

Articles from *Universal Brotherhood* — November 1897 to
December 1899

Editors: Katherine Tingley and E. A. Neresheimer

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THE UNIVERSAL BROTHERHOOD OF MAN — *E. A. Neresheimer*

This ideal when first approached from an intellectual standpoint presents no great encouragement for the realization of its truth; its consideration must be accompanied by the receptive faculty which lies in the heart, that feeling of natural unrestrained sympathy which arises out of the inner nature of man when not tainted by selfish motives. Even a superficial investigation, however, leads us into a labyrinth of thought in which there is no logical escape from the conclusion that somehow a unity exists between all human beings.

If we once begin to analyze the feelings we experience in our daily contact with our fellow-men; and take into consideration the natural promptings of the heart, we find ourselves possessed of much brotherly sympathy with the welfare of others. A scene of affliction instantly quickens the tender fellow-feeling; see how people rush to the assistance of a falling child; how they shudder at an accident; the unflinching pity — deep down — with the diseased; why, who would say the world is so depraved as not to recognize this? Only the rush for personal joys and pleasures causes us to forget it.

Let us wait. When the new religion of "Brotherhood" shall have taken root, then we will not fail in our duty and forget; the same energy which is now active in competition and strife will be directed instead to mutual helpfulness.

Poor fools, who do not yet know that to do the most good is productive of the greatest amount of happiness. No settled belief exists in the immutability of natural law or the unity underlying boundless Nature, hence the unphilosophic mind does not concern itself with the possible relation which it bears to all

existing things. The Unity of all things is no empty phrase. It pervades all departments of nature. Even in the material world scientific research has led to the conclusion that matter is homogeneous as *Substance*. Elements are found to be compounds, greater differentiation is discovered step by step and it is seen that by changing the molecular arrangement, one form of matter is transformable into another. This shows the underlying synthetic union in the invisible essