at the critical point of living which men call 'death.'

The ancient Greeks had a proverb: ὕπνος καὶ θάνατος ἀδελφοί (*hypnos kai thanatos adelphoi*): 'sleep and death are brothers.' But it may be stated with emphasis that sleep and death are not merely brothers, that in fact *they are one*, and not twain and diverse. Here is the secret containing all the mysteries of death; for death is a perfect sleep. These words are not here used as phrases of pleasant poesy; they are used deliberately and with choice, and the reader is asked to construe them and to try to understand them as absolutely such. The only difference that actually is between death and our regular sleep at night, is that sleep is an *imperfect* death, and death is a *perfect* sleep. There is absolutely no distinction or difference in fact or essence between these two aspects of life: there is a distinction which exists only in degree.

Now there is just one thing that a being or an entity in this our Home which we call the Universe cannot do: it matters not what its grade in evolutionary status on the Ladder of Cosmic Life, and it matters not in what Cosmic Hierarchy it may find itself. This one thing is, it cannot annihilate itself, nor can it ever find annihilation, precisely because it is in its essence of being a Droplet, a Spark, a *Jîva* or Monad, of that cosmic ocean of 'mind-stuff' — as our modern scientists sometimes call it — which is the fundamental thing and veritable essence in and of the Universe. Were a droplet of this cosmic essence able to annihilate itself or to be annihilated, it would be equivalent to saying that the Essence of the Universe itself could be annihilated, which notion is absurd. It is merely our bodies which change, and change incessantly and without an instant's interruption. It is thus that we are dying not merely 'each day,' as Paul of the Christians put it, but we are dying all the time, because equivalently we are being constantly rejuvenated, and it is change which is the cause of this — constant passing from phase to phase, from modification to modification, so that at no two consecutive instants of time is even the human body identical with what it was at the preceding instant. Our bodies are in a state of unceasing flux, as indeed every other thing in the manifested Universe is. As the great Greek philosopher Herakleitos said: *πάντα ῥεῖ* (*panta rhei*). We assume body after body, whether in and on this plane or on and in other and invisible planes; and this change of body is so universal and the analogy is so perfect everywhere, that, as just said, the body of six minutes after ten in the morning is not identical with the body of seven minutes after ten on the same morning. On the large scale of change, in which the modification is great and often abrupt, and which men call 'death,' the transition is here not from day to day, as in ordinary sleep, but it is from body to body, from birth to birth. The rule is the same whether in sleep or in death; the only difference or distinction is a matter of degree or magnitude; and in either case, it is sleep, with all its accompanying phenomena. In the one case it is the Great Sleep; in the other nightly case, it is the little sleep.

The present writer has often thought that it has been a deeply tragical thing that even earliest Christianity — which was a Theosophical Movement of its kind in its first origins — lost the key to the teachings of its great Master; this being really the loss of a number of keys: one of which keys, though its significance was lost, never-

theless prevailed as a pious and hopeful phrase, which through all later ages Christians retained and carved in catacomb and on tombstone: "He sleeps" — or equivalently, instead of "Dormit in pace," "he sleeps in peace," there is frequently found the equally mystical epitaph: "Gaudet in astris": "He rejoices in the stars." One wonders how many of the readers of the present lines will properly understand these truly profound, most suggestive, true, but esoteric allusions to a secret doctrine.

When death approaches a man, he may know it, or he may not. That is a matter of no importance, perhaps, except in so far as his worldly affairs are concerned; but here the present writer is pointing to the mysteries of death itself, and not to worldly, pragmatical things. At the moment of death, no man, unless he be an Initiate or Adept, knows that he is dying. The closer death approaches, the more does the egoic consciousness take unto itself, or lapse into, a feeling of unutterable rest and peace, and indifference to surrounding or environmental circumstances. Slowly the consciousness lapses or glides into what we men commonly call 'unconsciousness'; and this continues until the golden vital chain vanishes, and then the inner part of the man is free. He is truly asleep, actually and precisely so, and not merely poetically so.

If you, Reader, desire to know how you are going to feel when you die, i. e., what you will cognise at the moment of death, then tonight when you lie down in your bed, grip your consciousness with your will and study the processes of your 'falling asleep' — if you can; and it is very easy to do, once the suggestion is made and it has been practised somewhat. No man at the precise instant of 'falling asleep' knows that he is at that instant lapsing into sleep. He knows the approach of sleep before this instant, he yearns for it perhaps, and he is more or less conscious while waiting. For a time he seems to himself to be thinking — and then, he is off, he is free, he is asleep! Instant unconsciousness supervenes at the critical juncture, and it may or may not be succeeded by dreams, this depending upon a variety of factors.

Death is precisely identical with this process of 'falling asleep.' There is absolutely no difference or distinction whatsoever between the twain. It matters not how death comes: by age, by disease, by outside violence, or by the abominable crime of self-murder which men call suicide. The process of lapsing into unconsciousness may be almost instantaneous or it may be slow, but it is precisely the same in all cases, the only difference here being one of time — short or longer as the case

may be. All men die in this way and without exception; the lapse into sleep is as quick and as instantaneous as a snap of the fingers; and, furthermore, the instant of death always brings for a longer or shorter period the unutterable peace of perfect 'unconsciousness,' which glides into the beginning, as it were a foretaste, of the devachanic bliss, which beginning is the beginning of a sense of ineffable rest; precisely what the quick and careful observer will experience when he falls asleep in his bed at night.

Mark you, then: every time when a man or a woman lies down in bed at night and 'falls asleep,' he or she then dies, imperfectly to be sure, but nevertheless *dies*. The difference between 'falling to sleep,' and 'falling to death,' or dying, is zero; as said above it is a matter of degree, and in some cases of time, only. Now hearken: When some men and women fall asleep, their sleep is blissful unconsciousness until they awaken in the morning. Mayhap they have delicately-hued and roseate dreams, blissful dreams, happy dreams; or, mayhap, their sleep is haunted by dreams of fear and terror and horror. What causes the twain? What is the distinction that gives to one man happy dreams, or mayhap better still no dreams at all, but blissful unconsciousness in which the body utterly rests; or dreams of harmony; or contrariwise nightmarish dreams from which a man may awaken with every nerve trembling, and possibly even with his body sweating profusely? What makes the twain? It is the life. The man has just lived his day, with all its varied emotions and thoughts and impulses and actions, which include other things that the good doctors will tell you about, such as over-eating and all the rest of it, because these last are included in the general statement: the life of the day that a man has just lived. Live a decent life during the day, and from day to day, and you will never be haunted by nightmares. Yet if you are so haunted, it means that somewhere in your character — and here is a truth which should be told — somewhere in that character there is a cesspool or streak of weakness and uncleanness which needs to be cleaned out, and no one but the one who lives can do it. Precisely and exactly the same rule of karmic consequences or results applies to the man who lives his earth-life and then dies. If he is haunted in the Kâma-loka by horrors and the beginnings of evil dreams, and if consequently his Devachan takes longer in coming and is not so high and blissful as the Devachan of others who have lived a better life, the reason is the same here as in the case of ordinary sleep: the life just lived, or

previous lives in common with the life just lived, have left uncleanness somewhere in the character which now in the freed consciousness prevents the rising out of the material spheres into the devachanic state of ineffable bliss and rest. This is one aspect of the esoteric meaning of the admonitions and warnings of all the great Sages and Seers, which later and less wise men misconstrued to mean 'hells' on the one hand, and 'heavens' on the other.

Now, just as a man dreams dreams of bliss, and rests in peace and mayhap in that higher consciousness which our brain-mind calls 'unconsciousness'; or just as, on the other hand, a man has nightmares and dreams dreams of horror: so it is with the constitution of a man after the death of his physical body, and for exactly the same reason. Just as evil living during a man's earth-life will make his mind and his consciousness so work while the body is resting as to produce or evoke dreams of horror during sleep; and as a self-restrained, self-controlled life of aspiration and the practice of the virtues will give to him at night dreams of beauty mayhap, in any case peace and perfect rest: so on the grand scale of sleep when the sleep is the perfect sleep of Death, will the egoic consciousness which is the essential Man, the Thinker, the Understander, the Perceiver, the Droplet of the cosmic 'mind-stuff,' reproduce and re-echo and recall back to itself the 'dreaming' consequences or results of the totality of the life last lived; this is, during the passage through the Kâma-loka of the Astral World. Yet the rule continues to work even when the devachanic condition is reached, for in that condition the 'dreams' will be entirely based on the causative thoughts and impulses of a spiritual character and the unfulfilled yearnings of like kind which the life just lived gave no opportunity for expression and fulfillment. Thus it is that after the death of the physical body does a man receive in the astral realms, with all their various grades, just what he had prepared himself in the life last lived to receive and to go through.

The Kâma-loka or Astral Light is formed or composed of more ethereal substance than is our physical world, and is the abode or habitat of the excarnate kâma-rûpa or 'desire-body' of the man or woman who has passed on. Human beings after death do not remain in the Kâma-loka until the next rebirth; they merely pass through it or traverse it, in the case of normal beings, and their abode therein is for a longer or a shorter time depending upon circumstances. Reference is here made

to the peregrinating Reimbodying Ego, otherwise called the Reincarnating Ego. The reader is begged to fix his concentrated attention on the *consciousness* of this individual or Ego during its sojourn in the Kâma-loka. Please for the moment forget all about bodies or vehicles, if the intention is to understand death itself and the nature of the beings in the Kâma-loka, and the kâma-rûpic consciousness which they then have. As an entity still inhering in its kâma-rûpa, it is therein dreaming dreams, but vaguely, uncertainly, without much clarity of perception or definition of objective lineament. It is precisely like the threshold of the dream-world of a man who is merely asleep, and who for the time being is hovering between unconsciousness and the beginning of dreams.

The reason for this is clear enough: It is because the quasi-dreaming Ego in the kâma-rûpa is neither quite conscious nor quite unconscious, because it is either in the nebulous uncertain indefinite state of the Kâma-loka, or in the lower phases of the state that is called the Devachan. Once the Reimbodying Ego enters the devachanic state or condition, just after having cast off the kâma-rûpa with its attractions downwards, it then enters into the amazingly definite, clear, lucid play of the dreaming consciousness which is precisely the devachanic condition; and therein it remains for centuries, dreaming dreams which to its own perception, mentally and spiritually speaking, are far more vivid and real and intense than the most waking and intense moment of earth-life to the perceiving consciousness working through the body. Nevertheless it is 'dreaming,' because of being merely the effects or consequences of the consciousness internally active in itself and among its own phases of substance and without objective perception of matters or things exterior.

But before entering into the devachanic state, and while the Reimbodying Ego is still clogged or semi-stupefied because of its attachment to the kâma-rûpa, its play of consciousness, as stated above, is vague, diffuse, uncertain, and lacking in precision of lineament and definition. The exceptions — for exceptions there are — are the cases of the kâma-rûpas of exceedingly evil and grossly-minded men; and these cases awaken to a quasi-self-consciousness in the kâma-rûpa and have anything but a pleasant or spiritual time of it. These cases are called 'Elementaries' in the Esoteric Philosophy, and they range all the way from those who are so gross that the Ego actually can never rise into the devachanic state, which are the worst cases, through varying grades to those whose Ego

at last frees itself from the crippling kâma-rûpa, and rises into the lower regions of the Devachan for at least a short period of comparative happiness and rest therein. Compare these various cases as thus briefly sketched with the various cases of men who dream: very good men, averagely good men, less than averagely decent, gross men, and positively evil or wicked men; and consider the dreams when asleep that these men have when resting at night; and by making the various applications or correspondences the reader should understand fairly well the cases of those who have passed out of the Earth-sphere into the Astral Light.

After the consciousness has cleansed itself in the Kâma-loka, or what in certain branches of Christianity is called the 'Purgatory,' the essential consciousness or Ego rises into the condition or state of the Devachan, which we may call, for easy understanding, the heaven-world; and in that heaven-world the entity enjoys unalloyed and vividly, intensely blissful dreams, it may be for long centuries, until time comes on the whirling Wheel of Destiny for it to return to reïmbodiment on earth. If you, Reader, could or will follow your consciousness and its changing phases when you sleep at night, and if you could or will become yourself consciously when you thus sleep, you would find that during your sleep you have in very truth undertaken the journey of death, albeit temporarily: precisely the same journey that the Reïmbodying Ego pursues, and going through or passing through the same phases of changing consciousness; for here we are dealing with the consciousness. It is always to be remembered that both in sleep and after death we are dealing with the consciousness of the percipient Ego; we are not speaking of the bodies, physical or astral or celestial, that he may in either case inhabit or use.

Deduction: Far then from death being unknown to us, far from its processes and nature being an 'unsolved mystery,' it is in very truth one of the events or things that are most familiar to us — indeed, something that we experience every night of our lives when we sleep. The writer of these lines again asks to be understood in what is popularly called the literal sense, and to have his words construed 'literally.'

One further thought. The Ancient Wisdom tells us that there are seven states of consciousness, or rather that there are seven states in which a human consciousness can be and express its functions. These seven states may again be reduced to four basic states, and they are called thus, — and use is here made of famous old Sanskrit terms: Jâgrat, which means the waking state — that which we are in when

awake and moving around. The next state is Swapna, the dreaming-sleeping state of consciousness, which is accompanied by very vivid, slightly vivid, or imperfectly intense and diffuse dreams. This is very familiar to us and is commonly called 'dreaming.' They are two of the commonest events or phases of our lives: during the day-time we are in the Jâgrat-condition of the consciousness; at night-time, when we dream, we are in the Swapna-condition of the consciousness.

The third state is called Sushupti, a word which means that most wonderful, utterly blissful, and deepest sleep, in which the sleep is so relatively complete that there is no dreaming at all, neither good nor bad, because the human consciousness is temporarily plunged into profound self-oblivion. It is perfect rest to and equivalently perfect rest for the mind. Analysed more accurately and more precisely, it is a becoming at-one of the man's ordinary or human consciousness with the Mânasic consciousness or Mânasaputra-element within him, which lofty element has been occasionally described by certain Christian writers as the 'guardian angel' within and above him. Because this state of consciousness is far higher than either our ordinary waking state or state of ordinary dreaming, and because we are not accustomed to it — the more shame to us, because we can make it very familiar to us if we will so to do — it is only rare and unusually evolved human beings who can at will enter into this state of Sushupti while alive in the physical body. Nevertheless, during sleep the consciousness not infrequently enters into the Sushupti-condition, and it is to the credit of the man when this happens. Those who can enter into this condition while alive and thus ally themselves with high spiritual attributes and functioning states of their consciousness, are the Seers, those who even while living thus see actual visions of reality and truth. Poets perhaps at times, or other men accustomed to high and abstract thinking, occasionally may thus become ecstatic, when the feeling of the person is altogether forgotten; and because their consciousness then in very truth ranges at least to a certain extent in the essence of the cosmic spheres, they may thus obtain intimations of a condition which verges at least temporarily upon almost omniscient consciousness.

The fourth state is higher still, and it is the last. It is called Turîya-Samâdhi, and it is a state which only the greatest and finest Flowers of the human race have ever yet attained; but all men some day will attain to it, although this will not be until the far distant aeons of what

is now the future shall be with us. It is the state which the Buddhas and the Christs reach in their times of spiritual ecstasy.

These then are four basic conditions in which the human consciousness can enter and at least temporarily remain therein: Jâgrat, our waking state; Swapna, our sleeping-dreaming state; Sushupti, the state of becoming at one with the Droplet of Cosmic Mind within us; and Turîya-Samâdhi, the same as the preceding one but on a higher plane, which signifies becoming at one, for a longer or a shorter time, with the Cosmic Divinity.

Now, it is important to remember that these four basic conditions of the human consciousness, i. e., four conditions or states into which the human consciousness can throw itself, corresponding with the four bases of the structure of the Universe as well as of the constitution of the human being himself, are operative equally in the post-mortem conditions and in sleep.

The following is the main reason why the preceding paragraphs have been written, although confessedly they comprise but an outline or sketch. The first three of the four states above mentioned are passed through by every man or woman who dies. The Jâgrat-state is the state of our waking consciousness when imbodyed in earth-life. As death approaches, and the state of physical consciousness, as we call it, i. e., the waking state, becomes dim and somewhat diffuse, there then slowly ensues the falling into dreaming, day-dreaming especially, and this as a condition of the consciousness is the state of Swapna. The word likewise applies to the dreaming experienced during sleep. The man thus approaching death is more or less conscious in certain reaches of the astral realms, and in extremely advanced age is in a dream-state. When he rises out of this state, either by will, or by sloughing off the lower physical attractions which still hold him to the Earth's sphere after death, and enters the devachanic condition, then if his Devachan is in the higher ranges, he is in the Sushupti-state, the state of pure egoic consciousness, the mânasaputric state as it may perhaps be called, which for him, as an as yet relatively unevolved entity, is strictly speaking only quasi-mânasaputric. But he is in the lower ranges of that state, nevertheless; just as we in this physical body are only half awake, truly speaking, although we are nevertheless awake. It is obvious enough that no two men are equally awake; one man will walk along a street, and see ten things which some other man will see only when they are

pointed out to him. If then a man be evolved in sufficient degree to reach it, then, as just said, in the higher ranges of the Devachan he enters the Sushupti-condition.

The present writer prays that he be not misunderstood in what he now, and breaking for the nonce an almost iron-clad rule of his, will proceed to state; he does so because he thinks it will be helpful as being the testimony of one who knows whereof he speaks. He has studied himself intensively for thirty-five or forty years more or less, which means that he has studied the nature and characteristics and operations of his essential consciousness; and as one who has four times approached the threshold of death he knows that the witness or testimony that he is enabled to bring to the matter is true, because he has had the individual experience. Any normal human being may, if he pursue the right course and live the life appropriate to it, have the same experience. It is not something unnatural or weird or uncanny or immeasurably mysterious — nay, not even unique in any sense. Any normal human being who will take the care to study himself, which means his essential consciousness; who will take the trouble to examine himself, and to hold himself with his will while he thus studies himself, can experience death and come back from the experience vastly improved, and with a wealth of inner cognition that can be gained in no other manner. Yet a very earnest warning should here be uttered against foolish and unwise introspection, improperly conducted, and any sort of tampering with the apparatus of the mind. These themselves will defeat the purpose. The point is to study one's essential consciousness — to 'know oneself,' as the Greek oracle at Delphi so wisely advised.

Every time when a man falls asleep in his bed and rests peacefully, and before the body is raised again in the morning, refreshed and recuperated, his consciousness passes through one or more of the portals that lead to what men call 'death.'

Be not ever afraid of death. Death itself is a Friend, it is a Liberator. Moreover, Death is most familiar to you. Death you know 'by heart,' as the saying goes, although the vast multitude of men know not that they know it. Death is experienced every night.

Think earnestly of the four states of consciousness mentioned above, into which a man may at will throw himself, and he will know — if he can project himself, as he ought to be able to do, into any one of these — he will know what it is to pass beyond the gates of death, and to do

so consciously. Please understand these words 'literally.' When one stands at the bedside of a loved one who is passing on, let peace reign in the heart, and quiet in the chamber of the passing. Disturb not by voice or lamentation the wonderful mystery of the entering of the consciousness of the dying one into the other state. He is in very truth and in every sense of the word, falling asleep; and just as it would be deliberate cruelty to a tired man to stand at his bedside and annoy him and move him in order to keep him awake just because one does not desire him to sleep: a thousand times more is it a case of cruelty to do so in the case of death, which is sleep utter and perfect. Let him pass in peace, in quiet; let him rest; let him go free; he is entering unspeakable happiness. The writer knows this for a fact. He has been there. And he knows how unwilling he was to come back.

But lest anyone mistake these observations to mean that suicide is something ever to commit, it should here be said that the condition of the suicide after death is far different from the condition of the man who dies normally, or even of that of the man who dies through no fault of his own, but either by violence or accident. Precisely because the suicide's mental condition was one of intense egoistic perturbation, selfish, and perhaps containing other ignoble elements, his state after death is that of a prolonged and incessant nightmare. Why? Because he died with his whole consciousness in a fever or nightmare of fear or mental torture, or in some state similar to this; and the suicide 'falls asleep' and dreams a most evil dream, and then redreams it, and dreams it again, and continues repeating the horror because his consciousness is working upon this and upon nothing else; and thus he weaves the web of the evil dream again and again and again; and continues in this state until what would have been the normal term of life of his physical body had he not cut it short. When this term comes, then the unfortunate entity at last is freed to 'sleep' in such Devachan as he has merited.

Pity the suicide! His condition is a thousandfold worse than the worst that earth, with all its many horrors and mental tortures, could ever have brought to him.

But for Death, that blessed Angel of Mercy which it nearly always is, have no fear whatsoever. It is Nature's most pitiful and blessed relief and rest, for it is Sleep, perfect, complete, and filled with lovely dreams, coming to enfold you in its protecting arms. The man who died — he sleeps in peace!

THEOSOPHY AND CHRISTIANITY

(THEOSOPHICAL UNIVERSITY LECTURES, 1932-1933)

H. A. FUSSELL, D. LITT.

II

WE have already defined what religion in its essence is, and stated that all the great world religions originated in the Wisdom-Religion, which in antiquity was spread over the whole world. That all the great world religions originated in a universal religion is clearly to be seen by any one who will take up the study of Comparative Religion. We have to ask ourselves, therefore, what relation early Christianity, that is, the teaching of Jesus and Paul, had to this universal religion.

Let us now see what H. P. Blavatsky has to say about the existence of a teacher named Jesus (or, in full, Jesus Christ), who according to orthodox theologians founded the Christian religion. From the Controversy between H. P. Blavatsky and the Abbé Roca published in *Le Lotus*, we extract the following from the issue of April, 1888:

For me, Jesus Christ, that is to say, the Man-God of the Christians, copied from the Avatars of all countries, from the Hindu Krishna as well as the Egyptian Horus, was never a historical person. He is a deified personification of the glorified type of the great Hierophants of the Temples, and his story told in the New Testament is an allegory, assuredly containing profound esoteric truths, but an allegory. . . . The legend of which I speak is founded, as I have demonstrated over and over again, in my writings and my notes, on the existence of a personage called Jehoshua (from which Jesus has been made) born at Lud or Lydda about 120 years before the modern era. And if this fact is denied . . . one must resign oneself to regard the hero of the drama of Calvary as a myth pure and simple. But, in spite of all the desperate researches made during long centuries, if we place on one side the witness of the "Evangelists," i. e., unknown men whose identity has never been established, and that of the *Fathers* of the Church, interested fanatics, neither history, nor profane tradition, nor official documents, nor the contemporaries of the *soi-disant* drama, are able to provide one single serious proof of the historical and real existence, not only of the Man-God but even of him called Jesus of Nazareth.

From the year 1 to the year 33 all is darkness and silence. Philo Judaeus, born before the Christian Era, and deceased a long time after the year when, according to Renan, the hallucination of a hysterical woman, Mary of Magdala, gave a God to the world — Philo made several journeys to Jerusalem during that interval of forty odd years. He went there to write the history of the religious sects of his epoch in Palestine. No writer is more correct in his descriptions, more careful to omit nothing;

no community, no fraternity, even the most insignificant, escaped him. Why then does he not speak of the Nazarenes? Why does he not make the most distant allusion to the Apostles, to the *divine* Galilean, to the Crucifixion? The answer is easy. Because the biography of Jesus was *invented after the first century*, and no one in Jerusalem was a bit better informed on the subject than Philo himself. We have but to read the quarrel of Irenaeus with the Gnostics in the 2nd century to be certain of it. Ptolemaeus (A. D. 180) having remarked that Jesus only preached for *one year* according to the legend, and that he was too young to have been able to teach anything of importance, Irenaeus had a great fit of indignation and testified that Jesus preached more than ten and *even twenty years!* . . . Elsewhere he makes Jesus die at the age of *more than fifty years!!* . . . Confusion, lies, deceit and forgery, such is the ledger of the early centuries. . . .

All the above, you will agree with me, is very important, and should be studied in conjunction with *Questions We All Ask*, Series II, Nos. 11, 13, and 17, where Dr. de Purucker tells of the 'Mystical Story of Jesus,' and answers the inquiry 'Was Jesus Man-God, Great Sage or Myth?' H. P. Blavatsky's and G. de Purucker's statements are especially interesting, because modern theologians maintain that Christianity sinks or swims with the assertion that at a certain period of time a human personality appeared on the stage of history, and was the incarnate Son of God. If the historical Jesus, they say, did not exist; if the Gospel account is not true to fact; then there is no basis for Christianity as a world-religion, and mankind is unredeemed. Needless to say that there is no reason for such pessimism, for Theosophy proves without the shadow of a doubt that the Syrian Avatâra was one of a long line of world-saviors.

Before leaving this part of our subject, I should like to quote what H. P. Blavatsky says in the Preface to the second volume of *Isis Unveiled*, in which she criticizes the Christianity of the Churches most severely. She says:

Were it possible, we would keep this work out of the hands of many Christians whom its perusal would not benefit, and for whom it was not written. . . .

An analysis of religious beliefs in general, this volume is in particular directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus. . . .

Many attempts have been made to write the life of Christ, and many sincere critics recognise that the material for such a life does not exist, and that the accounts we have of him in the four Gospels are hopelessly confused and were the product, as H. P. Blavatsky declares above, of

the writers in the second and third centuries, who wrote to prove preconceived theories of who Jesus was and what he came to do, thus laying the foundations of what later developed into modern orthodox and historical Christianity. In this, as might be expected, they were opposed by the Gnostics who knew the truth about Jesus, and later by Porphyry (A. D. 232-304), the Alexandrian philosopher and initiate, who pays homage to the Founder of Christianity, though not to his followers, whom he unequivocally condemns for falsification of the records. It was on account of this latter reason that his books were practically all burnt by the fanatical monks.

The principal causes of the rapid spread of Christianity during the first three centuries of our era were: (1) The uniqueness and beauty of the character of the Jesus as presented by the early Christians, and the visible power which belief in Jesus had to change the lives of his followers; (2) the claim becoming stronger and more insistent as the years went by of a definitely constituted Church to propagate and to interpret this message, and the consequent formation of a hard and fast creed. The principle of priestly authority was firmly established, and was a source of strength; and (3) the partly concealed, partly revealed mysteries which the Church in its teaching invariably stressed, and which attracted many minds that had been brought up in a knowledge of at least some of the Pagan Mystery-Teachings; (4) an impressive ritual. Other causes were also at work of which I shall speak later.

The Apostles, we must remember, were all Jews, and at first confined the preaching of the Gospel to their own countrymen. But Saul, or Paul of Tarsus, called the Apostle of the Gentiles, changed all this, and his preaching did more than that of all the other Apostles combined to shape and give direction to Christian teaching. He laid the foundations of the theology of the Christian Church for nineteen centuries, and the proof is that his Epistles were more frequently appealed to to settle points of doctrine than the sayings of Jesus himself in the Gospels. His outstanding merit is that he conceived that the message which Jesus brought was not for the Jews only, but for all men. Before he died, the Christian faith had already taken root in many places throughout the Roman Empire. Paul found ready hearers, but often hostile critics, among the numerous colonies of Jews which were dispersed all over the countries bordering on the Mediterranean.

It should also be noted that we do not have much knowledge of the

spread and development of Christianity for about sixty years after the death of Paul; but from the beginning of the second century we can refer to definite statements by both Pagan and Christian writers as to its growth.

We come now to a very interesting and instructive period in Church history, the end of the second century and the whole of the third and fourth centuries of our era. Through Paul's missionary activity, Christianity was firmly established all round the coast of the Mediterranean. Flourishing Churches, some large, some small, were to be found in many of the most important cities of the Roman Empire, and the foundation was laid for a great extension of Christianity; for Christianity was and is, essentially a propagandist religion, ever seeking to bring all earthly kingdoms into subservience to the Kingdom of God. This was the ideal; the reality, however, was not always in agreement with the righteousness, unity and peace which we associate with that Kingdom.

The Churches in Palestine proper, were relatively unimportant compared with the more vigorous and growing Churches of the Gentiles, which Paul had founded. We may perhaps except the Church of Caesarea, where the incident of Peter's meeting with the Roman Centurion, Cornelius, occurred. Peter had been warned by God in a dream that he should "not call any man common or unclean," just because he was not a Jew obedient to the law of Moses. He should no longer regard his own nation as specially privileged, "chosen by God," for "in every nation he that feareth him and worketh righteousness is accepted with him." These words in *Acts*, chapter x, verse 35, mark the breaking down of Jewish exclusiveness as far as Christianity was concerned. It was also at Caesarea where Jerome (331-420) saw the original Hebrew Gospel by Matthew, which was preserved by the Nazarenes in their library, and which he refused to translate because it was contrary to the received teachings of the Church, therefore heretical. The precious manuscript has been lost, or been safely hidden, for no one has ever seen it since.

Antioch, in Syria, was the first Gentile Church. It was composed mainly of Greeks, for Antioch was a cosmopolitan city, being situated on an important trade route. It was at Antioch that the followers of Jesus were first called Christians; and where the question of the practical relations of Jesus to the Gentiles was settled, and the Gospel tidings of Jesus as the Savior, and of God as Father, was universalized, so to say.

The relative importance of the Christian Churches in the second and

third centuries, as well as their influence and authority, depended very largely upon the size and rank of the city in which they were established. For five centuries Alexandria had been the most learned city in the Roman Empire. Students — mostly young men, eager to learn — from every country flocked to its schools, which were veritable universities, where all branches of ancient learning, philosophy, science, the arts, and religion were taught by the ablest teachers of the time. Men of action, thinkers, founders of new schools in their countries, writers and statesmen, had learned all their wisdom and acquired the power to give it out, as far as permissible, to others, for much of it was esoteric.

It was at Alexandria that there was founded in the early part of the second century A. D. what came to be known as the Catechetical School of Alexandria, to teach the new converts, who in this cosmopolitan city were all educated men and women, who in their youth had been brought up under the influence of the prevailing philosophy, a consistent view of the Christian teachings, especially in their relation to this philosophy.

Clement, as we shall see later, wished to enrich Christianity “with the deep spirituality of Platonism,” had the ecclesiastical authorities permitted. “He advocated a Christianity resting on free inquiry,” not on faith alone; and Origen, who succeeded him “exhorted his pupil, Gregory Thaumaturgus, to devote himself to Greek philosophy as a preparatory study for Christian philosophy.” Such were the views of Clement and Origen.

It was but natural that an attempt should be made to bring the new Christian doctrines and the Pagan conceptions into some sort of agreement, and to provide definite doctrinal instructions for the new converts, who sought admission into the Church. It was this that the Catechetical School of Alexandria was founded to do.

The first teachers, or lecturers, were Pantaenus, a converted Stoic philosopher, and the Apologist Athenagoras, of neither of whom much is known. They were succeeded by Clement, whose teachings were continued later by Origen; two of the most learned Fathers of the early Church, both of whom had been pupils of Ammonius Saccas, and had been initiated in part into the teachings of the ancient Mystery-Schools. So it was no wonder that they were more or less favorable to the prevalent Pagan philosophy of the time.

Clement was born about the middle of the second century, and though

familiar with the ancient learning, was a fervent Christian. At first both philosophy and Christianity were taught in the Catechetical School, but gradually, in the interests of the Church, a more thorough Christian education ousted all consideration of philosophy, except in so far as the latter could be brought into agreement with the received Christian dogmas. Clement was, generally speaking, more orthodox than his successor Origen, whose writings the Church later condemned as heretical. Clement objected to the pantheistic views of the philosophers, put faith above reason, and considered that Christ taught a higher life than it was possible for the ancient philosophy to do. Yet he delighted to speak of this higher Christian life in terms borrowed from the Eleusinian Mysteries, proving that the beauty and nobleness and dignity of the Mystery-teachings he had learnt in his youth, still lingered in his inmost soul. He was able to place Christianity above the Mysteries solely because for him Christ was the Supreme Hierophant.

At the period we are studying, namely from a little before the middle of the second century to a little past the middle of the third century, Christian belief had not yet been stereotyped into an authoritative creed. The preaching of the Master and of his disciples was still too fresh in the memory of believers to permit of that. Jesus taught two doctrines. To the multitude he spoke "in parables," while to a few chosen disciples he taught "the mysteries of the kingdom of heaven."

Nevertheless, the defining and limiting process was going on. It was inevitable, owing partly to the innate desire of the mind to grasp, to analyse, and criticize what the heart perceives and accepts as truth. In the present case, this inveterate tendency of the human mind was reinforced by the necessity of asserting and justifying the Christian belief against powerful competitors. Formidable among these were the various philosophic systems, and especially the Mystery-Religions which made a powerful appeal to men and women who had lost faith in their national deities and were conscious of needing redemption and deliverance from the evils that assailed them, as well as from the feeling of moral unworthiness which was growing ever stronger owing to the general decline of faith in the old religions, and also from the feeling of helplessness before the chaotic state which the impending breakup of the Roman Empire caused in men's minds.

Egypt, Babylon, Persia, Syria and Asia Minor were parties to the contest of opposing doctrines, and furnished their quota of the material

which was fashioning the mind of the future generations of Europe, even to our own day.

Consider for a moment a few of the dominant personalities and thinkers which the ferment and conflict of ideas produced. I mention only those with whom we have to do in our studies — there are many others equally great, equally important. To begin with some of the Church Fathers:

Irenaeus: Born probably at Smyrna, in 125, martyred in 200.

Tertullian: 160-240, born at Carthage, then an important city and a veritable hotbed of fiercely contending parties and sects. (See *The Secret Doctrine*, I, xlv.) The teachings were at least partially known to several of them.

Cyprian: Bishop of Carthage, martyred in 258.

Titus Flavius Clemens: a Greek, probably an Athenian; generally known as Clement of Alexandria, the scene of his labors, and to distinguish him from Clement of Rome. He died about 220. We have already spoken about him.

Origen: 185-254, whom we are about to consider.

We shall have to consider also:

Marcus Aurelius: born at Rome in 121; killed in the campaign against Northern barbarians, in 181.

Montanus: about 160. A Phrygian, founder of the formidable so-called heresy which required all the energy of the Church to stamp out.

To these we must add the names of some of the founders of the principal Gnostic Schools:

Basilides: 2nd century. His writings are quoted frequently by both Clement and Origen.

Isidore, his son, almost equally prominent, who developed his father's teachings; quoted by Clement.

Valentinus: 2nd century. Born in Egypt.

Heracleon: his disciple, also much quoted by Clement.

Marcion: contemporary with Valentinus.

Apelles: his disciple.

All of these we shall consider in future talks, along with other Gnostic Schools, such as the Ophites, etc. One other truly remarkable man must be remembered here, not only because he falls within the period we are

considering, but also, and mainly, because of the number of adherents he gained everywhere. I refer to

Mani: 215-277, the founder of Manicheism, of Iranian descent, but born in Babylonia. In the year 242 he proclaimed himself to be the herald of a new religion. He sent forth apostles and founded congregations all over Asia Minor. Later his belief spread rapidly in the Roman Empire also. His actual influence is therefore after the death of Origen. We shall have to speak of him in detail in another lecture.

It was an age of mutual borrowing and of controversy, which was to decide the future of the Church and dogmatic theology. Christianity attracted little attention at first; Seneca makes no mention of it; and the Roman historian, Suetonius, refers to Jesus by a misconception as the instigator of a riot in Rome. So much has appeared lately in our magazines on the disputed passage in Josephus, that I shall refer my readers to what our own writers have said about it.

The spread of Christianity was extremely rapid, beginning with Paul's missionary journeys. Tertullian, writing between 197 and 220, in his *Address to Scapula* says: "Our numbers are so great — consisting of all but the majority in every city." Tertullian declares that "the outcry is that the state is filled with Christians . . . that both sexes, every age and condition, even high rank, are passing over to the profession of the Christian faith." A proof of this is that in 256, Cyprian convened in Carthage a synod of 87 bishops "in the presence of a vast laity."

The rank of the cities in which the great Churches were established was a main factor in determining the extent of their influence and authority. This was pre-eminently the case with Rome, the capital of the Empire, the city from which all power originated and to which the riches of the world flowed, and people of all classes, high and low, learned and unlearned, flocked, and where changes of policy, of religion, and of state, of momentous importance, centered. It was mainly at Rome that about 150 or 160 A. D. the Christian Rule of Faith, known later as the Apostles' Creed, was formulated, for in that credulous age where even forgery and deceit were possible it soon came to be believed that its authors were the Apostles themselves, though they manifestly could have nothing to do with it, seeing that, like their Master Jesus, the early Christians had neither established Church nor any sort of ritual or creed.

The so-called Apostles' Creed came about, not so much as a statement of belief, which it was, but mainly as a most useful means of combating and silencing those who differed from the orthodox doctrines, and who were so numerous that they alarmed the ecclesiastical authorities. If anyone refused to repeat its clauses, which underwent successive revisions, he was manifestly not a member of the visible and true Church, but a heretic to be shunned, and very often killed. The Christianity of the Church — the Catholic Church — as formulated in the Apostles' Creed, is something quite different from the teaching of Jesus mentioned in the previous lecture.

(*To be continued*)

THE SCIENCE OF NATURE

OLUF TYBERG

PART IX — THE OBSERVER AND HIS OBSERVATIONS

WITH the X-ray, photography, spectroscopy, etc., together with highly evolved mathematical technique, physicists have extended their investigations into the invisible realms of Nature. In this way they have presented evidence of activities beyond man's direct sensory cognition and have disposed of the classical conception concerning 'empty space.' As these investigations have at times been referred to as metaphysical, we call attention to the fact that this evidence is formulated by the usual quantitative method of physical science, while we propose to consider the *qualities* fundamental to *quantities*, with the view of formulating a scientific correspondence between physics and metaphysics.

When we assume that all the processes of Nature are interrelated and bound together by one universal principle of relativity, expressing itself in action, it follows that this principle must manifest itself in the simplest as well as the most complex processes in both man and Nature. It was upon this understanding that we resorted to a method of identifying this principle by the direct evidence which only man himself can provide.

Recognising that any direct evidence resting upon intuitive cognition can have no scientific value until confirmed by physical evidence, we selected for our example the act of lifting a bucket of water, and by making deduction and induction complementary, commenced such confirmation by formulating a mathematical correspondence between the

dynamic quality in the organic action and the *dynamic quantity* in the physical action; and presented for consideration the principle of action as a *dynamic community* of forces and of magnitudes. As a further aid to this we introduced a symbolic geometry for visualizing the relation between a geometrically formulated *dynamic quality* and its arithmetically formulated *dynamic quantity*. This geometry, referred to by Galileo as the language in which the philosophy of Nature is written, we shall regard as a metaphysical technique which, because fundamental to a physical technique, can serve as a guide and interpreter of the latter.

That two complementary methods are necessary before a scientific interpretation of Nature is possible becomes evident when we take into consideration that such interpretation must take into account both the observer and his observations. Our ability to observe is confined to what our training and mental attitude to Nature have prepared us to look for and have taught us how to measure and describe. Just as this attitude determines the standpoint from which we study Nature, so does it represent the conceptions we entertain of ourselves, our actions, and our relation to Nature. The extent, therefore, to which our mental attitude limits our powers of observation and circumscribes the range of our experience is in itself a confirmation of a definite relation between man and Nature which, when considered, should make us realize why an understanding of the mind and its functions is a prerequisite to the study and formulation of a science of Nature from physical observation.

As soon as man becomes aware of himself as an integral part of the Cosmos he has taken the first step towards the recognition of a correspondence between the forces at work in man and in Nature and a similar correspondence between these forces and the functions and faculties of the human mind. As this correspondence becomes understood, we shall know that our interpretation of Nature is dependent upon an understanding of ourselves. This was reiterated again and again by ancient philosophers, as for instance by Marcus Aurelius, when he stated:

He who understands not the world order, knows not his own place therein, and he who knows not for what end he exists, understands not himself nor the world.

* * * * *

During the last century a number of prominent logicians undertook to inform us that "knowledge cannot transcend experience," that the mind cannot reach beyond phenomena, and that however much we may

learn about a phenomenal Nature, we can learn nothing about the underlying reality. We may investigate as much as we like, we may invent the most delicate instruments with which to lay bare the laws governing the behavior of the most minute as well as the most distant objects accessible to observation, but we shall never succeed in breaking through the charmed circle beyond which alone real knowledge exists.

The general acceptance of such statements by modern scientists and philosophers, known as positivists, resulted in the final and complete break between analytical science and a synthetic philosophy. Kant insisted that before the mind can follow the workings of Nature and before the physicist can form a rational conception of her processes, "intuitive cognition must precede experience." However strange this may sound, and however persistently it has been denied by scientists, its truth has been continually confirmed by the very methods employed by modern science.

The scientist, who proceeds by way of hypothesis, deduction, experimentation, and induction, does so in order to formulate his experimental methods and verify the intuitive cognition upon which his hypothesis was based. This scientific practice provides us with evidence showing how the researcher brings something to experience from within himself, which experience itself had not taught him, but had merely been instrumental in calling forth; and which therefore must be confirmed by experience. Whether recognised or not, intuitive cognition has been the essential factor in all the recent great industrial achievements for which physical science assumes the credit. When intuition, as a necessary function of the human mind, is better understood, physicists will learn how to apply it to the processes of Nature as successfully as the inventors have applied it to mechanical methods. Without intuition creative impulse and progress of any kind are impossible.

Every scientist is a more or less conscious philosopher, and his philosophy of life and Nature is reflected in the mental preconceptions with which he approaches experience and utilizes his powers of observation. It is his philosophy which establishes his attitude to Nature and which qualifies all his attempts to gain knowledge through experience. Just as the mere appearance of an object is determined by the position of the observer, so his conception of this object is determined by his mental attitude towards it.

The physicist who follows in the footsteps of Newton and who con-

fines himself to regarding Nature as an assemblage of conservative systems whose configurations were subject to alteration by external agents, of which he himself is one, necessarily observes a very different Nature from that described by ancient philosophers who regarded Nature as self-acting and, like man, actuated by a governing principle. We can see only what we are prepared to see, everything else is involuntarily shut off and hidden by our own preconceptions. What we learn from experience is determined by what we bring to experience out of ourselves.

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When Copernicus opened the way to a simplified explanation of planetary motions, by identifying the earth as a planet and by stating that all the planets move around a central sun, he presented a conception which was not acquired by experience but by an intuitive recognition which had been called out by the influence of Pythagorean philosophy. Copernicus did not present any heretofore unobserved evidence in support of his conception, but brought the light of a more rational mind to bear upon his observations.

The acceptance of the Copernican system demanded its recognition by the mind as a provisional hypothesis, which could be tested and confirmed only by making objects conform to it, and by making reason follow Nature rather than logic. History shows that Copernicus, by an awakened understanding, brought a truth to experience and compelled the mind to translate the evidence of the senses into a simpler and more rational conception of the solar system, which, when recognised, became a premiss for a new process of logical reasoning.

This bold attempt on the part of Copernicus to reverse men's conceptions of Nature struck deep roots. The violent resistance to which it was subjected clearly demonstrated that our mental attitude to Nature is not founded primarily upon observations, but upon concepts of a religious and mystical kind. This shows that our attitude to life and Nature is usually conditioned by confused concepts representing the conflicting impressions received from two distinct and opposite sources, which we nurse and nourish separately. One of these sources resides in ourselves and, because directly related to the permanent part of being, its impressions are conveyed directly or intuitively to the mind by the inner senses (apperception); while the other source is the continually

changing effects of which we acquire knowledge instinctively by way of the outer senses (perception).

This was referred to by Giordano Bruno, whose work on behalf of the Copernican system is seldom referred to and is as little appreciated as is his philosophy of Nature. Bruno taught that the *conceptual* aspect of the mind is a composite of *inherent* and *acquired* knowledge and that our intellectual growth is dependent upon our ability to co-ordinate *intuition* and *instinct*. In view of what has taken place since the time of Bruno, it is of interest to note his particular reference to these two kinds of knowledge. He referred to *acquired* knowledge as methodic and instrumental and as something which could be made serviceable to higher ends; but he regarded *inherent* knowledge as the superior of the two, because it contributes directly to the perfecting of the conceptual and reasoning mind. In this way Bruno indicated a distinct relation between the observer and his observation which we shall consider.

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Inherent and *acquired* knowledge, like the two opposite forces in an action, are derived from two opposite sources. These two sources should therefore be distinguishable by the characteristic revealed by each of them. When we consider the two opposing magnitudes in the *dynamic community* as manifesting these characteristics, we may assume the one source to be *an all-pervading, permanent, and causal condition* and regard the other as the source which makes possible *the continually changing and conditioned effects*. As it is the physical representation of these two sources we propose to consider in succeeding articles, we shall refer to the one source as *the spiritual pole* of Nature and to the other as *the material pole*, and regard these two sources as complementary, reciprocal, and necessary to each other.

If this is correct it follows that the same necessity is applicable to the knowledge derived from these two sources. *Inherent* knowledge, that which makes experience possible, is useful only when related to the *material* effects to which it is to be applied, and therefore makes *acquired* knowledge necessary. On the other hand no amount of *acquired* knowledge, when considered by itself, will enable us to interpret effects without some complementary *inherent* knowledge concerning the *spiritual* cause which makes these effects possible.

Because *inherent* and *acquired* knowledge are received by two oppo-

site *perceptive* functions of the mind, these two functions, like the two kinds of knowledge, must be united and co-ordinated, and this is the function of the *conceptual* aspect of the mind. By uniting the *intuitive* cognitions coming from within with the information gathered instinctively from without, and by co-ordinating this paradoxical knowledge, the *intellectual* faculty is developed by the *conceptual* function, and a balanced judgment is achieved through the art of combining *deductive* and *inductive* reasoning. This makes the *intellectual faculty* the synthetic expression of the complete mind, which therefore must be distinguished from the *analytical brain-mind* that insists upon being guided by *acquired knowledge only*. With the intellect we must learn to recognise a universally active principle by which *cause and effect are combined*, and establish its scientific confirmation.

The conceptual mind governs the *will*, for *will* is the directing force of the complete mind, whose function it is to co-ordinate two opposite but inseparable forces expressing themselves as *thinking* and *feeling*. These, together with the *will*, constitute a *dynamic community* fundamental to an action of the human mind. That the terms *thinking* and *feeling* are descriptive of two functional forces of the mind which are complementary, reciprocal, and necessary to each other, will be understood when we realize (1) that our ability to *think* and to *feel* is determined by two kinds of knowledge received respectively by way of an inner and outer sense-perception, (2) that these two kinds of knowledge are derived from the *spiritual* and *material* poles of Nature and result in awakening *imagination* on the one hand and in giving rise to *sensation* on the other, and (3) that *imagination* is the *permanent characteristic in thinking* just as *the continually changing sensations are the characteristic in feeling*. As man can have no *sensation* without *imagination* or vice versa, *thinking* and *feeling* are two terms for defining two functional forces in an action of the mind, whose relation to each other corresponds to the relation between the *initial and the inertial forces* in an action of the organic body.

If our proposition is correct and physical Nature is a phenomenal representation of a self-acting organic Nature, it should be possible to confirm it scientifically by identifying the representation of these functional forces in the phenomena of Nature. But this necessitates that the physicist bring something to experience from within himself, so that he may know what to look for; in other words the scientific observer

must be able to recognise the existence of a fundamental analogy between himself and his observations.

* * * * *

In this brief résumé we have tried to bring out what appears to be the real sum and substance of the functional relations fundamental to the mind, as set forth in the Kantian philosophy. Kant states that "Intuition cannot see and the senses cannot think," and therefore concludes that neither of these is complete in itself, and that because they are derived from two distinct sources (referred to by Kant as time and space) by way of an inner and outer sense, he insisted that the antinomic character of these two kinds of knowledge must be co-ordinated synthetically before any real understanding is possible.

That Kant's exposition is somewhat involved and obscure may at least to some extent be attributed to the restrictions imposed by the academic conventions of his time. His philosophy has been referred to as pure idealism, which can be justified by the fact that it is largely a synthetic process of deductive reasoning. On the other hand if Kant's deductive reasoning, which was based upon the direct evidence of the man himself, is correct, it should be possible to test and verify this idealism by applying a corresponding inductive process of reasoning to physical evidence, and in this way obtain from Nature some additional and valuable information concerning the very forces working in man.

In preparation for such an attempt we shall record here the correspondence between the different *dynamic communities* to which reference has been made in this and previous articles. In doing so we shall relate this correspondence to Kant's own *dynamic community* (see Part VI) whose functional relations he defined as *inherence*, *consonance*, and *composition* and referred

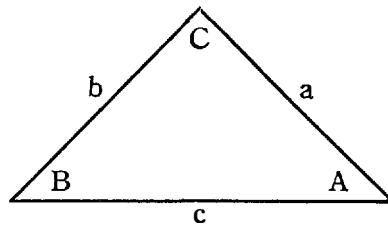


FIG. 4

to as "the analogies and determinators in experience." In order that we may be able better to visualize these relations we shall refer each of them to the mathematical symbol, Fig. 4, and in addition to this we shall record here the correspondence between Kant's *dynamic modes* and the *physical magnitudes*.

DYNAMIC COMMUNITIES

A — Inherence	B — Consequence	C — Composition
A — Initiative	B — Inertia	C — Direction
A — Thinking	B — Feeling	C — Willing
A — Inner percept	B — Outer percept	C — Concept
A — Intuition	B — Instinct	C — Intellect
A — Preservative	B — Destructive	C — Constructive

MODES AND MAGNITUDES

a — Permanence	b — Coexistence	c — Succession
a — Time	b — Weight	c — Velocity

PART X — THE TWO KINDS OF KNOWLEDGE

WHEN we are prepared to recognise that imagination comes from within and that every sensation is received from without, and that these two represent two complementary kinds of knowledge, neither of which is complete without the other, we realize the necessity of harmonizing our profound convictions and our recorded experience; and we know that, only by synthetically combining a normally awakened faith and a naturally developed reason, is understanding possible.

On the other hand, as we have accumulated a vast amount of evidence pointing out the effect of a one-sided mind, let us consider what happens when either *inherent or acquired knowledge* is neglected, or when one of these is cultivated at the expense of the other. This evidence shows that either an ungovernable fanaticism or the more subtle emotions take complete possession of the mind, when our desires are permitted to usurp the function of a *co-ordinating and directing will*, and when logic, applied either to pure imagination or to exact observations, takes the place of a natural reasoning process.

Our Western civilization is the history of an age dominated by logic and divorced from understanding. During the Scholastic period the metaphysicians ignored the importance of *acquired knowledge*, and during the Newtonian period the scientists have refused to recognise not only the importance, but even the existence, of *inherent knowledge* (intuition). Just as the metaphysicians supported their speculations by logic, and in this way deduced a dogmatically formulated theology, whose recognition they proceeded to enforce as a logically coherent religious system of divine origin according to scripture, so the physicists pro-

ceeded to apply logic to *prima facie* evidence and formulated a logically coherent theoretic structure of Nature, which they presented with the assurance that it rested upon facts. The only essential difference between the two methods is this: while the metaphysicians placed logic above mathematics, the Newtonian physicists formulated their logic mathematically. But when physicists made exact measurements the basis for a mathematical logic, they failed to take into consideration that their measurements were only descriptive of the mechanical methods from which they were derived, and that the value of such mathematical logic is confined to the mechanical methods themselves which, instead of disclosing Nature's way of working, present us with Nature's reaction to external stimuli.

Nevertheless the nineteenth century physicists were in the habit of insisting that their logically formulated definitions could not be questioned, because they were based not only upon exact observation but upon mathematical demonstration. The result was to give to a purely statistical physical mathematics a pre-eminence which belongs only to pure mathematics. Pure mathematics is fundamental to Nature, while the quantitative mathematics employed by physical science is a convenient method of formulating a process of logical reasoning in mathematical terms, as has been pointed out. It is an old maxim that mathematical demonstrations, when applied to cases involving conditions not included in the terms, are contingent only. When the physicists introduce assumed quantities into their mathematical equations, not even the cleverest mathematician can solve these equations otherwise than in terms of the original assumptions. It is impossible to take from an equation any more than we put into it, but this is what the physicists do when they assign reality to conclusions reached by reasoning from data which in themselves are merely provisional assumptions.

Logic is a valuable assistant in every process of reasoning, whether expressed in words or in mathematical terms. Nevertheless it is only a formal method, whose verdict is qualified by the premiss upon which it rests. Hence logic cannot be applied to the task of formulating scientific conclusions unless these conclusions can be referred back and related directly to a substantiated and concrete fact, which, as such, must be complete and comprehensible in itself. But physical science has formulated theories and laws upon such incomprehensible abstractions as force, motion, etc., and in this way erected a logically coherent, theoretical

superstructure, without any regard to a concrete foundation and without one solitary and comprehensible fact for this superstructure to rest upon.

While we must respect and admire the brilliant and ingenious research-work of the many earnest and patient men of science, and at the same time recognise the value of the mass of isolated information which they have abstracted, no comprehensive picture of Nature is possible until the scientists are prepared to view Nature in a new light, so as to distinguish between theories and laws applicable to methods and the one and only principle fundamental to the whole of Nature, the principle of action.

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The conception of two kinds of knowledge of which the knowledge derived from the spiritual source is permanent and causal, while the knowledge derived from the material source relates to the continually changing effects, should make it evident that these two kinds of knowledge are complementary; or, in other words, that the religious convictions arising directly from within and the scientific information accumulated from without must be subject to a philosophical co-ordination, by which to gain an intellectual concept of both man and Nature and of their relation to one another. That we have not succeeded in doing this is evidenced by the irreconcilable conflict between religion and science, each presented in the form of a logical formulation. This conflict has resulted only in breeding discord and intolerance, in fostering indifference to the real problems of life, and in ignoring such questions as man's responsibility to Nature, to his fellows, and to himself.

As to the question of ethics and its application to human life, and the influences exercised respectively by religion and science, we find that, with the introduction of Christianity, ethics came to be regarded as a teaching distinctly associated with religion; and while, from the very first, the Church taught high moral precepts, it insisted upon making these precepts subservient to a dogmatically formulated belief. With the introduction of physical science the relation between ethics and religion continued unaltered, at least for a while, as the scientists themselves perpetuated the conventional belief in the complete separation between man and Nature.

But as science progressed in the formulation of technical methods for controlling Nature and utilizing her forces in the service of man, and

as these methods tended to increase human efficiency and to change material conditions, the prestige of scientific pronouncements was gradually established. In the meantime other able minds, imbued with the spirit of scientific analysis, had been applying a process of logical reasoning to the question of ethics. Basing their logic upon experience, and viewing ethics from the standpoint of the rapidly changing conditions, they introduced the ethical doctrine of utilitarianism, which must be distinguished from the ethics laid down by the Church as a scriptural command and from the ethical doctrine of intuition as taught by some philosophers. As this new doctrine was completely divorced from any formulated belief, and, besides, lent itself readily to the influence created by the rapidly changing conditions, this scientific doctrine soon began to assert itself not only in our economic life but in political and social life as well.

Instead of regarding ethics either as an abstract question of intuitively impressed duty or as a concrete question of utility, let us consider it as an important branch of knowledge, so as to relate ethics directly to the *dynamic community* and subject it to a synthetic analysis. In this way we must regard ethical values as the manifestation of two opposite influences respectively asserted by the permanent and transitory forces fundamental to the actions of both man and Nature; and, as far as man is concerned, consider these influences as they manifest themselves in our lives as character and express themselves in thoughts, words, and deeds.

This enables us to recognise that such precepts, for instance, as were enunciated in the Sermon on the Mount possess real and permanent value, and must have been as effective a million years ago as they will be a million years hence; and that this is because their effect is unifying and preserving, and because their influence was established by the force derived from the spiritual pole of Nature. Just to the extent that our inherent knowledge (intuition) is awakened and can respond to these precepts, so do they become an inner awareness, usually referred to as conscience. It is this still small voice that, as a permanent possession, we bring with us to experience, through which we acquire knowledge of another kind of distinctly opposite but more seductive values, created by a continually changing condition. But these values are transitory and, when considered by themselves, possess no real value except that which we ourselves give to them. In addition to this they are differentiat-

ing and therefore may prove themselves to be destructive in their effect. Nevertheless they are ethical values, because they represent influences coming from the material pole of Nature, and, therefore, are as necessary to growth and progress as are the permanent values, provided we can apply a balanced judgment to the task of co-ordinating them constructively.

Such balanced judgment necessitates the ability to draw a distinction between the real and the illusory values. In order to do this, these values must be studied from two opposite standpoints, that of intuition and that of experience. When we confine our knowledge of ethics to that acquired by experience we learn, as did the utilitarians, that our moral standards and ethical concepts are continually changing and differ as do the conditions under which we live and work. But when we permit intuition to accompany experience we shall know that such difference in moral standards usually represents attempts to relate the two kinds of values, and that such attempts do not affect the permanent values, but only their interpretation and the manner in which they are applied to any particular condition. We can no more change the permanent ethical values than we can change a permanent and infinite time. Just as our estimate of time is continually being modified by the more or less absorbing work in which we are engaged, so our estimate of moral values is modified and colored by the degree to which we become attached to the conditions in which we live.

Any people or nation that refuses to recognise these two kinds of moral values and their important relation to each other, must be content either to stagnate as did the Christian world for many centuries, or to prepare blindly for its own destruction as did the people of the nineteenth century when, under the domination of the scientific spirit of making a conquest of Nature, they precipitated the world-calamity for which an isolated religion and a one-sided empirical science are equally responsible. Ethics is neither religious nor scientific — if anything it is both — for *ethics inheres in Nature and expresses itself in all of Nature's processes*. Hence any religion or science that separates man from Nature, that neglects to recognise man's responsibility to Nature, and that considers its own pronouncements superior to or independent of ethical questions, lacks *the cosmic basis for ethics*, so urgently needed and now sought by serious thinkers, *who will find it in Nature when they have recognised it in themselves*.

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That everything in Nature is governed and controlled by rigidly enforced justice was confirmed by Newton when he declared that "to every action there is an equal and opposite reaction." But, as Newton failed to recognise the real significance of his own pronouncement, he merely reduced this equivalence to a purely technical and meaningless "law of motion." This is explained by Newton's philosophic attitude to Nature, in which he was largely influenced by Descartes, the philosopher to whom Voltaire referred in the statement: "This best of mathematicians made only romances in philosophy."

The Cartesian dualism, introduced by Descartes in contradistinction to the ideas expressed by Bruno and Galileo, divided Nature into two distinctly separate compartments, soul and body. The soul he regarded as causal and defined as a spiritual and intelligent substance, while he regarded the body as representing the effect, which he defined as a material and mathematical extension. As this division did not conflict with the convention established by the Church, it appealed to Newton, who, by a similar process of logical reasoning, proceeded to separate the efforts put forth from the effects accomplished, and by applying the term 'action' to each of these, established an equivalence between them. It was upon the strength of this philosophy that Newton formulated his laws of motion and gravitation; and when physical science made these laws the foundation for its theoretical structure of Nature, it not only endorsed, but it perpetuated, this philosophic romancing.

In view of this, what justification is there for the emphatic and oft repeated assertion that the work and pronouncements of physical science rest exclusively upon facts subject to measurements? If the conception that forms the basis for the physicist's attitude and his method of studying Nature is not philosophic, what is it? The question has been ignored because this conception is the result of long-established convention, and has become a possession that we fail to distinguish from the mind itself. While everything which the scientist measures and reasons about is observed through a mentally-woven veil, the veil itself remains invisible, is unrecognised, and disregarded.

This convention was introduced during the early Christian era, as a distinct contrast to the conceptions recorded by the great Pagan philosophers. To this convention we owe the idea of a complete separation between living man and a dead Nature, and also the idea that Nature was created for man's special benefit. It was with such ideas in mind

that Newton proceeded to study Nature's reactions to the methods of man, and this is the course which has been followed by scientists ever since. But it does not seem to have occurred to the physicists that the ability to react implies also the capacity to act, and that such capacity belongs exclusively to a *living* entity. Hence the very reactions themselves are confirmation that Nature exists as the body of an entity, and that this body, like the body of man, is a composite of minor entities all capable of acting and being acted upon.

Viewing man's present attitude to Nature, which under the influence of physical science remains antagonistic and militant, and realizing that, according to Newton's third law of motion, Nature's responses are governed by man himself, it is evident that what we learn about Nature by the present scientific methods is somewhat akin to what we learn about a dog by biting its tail. The pronounced aim of nineteenth century scientists was to conquer and control Nature and to utilize its forces for the material values which scientific knowledge might bestow, regardless of the consequences of such attempt or of the responsibility attached to the use of such methods. While we may recognise the material value derived from such purely technical knowledge, we can no longer remain blind to its destructive and demoralizing aspect, which will continue to assert itself more and more, until we succeed in relating and co-ordinating these transitory and destructive values with the permanent and unifying values, and in transforming them into constructive factors in the life and progress of humanity. This will be done when we recognise that ethics inheres in Nature and is dynamic in its method of functioning.

When men of religion and men of science succeed in rending the blinding veil which for some fifteen hundred years has been separating man from Nature, they will recognise, as some of them are already doing, that man is something more than a mere observer, and that he is an actor fulfilling his part in the great drama of life in which the whole of Nature is engaged. It is by action that men become united or separated, and it is by our actions that we determine our relation to Nature. The philosophy of action is the foundation of all true teachings, whether expressed by men of religion or of science, and such teachings must incorporate the precept of ancient philosophers:

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

That a new and brighter day is dawning for our modern civilization is clearly indicated by the growing tendency among earnest men of religion to reject the dogmas of the Church, and, among progressive men of science, to acknowledge the insufficiency of formulated theories and to study Nature in a larger way. It is only the shadows of the past, so persistently staring us in the face, which are preventing our foremost thinkers from recognising that the road leading to understanding is just around the corner. This was pointed out by such early pioneers as Bruno and Galileo, but because these shadows were still too dense, most of their precious seeds of thought fell upon barren ground.

A COMMENTARY ON THE GAYATRI

(Reprinted from *The Path*, Vol. VII, No. 10, 301-3, January, 1893, signed 'An Obscure Brahman')

Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat.
— *The Gayatri*

I HAVE adopted a translation as above, which is excellent in its giving of the meaning of this verse. What is the Gayatri? It is the sacred verse of the Hindus and begins with Om, their sacred word and letter. Its first words are: *Om, Bhur, Bhurvah!*

The first word contains in it a declaration of the three periods of a Manvantara and the three powers of that great Being who alone Is. Of a manvantara it is the beginning, the middle, and the end, and the three powers are Creation (or manifesting), Preservation (or carrying on), and Destruction. The three first words, Om, bhur, bhurvah, draw attention to and designate the three worlds. The whole verse is an aspiration in the highest sense. Every Brahman at his initiation is further instructed in this verse, but from giving that I am necessarily excused, as I cannot give it in a way in which I have not received it.

Unveil is the cry of the man who is determined to know the truth and who perceives that something hides it from him. It is hidden by his own Karmic effects, which have put him now where the brain and the desires are too strong for the higher self to pierce through so long as he remains careless and ignorant. The cry is not made to some man-made

god with parts, passions, and attributes, but to the Self above who seeth in secret and bringeth out to light. It is directed to that on which the Universe is built and standeth,— no other than the Self which is in every man and which sitteth like a bird in a tree watching while another eats the fruit.

From this the whole Universe proceeds out into manifestation. The ancients held that all things whatsoever existed in fact solely in the idea, and therefore the practitioner of Yoga was taught — and soon discovered — that sun, moon, and stars were in himself, and until he learned this he could not proceed. This doctrine is very old, but to-day is adopted by many modern reasoners. For they perceive on reflection that no object enters the eye, and that whether we perceive through sight or feeling or any other sense whatever all objects are existing solely in idea. Of old this was demonstrated in two ways. First, by showing the disciple the actual interpenetration of one world by another. As that while we live here among those things called objective by us, other beings were likewise living in and among us and our objects and therein actually carrying on their avocations, perceiving the objects on their plane as objective, and wholly untouched by and insensible to us and the objects we think so material. This is no less true to-day than it was then. And if it were not true, modern hypnotism, clairvoyance, or clairaudience would be impossible. This was shown by a second method precisely similar to mesmeric and hypnotic experiments, only that to these was added the power to make the subject step aside from himself and with a dual consciousness note his own condition. For if a barrier of wood were erected in the sight of the subject which he clearly perceived and knew was wood, impervious to sight and an obstacle to movement, yet when hypnotised he saw it not, yet could perceive all objects behind it which were hidden in his normal state, and when he pressed against it thinking it to be empty air and feeling naught but force, he could not pass but wondered why the empty air restrained his body. This is modern and ancient. Clearly it demonstrates the illusionary nature of objectivity. The objectivity is only real relatively, for the mind sees no objects whatever but only their idea, and at present is conditioned through its own evolution until it shall have developed other powers and qualities.

The request made in the verse to *unveil the face of the True Sun* is that the Higher Self may shine down into us and do its work of illumination. This also spreads forth a natural fact unknown to moderns, which

is that the Sun we see is not the true sun, and signifies too that the light of intellect is not the true sun of our moral being. Our forefathers in the dim past knew how to draw forth through the visible Sun the forces from the True one. We have temporarily forgotten this because our evolution and descent into the hell of matter, in order to save the whole, have interposed a screen. They say in Christian lands that Jesus went into hell for three days. This is correct, but not peculiar to Jesus. Humanity is doing this for three days, which is merely the mystical way of saying that we must descend into matter for three periods so immense in time that the logarithm of one day is given to each period. Logarithms were not first known to Napier, but were taught in the pure form of the mysteries, because alone by their use could certain vast calculations be made.

Which is now hidden by a vase of Golden Light. That is, the light of the True Sun — the Higher Self — is hidden by the blood contained in the vase of the mortal body. The blood has two aspects — not here detailed — in one of which it is a helper to perception, in the other a hindrance. But it signifies here the passions and desires, *Kama*, the personal self, the thirst for life. It is this that veils from us the true light. So long as desire and the personality remain strong, just so long will the light be blurred, so long will we mistake words for knowledge and knowledge for the thing we wish to know and to realize.

The object of this prayer is that we may carry out our whole duty, after becoming acquainted with the truth, while we are on our *journey to thy Sacred Seat*. This is our pilgrimage, not of one, not selfishly, not alone, but the whole of humanity. For the sacred seat is not the Brahmanical heaven of Indra, nor the Christian selfish heaven acquired without merit while the meritorious suffer the pains of hell. It is that place where all meet, where alone all are one. It is when and where the three great sounds of the first word of the prayer merge into one soundless sound. This is the only proper prayer, the sole saving aspiration.



NOT the failures of others, not their sins of commission or omission, but his own misdeeds and negligences should the sage take notice of.

Like a beautiful flower, full of color, but without scent, are the fine but fruitless words of him who does not act accordingly.— *The Dhammapada*, 50-1

SEEDS OF A HAPPIER FUTURE

KENNETH MORRIS, D. LITT.

AS long as you believe in a 'God' who created the conditions in which you find yourself, or by whose will such conditions exist, you will not better them; all your riches will be a supreme excuse for your inertia. The belief in 'God' has made western humanity shuffle off all its responsibilities and brought it drifting passively to the brink of cataclysm. If it had been a true belief it would have led us to settled and blissful conditions. When you know the science of a thing, the Way it Is, and work with that knowledge in your consciousness, you succeed; but we have not succeeded; we set out to build a civilization; and if you think we have built one, I wish you joy of your belief!

Spengler shows that each cycle of civilization is started off by, or with, a religious impulse; that in time that religious impulse dies down and a scientific one takes its place; but that the scientific impulse is not by any means different from the religious impulse, of which it is simply the reaction, on the same plane. Our western civilization set out with the impulse of Christianity: the Gothic Cathedral was its symbol. See how every tower, spire, arch, and pinnacle leaps away from the earth, points outward into space, proclaiming the outsideness and farness away of the Thing-to-be-Sought: 'God.' The temples of earlier architectures seem as if they had grown out of the earth, and were made by Nature, like the trees and mountains; they grace their landscapes and harmonize with them. But the Gothic cathedral rises most fitly and awe-inspiringly from the midst of city slums; directing the gaze of the slum-dwellers away from their appalling conditions, away and away. . . Into what? Towards what? The emptiness of space, and the Big Man they are to imagine enthroned in it, whose will is not their will and not controllable by them; who made them to be slum-dwellers, and against whom it is impious to struggle. The worser kind of human tyrant loves to be flattered and is good to his flatterers; this is but a Bigger Sort of Big Man, the Universal Tyrant: lard him with flattery then! abase yourself; grovel in the mire of your sins and impotence: something may come of it! It is a Man like yourself, made in your own image, that you must cajole into helping you; of yourself, you can do nothing.

Personal, and outside yourself; and omnipotent. Well — and now it is the stronger sort speaking — at least one can imitate and model oneself on him. How? By getting for one's personal being what one can of money and power, and playing the tyrant on earth as he in the universe? Someone has pointed out that all the world-shaking conquerors and great blood-spillers of history have been believers in a personal Emperor of the Universe: they build themselves up on their conception of their deity, and imagine themselves his agents on earth to punish mankind. Indeed it is probable that all tyrants, bullies, and megalomaniacs everywhere have their spiritual disease rooted in this concept; and we can see why the enemies of mankind make it always their first business to instil the belief in a personal god; why that belief creeps in with the decline of movements started to ingeminate truth; whose interest it is to make it creep in. Megalomania comes of it, and still more generally, the disappearance of self-reliance; and, that which rules our destiny being thought to be out of our control, and accessible to flattery and self-abasement, a servile and deceitful turn of mind. Individual men are often better than their creeds, and you get noble souls among the personal-god-worshippers; but that is because will he nill he there is a real god in man, that will not be utterly silenced in any age. But the tendency of a false *Weltanschauung*, a false view of the universe or philosophy of life, is to mold the masses to ignobility, or to falsehood: for what falsehood is among doctrines, so is ignobility among human characteristics.

The religion that inspired the start of our cycle of western civilization having as its main theme or motif that 'God,' 'Salvation' and truth were things to be sought and found outside ourselves, it was but the natural reaction that science, when it came, should seek its objectives in the same direction, and imagine truth discoverable by physical means. Now in whatever direction you approach Nature, you will make discoveries; and science, driving outwards and away from the one place where truth abides, made discoveries in plenty. But if we keep the fact well in mind that truth corresponds with nobility, and therefore leads to happiness: it hardly needs saying that all unhappiness grows out of ignobility: we see at once that science has looked in the wrong direction for truth. Scientific discovery tends to disintegrate human life and civilization. War had difficulty of old in exterminating populations; it was mostly an affair of a few thousand or hundred-thousand men, and what territory

they could, on foot or on horseback, cover and ravage; now when war is being waged, no one on earth can be happy. Science has played auxiliary to every antisocial force, and dealt out most of the trumps to crime. This could not be if science had not imagined a vain thing when she went truth-seeking outward into matter.

Wrong ideas, wrong doctrines, have brought to being the miseries of the world. Put your 'God' outside your Self, and you will not look within yourself and discover the noble elements. You will take yourself just on your face value, and develop a terribly low conception of the nature and value of man. Outwardly, yes, you are a worm, a sinner, a miserable offender; man is all that in his lower nature; and it was because religion was so intent on looking outward for 'God,' that it never discovered anything in man but the outermost part of him; denying the existence of the Higher Nature in him, you may say it did its best to stamp that Higher Nature out. And that being the stance of religion, science in its turn never dreamed that there was an inward direction, or anything to be discovered there. But there are many things: generosity, magnanimity, courage, compassion; the loving of one's neighbor as oneself — that is, recognition that one's neighbor — humanity — is oneself. And who is such a fool as not to know that it is precisely these things which could cure our human ills? Apply them to the problems of capital and labor, of nation and nation; and — what of the problematic would be left? These poison and disease-generating bodies of ours are the outermost husks of us; then if you believe in an outside 'God' you will believe somewhat religiously in that outermost of yourself; it will catch the infection of your belief, so to say; so of course heaven would not be heaven without it; you had to believe the Resurrection of the Body.

So the seeds of any future are to be found in the religious inspirations of any present you may be considering; the seeds of our future now, speaking as nations or a civilization, are to be found in what religious inspirations are in being today. If there is one such that directs men to look for God-ness — not goodness, but Godness — for the Divine, for Truth and salvation, for all the objectives of Religion, inwards into the deep innermost and root of human consciousness, then such inspiration will assuredly be the seed of a happier future. There is of course such an inspiration: we call it Theosophy.

Just to get that one Noble Truth into the thought-atmosphere of the world: that would be something worth living for! That the Divine is

within ourselves, something that we could use and be and put through our being to sweeten the life of the world and antidote its poisons: that is a concept it does not take scholars to understand; it is something to inject into the thought-life of the masses. The Divine is not approachable by prayer; we go away from it when we flog ourselves with remorse and repentance; insult it when we wail, 'Have mercy upon us, miserable sinners!' But it is approachable and easily approachable; go into the part of you that is generous, magnanimous, brave, and compassionate, and you have drawn near to it in the most practical manner. You need help; your difficulties are appalling; then go into that part of yourself and you will find, not help from outside, but power from within to meet and overcome your troubles. If that part of you, so far as you are aware, does not exist, set to and imagine that it does exist; imagine it into being and place yourself within it. It is a spiritual impossibility to have troubles that cannot be met and overcome by that Divine Power within yourself; it is omnipotent. Thought for others, life for others, can make a man omnipotent so far as his own need for help is concerned.

For the Churches, it is simply a matter of 'Back to Jesus' — back to what he believed and taught, and away from legends made up about him which have hidden from the world all that he considered important. The churches are fighting for their life now; thousands of ministers perceive quite clearly that the old scheme of salvation is gone, and yet know that the world needs religion; as it most emphatically does. So they grope and give out what light they can, eager to combat materialism and what they call 'paganism' — living for self and pleasure alone. The idea that Jesus died to save us from the consequences of our sins is revolting to the noblest in us; it was a house builded on the sands of selfishness and ignorance, and the waves of time are washing it away. But the idea of Jesus, that whatsoever a man reapeth, that has he sown, and whatsoever he soweth he shall reap: with whatsoever measure ye mete, it shall be meted to you again: that is unassailable; science could never be more scientific; every single discovery of science merely reaffirms the truth of it. Self-reliance comes of that; as it does of his teaching as to 'God.' The kingdom of heaven is within you, said he; and Our Father which art in heaven. That 'Father' is within us, then, according to Jesus. And he defined the 'Father'; told us what It is: "God is love." Put impersonal love, delight in and desire to help all beings, through your mind, then, and you are using and being 'God.'

PRECIPITATION OF ASTRAL LIFE-FORMS OR — WHAT? II

C. J. RYAN, M. A.

MR. MORLEY-MARTIN'S STUDIES IN PROTOPLASMIC LIFE-FORMS

HAVING received more interesting communications from Mr. Morley-Martin about his remarkable discovery of hidden forms of life in substance derived from so-called inorganic or 'dead' minerals, we propose to give an abstract, so far as our limited space permits, of some of his main points, with a few quotations from his writings. Our readers will understand, however, that a Theosophical interpretation of the positive results of his years of intensive research may not fully agree with all his theoretical conclusions, highly suggestive though they be of the Theosophical teachings about the existence of both 'ethereal' living beings and archetypal forms of life, past or present, in the unseen environment of the earth.

Mr. Morley-Martin is strictly scientific in his methods of work, and is far from being dogmatic in the presentations of his well-reasoned conclusions, though firm and unyielding in declaring the objectivity of the strange results of his experiments, which were utterly unexpected and surprising even to him. He has carefully considered the criticisms of fair-minded scientists who have given proper attention to the evidence, though unfortunately the prevalence of materialistic views, especially in biology, has too often proved a serious handicap to unprejudiced consideration by some.

This is not surprising, in the present confused state of biological science, a science, according to some of its leading exponents, hardly out of its early infancy. In one of Mr. Morley-Martin's most important lines of research — the building up of his life-forms by means of segmentation — he has already been found in harmony with recent discoveries of European observers in embryonic development through segmentation.

In regard to the actual results obtained by him, the evidence is very strong, and, as students of Theosophy, we are naturally inclined to accept his claim that plant and animal forms can be brought into visible manifestation from the unseen realms of being. H. P. Blavatsky says that such phenomenal appearances are well known to occultists, and she mentions cases similar to the present one, but of course no researcher, how-

ever sympathetic, would be justified in unreservedly testifying to such experiments without having the opportunity of watching them, or perhaps repeating them. It must be remembered that this surprising claim of bringing into visibility and sometimes into active motion, actual life phenomena, as Mr. Morley-Martin believes — forms of plants and animals whose physical frames perished ages ago — is, to a modern scientist, almost incredible. But, as he says:

If the life of the cosmos expresses itself in living forms, and if a vertebrate can survive in more ethereal form, it must survive somewhere and await another manifestation. This does not seem to contradict the Theosophical position.

Not fundamentally, but we should not say that any particular 'vertebrate,' etc., survives *per se*, i. e., as an individual of that form. The *Monad* which once incarnated in or as that vertebrate never perishes, but it changes form and develops new powers from within as it evolves in process of time. It is not a reincarnation of the original *form*, but of that which is behind many forms. This, however, does not contradict the possibility that the original *form* of the vertebrate may persist and be artificially re-clothed in matter in the manner described by Mr. Morley-Martin, but this is not true reincarnation as we define it.

In view of H. P. Blavatsky's definite and twice-repeated statement that phenomena similar to the ones we are considering are familiar to those who have penetrated behind the veil of the seeming, and also that "chemistry and physiology are the magicians of the future," we are not indisposed to think that Mr. Morley-Martin has touched and slightly lifted the first veil that hides the astral world of form and even life. Is it even possible that he has found something of the nature of the 'ectoplasm' of the more scientific psychic researchers — a plastic substance of unknown composition and temporary existence which can take various forms?

Mr. Morley-Martin has a technical knowledge of microscopy, metallurgy, and certain higher branches of chemistry, and is at present carrying out special researches on a line collateral, but equally important, with his work in the production (precipitation?) of life-forms from terrestrial rocks; and it certainly looks probable that through experimentation on the lines he is laying down, materialistic biology may receive as severe a blow as that which destroyed the old materialistic physics when the electric nature of matter was revealed to an astonished world. He writes:

Observing an interrupting factor in assaying metallic ores in the Ordovician and Lower Silurian rocks which led to inaccurate results, I isolated at last a body which, microscopically examined, resembled what is known as 'protoplasm,' but, as it came from the mineral, considered it a mistake. Further experimentation, however, convinced me — its origin notwithstanding — that such was the case.

This 'protoplasm' is, he says, the same thing as the colloidal, living substance known by that name to science — "the physical basis of life" of Huxley — a substance which has never been synthesized, and which is as mysterious today as when it was discovered. The scientific concept of protoplasm has, he tells us, been muddled by spurious definitions. True protoplasm, his "mineral *primordial* protoplasm," is free from proteins; while the familiar protoplasm is compounded with proteins. His primordial or basic protoplasm, the material of which his life-forms are built, can be extracted by elaborate processes from such minerals as chalk, silica, etc. After being treated by his special methods, which include long sterilizing by acids, and extremely high temperatures, etc., this protoplasm is capable of producing or 'emerging' numerous low forms of life such as diatoms, crustaceans, algae, etc. and even some higher ones which are vertebrate, such as fishes, possibly reptiles. They are mostly microscopic in size, and in many cases they are built up under observation as if an invisible pattern were being filled in by an unseen hand, sometimes slowly, sometimes very rapidly. Occasionally, one will struggle desperately to construct its new physical habitation, only to fail and fall back into undifferentiated 'primordial protoplasm.' Another will make steady progress to the state of a permanent, highly-articulated animal, with exquisitely finished detail such as claws, hairs, and joints. The difficulties are so great in providing the exact conditions for these 'emergences' that few seem to be able to complete their entire structure. Actinic light has a very destructive effect, and they seek to hide from it at times. He writes:

The "first molded thing" of Von Mohl should properly be the first *molder* of a thing, the life-force, with its associated ponderable protoplasm varying in chemical composition. This variation determines, by some innate law, the kind of animal that can form when the life-force exerts itself.

Of course, the first explanation for such apparently 'spontaneous' generation is naturally on the lines of contamination by air-borne germs which develop in the familiar way of a regular 'culture.' This obvious explanation in no way fits the description of the methods adopted, which

entirely negative the possibility of contamination, besides which, certainly no airborne germs can produce such forms of life as *comatulæ* or fishes! Germs of the most simple nature require proteids for nourishment, and this 'primordial mineral protoplasm,' sterilized by poisons such as phenol and by the heat of the electric furnace, does not provide the needful conditions for the manifestation of ordinary terrestrial life. Testing out this air-contamination theory, Mr. Morley-Martin exposed his protoplasm to the air and then microscopically examined it. He found in it nothing of the nature of his numerous and varied 'emergent forms of the life-force.' To continue the quotation:

All attempts to produce what are known as cultures from this 'protoplasm' failed; but at last, under certain conditions . . . curious osmotic growths, which I had never hitherto seen, appeared, and by still altering the environmental value, fragmentations unknown to me appeared. . . . Improved methods yielded better results, and at last there appeared in the field of view, a most astonishing sight; the liquid protoplasm split up into innumerable globules of 'primordial protoplasm' which took the shape of an animal, which was obviously *progressively* forming. I photographed it every few minutes, which proved progressive formation of its body — a new body from its 'protoplasmic' life. Its separate globules — not cells — elaborated a body, head, eyes; with legs obviously deficient in number, as some were at first quite rudimentary and were withdrawn again into its body as though it were conserving material for more important purposes. Other rudimentary legs appeared and were also withdrawn in like manner; but those which had not been malformed progressed in formation. After a few hours, all its globular condition ceased to be, the globules having been elaborated into a well-formed animal body; when it *slowly commenced to walk, apparently* trying to get away from the focussed light. Becoming again quiescent, the terminals of its three front legs were photographed by the highest magnifying power, and showed one almost circular as an unelaborated globule of protoplasm; the second a triangular shaped one with internal structure; the third, a tripartite formation. All three were in different stages of leg formation. It was being born again into a new body; not from an ovum, but from naked 'primordial' protoplasm . . . within the field of the microscope.

Copies of photographs of these stages have been sent us by Mr. Morley-Martin, and they clearly show the formation from external accretion of the minute globules of 'protoplasm' into a well-formed, organized animal, with body, claws, hairs, etc. There is no possibility of what is called 'mimicry,' a desperate explanation that has been offered to explain these appearances.

Mr. Morley-Martin believes strong evidence of actual 'reincarnating' life in these 'emergences' is given by the fact that after a while they

actually begin to move, and even to react to protein in the manner of ordinary living things.

He tells us that after further experimentation many varieties of animals and plants appeared, some quiescent, others showing signs of movement. One fish, specially vigorous, 'pulsated at the gills' for a short time! Other creatures, with locomotive appendages, struggled to move away from the focussed light on the stage of the microscope.

The fish-forms appear first as a *series of parallel lines* in the 'primordial mineral protoplasm' almost as if they were merely a 'slight change in the refractive index,' but gradually or speedily the globules are formed and begin to build up the form of a fish, more or less completely according to the conditions, but, as the numerous photographs show, unmistakably a fish, with fins, jaws, eyes, etc.

In an article entitled *Evolution and Modern Microscopy*, Mr. Morley-Martin discusses the efforts that have been made to prove that *spontaneous* generation of life from so-called 'dead matter' is possible. He himself repudiates the possibility, holding (with Theosophy) that life cannot be originated from non-life, but that it is always present, either in an active or latent condition, and that his experiments demonstrate the possibility of arousing the *organized but latent* life-force of individual animals and plants that 'died,' so far as their ordinary physical bodies go, in far distant geological ages. Mr. Morley-Martin calls this 'reincarnation,' and the question immediately arises: How many times can these individual forms reincarnate? This brings up his objections to the ordinary evolutionary hypothesis, and possibly suggests a close link with the Theosophical interpretation of the appearance of the various types of living creatures as they have been found in the rocks. The Ancient Wisdom absolutely denies the existence of 'dead matter' — all is part of the One Life. Even Sir James Jeans speaks of the eternal stream of cosmic life, in his latest pronouncement, but he does not yet follow the idea to its full logical conclusions, such as we find in Eastern philosophy, especially in the teachings of the Buddha.

To return to the subject of Spontaneous Generation. For over 150 years scientists have worked on this idea, and long is the list of distinguished names of those who have tried to demonstrate its possibility. Mr. Morley-Martin continues:

A century of acrimonious controversy on the origin of life, wherein the self-evident axiom that every change must have an adequate cause was totally disregarded,

and *spontaneous generation* — “a something from nothing” — was claimed by high authority, led to confusion. . . . In 1836, however, Andrew Crosse, an amateur electrical experimenter, made the first real step towards the light in this matter.

In conducting some electrical experiments with silicious salts, he accidentally brought to living conditions some animals known as *Acaris*;* in one operation obtaining a hundred or more. He records that examination showed no ova as the source, but that when they congregated after a time ova were produced. He expresses surprise at these animals coming to life in solutions which were sufficiently caustic to destroy that life, and that after emerging them in the solution, if he again placed them back in it, it killed them. I have continually observed the same result. . . . Crosse's observations on his results show an extremely careful observer of facts, some of which he must have thought contrary to his general view. . . .

Crosse says that the early stages of formation of the *acaris* resembled that of electrically produced crystals of lime, etc., but while in the mineral they became six-sided prisms, in the animal they were soft, endowed with life and motion. Mr. Morley-Martin also noticed a similarity to this in some cases.

Crosse was much persecuted, being reviled as an atheist and blasphemer, although he was a Christian, for attempting to ‘create’ life. He says: “I met with so much virulence and abuse, in consequence of the experiments that it seemed as if it were a crime to have made them.” But he made no concession to popular clamor. Even today, in this boasted age of emancipation, new ideas are not always welcome when they seem to contradict previous views. Commander R. T. Gould, R. N. publishes a good deal of information about Crosse in his *Oddities* (1930), and there is more in H. Martineau's *History of the Thirty Years' Peace*. As said in THE THEOSOPHICAL PATH for January, 1935, H. P. Blavatsky gives much on the subject in *The Theosophist*, Vol. VI, p. 5, and in *Isis Unveiled*, I, 465, where she fully endorses Crosse's extraordinary results. Mr. Morley-Martin continues:

Crosse's experiments were confirmed by Weeks of Sandwich . . . followed afterwards by Faraday at the Royal Institution stating in a paper that similar results had been obtained by him, but he was unable to say whether they should be considered “production” or “revivification.” Neither of them had conjectured that specific life could exist as a life-force in what they naturally considered lifeless matter, and it remained a mystery to them. At the present time such a discovery, not being in accord with the evolutionary outlook, naturally would be suppressed, as Crosse's *Acarus electricus* is somewhat too organized an animal to exist in quartz (from which he obtained it) if [Darwinian] evolution be true.

**Acarus*, a genus typical of the *Acaridae*, an order of the Arachnids, including the ticks, harvest mites, cheese mites. etc.

Mr. Morley-Martin then discusses Huxley's famous *Bathybius Haeckelii*, a colloidal substance found at the bottom of deep seas, and originally supposed by Huxley to be 'an organism without organs,' but ultimately announced by others to be nothing but lime carbonate, and not 'the physical basis of life.' Mr. Morley-Martin, however, is firm in his belief that Huxley was largely right in believing that it is living material. He says:

. . . one has but to observe that in all chemical analysis of ordinary lime carbonate one finds from 1.8 to 2.5 per cent. of insoluble residue, which submitted to my method allows of marine animals being emerged therefrom; it therefore follows that, if *Bathybius* were lime carbonate as officially stated, it would, like all lime carbonate, contain protoplasmic life of marine animals; therefore Huxley's main contention that it was a sort of living material was perfectly — and now demonstrably — correct. . . . Had he not been a victim of a totally inaccurate analysis, he would subsequently have found that his *Bathybius* could emerge under suitable conditions the highest forms of animal life, vertebrate fish — fish existing in 'protoplasmic' conditions apart from the bodies they had formerly functioned in.

Next comes Dr. Charlton Bastian, F. R. S., who in 1870 made valiant attempts to *create life de novo*, from inanimate matter — 'something from nothing.' Bastian's experiments aroused a furious controversy, and were explained away by Tyndall who insisted that his results were caused by the intrusion of dust particles into his solutions; but Mr. Morley-Martin believes that there is much to say for Bastian's experiments, though not for his theory that life can come from 'nothing.' *The Encyclopaedia Britannica* says that there is a remnant who still consider that he had a strong case.

Probably, had he [Bastian] not been so unfairly treated by the Royal Society, which refused him even a hearing, his further experimentation would have shown him his error lay in the fact that the materials he employed contained the life he produced. . . . he made a vast contribution in his struggle to shed light on the origin of terrestrial life.

Further illustrations could be given of other efforts to produce life from inorganic matter, but space will not permit. Mr. Morley-Martin thinks that any successes in this line would be the result of some more or less incomplete action of the "mineral primordial protoplasmic content" of the material employed. No one, except perhaps Crosse to a degree, has produced anything so striking as Mr. Morley-Martin's specimens, and Crosse only speaks of one species. Mr. Morley-Martin shows photographs and mounted specimens of an extraordinary variety, and

has shown independent witnesses the actual process of emergence and movement, according to the information he has kindly supplied us in such generous measure.

He believes that if these life-forms are 'reincarnations' of individualized animals and plants of the Cretaceous and other geological periods, which have never really died in their essential being, but only lapsed into latency when their physical bodies perished, the popular view of the evolution of life on Earth must be drastically reconstructed. It is no wonder that the regular school of biologists have not received his inconvenient claims with open arms. They depend upon the principle that all forms of life appeared in a regular succession, the invertebrate first; then the fish, reptiles, mammals, and man; and that every individual utterly perished at death — all this, of course, by gradual transformation of form from the lowest to the most complex. But this must be greatly modified and a new theory of evolution provided if advanced living creatures have existed for untold ages in latency, ready to manifest in physical bodies under appropriate conditions, and disappearing again into latency on physical death. Mr. Morley-Martin even speaks of forms of vertebrates having existed during the terrestrial Fire-mist Period, and as far back as the primeval nebula from which the Earth condensed.

The indestructibility of 'protoplasm' in the long-continued temperature of the electric furnace calls in question the necessity of accounting for life being created *de novo* on this planet. Its discovery in the mineral kingdom indicates its nebular origin. . . . it renders untenable all present-day distinctions between the animate and the in-animate. . . .

It having been demonstrated that a fish, a vertebrate animal, can exist in 'protoplasmic' condition, apart from its body, in a rock where no fossils exist, and that its existence there is beyond detection by the geologist, it becomes evident that all chronological data derived from fossil existence in determining when, and in what geological periods, different animals existed on earth, become valueless; and a new story of "the rocks that cannot lie" emerges from the evolutionary mist.

After careful consideration of the data so far presented, but without having had personal opportunity of studying the process of 'emergence,' we feel that Theosophy supports at least a part of Mr. Morley-Martin's conclusions. It teaches that living beings, before they appeared in the flesh, existed in states of matter quite different from that with which we are familiar today. This was, of course, in the 'Third Round' of the evolutionary Life-Wave. We are now in the Fourth. H. P. Blavatsky

says that in the Third Round even fishes existed in ethereal or 'astral' states of matter, and that their relics were afterwards 'materialized' or fossilized in the palaeozoic rocks. Of course she referred to ordinary stone fossils; but such a suggestion is not entirely unlike that of Mr. Morley-Martin, and it is equally unorthodox! Students should study her remarks in *The Secret Doctrine*, II, 712, etc.

Then we must not forget the existence of the 'astral envelope' or 'astral light' — unsatisfactory terms, but in general use — connected with the earth, in which prototypes of all forms exist. It is not impossible that Mr. Morley-Martin's 'emergences' of formed 'life-force' are precipitations of these latent shapes or *eidolons* into material manifestation. Even the occasional attempts to move away from actinic light made by some of the specimens mentioned both by Mr. Morley-Martin, and by Andrew Crosse in 1836, would not appear so extraordinary if they were 'materializations.' These phenomena may also be connected with the action of elementals and not with the activity of the suggested 'personality,' if we may use the word, of an animal that died millions of years ago and has waited in latency for a new opportunity to enter physical life just as it was before. As mentioned above, we cannot agree that these 'emergents' or reproductions of life-forms are reincarnations in the accepted Theosophical meaning of the word — i. e., stages in true Monadic evolution.

We would remind those who might imagine that the whole subject is so irrational as not to be worth attention, that many firmly established facts in Nature, commonplaces today, were received with contempt and neglect when first announced, their now famous discoverers ridiculed and denied a hearing by the Academies. And as to rationality, who is to decide? Does Nature always act in what would seem from a *priori* methods of reasoning to be a rational manner? For example, chlorine gas and metallic sodium are most dangerous to human life, yet when combined as sodium chloride, common table salt, they become an indispensable food! No one can explain why this is so, and it does not seem *rational!*



NEVER did eye see the sun unless it had first become sunlike, and never can the soul have vision of the First Beauty unless itself be beautiful.— PLOTINUS

STUDIES IN ORPHISM*

F. S. DARROW, A. M., PH. D. (Harv.)

VII. CONCLUDING STUDY

(a) THE PLANETARY SPHERES AND THE SEVEN PRINCIPLES

THE intimate connexion of Pythagoreanism and of Platonism with Orphic thought, in their earlier as well as later forms, has been previously pointed out. The same sacred knowledge, "which was first mystically and symbolically promulgated by Orpheus, was afterwards disseminated enigmatically through images by Pythagoras and in the last place scientifically unfolded by Plato and his genuine disciples."¹

So from Pythagorean wells refreshed,
The master-builder of pure intellect,
Imperial Plato, piled the palace where
All great, true thoughts have found a home forever.²

The importance of the number seven in Orphic theology has been previously discussed where it was shown that Orphism recognised a sevenfold emanation of the Absolute in the Ideal World previous to the formation of the material universe. Furthermore, from the expositions of the Orphic teachings given by the Neo-Platonists it is evident that among the tenets was a belief in seven orders of Heavenly Hierarchies — seven orders of Divine Beings, presiding over and pervading the entire universe. Usually the Hierarchies were grouped in two triads, since the Absolute Deity, "the Thrice Unknown Darkness," as the primal source of all, was classed by itself. The Noumenal Triad belonging to the Ideal World consisted of (a) the Noëtic or Spiritual Powers, (b) the Noëtic and Noëric or Psychological Powers, and (c) the Noëric or Intellectual Powers. The three Hierarchies composing the triad of the Phenomenal world were named, (a) the Encosmic or Material Powers and the two classes of invisible although Physical Powers, denominated respectively (b) the Liberated or Supercelestial, and (c) the Super-cosmic Powers.³

*Reprinted from THE THEOSOPHICAL PATH, Vol. IV, No. 3, March, 1913.

1. Thomas Taylor: *Proclus on the Theology of Plato*, London, 1816, I, p. ix.

2. J. S. Blackie.

3. Thomas Taylor: *Mystical Hymns of Orpheus*, Introduction, pp. xxii-xxiv.

There is a vital connexion between the life history of the soul according to Orphism and those views of astronomy which are associated with Pythagoras; for the astronomical pilgrimage of the human spirit is based upon the conception of man as a microcosm. We read in Simplicius:

The Pythagoreans supposing ten to be a perfect number wished to collect the revolving heavenly bodies into a decade. Hence they say that the Inerratic Sphere, the seven planets, this our earth and the Autochthon, (i. e. the Counter-earth or "Eighth Sphere"), complete the decade.⁴

In this connexion Orphism taught that the Immortal Self has fallen from its native land in the Inerratic Sphere or Highest Heaven, also "called the Plain of Truth," in which according to Plutarch, "lie the Logoi (or Creative Powers), and the molds or ideas, the invariable models of all things which have been and which shall be; while about these is eternity, whence flows time as from a river."⁵ During the fall, previous to its first incarnation upon Earth, the Spirit has traversed the seven Planetary Spheres. Its destiny is to return to the Plain of Truth after it has been duly purified by means of a series of sojourns in Hades and of rebirths upon Earth.

This passage of the Spirit through the Planetary Spheres was pictured allegorically by the so-called Seven-gated Stairs in which the various stages were compared to stations or doors.⁶ Thus Celsus in describing the Mysteries of Mithra asserts:

This descent is designated symbolically by means of a *Ladder, which is represented as reaching from heaven to earth and as divided into seven stages, at the end of each of which is a Gate*; the eighth Gate is at the top of the ladder and leads into the Inerratic Sphere.⁷

He then states that the first Gate, made of *tin*, is assigned to *Saturn* and then apportions the other gates among the remaining planets, describing each gate in turn as composed of the metal characteristic of the planet in question.

An interesting parallel is presented by Jacob's Dream:

he dreamed, and behold a ladder set up on the earth, and the top of it reached to

4. *Commentary on Aristotle's Treatise de Coelo*, lib. II cf. Thomas Taylor: *Mystical Hymns of Orpheus*, footnote pp. 156-7.

5. Plutarch: *Why the Oracles cease to Give Answers*, XXII.

6. J. A. Stewart: *The Myths of Plato*, Macmillan, 1905, p. 351.

7. Origen: *Contra Celsum*, VI, 22.

heaven: and behold the angels of God ascending and descending on it. . . . And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; . . . this is none other but the house of God, and this is the gate of heaven.⁸

In barest outline the teachings seem to have been as follows. The One, supreme, unapproachable and ineffable, resides in the highest heaven and is itself the source of both mind and life. It pervades all things from the brightest star in mid-ether to the lowest and most inert molecule of so-called inanimate matter. The universe is the Temple of the Divine, which is universally pervasive.

The Spirit of Man has fallen gradually from its original blessedness in the Inerratic Sphere, the Highest Heaven, descending through the *Gate of Cancer*. In the course of its descent it has passed through the seven Planetary Spheres where by its contact with matter it has become transformed into *soul*, thereby acquiring the various faculties which now make up the composite nature of man. The Moon marks the boundary between the eternal and the perishable, for everything below the Moon is mortal except, indeed, the Celestial Traveler, the Higher Self, which in the future will retrace the Planetary Spheres and mount the stages of the Celestial Stairs by ascending through the *Gate of Capricorn*.

These ideas are unfolded at some length in Porphyry's Treatise on the *Cave of the Nymphs* from which the following quotations are taken:

Since Cancer is nearest to us, it is very properly attributed to the Moon, which is the nearest of all the heavenly bodies to the earth. But as the southern pole, by its great distance, is invisible to us, hence Capricorn is attributed to Saturn; the highest and most remote of all the planets. Again, the signs from Cancer to Capricorn, are situated in the following order: and the first of these is Leo, which is the house of the Sun; afterwards Virgo, which is the house of Mercury; Libra, the house of Venus; Scorpio, of Mars; Sagittarius, of Jupiter; and Capricornus, of Saturn. But from Capricorn in an inverse order, Aquarius is attributed to Saturn; Pisces to Jupiter; Aries, to Mars; Taurus, to Venus; Gemini, to Mercury; and, in the last place, Cancer to the Moon.

Theologians therefore assert, that these two gates are Cancer and Capricorn; but Plato calls them entrances. And of these, theologians say, that Cancer is the gate through which souls descend; but Capricorn that through which they ascend. Cancer is indeed northern, and adapted to descent; but Capricorn is southern and adapted to ascent. The northern parts, likewise, pertain to souls descending into generation. And the gates of the cavern which are turned to the north, are rightly said to be pervious to the descent of men; but the southern gates are not the avenues of the

8. *Genesis*, xxviii, 12-17.

Gods, but of souls ascending to the Gods. On this account, the poet (i. e., Homer) does not say that they are the avenues of the Gods, but of immortals; this appellation being also common to our souls, which are *per se*, immortal.⁹

The Orphic terminology for the Seven Principles of man's nature, the principles which were gradually acquired by the Spirit as a result of its descent through the Planetary Spheres, seems to have been as follows. The highest principle, the Noëtic or Spiritual Soul, in leaving the Inerratic Sphere is first clothed with the Luminous Vehicle, known as the Augoeides. Later, on Saturn the Spirit acquired its Theoretic or Contemplative functions, which seem to correspond in modern Theosophical terminology to Manas in some of its aspects. On Jupiter the so-called Political or Social Soul was added, apparently representing other aspects of Manas; while on Mars and on Venus were acquired the Spirited and Acquisitional elements, the Passions and Desires called respectively in the Orphic system the Thymetic and Epithymetic elements. From the Sun and from Mercury were gathered the elements of the Life Principle referred to as the Sensitive and the Hermeneutic element. Lastly from the Moon came the vegetative or Astral Body and from the Earth the Physical Body. Thus Macrobius states:

The Spirit, therefore, falling from the Zodiac and the Milky Way into each of the Planetary Spheres . . . is not only clothed with the Luminous Body, the Augoeides, but also develops during its passage through the spheres the different faculties which it is to exercise (during incarnation on earth). Thus it acquires in the Sphere of Saturn the Reasoning Power and the Intelligence or the Theoretic and Contemplative element; in that of Jupiter the power of acting and of organization or the Social element; in that of the Sun the power of feeling and of believing, or the Sensitive and Imaginative element; in that of Venus the Principle of Desire, or the Epithymetic element; in the Sphere of Mercury the power of expressing and interpreting sensation or the Hermeneutic element; finally upon entering the Sphere of the Moon it acquires the necessary faculty of forming and developing bodies. This lunar sphere, although from the standpoint of the divine the lowest, is the first and highest from the standpoint of the earthly, and the Lunar Body although it is the sediment of Celestial Matter is nevertheless the purest form of animal matter.¹⁰

The testimony of Proclus is similar:

If you will take it, of the beneficent planets, the Moon is the cause to men of nature, being herself the visible image of primitive nature. The Sun is the creator of everything having the power of sensation in consequence of being the cause of

9. Porphyry: *Cave of the Nymphs*, 10-11.

10. Commentary on Cicero's *Somnium Scipionis*, I, 12.

sight and visibility. Mercury is the cause of the motions of phantasy, but of the imaginative essence itself so far as sense and phantasy are one, the Sun is the producing cause. Venus is the cause of the Epithymetic appetites and Mars of the passionate motions which are conformable to nature. Of all the vital powers Jupiter is the common cause; but of all intellectual (or rather spiritual) powers, Saturn.¹¹

(b) CONCLUSION

Our survey of Orphism has now been completed — a survey made for the express purpose of serving as a partial illustration and commentary upon the following statement of H. P. Blavatsky:

underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country, who alone were aware of its existence and importance.¹²

The identity of the Theosophical teachings throughout the ages was clearly perceived in antiquity as in modern times by those who had eyes to see. This is evident, for example, from the following anathema which was hurled by the early Christian ecclesiastics against the ancient Manicheans:

I anathematize the Book of Aristocritus which he names *Theosophy*, wherein he attempts to show that Judaism, Hellenism, Christianity and Manichaeism are one and the same doctrine.¹³

Similarly we learn from Photius that an anonymous writer of Constantinople composed in the seventh century a synthesis of the *Theosophical* teachings of the Egyptians, the Babylonians, the Chaldeans, the Persians, the Greeks and the Romans wherein he showed their essential agreement with Christianity.¹⁴

Since Orpheus was reputed to be the religious teacher from whom the Greeks derived their Mystery-teachings — the author of their knowledge of art and of science as well as of religion — it is not surprising that even a casual glance is sufficient to reveal the identity between Orphism and the primeval World-Religion, as disclosed to the modern world in the teachings of the three Theosophical Leaders. A similar study of such philosophical and religious systems as the Jewish Kabala

11. *Commentary on the Timaeus*, p. 260.

12. *Isis Unveiled*, II, p. 99.

13. Cotlerius ad *Clement. Recog.*, V, 544, quoted in Lobeck: *Aglaophamus, Regimontii Prussorum*, 1829, p. 346.

14. CLXX, 197 quoted in Lobeck *ibid.*

would likewise result in a full verification of the above statement quoted from H. P. Blavatsky. Surely, the day cannot be far distant when this will not only be privately acknowledged but publicly proclaimed by all serious students of human history.

Although professedly merely a partial survey of the Greek Mystery teachings has been attempted, it seems necessary before closing to sound a note of warning. As in modern times the true Theosophical teachings have been perverted and travestied by persons who have dared to use the sacred word Theosophy as a cloak for their own selfish interests, so undoubtedly in ancient times the true teachings of Orpheus were befouled and bespattered by cranks and mountebanks. If desired, this could be easily proved by quoting from the pages of Plato who is the severest castigator of *pseudo*-Orphism because of the very fact that he was himself a *true* follower of Orpheus. Thoroughly conscious of the existence of the counterfeit and the false in both ancient and modern times, it has been the aim of these studies to outline only the teachings of true Orphism in so far as those teachings can be gleaned from the extant ancient sources. Under the guidance of the modern Theosophical teachings an attempt has been made to point out some of the secrets of the Greek Mysteries — secrets which have been so carefully preserved, free from harm throughout the ages.

There are, of course, many other secrets which can be discovered by the student who shall push on his researches under the guidance of that master-key of Theosophical teaching, *The Secret Doctrine* of H. P. Blavatsky.

The testimony of the great and the good throughout all antiquity attests with wonderful unanimity the nobility of the ancient Mysteries and the bliss of the Initiates.

In the Homeric Hymn to Demeter, the poet declares:

Blessed is he among men who is given these rites to know.¹⁵

Pindar sings:

Happy who these rites hath kenned
Ere beneath the ground he goeth,
Well he knoweth of life's end;
Well its God-given source he knoweth.¹⁶

Plato states:

15. v. 480.

16. Threnoi, frag. 137 Bergk, Conington's translation.

Whoever goes uninitiated to Hades will lie in mud, but he who has been purified and is fully initiate, when he goes thither, will dwell with the gods.¹⁷

Isocrates, the orator, in speaking of the Goddess Demeter says:

She gave us two most excellent gifts: the fruits of the field that we might not live like beasts, and the rites of initiation that the Mystics might have a sweeter hope both as regards the close of life and as regards all eternity.¹⁸

Similarly upon the tombstone of an ancient Mystic of Eleusis we can still read verses to the following effect:

In truth a noble secret
The Gods in th' Mysteries proclaim:
Mortality is not a curse
But a blessing all happy is death.

And Plutarch explains in a passage reminiscent of Plato:

To die is to be initiated into the great mysteries. . . . It is there that man, having become perfect through his initiation, restored to liberty, really master of himself, celebrates, crowned with myrtle, the most august mysteries, holds converse with just and pure souls, and perceives with pity the impure multitude of the profane or uninitiated ever plunged or rather sinking of themselves into the mist and the profound darkness.

In *The Frogs* of Aristophanes the Chorus sing:

O, happy, mystic chorus,
The blessed sunshine o'er us
On us alone is shining
 In its soft sweet light!
On us who strive forever
With holy, pure endeavor,
Alike by friend and stranger,
 To guide our steps aright.¹⁹

In *The Bacchae* of Euripides the poet thus describes the bliss of initiation:

O, happy to whom is the blessedness given
To be taught in the Mysteries sent from heaven,
Who is pure in his life, through whose soul the unsleeping
Pleasure goes sweeping.²⁰

17. *Phaedo*, 69 c.

19. vv. 455-459, Roger's translation.

18. *Panegyric*, 28.

20. vv. 72-75, Way's translation.

Oh, blesséd he in all wise,
 Who hath drunk the Living Fountain,
 Whose life no folly staineth,
 And his soul is near to God;
 Whose sins are lifted, pall-wise,
 As he worships on the mountain.²¹

In antiquity as well as in modern times the aspirants seeking the sacred knowledge of Theosophy were warned that the 'Path' was no primrose-strewn pleasure promenade. This is shown by the following Oracle from Apollo at Delphi which has come down to us:

A road there is, and a road it is of the Blesséd Gods,
 And by those whom the Gods love will that road be trodden —
 A road of many pathways, pathways marvelous past utterance,
 But all alike of them upward climbing, and all alike of them
 Rough with many a ruggedness, and all of them asking endlessly,
 Of those who tread them, toiler's action and toiler's achievement,
 And where at the first this road opens itself out, at the forefront of it
 Stands a portal not light and airy, as though it led easily
 To some pleasance of liking and luxuriousness, but massive and frowning,
 Barred and banded with brass, grim and unyielding.²²

In the course of our study we have tried to distinguish between the mythical and the historical Orpheus, the magical bard of poetical legend and the early religious reformer of the Greek Mysteries. We have also seen that Orphism taught religious verities identically similar to those promulgated by the modern Theosophical Leaders, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley — the fundamentals of the Wisdom-Religion. Furthermore, it was shown that the teachings in regard to the Cosmos and in regard to Man present many very striking analogies because of the parallelism which exists between the Macrocosm and the Microcosm. An exposition was also given of the Greek teaching in regard to the two worlds or diacosms, the material or phenomenal world and the immaterial or noumenal world, which were evolved by emanation from the Absolute Deity, 'the Thrice Unknown Darkness,' in accordance with a sevenfold plan of evolution. This gave rise not only to the seven Heavenly Hierarchies but also to the Seven Principles in Man. The characteristic features of the typical Greek

21. vv. 72-75, Murray's translation.

22. Eusebius, Praep. evang., ix, 1, Canon Harper's translation.

mystery drama, the Zagreus-myth, were also examined by the help of statements made in *The Secret Doctrine* of H. P. Blavatsky, reinforced by many quotations from the Classical authors. Lastly, one entire study, (No. VI) was devoted to the consideration of the Orphic teachings in regard to the origin and destiny of the human soul.

It is worth noting that the two periods within historic times in which Orphism was especially active, namely, the sixth century B. C., and the beginning of the Christian era, are, religiously speaking, two of the most important epochs now known. The sixth century B. C. seems to have been a period of a great spiritual awakening for it gave birth to Pythagoras and Epimenides in Greece, to Jeremiah and Ezekiel in Israel, to Confucius and Lao-Tse in China, and to Gautama the Buddha in India.

The secrecy of the teachings of the Mysteries was most carefully guarded until the beginning of the present era. Thus St. Clement of Alexandria says:

Those who instituted the Mysteries, being philosophers, buried their teachings in myths so as not to be obvious to all.²³

And again:

Hipparchus, the Pythagorean, was expelled from the school because he was guilty of writing down the teachings of Pythagoras in plain language and a tombstone was erected for him as if he had died.²⁴

Beginning, however, with the Neoplatonic school of Plotinus and his successors in the third, fourth and fifth centuries of our era, many of the primeval teachings were expounded more openly. Therefore the Neoplatonists today are among the most important sources of our knowledge of Orphism but this is in itself no indication whatsoever that the teachings in question are of comparatively recent origin, although some hasty modern scholars have dogmatically and illogically affirmed it to be so. The ancients themselves knew the true situation far better than these pseudo-savants. Therefore, antiquity is persistent and unanimous in declaring the Mysteries to be 'Wisdom old as time.'²⁵

23. *Strom.*, v. 9.

24. *Ibid.*

25. 'Studies in Orphism,' III.

THE COSMOS OF THE BLOOD

ARTHUR A. BEALE, M. D.

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life; the Sun contracting as rhythmically, at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, *which is due to the contraction* of the Solar HEART.—*The Secret Doctrine*, I, 541

PROLOGUE

THIS wonderful pronouncement opens up conceptions of profound significance to the Theosophist. Remembering the Hermetic aphorism, 'As above, so below,' we may with confidence seek for the repetition of cosmic processes in the realms of microcosmic relations.

The object of this article is to work out the same processes in the human blood, and to trace the same forces, activities, and entities from the wider ranges, to the more contracted regions of man's body, and show, if possible, that through this contracted gateway the same forces are raised in consciousness, and the objectives of evolution are secured. 'Nothing is great, nothing is small in the Divine Economy.' Man is a part of the Earth; he recognises the Earth as his mother, yet the mother must recognise her son as greater than herself. She gives him foothold, and in consequence her whole being benefits and is raised in dignity in sublime evolutionary consciousness and destiny.

It is ever thus — the sacrifice of the higher for the benefit of those below, to the gain of all concerned. In man, for instance, the Divine Ego gives up its life in order to accomplish the great adventure of experience. Such experience is a gain to those upon whose realm the adventurer trespasses. This process is often called that of Involution and Evolution.

So in this picture we find Fohat (Cosmic Electricity or Universal Energy) and Mahat (Universal Mind) in co-operative activity, working

with the warp and woof of what Theosophists call the *talas* (cosmic elements) and *lokas* (cosmic principles) — two streams, one of substance and one of consciousness — weaving them into glorious designs undreamed-of by the most advanced minds of our civilization. In this process we shall see young gods at school, learning their lessons, doing their work, and fulfilling their destiny.

THE COSMOS OF THE BLOOD

Let us consider the blood as an ocean, for so it is. We are apt to think of the blood as flowing in a limited, contracted channel, and yet if we could dissolve all the other systems of the body, there would remain a perfect picture of this body. Not only so, but all the interstices of the capillary field are inundated with the liquid elements of the stream as a sort of flood or ocean, bathing all the cells of all the organs and other tissues in this rich vivifying bath of prânic fluid.

Let us now examine a drop of blood under a microscope. We notice particularly that this fluid is peopled with tiny round entities (cells) and soon we observe two types. The first consists of round flattened disc-like cells emitting by transmitted light a rich orange color. They show a special activity, crowding together face to face like rouleaux of coins, forming irregular alignments. These are the red corpuscles, or *erythrocytes* (*έρυθρός* — red) because by reflected light they appear red; and they are without a nucleus. The second type, in the surrounding pools, but remaining remote from the others, consists of pale, globular, nucleated cells, many showing irregular outlines having *pseudopodia*, like an amoeba; we say therefore, amoeboid in character. These are the great and important family or hierarchy of *leucocytes* (*λευκός* — white). To know more of these entities we must get a thin smear of blood and treat it with certain dyes or pigments. Still looking through the microscope, we can now distinguish seven different types of leucocytes which represent a hierarchy of separate beings. These are classified as follows:

(1) Polynuclear

These have more than one nucleus; they are the true amoebas of the blood, very active, throwing out *pseudopodia* (false feet). This type is by far the most numerous, important, interesting, and noticeable of this hierarchy. They are the policing force of the blood stream, the most characteristic phagocytes (or eater-cells). At the first indication of intruding germs they are hot in pursuit, multiplying with magical ex-

pedition (here comes in the significance of their multi-nuclear nature), hunting down their enemies even outside the confines of the blood-vessels, waging blood-warfare, which often ends in a heavy death-rate, and leaving their corpses on the battle-field as pus. They are the prototype of the patriotic self-sacrificing soldier. This is the typical, standard *leucocyte*. There are six other types:

(2) The large mononuclear *leucocyte* that has no *pseudopodic* activities; (3) the small mononuclear; (4) the lymphocytes; (5) the transitional; (5) the eosinophile, so called because their granules (of which there are many) readily take on the stain of eosin and make them noticeable. They have a great significance in certain diseases.

(7) The mast cells; they are very rare in normal blood and their presence indicates danger. Each of these, while having a leucocyte complex, has a *swabhâva* (natural characteristic) of its own.

These leucocytes are born in the red marrow of bone, the lymphatic glands, and the spleen.

There is still another group of peculiar little entities called blood plaques or platelets, supposed to be immature red corpuscles; they are non-nuclear, though some state that they are and have been seen to be amoeboid. They are associated with fibrin formation.

With a careful adjustment of the microscope it is interesting to watch the evolution of tiny, almost transparent fibrin filaments, forming a network amongst and around the corpuscles; entangling them and inducing a clot, a provision against haemorrhage. Both these and the formation of rouleaux occur only in the presence of foreign substances, when blood-vessels are invaded or punctured. There are, besides, tiny dark nondescript elements, elemental bodies rarely seen without dark-ground illumination, but playing important vital parts. They are like little colloidal granules with Brownian movement.

Behind these phenomena there is a world of discovery, told by the chemist. He tells us the coloring matter of the *erythrocytes* is haemoglobin, which he breaks up into several types of albumin or globulin. The essential feature of it is its richness in organic iron which, by its great affinity for oxygen and carbonic acid, makes it the great agent for collecting and distributing *prâna* (life principle). The changes in its nature are told by the spectroscope. The chemist also gives us much information about the liquid part of the blood, the *liquor sanguinis*, for not only is it a rich albuminous fluid, highly nitrogenous, but it is the

vehicle of other vital elements, including fats, phosphatic substance (*lecithin*), sugar and starch (*glycogen*), as it is the sanitary medium for collecting and transporting the by-products of assimilation — urea, uric acid, and other acids leading to acidosis creating creatinin. It is also the repository of the basic mineral salts: chlorides and sulphates of potassium and sodium; the sulphate, phosphates and fluoride of calcium; the phosphates of iron and magnesium; and silica, together with minute quantities of copper, cobalt, arsenic and strontium. This is well known to our modern scientists; but are they conversant with all those subtil factors, forces, consciousnesses (biochemic, alchemic, astrological, and cosmic) that make up the day's history of the blood? Let us see!

Let us examine the early processes in the building of the world, its atmosphere, its oceans, its earthy beds; and relate them to the blood.

Nature has one Plan, and existence consists in an infinitude of repetitions in an infinite series of variations — another paradox that secures its verity.

All the Cosmos is in a state of becoming, and the process is a reaching down of the higher, and a reaching upwards of the lower or less evolved — hierarchies of entities with their hierarchs, compounding into one another, till we get a hierarchy of hierarchs, to form a greater, higher, more evolved, more comprehensive Entity with its Supreme Head or Hierarch, giving a picture of the Supreme Law of loving, watchful, solicitous sacrifice of the Higher, and a reverent trustfulness from the cared-for. This is the law of the Universe, and should be ours, the law by which we “rise on stepping-stones” of our “dead selves to higher things.”

In the case of man, we find him an integral part of a surrounding Cosmos, repeating the processes of his parent Cosmos in a miniature degree, living in and on that Cosmos, absorbing it, assimilating it, becoming it, and raising it one step higher in the process of evolution.

From the three elemental kingdoms as they wove the *talas* into the *lokas* were brought forth spiritual fire, which begot ether, which begot air, which begot water, which begot earth. So in the bosom of the ether, which in the fulness of time brought out by the Father-Son-Mother the three “First-born” — “*Hydrogen, Oxygen* and that which in its terrestrial manifestation is called *nitrogen*” (*The Secret Doctrine*, I, 623), the basic principles of Cosmic Prâna. Concerning one of these, oxygen, H. P. Blavatsky wrote:

He who would allotropize sluggish oxygen into *Ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an "Elixir of Life" and prepare it for practical use.
— *The Secret Doctrine*, I, 144

What does this suggest but that oxygen contains in its inmost being that consummate power of changing matter? Herein we get a hint how ether becomes air, the main constituents of which are hydrogen (in water-vapor) and oxygen with its allotrope, ozone, and the universal carrier, nitrogen. These three essential elements of the atmosphere, called by Madame Blavatsky the "First-born," make the triad of our physical universe described as the Kâma (hydrogen), Linga-śarîra (nitrogen), and Prâna (oxygen), but without a physical body until the next in sequence, carbon, the body itself, sthûla-śarîra, the essential of all substance of food and body tissues; the fuel, the combustible, in the presence of oxygen.

This is why all the matter of the Universe, when analysed by science to its ultimates, can be reduced to four elements only — carbon, oxygen, nitrogen and hydrogen. . . . — *The Secret Doctrine*, II, 592

That is, these constitute a square that encloses all matter. To understand this astounding question with the brain-mind, one must consider the work of Sir William Crookes, a student of Theosophy, and considered by the world at large the greatest authority of his time on chemical science. This great scientist, this almost magician, with his surprising metaphysical knowledge and his profound intuitions and conceptions, was the first to disillusion us on the dogma of the primary and ultimate nature of elements. His experiments with rare elements like *gadolinium*, *yttrium* and *didymium*, which were considered pure, primary, and unalterable, irreducible elements, proved them to be compounds of similar, but not exactly similar, atoms divided into more states than one. Many elements, in fact, possess 'allotropic' forms. Recent discoveries have fully confirmed Crookes' remarkable intuition. Even carbon, an apparently unquestionable element, he shows by the Benzole-ring, so well known to the modern student of chemistry, with its six atoms of carbon, does not represent the same entity when it is joined up with other elements, but in reality represents different types of carbon, each with its hall-mark, or swabhâva, though capable of uniting to form a unity with its own character or swabhâva — just as five shillings, each with its separate imprint, can be minted into a five shilling piece of pure silver.

Carbon, then, represents a hierarchy of carbons, a little universe of entities, each with its own innate characteristic or swabhâva.

So we begin to realize that in the evolution of matter there is in each case an evolution graded from the spiritual or ideal, to the physical. As 'fire' becomes 'ether,' and 'ether' 'air,' etc., to use the parlance of Occult Science, so in the case of silver, we may say, there is an etheric silver and a more physical evolutionary form. H. P. Blavatsky reminds us that silver at the time of pralaya is resolved or reduced to its ideal state, and at the next manvantara "will once more separate into substance." Oxygen has to pass through various grades before it becomes 'ozone.' Madame Blavatsky further says that: "Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of alchemy," hinting that the same force (sound) "may even *resurrect* a man or an animal whose astral 'vital body' has not been irreparably separated from the physical body by the severance of the magnetic or odic chord." (*The Secret Doctrine*, I, 555.) Madame Blavatsky herself was so resuscitated three times. There is a hint that in the interior of the Earth many of the minerals were so evolved by the cosmic influence of that kernel of divine presence, the laya-center, whence enters the spiritual force from a more sublime realm. Crookes reminds us that elements are not permanent or eternal entities — they have a birth, an adolescence, a senility and a passing.

All the groups of elements represent hierarchies in different grades of so-called materiality. There are the alkalies, the halogens, the semi-mineral and the gross or heavy minerals. The study of radium was a great illumination to the scientific mind with its α , β , and γ rays, each when separated having a specific effect of a divergent nature. It is not difficult to see how in the presence of the proper cosmic force two of the elements of the atmosphere (hydrogen and oxygen) in a mystic marriage, evolve rain, the force in this case not being far to find when we consider that sound issues from its progenitor, electro-magnetic force. If we remember the downpours the earth is subject to during a **thunderstorm** we may find instruction.

So it is not difficult to see the evolution of the oceans from the **air**, always remembering the co-operation of 'Fire' and the alchemical progenitor of oxygen. So, too, the great processes of sedimentation and their addition to the flow of mighty rivers, taking to the ocean the pro-

ducts of the solid earth, with its ever-alchemical interior activities. What a world!

To relate all these things to our cosmic blood, let us study nature from this standpoint. We have seen the blood with the modern scientist's eye. To help understand its occult significance we have watched the little people that live there: the red and white corpuscles. What are they in reality?

In our Theosophical studies we are familiar with those divine progenitors of man, the Solar and the Lunar Pitris or fathers, the Dhyâni Pitris and their lunar comrades the Barhishads. We are taught that the first, the Dhyânis, are children of the sun; they lack the creative or reproductive power, they are fire entities. In our *erythrocytes* we see the entities that show a solar disc, and by transmitted light the symbolic red-gold-yellow of the Sun. They are incapable of reproducing themselves, having no nuclei, and have to incarnate in the body of the Barhishads or *leucocytes* in the recesses of the bone marrow, discarding their nuclei (as foreign) ere they emerge into the blood stream. These are the prânic elements that carry the mystic substance, haemoglobin, by which they are enabled to capture the most mystic, powerful, thought-inspiring and illuminating of all substances, Oxygen, the very breath of life. These entities are related to the atmosphere and their seat of activity in intake is the lungs.

I have often had cause to liken the human body to an electric machine, with its generators, accumulators, wires (nerves) of distribution, and its condensers. The nerve-currents are streams of vital force that issue constantly from the surface and can be measured, as they are 'earthed' into the air, by delicate instruments, galvanometers. The 'generators,' (not really so, but only collectors, much as the dynamos capture the electric force by their brushes) the 'generators,' I say, are the lungs, the atmospheres or *pneumas* of the body; the brushes are the *erythrocytes* or red corpuscles, by merit of their haemoglobin, that carry the oxygen affinity, iron, a child of the Sun. A stream of air is brought in close contact with a stream of blood, with the necessary gain and loss. These are our Dhyânis of the blood-cosmos.

The Lunar Pitris, small in number, relatively only 5000 to the cubic millimeter as compared to their sun-comrades of 5,000,000 to the same space, are represented by the pale-faced hierarchy of seven types. They are all creative, with their generative nucleus; some are more definitely

Barhishads, as previously described, each family or type playing its own part, singing its own song in the cosmic economy of the blood. So they are builders outside the blood stream, assisting in the reconstruction of the tissues and the building of the world-body. They are ghost-like, psychic particles passing with ease through the containing walls of the capillaries. They are analogous to the people of the Second Race and early Third, and behave, live, and propagate themselves in the same way.

The blood-stream is the ocean: in chemical composition, in tone and in behavior it is identical with our earth's ocean. It contains the same mineral elements, is isotonic, and its very taste has the same saline flavor. Normal saline fluid, nay, salt water itself, is immensely acceptable, for which reason Dr. Quinon of Paris in the early years of this century launched his Sea-water Treatment — the injection of sea-water into the blood or tissues — with such stupendously good results, for many lives were saved and more were restored to health by its methods. In a perfectly normal method of living, no interference in these things would be needed, but in our present abnormal life, we soon run into deficiency, and it is necessary to remedy this deficiency by supply of the lacking salts.

We have shown the relation of the ocean of blood to the oceans of the world, pointing out that the former indicates a higher grade of evolutionary type. This is further supplemented in the beast and human kingdom by a pathway of life-atoms not existing in the lower kingdoms, except in a very primitive and inefficient degree. This has reference to the activities of alimentation, for though the most important intake of the prânic element, oxygen, is directly through the lungs and by its absorption into the blood, it, *prâna*, is there raised to a higher grade, which we can call neuro-vital force. Yet another source is that in which the oxygen has acquired a physical or more material complex in combination with carbon (the physical element). This combination forms a suitable vehicle for the entrance of life-atoms belonging to the entities, and so again in this divine system of destiny, the development of less evolved entities by contact and association with more evolved entities is assured, feeding them, as if by sacrifice. They benefit in consequence, in the case of the beast-body, by contacting a stream of kâmic force and learning the mystery of desire; and in the human body by meeting the same force tinged with intelligence.

In this process we have oxygen, not only collaborating with nitrogen and hydrogen, but with the fourth, carbon. Thus far the evolutionary cycle has been on the downward arc, everything tending to density, to materiality, to physicalization; even the nitrogen is changed in its internal nature — this by the action of elemental forces. In the vegetable kingdom this service is rendered by animalcules or germs in the earth subsoil, without which the plants could not assimilate it. In the animal and human kingdoms this change is accomplished in the intestinal canal, where similar germs, acting as enzymes, do their much needed work.

The natural food of animals and men is that produced from the vegetable kingdom, and many have preserved the habit of limiting their intake to vegetable food. It is almost inevitable, however, that in a Dark Age the carnivorous habit should have the present strong appeal. But when in the fulness of time man has subdued the tiger-nature in himself, the tigers of the beast-world will disappear, and similar results will follow the disappearance of man's other inferior characteristics. Regarding the food from plants: before these can be made serviceable and acceptable to the blood, subtil changes have to take place, and this is the object of digestion. Proteids have to be changed to peptons and protamins to the condition of tissue-albumins, nucleo-proteins and globulins. Similarly the starch of plants has to be raised to dextrine, dextrose, glucose, and finally to glycogen or animal-starch. All of these are allo-tropic forms of carbohydrates.

In all these processes one sees the wisdom of the gods, for through the food is the gateway of life-atoms passing into the temple, where they form the bricks of the temple itself and in the process have their consciousness raised to higher grades; so we again repeat the inspired words of the poet Tennyson, "That men may rise on stepping-stones of their dead selves to higher things." So we can see in this process of alimentation the repetition of the same old, world-old, process by which the life-waves of elementals, minerals, plants, and animals pass into the cosmos of the human blood, and yet throughout they are all, from the very beginning, processes of the human consciousness. Arriving there fewer in number, they are sorted out, influenced, allocated to their various destinies by the Agnishwâttas and Lunar Pitris of the blood, bathed always in a stream of prânic force, now raised to human quality, a stream of neuro-vital activities which finds its river-beds in the nervous system, representing an electro-magnetic energy of human stamp and capacity.

EPILOGUE

We have laid before you a minute synopsis of divine processes in which we contemplate the Cosmos in its workings on a scheme that is universal, identical and omnipresent, a universal unity characterized throughout by the law of analogy. It marks the presence of "that first great cause least understood," the SELF that is itself Universal, Omnipresent, and Inscrutable, and "not to be understood."

We have described the prânic streams of vitality issuing from the Sun by which all his children are fed, and shown how the primal forces start as relatively undifferentiated and spiritual energies. We have shown how, as they contact the various materialistic grooves, strata, or realms of less evolved beings, they are evolved into differentiated hierarchies of more physical and material entities, first as elements and then as grades of compound beings in hierarchical sequence, till in the process they are met by streams of consciousness being involved. Then they themselves become raised into higher grades by their passage from the outer to the inner Cosmos, one hierarchy of which is the cosmos of the blood. Then in the fulness of time they return to Father Sun, who gathers them in and estimates the gain from His prodigious Sacrifice — and one more turn is completed in the great Wheel of Existence. The process is the same throughout. The Heavenly Space evolves atmosphere, atmosphere evolves the oceans, the oceans evolve the earth, and all evolve the blood. Yes, the process is the same, and the ultimate destiny is inconceivable in its scope and grandeur.



Question: Is it possible to be disengaged from the body and its necessities?

Plotinus writes: Disengagement means simply that the soul withdraws to its own place.

The man will learn to work with this or that virtue as every several need demands. As he reaches to loftier principles and other standards these in turn will define his conduct; . . . he will live no longer the human life of the good man, such as civic virtue commends, but, leaving this beneath him, he will take up instead another life, that of the gods.

For it is to the gods, not to good men, that our likeness must look; to model ourselves upon good men is to produce the image of an image; we have to fix our gaze above the image and attain likeness to the Supreme Exemplar. — *The Enneads*

THEOSOPHY IN DAILY USE

(From a Student's Notebook)

III

REATA V. H. PEDERSEN

THE *way* thought should take was dealt with in the preceding article of the series. It was not the intention of the writer that the words by which it was suggested that the thoughts of the student could be lifted to a higher plane, should be memorized. The use of mantrams is a common one in the Orient, finding expression in the Occident chiefly in the Lord's Prayer which Jesus gave his followers.

The student of Theosophy will know *form* of devotion through repetition of word or words to be but preparation for right action; that a prayer to the Divinity Within, to man's Higher Self, to "OUR FATHER IN HEAVEN," can never take the place of the effort to become one with that Lord. For action is the means of such *becoming*.

It is with the translation of right thought into right action that our study is now concerned. It would seem on the surface that right thought must become right action, but, because we are dealing with vehicles on *manifested planes* of being, we find here the basic difficulty which besets mankind; we find personality.

If the high thoughts with which we begin the day, as outlined in the first article, were not interfered with, both on the mental and physical planes, by our personal habits, by the effect of our habitual selves on those with whom we live; on the things with which we surround ourselves; on the *nature* world; — if the effect of our personal habits on each new self which meets each new day, could be in some way discounted — well, then the matter would be far more simple indeed.

Thoughts, emotions, and habits, of speech and action both, all follow the line of least resistance. Just as a cyclonic wind will follow a path taken by an earlier one, so will they. When in a given district a storm takes a new path, it is because there has been preparation by other forces of Nature for this very thing. A glance at almost any weather report will prove this fact to us, for we read that "storms which threatened were diverted by" any number of causes.

We must divert storms of emotion, habit-storms, if we are to take our thoughts of the early morning into the action which will serve humanity throughout the day. We have low pressure areas in our make-up, we have swaths through which emotional storms have passed again and again. It is for us to set up 'other forces' if we are to have a new path, a finer outlet for our emotions, for our energy.

The simplest force we can use is yet the most complex. It is one available to all; one depended upon throughout the Universe; one found on every plane of being. It is the one which determines growth of consciousness in any one incarnation. It is not meant that growth of consciousness is ever limited, but it is meant that the use of this energy, this 'force,' determines the CONSCIOUS USE OF CONSCIOUSNESS. The energy is LOVE. Use of it as an impersonal tool with which to clear the path by which right thought may become right action, is that which we must learn if we are to live to benefit mankind, if we are to begin the day and live the day and end the day a Theosophist.

Descending from our sleeping-room to the living-room where we contact other members of our family, we walk into an atmosphere charged with personalities, to which we add our own. Perhaps with the first word spoken, by ourselves or by another, the first link of a chain is forged, a chain which will drag us down to yesterday's level, or aid us to reach a new height today.

Now, preparation for that first word must have been made in our private room. How shall it be made? By fixing a cheerful word ready to be uttered by our voice; by fixing a smile upon our lips which we determine shall meet the first word uttered by any other person? No: a thousand times, no. This is not preparation, this is personality. For it is consideration of *how* you will appear to others or *how* you must react to others.

Preparation was begun by your thoughts in the early morning. It should have been continued as you dressed. You should have directed your flow of vital energy (that is, your ability to continue living as a manifested vehicle of consciousness), into one channel, the channel chosen being determined by your need for any given action. Now what is meant, expressed in the homely terms of the daily habits whereby we bathe, comb our hair, put on clothing, put our room in order, is that all energy not needed for any of these simple acts should be *stored*. It

should be stored in that reservoir of energy which is the consciousness of ourselves as a divine entity.

If this has been done, the link of the chain we forge as we first contact our family on this new day will be a strong one, a grand one, a shining one for a chain of gold. But, if we have called upon and depleted this store by *idle thinking* as we dressed (if it can be called thinking and not corpse of thought) if we have not, as we used the small amount of energy needed for these tasks, wasted a greater amount of energy than we used, we are prepared now to draw upon our consciousness of ourselves for what we are. There may be no word upon our lips, but just a loving *silent* greeting of our family (these persons who make up our close karmic links with past incarnations); there may be no conscious smile on our lips, though one may rest there. For now the smile is a symbol of ourselves, of our mood, of our knowledge, of our health and soundness and wholeness and holiness! It is a symbol of our LOVE; a signal to others that we know the *art* of transmuting baser metal into gold.

Still using only the energy needed for whatever tasks are ours for the common good, we set about the day so prepared for usefulness that all is well with us and those about us to a greater degree than before.

The way that temper and anger take is not generally understood. Many persons believe, for instance, that we know an emotion and from it derive happiness or sorrow. This is not the case. Our senses, the ones we speak of as the physical ones, are easily impressed. They carry such impressions to the higher thinking man and there the decision is made as to laughter or tears, there the control holds or slips, according to the development of that thinking man.

If the thinker has reached the stage where the manifested world is seen as impermanent, the process of training the physical senses to report more truly is furthered. The vehicle of consciousness then becomes a truer one. The vehicle which is not formed or not wholly informed by the essential divine nature is, so to say, a synthetic one, using the word as it is used by chemists, meaning artificial.

It is not possible for an artificial Love to serve one as a medium of strength. The Love of which you become conscious in your innermost, when you would serve without hope of reward the need of a beloved, (your child, as an example), is a criterion of what truly impersonal Love can be. Therefore, go to your inner self, to the reservoir of your

being, and from there bring back some of this realness and with it serve all humanity. Even then be wise in your use of it, for just as your love for your child may be used unwisely, so a waste of this precious energy may result in unwisdom.

The actions of others need not offer you the opportunity to reform others. Such actions do offer you the opportunity to re-form your own reactions. *Here lies the secret of making Theosophy a living power in our lives:* to make each step on our path an upward one through control of our own nature; to exercise judgment in translating that which our senses bring to us (senses which are imperfect on the physical plane), and to attempt consciously to bring into our reaction to the action of others, our knowledge that, however greatly they fail in their use of their divinity, they, too, are gods in their innermost.

What do we know of the struggle that has gone on between the impulse to speak unkindly or act wrongly and the aspiration to become one with Divinity? All that we do know fully, any one of us, is that which concerns ourselves; all that we can do, any one of us, is first to control ourselves before attempting the control of others. And yet, in most instances, each of us is sure of the thing the other person should do, is sure that a wrong was intended; and each of us can justify ourselves to ourselves, and will attempt to do so to others, if our reaction to another's act has moved us to unkindness. It is in attempts at self-justification that we create an inharmonious and lingering atmosphere which may affect all of humanity. We give permanence to impermanence. We continue the illusion in which we dwell. We obscure the real.

The translation of thought into action on any plane of manifestation, low or high, is surfacely the same. That is, we use our physical channels to reach for, or to push aside, that which we have thought to acquire or reject. But on the plane (which exists and which therefore we can reach) where thought is uncolored by personality, thought is action concentered, not separate from it.

We have an expression to the effect that as a man thinks so he is, and there we can see that whatever man has willed to do through action, he has failed to separate himself from the thought of what he would do, and, however differently from his thought he has sought to act, he has failed. He has become the thing he *thought to be*. And herein lies great hope, for if we will think as gods we shall act as such.

In an ancient teaching we have this expression of a great truth:

“There was Thought of man before he was; but only that gods might become greater (gods). So, thinking of ways to greater (divinity) they (the gods) thought of lesser as equally well (of equal greatness), since in becoming (the) lesser, Thought would not leave the form, but only become swathed as is the new-born. The child unchanged by its clothing.”

To specific examples of human relationships we will, in a following article, apply the translation of thought into action as a solvent.

LAYA-CENTERS: CHANNELS OF COMMUNICATION

ROSE WINKLER, M. D.

And the whole purpose, the whole effort, of universal evolution, according to the teaching of this Ancient Wisdom, is this: raising personality into Individuality; substance into divinity; matter into spirit; grossness into purity.

— G. DE PURUCKER: *Fundamentals of the Esoteric Philosophy*, p. 154

WHATEVER doctrine of the Ancient Wisdom we may study, we find it related either to the universal drama of the evolution of the soul — the genesis or progressive development of worlds and of the entities comprising them — or the elucidation of ancient truths which were fundamentally identic in the religions and philosophies of remote and forgotten periods of time. Likewise has been passed on the teaching of the laya-center at the inmost core of everything that exists, whether atom, being, cosmos, or a god. Nor would it be possible for the divine spark of the Boundless Infinite, the Monad ensouling everything, to act directly upon matter without a medium for the transference of streams of radiant life-essences and substances: in other words, without a communicating channel, a laya-center.

. . . an atom is a soul. A soul is an entity which is evolved by experiences; it is not a spirit, it is a vehicle of the spirit. It manifests in matter through and by being a substantial portion of the lower essence of the spirit. Touching another plane below it, or it may be above it, the point of union allowing ingress and egress to the consciousness is a laya-center.— *Fundamentals of the Esoteric Philosophy*, p. 322

Everything in Nature, embracing the category of energies, consciousnesses, and substances, interpenetrates and intercommunicates with everything else by means of laya-centers, which link superior globes or

realms with those inferior to them, and inversely so. All these consciousnesses and substances enter the laya-center through the point of ingress, and disappear through the point of egress, for self-expression on either a superior or an inferior globe or sphere. No entity lives unto itself alone; each functions as either cause or effect; all impulses and actions reap their consequences. Every mathematical point in space is an ensouled, an imbodyed, substance-particle, such substance-particles constituting the visible and invisible orbs which, like flaming gems, make luminous the vast blue arch overhead. Moreover, every infinitesimal atom, progressing through all the stages of unfolding life to that of man himself, and thence to godhead and beyond, has each its laya-center.

The word *laya* comes from the Sanskrit verb-root, *li*, 'to dissolve.' In the laya-center of homogeneous substance are dissolved into relative uniformity the various grades of latent substances before their differentiation into activity begins. This neutral laya or critical center is not a material thing; in fact, it cannot be said to exist until the transference of consciousness and substances takes place. It is a mystic portal which *becomes*, whether for the human soul, or a heavenly body, the operations in each case being parallel. They are briefly elucidated in the following extract.

When a planet dies, its informing principles are transferred to a *laya*- or sleeping center, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body.— *The Secret Doctrine*, I, 147

When these dormant principles with awakening impulse begin to stir to activity or sympathetic life, they leave the laya-center and enter the vortex of motion. It is only then that their vibratory rate is increased, and differentiation in structure and function begins. It is in the laya-state, the turning-point of change, the critical center between two globes or realms of being, where spirit or force, transferred from a superior to an inferior plane, is acted upon during its transit by an intensity of vibration, thereby becoming concreted force or matter. Similarly, universal matter is transferred from an inferior to a superior realm when it resolves itself back into homogeneity within the laya-center and, leaving it through its point of ingress, enters a superior globe. Thus the divine-spiritual life-atom, whose characteristic is homogeneity — passes from one plane of consciousness to another, this process including all Monads imbodying in the mineral, plant, beast, and human kingdoms of any planetary chain.

The laya-center is the heart of the Monad, but it is not the Monad itself; therefore, all Monads of whatever planetary chain find entrance to the laya-center through the point of ingress, and pass out or vanish through its point of egress, drawn irresistibly to a particular environment through karmic links and psycho-magnetic attraction. As all manifested things are born by emerging through these 'singular points' or laya-centers, it follows that every nebula, comet, planet, stellar orb, or sun, builds its structure around a laya-center. No atom, granule, entity, man, or god, is an exception to this law.

It was Sir James Jeans who in recent years directed men's minds to the 'singular points' existent in the nebulae of space, from which there pours down into our physical universe matter from another 'dimension.' This downflowing stuff he viewed as the 'creation' of matter. For the student of the Ancient Wisdom, however, the word 'creation' needs explaining, because every particle of matter imbodyes a Monad, a divine spark, whose inherent, self-impelling urge, characteristic of its Swabhâva, impels its unfoldment on the evolutionary pilgrimage. These universal divine sparks are consciousnesses or gods, emanations of Deity, which, involved in matter as they proceed along the Descending or Shadowy Arc (whence, passing the midpoint, they ascend along the Luminous Arc), express an endless series of changes in form by means of continual growth from within. Likewise, in the place of 'dimension' we use the term 'globe,' 'world,' or 'sphere,' thereby obviating self-imposed mental barriers, and consequently stimulating in the aspirant vaster reaches of consciousness, encouraging him to penetrate to the origin of man and the genesis of all that is.

A laya-center, as a point of disappearance, may be demonstrated by the action of any crystalline substance dissolved in water. If we take a compound of any salt — say calcium phosphate or potassium nitrate — either compound in water will disappear, and with the evaporation of the water the salt will again become visible. Moreover, any disappearing gases of a compound — say of water — can be re-collected and their combination made to manifest as the original compound. But neither the hydrogen nor the oxygen comprising the water will be convertible into each other, as they are fundamentally two aspects of the one reality.

When the power, weight, or substance of any force is in a state of equipoise, the force can be energized by another force and pass into a state of activity. When spirit, force, or energy leaves the laya-center

and enters the vortex of motion, it becomes more concreted as it passes in transit through the increasing intensity of Nature's vibratory rate, while entering an inferior globe as matter. When matter leaves an inferior globe, it enters its laya-center. Therein it is resolved into a relative state of homogeneity and, emerging from it, passes in transit through an ever-diminishing state of vibration, becoming ever more etheralized and spiritualized until it enters the superior globe as spirit, force, or energy.

This gradual process of concretion characterized the development of the spiritual-ethereal mankind of the First Round. When it began its descent down the Shadowy Arc into matter, seeking expression on lower planes, it first passed through a laya-center. As soon as the spiritual essences comprising that humanity had touched the highest degree of our fourth-plane matter, and stirred the particular laya-center to which they had been directed by karmic energy, mankind entered a state of correspondingly increased activity, becoming ever more concreted or corporeal. On its ascent along the Luminous Arc, the vibratory rate gradually diminishes and mankind will become ethereal, and then spiritual, *pari passu* with an inner state of peace and bliss. Its consciousness will become more at one with that of the Higher Self or Monadic Center, and a relative state of Nirvâna will be attained.

This process of evolving form which, corresponding to the evolving activity of the awakened sphere, globe, or system, manifests as a sublimated state, is succeeded in time by a luminous state of matter. The energies within the laya-center, transferred to it from a previous age of manifestation, and comprising within the nebula the heart of the Monad, evolve after long ages a comet which is drawn to the particular sun or solar system to which it is karmically related. Like the other planets of our solar system, our earth passed into imbodiment through a laya-center, and through it received energies and substances from the Seven Sacred Planets. Everything is born through a laya-center.

A planetary chain, like the human body, derives its larger supply of atoms through the laya-center. In another sense the life-forces and atoms, transferred from any one of the septenary planets concerned with the building of the earth, become themselves the laya-center, for it does not exist until these life-atoms and essences produce it, becoming thus the very core of the Monad. The teaching that a laya-center is a 'resting center,' to which the dying planet or other entity projects its inform-

ing principles, is a teaching as old as the Rishis — the holy Sages and Seers, the 'Revealers' whose titanic intellects had direct vision of truth and transmitted it to mankind.

In the latter part of the last century, John Worrell Keely discovered the 'Inter-etheric Force and Forces.' He illustrates this idea of 'a neutral center' as follows:

"We will imagine that, after an accumulation of a planet of any diameter, say, 20,000 miles more or less, for the size has nothing to do with the problem, there should be a displacement of all the material, with the exception of a crust 5000 miles thick, leaving an intervening void between this crust and a center of the size of an ordinary billiard ball, it would then require a force as great to move this small central mass as it would to move the shell of 5000 miles thickness. Moreover, this small central mass would carry the load of this crust for ever, keeping it equidistant; and there could be no opposing power, however great, that could bring them together. The imagination staggers in contemplating the immense load which bears upon this point of center, where weight ceases. . . . This is what we understand by a neutral center."

And what the Occultists understand by a "laya center."

— *The Secret Doctrine*, I, 557

We are taught that every inferior hierarchy, globe, or system of worlds, is contained within the next superior hierarchy or system. And so on throughout Boundless Space, each rooted in a superior one, and all centered not in a personal God, but in that sublime, inexpressible, unknowable, inconceivable mystery designated by the one word 'THAT.' The Universe is filled with varying degrees of spiritual beings who unfold through progressive evolution their inherent powers. Agents and instruments of a spiritual Universe, they reflect throughout the rhythmic ceaseless march of Time this illimitable mystery already referred to as THAT. In every man dwells a god, a spark of the Supreme Spirit. It is the Monad, his eternal Higher Self, which is rooted in THAT, and whose attributes, like Love, the cement of the universe, at the inmost center of everything, hold all in the appropriate places.

When does a nebula, that wisp of misty-white substance, become luminous? When its imbodying life, emerging from the quiescent laya-center, enters into the whirlpool of motion and differentiation, its luminosity becomes visible to physical sight. It becomes from an annular nucleated nebula a comet, then a planet, and in far more distant ages a sun. Each state is an advanced expression of a preceding manifestation. The resplendent sun, the source of all life, like everything else, is

at its core a laya-center, whose dazzling radiation issues from the heart of the sun behind the robes or reflexion which we call its body. They pour through the laya-center as forces of titanic power and penetrate to the remotest extremities of our solar system. The sun in its superlative splendor enthrones a highly evolved intelligence, a god, the center and source of the encircling radiations, the energizing life-streams, which flow down through the laya-center of the sun to its system of planets. To this highest deity of our solar system the Higher Self or the Sun-god in man is analogous. The aura surrounding every being or entity takes its rise in the inner god behind the laya-center, which god is the Monad. It is through the auric rays, radiating from the inner god through the laya-center and extending far out into boundless space, that we come into touch with other beings and worlds, whether on our own or on other planes.

With the death or dissolution of the seven globes of the lunar chain, their essences were projected to laya-centers, which critical centers gravitated to the depths of cosmic spaces beyond our solar system, destined to become in time the globes of our present earth planetary chain. This is our planet Terra, the child of its mother Moon.

The evolving human body reveals mysteries parallel to those inhering in a celestial sphere. When the body attains adulthood, it will have evolved its seven foci for the expression of seven principles. Through these seven foci in the human body, the various energies through their laya-centers are brought to a focus. These foci are called *chakras* ('wheels' or 'circles') which are transformed into ganglia or glands. Of these the two highests are in the skull, and are the pineal and the pituitary glands. We are taught that in future ages they will become perfected, and better able to transfer onward the spiritual, intellectual, mental, emotional, psychic, and ethereal powers which in their aggregate are Man.

According to the Ancient Wisdom, the shape of the primitive human form of the First Root-Race, by means of the laya-center at the heart of the Monad, has been changed from an ovoid body of translucent, starry substance to the present gross physical vehicle that now we have. In distant aeons, and during the latter part of the Earth's Fourth Round, our present body will have become, as it were, a globe of brilliant light. The entity sitting within shall be that godlike inner man whose radiations and life-stream, transferred through the laya-center, will spiritual-

ize his body, then become resplendent like the sun. This glorious body of light will continue to evolve *pari passu* with its inner god, and will manifest in far distant aeons as a celestial orb, the sparkling heavenly palace of its divine ruler or governor. The once dominant inner man or god will have evolved into a planetary being, and in still far more distant ages into a solar divinity.

When the selfish life predominates, man contracts the laya-center, thus obstructing the inspiring outflowing stream of energy from the inner god. Thereby he becomes more heavily anchored in gross animal life, for selfishness atrophies the laya-center as a spiritual channel. To attain to freedom from the lower personal selfhood, to reach his sublime goal, man must resist the impulse of every passion. Then his growing aspirations will expand the laya-center and he will become the conscious guardian of his inner spiritual Self. *To become*, requires purity of motive, sublimity of thought, nobility of character, combined with an unselfish desire to serve humanity. These will energize each step taken unflinching up the ascending climb to the distant goals of perfection.

CAGLIOSTRO

A Messenger Long Misunderstood

P. A. MALPAS, M. A.

XV — CAGLIOSTRO, HIS PERSECUTORS, AND THEIR FATE

[This is a continuation of the long series of facts adduced by Cagliostro for the benefit of the English public, a procedure forced upon him by the persistent attacks made by one Morande, Editor of the infamous *Courrier de l'Europe*. See Chapter xiv, pp. 373-384, January issue THE THEOSOPHICAL PATH. This is a literal translation of Cagliostro's own statement.]

EXPULSION FROM ST. PETERSBURG

“**M.** MORANDE declares that I was expelled from St. Petersburg after the Spanish Chargé d’Affaires had forced me to cease wearing the uniform of a Spanish Colonel.

“*Reply:* This is an old calumny, sprung from the *Mémoires* of Madame de la Motte, which was refuted, in speech and writing, by the Baron de Corberon, Chargé d’Affaires of France in Russia, during my stay at St. Petersburg, and now Minister Plenipotentiary with the Duc

de Deux-ponts. Moreover, I have still in my possession the passport which was given me at my departure from St. Petersburg: and I can show it to those who desire to see it.

LETTER FROM THE COUNTESS VON MEDEM

“M. Morande asserts that there exists in the *Journal de Berlin*, for the Month of May last, a letter from the Countess von Medem, who accuses me of having tried, during my sojourn in Courland, to persuade her by fraud that I had made the image of her brother appear before her eyes.

“*Reply*: This letter, if it exists, is certainly an apocryphal letter composed by forgers over the name of a lady in every way worthy of respect. I have in my possession a letter, which she wrote me after my departure from Courland, in which she lavishes upon me the most touching and unmistakable evidences of her affection, her esteem, her regret — I will go further and say, her *respect* for me. This letter, which I keep as a precious souvenir, will be made public if Madame la Comtesse von Recken permits me to have it printed, or puts me under the necessity of doing so, by a disavowal to which I neither can nor should be blind.

DEBT TO MR. SILVESTRE

“M. Morande claims that I have left debts in different towns of Europe where I have sojourned, and especially that I owe Mr. Silvestre of Cadiz a considerable sum.

“*Reply*: I have ascertained the identity of this Mr. Silvestre. Mr. de M——, a very honest merchant, and one who is very well known, has given me information with regard to him, upon receipt of which I ceased to be surprised at his claims.

“Mr. Silvestre is not the only creditor they threaten me with. I am assured that the Paris diligence is liable at any time to bring to London four Portuguese of the *Faubourg St. Antoine** and six Germans of the *Marais*, who will swear one after the other, that I owe them considerable sums. So many writs will terrify my sureties and so I shall again have to occupy the London prisons.

“The reader will perhaps be astonished to learn that during the six years I lived in France, in the sight and knowledge of all Europe, not a

*i. e., Parisian swindlers. — P. A. M.

single creditor, foreigner or native, made any claim against me; while on the other hand I am scarcely established in England when they come upon me from all sides. But his astonishment will cease when he learns the differences in the civil laws of the two nations.

“In France, to establish a debt of above four guineas one must have written proof. Here, to establish even the greatest indebtedness, one witness and the oath of the complainant suffice.

“In France, the foreign complainant would not be heard did he not provide security for the payment of costs and damages. The defendant domiciled in England is not heard at all unless he is in prison or has given personal sureties. And if the complainant quits before a decision is rendered, the imprisoned defendant is obliged, before being able to obtain his liberty, to pay the costs of his defense and the costs of his imprisonment. I do not express an opinion as to the relative merits of the laws of France and those of England, but I invite my new fellow-citizens to reflect upon this, and to prevent, if possible, an abuse which would make a stay in England formidable to all foreigners, and even to every citizen who is unfortunate enough to have powerful and unscrupulous enemies.

JACKSON

“M. Morande alleges, without any shadow of proof, that I took pay indiscriminately for the services I rendered my patients, and that at Strasbourg, at Bordeaux, and elsewhere I shared the profits which the apothecaries made upon the drugs whose sale I obtained for them. To render this allegation plausible, he asserts that after my arrival in London I proposed to Mr. Jackson, Apothecary, to sell the *Egyptian Pills* on my account, at the rate of 36/- the box.

“*Reply:* Mr. Jackson denied this calumny in the presence of his eldest boy and Mr. O'Reilly, but as his connexion with Mr. Swinton does not permit him to make this disavowal as public as honesty would have required, truth demands that I render an account of my relations with Mr. Jackson.

“I had need of a confidential apothecary for the preparation of the various remedies I administer to my patients. Mr. Swinton suggested Mr. Jackson. I went to him. As he spoke only English, I asked him through an interpreter for the drugs I needed. Mr. Jackson had only a very few of them. I took those he had and paid him at once for them.

I then had some of the drugs which were not to be bought of Mr. Jackson bought elsewhere, and I compounded with those drugs and some other medicaments which are known to me alone, a certain quantity of paste for the *Egyptian Pills*. I sent this paste to Mr. Jackson, with three books of leaf gold for him to make the pills.* He sent me one small box of them but forgot to send the remainder of the gold and of the paste.

“Mr. Jackson flattered himself that he would become my confidential apothecary. He made me several visits with that in view. I told him plainly that that was not possible, because it was indispensable for the apothecary I chose to understand me without the aid of an interpreter, as the slightest error on his part might be fatal to my patients; but Mr. Jackson was not discouraged. I had shown him to the door, but he was not to be repulsed. Seeing that I was embroiled with Mr. Swinton, he went to M. Bergeret de Frouville, an old cavalry captain in the service of France, who had been good enough to place his house at my disposal for the treatment of the sick, and to help me in the manipulation and administration of the remedies. Mr. de Frouville declared to Mr. Jackson that I had decided not to employ him but Mr. Jackson did not take that as final. He made two or three visits a day to M. de Frouville and ended by becoming such a nuisance that the latter was obliged, in order to get rid of his importunities, to have his door shut upon him.

“M. and Madame de Frouville, M. Bergeret de Norinval, Secretary of Finance, and all their domestics, will testify if necessary, to the truth of this statement. They will declare it to be impossible to find anywhere in the world a more fawning, insinuating, and persistent apothecary than Mr. Jackson.

“Moreover, it is wholly false that I have proposed to Mr. Jackson, or to any other apothecary, to sell remedies for me. It is wholly false that I have ever made my patients pay for my remedies or my care. After my arrival in London a great number of them passed through my hands. The greater number are cured; all are living. I defy any one of them, rich or poor, cured or not cured, to dare to say that I have made them pay for my attendance or my remedies, either directly or indirectly.

*Cagliostro always had his pills gilded in the fashion of the time.—P. A. M.

MASONRY

“M. Morande constitutes himself judge of my Masonic knowledge. He maintains that I have never in my life approached the Pyramids of Egypt, and that the Masons who have adopted the Egyptian Rite are all imbeciles, dupes of the false brethren who ought to be excluded from the lodges of the ordinary rite.

“The proof that he gives appears to him to be unanswerable.

“I received in 1777, in the *Espérance* Lodge in London, the four degrees of apprentice, companion, master, and Scotch master. This lodge, if one is to believe M. Morande, is composed of *valets-de-chambre*, *perruquiers*, *artisans*, in a word, of *servants*, and that such is the *illustrious* company where I saw the light for the first time.

“*Reply*: M. Morande is very certainly unworthy of being a Mason. But either he is a Mason, or he is not. If he is not, he ought not to speak of what he does not know. If he is, he ought not to speak of what he does know. In any case, on behalf of a respectable society his manner of announcing himself ought to preclude him from entering not only all Masonic lodges, but even all clubs and assemblies where honesty counts for anything.

“I have long since known the zeal of the English for Masonry, and my first care, on arriving in their island, was to visit their lodges. I ascertained the name of those where French was spoken. The lodge *Espérance* was suggested to me as one of the most regular. This ought to be enough for a true Mason, and it never struck me to inquire into the civil rank of each of its members.

“The better to become instructed in the English method, I wished to present myself as a candidate. I confess that I was completely satisfied; that I found in the Lodge *Espérance* excellent Masons and that whatever rank the people that compose it may have in society, I shall always honor myself with the title of Brother.

“As to the Egyptian Rite and the Masons who have embraced it, M. Morande can give himself free rein: the Science and its pupils are too far above him and his like to be afraid of his strictures.

MY CONDUCT TOWARDS MY WIFE

“M. Morande carries a prying eye even into the interior of my household. In order to disturb the peace, he asserts that peace is ban-

ished from it. The reader most prejudiced against me has not read without indignation this part of his pamphlet. I am, if he is to be believed, the most ferocious of husbands, and my wife most unfortunate of creatures. He agrees that my conduct towards her in society is that of a tender husband, but he maintains that I make her pay very dearly in private for the hypocritical regard I have for her in public.

“The proof that this accusation is a calumny lies in the accusation itself. For if I torment my wife only when we are alone together, how can M. Morande assert that I *do* torment her? I could doubtless here invoke the testimony of all those who have lived in friendship with me, but I should blush to have to justify myself as to such a matter. By what right does M. Morande dare to question me upon my private life? Who has constituted him upon this earth the censor of domestic manners, this man, who, if there existed such a magistracy, would be the last who ought to lay claim to it?

“But even if it were true that I had been so unjust, so cowardly, as to ill-treat the virtuous companion of my troubles, she alone would have had the right to complain. When she is silent, no man in the world, be he magistrate or monarch, has the right to lift the veil with which her indulgent tenderness would have covered my outbursts of passion.

CHALLENGES

“Before concluding, I think I owe a word of reply to M. Morande’s bravado, to reassure people who, on the faith of the *Courrier de l’Europe*, might fear that there had been no blood shed in this affair. Neither my friends nor I will ever accept M. Morande’s challenges, for a very simple reason, which the reader will approve. M. Morande knows it perfectly, and it is precisely the certainty of refusal which gives him the hardihood to propose it.

“Voltaire said (*Questions sur l’Encyclopédie*, édition de 1772, Vol. VIII, p. 261) speaking of M. Morande, ‘that fugitive from Bicêtre (a prison) abuses too much the contempt people have for him.’ M. Morande fully bears out to-day the justice of that observation.

“All London knew of his quarrels with M. le Comte de L—, with Madame la Chevalière d’E—, with M. de C—, with M. de F—, and the uniform manner in which they have terminated.

“My readers will perhaps not be wearied to learn what is, in such a case, M. Morande’s manner of acting and writing.

"In the London paper entitled *London Evening Post* (dated November 26th, 1773, Nos. 8 to 62) is the following declaration: 'M. le Comte de L——, after the HUMBLE SUBMISSIONS which I have made to him, having been kind enough to stay the proceedings commenced against me for having DEFAMED him, by verses full of falsities, and insulting to his honor and his reputation, OF WHICH I AM THE AUTHOR, and which I have caused to be inserted, etc., I beg you M. — to publish by the same channel by which I made my verses public, my sincere REPENTANCE for having so insultingly defamed M. le Comte de L——, and my VERY HUMBLE thanks for having accepted my SUBMISSIONS, and stayed his proceedings. (Signed) DE MORANDE.'

"Perhaps one will be curious to know in what these *submissions* consist. M. Morande, after having sent his wife and children to intercede for him, went personally to throw himself at the feet of the Comte de L—— and to beg him *on his knees with clasped hands*, kindly to pardon his impertinences. The humble penitent had, however, some days before, caused to be printed a note addressed to the same Comte de L——, in which he said 'that he slept *inter penas, sclopeta, et enses*,* and that he would wake when they wanted him.'

"Such is the man that my enemies† have taken to their fold. Behold the worthy defender that my adversaries have chosen! And now this man has the audacity to challenge me and my friends to a duel! And he gives the choice of weapons to us, without dreaming that there is only one which can be honestly used against him."

The real reason for the attempt to inveigle Cagliostro into a duel was not to kill him, as that would have involved danger to such a coward and bully as Morande was; the idea was to have him arrested on the field for dueling, and Cagliostro knew it. It seems that the Count de Lauraguais, referred to in the above cringing apology, had thrashed Morande, but Cagliostro says nothing of this.

If the Baron de Breteuil, who had at first detested Cagliostro because he was a friend of his enemy Cardinal de Rohan, and later hated him

*Inter poenas clupei et enses? — Ed.

†M. Morande, so as to ring the changes upon his real principals, pretends today that it is M. le Baron de Breteuil who paid for his work. M. le Marquis de St. H.— and several other persons have been auricular witnesses of this statement, as impudent as it is unlikely.

for his own sake, "grinding his teeth at seeing Cagliostro's bust and portrait everywhere" — a hate increased by Cagliostro's mention of him in his famous letter to the French — was *not* the one who paid Morande, and Cagliostro is really addressing that enemy or those enemies. *Who were they?* To continue:

"At last I have carried out the troublesome task I imposed upon myself; I have demonstrated the falsity of all the defamatory alleged facts which the Sieur de Morande had undertaken to prove. If I have left without reply a mass of atrocious allegations, I have said enough to decide the verdict of the just and generous People whom I have the honor to regard as my judges. In unmasking my true enemies I have put it out of their power to hurt me; this victory is sufficient for me. I abandon to his own wickedness a branded scribe, whom France has rejected, England disavowed, and Europe long appreciated at his true value. He can continue at liberty to defame me: I shall not bring him before the law courts. The wretched man has a wife; he is the father of three children; if I were to attack him, his inevitable ruin would entail that of his numerous family. I leave my vengeance in the hands of him who does not visit the crime of their father upon the children: it will perhaps be slower, but it will be none the less sure. My trust in that Supreme Being has never been deceived; I have always seen his justice manifested sooner or later, and the wicked end miserably.

"If the Sieur Morande can for an instant doubt this truth, so terrible for them, but consoling for good men; let him reflect upon the fate of those whose cause he has defended and whose horrors he has exceeded.

"Madame de *Blevary* in payment for my benefactions, delivered me into the hands of two scoundrels. — *She is dead.*

"Miss *Fry*, my implacable enemy, has not enjoyed the fortune she owed to me. After having devoted the whole of it to suborning witnesses, and corrupting the officers of justice, she fell into the most terrible misery. — *She is dead.*

"Mr. *Broad*, the friend, the spy, the witness for Miss Fry, was in the flower of his age. — *He is dead.*

"Mr. *Dunning*, Miss Fry's lawyer, had been chosen to make a manifestly unjust cause triumph. — *He is dead.*

"Mr. *Wallace*, my lawyer, instead of defending me, has delivered me up to the mercy of the arbitrator chosen by Miss Fry. — *He is dead.*

“Mr. *Howarth* gave an iniquitous judgment against me, which condemned innocence and left the perjurer unpunished. — *He is dead.**

“The *Justice of the Peace* at Hammersmith issued a warrant against my wife and myself for an imaginary crime: he was later dismissed in disgrace. — *He is dead.*

“Madame *Gaudicheau*, sister of Miss Fry, was her accomplice, and Scott's. — *She is dead.*

“Mr. *Crisp*, Marshal of the King's Bench prison, in connivance with Aylett, swindled me out of 50 guineas worth of plate. He has lost the lucrative position he enjoyed, and reduced to beggary has retired to an almshouse. — *He died there.*

“*Vitellini* betrayed my confidence; his culpable indiscretion made him accomplice in a robbery of which he expected one day to enjoy the proceeds. He was thrown into a vagabond's prison. — *He died there.*

“Four years after my departure, there existed scarcely one of the persons I have just named. Of all my persecutors of that time there remain today only four individuals, whose manner of existence is such that death would be a benefit for them.

“*Raynold*, the Procureur of Miss Fry, and the accomplice of the theft from me committed by Scott, has suffered the infamous punishment of the pillory for the crime of perjury.

“The Procureur *Aylett* who cheated me out of 80 guineas under pretext of my pretended identity with Balsamo of London, has just suffered the same punishment as Raynold, also for the crime of *perjury*. And this is the man who signed an *affidavit* against me! This is the man whom Morande consults, and whose friend he is!

“The bailiff *Saunders* was involved in the plot against me. He delivered me into the hands of the attorney Priddle. His fortune was dissipated within a very short time; he was imprisoned for prevarication, and he has been in prison several years.

“As for *Scott*, if I am not mistaken, he is living at this moment alone, without relatives and without friends, in the heart of Scotland. A prey to remorse, undergoing at the same time the anxieties of wealth and the miseries of poverty, he is tormented by the enjoyment of a wealth which ceaselessly escapes him, until at last he is perishing of inanition near the object of his cupidity, which has become the instrument of his suffering.

*He was drowned in crossing the Thames.— P. A. M.

“Such has been the destiny of the fourteen individuals who have been united against me and who violated the sacred rights of hospitality. A part of my readers will see in the series of these events only a combination of chance: as for me I recognise in them that divine Providence which has sometimes permitted me to be the victim of the wiles of the wicked, but which has always broken the instruments used to try me.

“Now my enemies think I am crushed. They have said to one another, ‘Let us trample under foot this man who knows us too well’; but they do not know that in spite of their efforts I shall rise triumphant, when the time of trial is over. They rejoice in the wounds they have inflicted upon me; but these foolish people in their mad transports do not see hovering over them the cloud from which the lightning will dart.

“Oh that the truly terrible example I have just put before their eyes, provoking in their hearts a salutary repentance, might save me the grief of having to lament *their* fate! Let them recognise their error! Let them make one simple step towards justice, and my lips will open only to bless them.

(Signed) LE COMTE DE CAGLIOSTRO”

“*Postscriptum*: I do not know whether my enemies will reply to me, or adopt the rôle of silence. Whatever they may do I declare to them that this letter will be my only reply to all their calumnies, past, present, or future; and I give my word of honor to the public that whatsoever they may *say* or *do*, I shall not write a single line more in my justification.”

[End of Cagliostro’s proclamation]

This journalistic combat took place at the end of the year 1786, almost without interval between the liberation from the Bastille and the first attack by Morande. The honors were with Cagliostro, though, precisely as calculated by his enemies, some mud stuck — it always does if enough is thrown.

However, the Count continued his work quietly among the Masons and with private students. On November 2nd, 1786, a curious advertisement appeared in the *Morning Herald*:

To all true Masons. In the name of Jehovah. The time is at length arrived for the construction of the new Temple of Jerusalem. The advertiser invites all true Masons to meet him on the 3rd inst., at nine o’clock, at Reilly’s Tavern, Great

Queen Street; to form a plan for leveling the footstone of the true and only Temple in the visible world.

This advertisement is supposed to have been inserted by Cagliostro and, by many, to have had no result. Others think it had results which naturally would have been kept private.

The learned encyclopaedist, Kenneth R. H. Mackenzie, was quite mistaken in certain details regarding Cagliostro, such as that the latter was an agent of the Jesuits. His enemies declared that he was such an agent, and in the hundreds of wild statements they made about him, not a few slipped unobserved into popular accepted history, this being the most impossible of all.

Therefore some care has to be given to the consideration of the statements made by Mackenzie that Cagliostro on this occasion

introduced himself as a Polish nobleman, under the name of Count Sutkowski, and asserted that he hailed from a Swedenborgian secret society at Avignon, which had been formed in Courland in 1779. He visited the Swedenborgians at their rooms in the Middle Temple, where they met as a Theosophical Society, and he displayed an intimate knowledge of the doctrines of Swedenborg. He specially entreated the members to celebrate the communion at each meeting. He claimed to be in possession of a Grand Secret, of which he spoke in a mysterious manner. His charming conversation and engaging conduct rendered him a general favorite among those who met him. At the end of 1786, he returned to France, and soon afterwards addressed a letter to his former friends, in which he thanked them for the attentions they had shown him, and informed them that his name was not Sutkowski, as they had thought, but that he was Count Grabianka. In 1779, Cagliostro had been in Courland, whence he was obliged to fly, and in the letter just mentioned, dated February 12, 1789, he says that he and his companions had been in enforced obscurity and silence for eight years, which would bring us back to the former date.

There are some very obvious points here which do not apply to Cagliostro, such as that he "was forced to fly" from Courland. At the same time there may have been some connexion between Cagliostro and Grabianka which may or may not have continued or ceased, and the one most qualified to give an opinion on the matter — H. P. Blavatsky — says that the statement that Count Grabianka was identical with Cagliostro, is "not proven."

(To be continued)

SCIENCE AND RESEARCH

C. J. RYAN, M. A.

WEIRD ECLIPSE EFFECTS

Dr. Wieland of Yale mentions in *The Scientific Monthly* for June, 1934 a singular phenomenon which may have more significance than appears. He describes the *psychological* effect upon himself of "utter surprise and ignorance," which was aroused by the strange play of colors during the total solar eclipse of August 31, 1932, as seen in Maine:

Obliquely opposite lay a long rising lateral thick-wooded swale. This, as it turned out, was set just right for the writhing play of colors often noted as an eclipse begins or ends. . . . Just as a great Bailly bead flashed out and the shadows rushed on, that swale seemed a swaying, tempest-torn, moving Birnam Wood. Such was the singular effect of the color play. . . . Once more there was an instant of intense surprise, though it thus became evident that the eye (as before the ear) had really caught the extraordinary. For once more the sudden, uncontrolled secondary reflex, even defining fear, asked cessation!

Other curious color-phenomena have been seen during eclipses. We have received a report of the appearance of flashes or sparks of color during a recent partial eclipse. These were not the usual brilliant hues on distant clouds or hills commonly visible during the beginning or end of a total eclipse, but were seen in the immediate neighborhood of the observer, and they produced a strange impression on the mind. Possibly the psychological effects of eclipses have not been sufficiently studied, and Dr. Wieland's frank description of his feeling of surprise and fear is worth attention. Why is there such anxiety in Oriental countries during a total eclipse?

THE VELOCITY OF LIGHT

The claim that the velocity of light is the only really fixed constant to which everything must be related, the unchangeable standard of reference in this universe of elusive phenomena, is not proved, though mathematical physics has found nothing better. It is one of the leading features of Einstein's epoch-making theory, yet it is not universally accepted; for instance we read:

Paris, July 12 (AP) Prof. Emmanuel Carvalho, the French savant, created a stir in scientific circles today with the announcement that Prof. Albert Einstein's theory of relativity has definitely been proved false. The Einstein theory, said Prof. Carvalho in an article in the *Revue Scientifique*, is based on Prof. Michelson's principle of the invariance of the speed of light, a principle the French astronomer does not believe to be established. In his article the professor claims that this principle has been proved non-existent by 200,000 experiments made in America by Michelson's pupil, Miller, and by others made independently by Ernest Esclanoch, Director of the Paris Observatory. Consequently, Prof. Carvalho said, conclusions drawn by Prof. Einstein from Prof. Michelson's experiments fall to the ground.

The reference to Professor Michelson's 'principle' evidently means the famous Michelson-Morley experiment in 1895 with the Interferometer, which apparently proved that the velocity of light is a constant, and is unaffected by the motion of the Earth through space, etc., an alleged discovery which started Professor Einstein on the track of Relativity. Dr. Dayton Miller's far more numerous experiments with the interferometer have, as he claims, given an entirely different result.

But in regard to the possibility of changes in the speed of light as it travels across space, Michelson's great experiment in 1933, in a mile-long vacuum tube, proved very disturbing to previous notions. As the result of his refined measurements the invariability of the velocity of light has become suspect. His measurements indicate periodic variations in harmony with the Earth's motions, and perhaps with lunar periods!

But a still more puzzling change in the velocity of light has quite lately been reported. The supposed 'absolute constant' seems to be diminishing with the passage of time. Light from the distant stars has been slowing down for at least thirty-seven years, according to very careful measurements!

M. de Bray pointed out in *Nature*, in 1927, that practically every new measurement of light showed a distinct slowing down, and he now reports that the two latest measurements (1928 and 1933) confirm this surprising hypothesis. The diminution is about 4 kilometers per annum, not much out of 299,774 kilometers per second perhaps, but significant in these days of super-exact measurements. No other explanation of this unexpected observation has proved satisfactory, and we must remember that some of the most important discoveries of science have been made by the study of minute, unexplained residuals. The rare gases in our atmosphere were found in this way.

So many astronomical hypotheses depend upon the light proposition that the possibility of variation in the constant is very important, and to students of Theosophy it is specially interesting because of certain hitherto 'unorthodox' statements in our literature, based upon the general esoteric teaching of cosmogony. According to these statements, great modifications are produced in radiations not only upon entering the earth's atmosphere but even when approaching the boundaries of the solar system; perhaps by a change in the magnetic field. The velocity of light, for instance, is far greater in the wide spaces between the stars.

This would leave the calculations about the dimensions of the solar system very little, if at all, disturbed, but would greatly modify those of the Galaxy. Already Dr. Joel Stebbins's researches into the reddening of light from the distant stars has compelled a reconsideration of the distances and sizes of the galaxies in general, but the establishment of a very large increase in the velocity of light in outer space would prove still more revolutionary. While this has not yet been established, the recent suggestions as to its variability and progressive diminution in speed indicate a still further possibility of reconstruction of light-theories on the lines given out by the Occult Teachers. May it be that as the solar system travels through space, utterly unknown conditions of etherical transmission are encountered which produce a reduction in the velocity of light?

THE ORIGIN OF WHEAT AND ITS ANTIQUITY

Reports about the growing of ancient 'mummy wheat' have lately been widely published. Agricultural experts in different parts of England have grown wheat alleged to have come from an East Indian tomb 4000 years old, and in one case the stalks are so tall and productive as to be a wonder in the district. For some reason wheat is a particularly interesting subject, and the reports about growing wheat from grains that have been buried for thousands of years always attract public attention. Yet they have never been established to the satisfaction of botanical scientists. Many experiments have been tried with modern wheat and it was found that if the grains were more than about a dozen years old they entirely failed to germinate. Sir E. A. Wallis Budge, the distinguished Egyptologist, whose recent death is a great loss to science, organized careful experiments with genuine 'mummy wheat' from the Nineteenth Dynasty (1200 B. C.) but with purely negative results. Other experi-

ments were tried in this country with the same result. Dr. Budge found that the demand for 'mummy wheat' is so great on the part of tourists that the Egyptian guides see that it is supplied, and perhaps it is not surprising that some of it grows very well!

Dr. Budge, it will be remembered by our readers, is the most eminent Egyptologist who has unreservedly declared that the ancient Egyptians and Mesopotamians had actual knowledge of Magic, and that it has not altogether disappeared to this day in those regions, to his personal knowledge. Perhaps he had not thought of the possibility that the ancient scientists had the power of preserving the living qualities of wheat for much longer periods than we suspect. Anyway, it is wise not to put any confidence in reports of the growing of genuine 'mummy wheat' until they have been fully substantiated by rigorous experimentation.

Of course it is well known that wheat was used in distant *historical* periods in Egypt and Mesopotamia and China, and that even the Swiss Lake-Dwellers had some inferior kind at a very early date. Quite recently, however, Professor Netolitzky, of Roumania, has announced the discovery of wheat similar to the excellent grain of ancient Egypt and Mesopotamia, imbedded in the clay of a prehistoric hut of the very old Neolithic or New-Stone Age. A fragment of clay containing the wheat had been accidentally baked by a chance fire so as to be preserved intact for uncounted thousands of years, far beyond the dawn of what is called history. This discovery is of considerable interest from the Theosophical point of view.

The origin of wheat has aroused remarkable interest among botanists and archaeologists for many years. Many books and technical studies have been written about it, such as Professor Harvey's *Man's Place and Bread Unique in Nature*. The great French botanist, De Candolle, discussed it at length, but without coming to any conclusion. Some years ago there was a report that its wild progenitors had been discovered in Syria, but this had not been confirmed. Isaac Hartill in the *Daily News* (London) writes:

The divergence of view is due to the confused identification of certain species of wild grasses, allied to wheat and which yet are not wheat. Self-sustaining and self-diffusing, they belong to the perennial and not, as in the case of wheat, to the annual order of plants. Wheat, as Professor Harvey says, "must be sown by man's own hand, and in ground which man's own hand has tilled."

Whether this be literally correct may remain for the future to prove,

but this discovery of Neolithic wheat shows that wheat has been associated with man for an immense period of time. Turning to *The Secret Doctrine*, however, we find a striking confirmation of the idea that the origin of wheat is closely identified with the needs of man. Quoting from Plato, H. P. Blavatsky repeats:

“Left to their own resources and industry, inventors appeared among them successively and discovered fire, wheat, wine, and public gratitude deified them.”

“*Fruits and grain, unknown to Earth to that day, were brought by the ‘Lords of Wisdom’ for the benefit of those they ruled — from other lokas (spheres) . . .*” say the Commentaries.

. . . But if it is asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader *that wheat has never been found in the wild state: it is not a product of the earth*. All the other cereals have been traced to their primordial forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin.— II, 373-4

It is the Kabiri who are credited with having revealed, by *producing* corn or wheat, the great boon of agriculture. What *Isis-Osiris*, the once living Kabiria, has done in Egypt, that Ceres is said to have done in Sicily; they all belong to one class.— *Op. cit.*, II, 364

To many persons, H. P. Blavatsky’s frequent reference to ‘gods,’ ‘Kabiri,’ and the like as real entities, may appear fanciful or savoring of Paganism. Mechanistic minds can hardly be expected to understand the philosophic necessity of intermediate hierarchies of actual, though invisible, spiritual beings of all grades of power and intelligence behind the visible world of our limited senses. Other Western thinkers, used to the belief in One Personal Deity, have so completely lost the ancient conception of intermediate Intelligences who help in the directing of so-called ‘natural forces’ — although they may automatically repeat the conventional references to ‘angels’ which occur in various creeds — that they can hardly be expected to grasp the profound significance of those references. Yet in the conception of hierarchies of more or less divine beings lies the key to the structure of the Cosmos, a key unsuspected by modern scientists and mostly ignored by religionists. In the quotation from H. P. Blavatsky just given, there lies a valuable hint, which should greatly help to an understanding of the activities of some of the hierarchies nearest to man. How did the ‘Lords of Wisdom’ bring the knowledge of wheat to the early races in the Old World? By incarnating in the most promising leaders, and appearing as inventors, teachers,

and the like, a perfectly natural and reasonable process — note “Isis-Osiris, the *once living Kabiria*.”

THE COMPOSITE NATURE OF MAN

The Hibbert Journal for January, 1934, contains an article by Dr. R. Assaglioli, Director of the Roman Institute of Culture and Psychic Therapy, which shows that recent psychoanalysis is beginning to repudiate many of its objectionable features, and to move directly toward the teachings of Theosophy in regard to the constitution of man. Dr. Assaglioli specially denounces “the obviously dangerous and even pernicious concepts” of the chief founders of modern psychoanalysis, such as the excessive insistence on the lower side of human nature, and mentions the notorious abuse of the subject by unscrupulous and incompetent persons. He belongs to the new school which looks to *psychosynthesis*, or the *reconstruction* of the disturbed elements in the patient, as the true method of building a healthy mental tone. After intensive study of all the modern schools of research into the phenomena of consciousness in man, including even Driesch, Keyserling, Myers, William James, and Evelyn Underhill, he believes he has enough material to warrant an attempt at co-ordination and synthesis. The result is very close to the Theosophical definition of the Seven Principles in Man.

Dr. Assaglioli divides human consciousness into three main parts (leaving out the physical) or six subdivisions — The Higher, Spiritual Self: the Conscious Self: the Field of Consciousness: the Higher Super (or Sub) Consciousness: the Middle Subconsciousness, and the Lower Subconsciousness. Space will not permit a full explanation of the exact meaning of these terms, but, roughly speaking, they very fairly cover the ground familiar to Theosophists in the sevenfold division adapted from the Oriental teachings by H. P. Blavatsky. His “Higher Super or Subconsciousness” is not exactly the “waking consciousness” or Lower Manas of Theosophy, but is more nearly the Higher Manas, that center which is aware of the changing contents of the ordinary personality. He says “we unfortunately identify ourselves with the latter instead of that which is aware of them.” This lower state

disappears in sleep and reappears mysteriously on waking. Where has it been? There must be behind it a permanent spiritual Self, a true self, which projects its reflection into the field of the personality.

Realizing that we are not really distinct from the higher source and

have no actual independent substantiality, he asks: How are we to solve the problem and heal our infirmity? By a complete understanding of the personality, by control of its elements, by the creation of a unifying center through which to approach the Higher Self, and by the reconstruction of the personality round the new center — a psychosynthesis.

He says, moreover, that by recognising that the obnoxious elements or 'complexes' within us are not ourselves, they can be disintegrated and transmuted and used for constructive purposes. He points out many ways of doing this, including impersonal devotion to art, truth, philosophy, patriotism, i. e., such things as free the man from selfish interests and personal limitations. After this come specific efforts to reconstruct the new and greater 'personality' by widening the channel of communication with the Higher Self through aspiration and devotion, and letting the creative power of the Spirit act without hindrance.

Dr. Assaglioli does not mention Reincarnation, but says in regard to the essential principle of Universal Brotherhood:

Every man may be considered a cell in a human group, which in its turn forms associations with vaster groups, from the family to the urban group, to workers and corporate associations, to great national groups; and from these to the entire human family.

He even accepts the wider expression of a law of inter-individual and cosmic synthesis, the hierarchical principle, saying:

Indeed the isolated individual does not exist; he has intimate relations of interdependence with the subordination to other individuals and to the spiritual, super-individual Reality.

The original article is well worth study, and is specially interesting as being the independent presentation of a body of scientific psychologists, who have been driven by their own researches to a close approximation to the Eastern Wisdom in regard to the nature of man and the Way of Liberation.



FOR assuredly the gods are august and beautiful in a beauty beyond our speech. Not through the loveliness of their corporeal forms — it is in virtue of Intellect that they are gods and as gods, beautiful. They do not veer between wisdom and folly; in the immunity of Intellect, immutable and pure, they are wise always, all-knowing, taking cognisance of all that lies within the contemplation of Intellect.

— PLOTINUS: *The Enneads*

YGGDRASIL—THE COSMIC TREE OF THE EDDAS

SVEN EEK

IN the Upanishads, the Qabbâlâh, the Bible, the Book of the Dead, and the Scandinavian Eddas, truth reveals itself in glyph or symbol which is destined to outlive the ravages of time and cyclical ignorance. To the uninstructed the crowns of kings and emperors and the diadems of the Hither East are at best symbolic of worldly power and dignity; in these ancient records they are the signs of spiritual conquest and experience. The cross, adopted by the Romans as a means of execution, was the cruciform couch of the ancients whereon for three days and nights the neophyte undergoing initiation lay outstretched, while his spirit passed through the spheres of cosmic life, learning by actual experience the mysteries of the Universe.

The physical body, heavy with unredeemed matter, cannot soar to those heights where pure spirit alone can obtain entrance. So Yggdrasil, the Tree of Life and Time, represents the imbodyed universe, with its topmost bough in the heavens and its roots penetrating deep into the realms of the underworld where its three main roots were watered by three mysterious fountains.

Though veiled in poetic imagery in the Eddas, the majestic framework of Divine Cosmology can be discerned, and the bards of old sing there the songs of the rebirth of worlds, Gods, and humanities.

These symbols have in many religious systems become objects of worship, or indeed gods of clay, since they are not truth itself but only its graphic representations, hence all exoteric religions are veils hiding the beauty of truth which the uninitiated cannot behold without paying the penalty of an unprepared heart; the man who has led a life of purity and pursued the path to inner knowledge alone will understand them as prisms through which much can be learned if the right approach is found. In giving a brief sketch of the creation of the worlds, according to the Norse Cosmogony, we shall better understand the meaning of the Ash Yggdrasil.

In the beginning was a great abyss (Chaos), neither day nor night existed; the abyss was Ginnungagap, the yawning gulf, without beginning without end. All-father,

the uncreated, the Unseen, dwelt in the depth of the 'Abyss' (Space) and willed, and what was willed came into being.— *Asgard and the Gods*, p. 22

There were two worlds, one of freezing mists in the north, Nifelheim, and another of raging fire in the South, Muspelheim. In the cold world there were twelve rivers and some of its water flowed into the abyss, filling the region next to Nifelheim with ice and frozen vapor. The flames from Muspelheim finally reached the frozen vapor and from the mingling of these elements the giant Ymir was born. Soon the Cow of Creation called Audhumla makes its appearance. From its udder flow four streams of milk, nourishing the giant Ymir.

Audhumla licked the masses of frozen vapor which were salt. For three days it was licking, until finally a man appeared. His name was Bur. He in his turn had a son Bor.

From under the armpit of Ymir there grew two children, a boy and a girl. They were good giants and from them descended many wonderful beings. Mimir, the boy, finally became the wisest person in all the nine worlds of creation. He lost his life in a great war, but his head was preserved by the God Odin. The head continued to give good advice as though it were the giant Mimir himself. The great goddess Night was Mimir's daughter. The girl who came from beneath Ymir's arm was called Bestla. She became the mother of Odin.

A race of wise and good giants descended from Mimir and Bestla, while a race of evil monsters was conceived by Ymir's feet. These monsters eventually became so strong that they were to conquer Odin and the Gods, causing the destruction of the world, at Ragnarök. The ruin of the world with its humanity and gods, however, was as much brought about by their own weakness as by the onslaught of the evil giants.

Odin and his two brothers Wili and We slew the giant Ymir and formed from his body the world, which was placed in the middle of Ginnungagap.

Odin and the same brothers, also called Hönir and Lodur, one day found two trees at the seashore. The one was an ash and the other an elm. From these trees the first human beings were created.

We have here the essential elements of the creation of the Universe and of man. In the beginning the whole universe with its life was latent in the deeps of Chaos. The water and ice (matter) in the North are

being fructified by the heat (Kâma and Fohat) in the South and thus organic life comes into being.

In the Vedas we find the same story. Brahmâ places a golden embryo in Chaos from which he himself and the world come forth. In the one case the seed becomes the World-tree and in the other the World-egg. The Babylonians had also a 'Tree of Life' whose roots penetrated into Hades, whose trunk was on earth, and whose upper boughs reached the heavens.

The giant Ymir was created by the drops of life that dripped down from the ice in Ginnungagap when it met the flames from Muspelheim. Ymir represents matter in ebullition, being fashioned and mastered by the Gods. Numerous races of evil beings had been produced from the feet of the giant. The Gods then killed him by opening his veins. So much blood flowed forth from the wounds that nearly all his offspring were drowned therein.

The appearance of Odin and his brothers begins with time and human life. They are then the Dhyân-Chohans or Mânasaputras of the Third Race of this our Fourth Round whose descent into the mindless pre-human being kindles the flame of intelligence and responsibility and marks the second birth of humanity. There is a story in the *Rig-Veda* which is very similar in character:

Purusha existed before the creation of the world. The gods killed him and made the universe from his body. His head became the starry heaven, his feet the earth, his mouth the priest, his arms the warriors and his thighs the freemen, and from his feet sùdras or slaves.

Purusha represents in the Ancient Wisdom the Spiritual Monad in man or in the universe and from it springs or evolves the vehicular or matter-side of Nature.

The cow Audhumla was an androgyne and was also considered as a bull. It represents animal life sprung from the trunk of Yggdrasil — which tree represents life as a whole, the moral and spiritual framework of the imbodyed universe. Audhumla produces the first God, Bure, and nourishes Ymir with its milk. When it dies the World-Tree absorbs some of its procreative and nourishing qualities.

The Gods Odin, Wili, and We create Man, or, as has been said, they quicken the vegetative soul of man into activity. Ask and Embla receive various gifts from the Gods which raise them to the status of manhood. Önd or the Imperishable Monad is the gift of Allfather, the God

who existed before the creation of the universe with its hosts of Gods and beings. The goddess Urd gives Fylgia or Hamingja, Hönir gives Ödr or the Human Soul, which gift makes man a morally responsible being, Lodur gives the blood (Lá) and the ability to move about (Laeti), thereby raising Ask and Embla from their status of vegetative existence to that of animal life.

We give below the Nordic classification of the human principles as well as their correspondences in the Theosophical scheme. This classification must not be taken in the dogmatic sense of the word since any classification is essentially an enumeration for exoteric purposes. The Norsemen made no sharp distinction between matter and spirit *per se*, but had a very intuitive understanding of the true nature of the human constitution. Efnis were the substances of which the whole human entity consisted.

SCANDINAVIAN CLASSIFICATION	THEOSOPHICAL CLASSIFICATION
1. Efnis or Physical Body	Sthûla-śarîra
2. Efnis or Astral Body	Linga-śarîra
3. Efnis or the Vital Principle	Prâna
4. Lá and Laeti	Kâma
5. Ödr	Lower Manas
6. Fylgia	Higher Manas (Reincarnating Ego, Manas-Taijasi, or the Mânasaputra)
7. Önd	Âtman

The three roots of Yggdrasil are watered by three wells. All three contain elements essential for its life. One root goes to Nifelheim in the North and another to Muspelheim, while the one in the middle drinks from the waters of Mimir's well. Odin had been allowed to drink there in order that he might gain wisdom and knowledge, but first he had to give his one eye to Mimir. Mimir

drew the highest knowledge from the fountain, because the world was born of water; hence primeval wisdom was to be found in that mysterious element.

— *Asgard and the Gods*, p. 86

The eye which Odin had to pledge to acquire that knowledge may be the Sun, which enlightens and penetrates all things; his other eye being the moon, whose reflection gazes out of the deep, and which at last when setting, sinks into the Ocean. — *Ibid.*

The topmost boughs of Yggdrasil overshadow Asgard, the abode of the Ases, whose chief Odin was. In Asgard lies Valhalla, the hall of the

heroes who have fallen with sword in hand. Valhalla represents in the Scandinavian mythology very much the same thing as Mount Meru did in Hindû mythology or Mount Olympus in the Greek. Valhalla as a geographical location is the North Pole; but the thoughts centered around the mythological aspect of Valhalla are the devachanic dreams of a battling people after death. The 'palace of Valhalla,' in which the heroes lived, signified the lower regions of Devachan, the heaven of the warriors. But the more mystical looked upon Valhalla as the home of deified human beings, the gods and goddesses and the Valkyries.

Yggdrasil is also threatened by enemies such as Midgardsormen, the mundane Snake of Evil, and in the last battle between the Gods and the powers of good on the one side and the Frost Giants and their hostile brood on the other, it dies, only to be reborn when in a better world Gods, men, and all beings of good shall meet again after the winter which had long been foreseen.

This last battle is called Ragnarök and corresponds very closely to the Theosophical conception of Pralaya. The promise of a new Manvantara was known in the Ancient Wisdom, and the Scandinavian Eddas have preserved this sacred teaching, which one day will be recognised and understood by an unbelieving West.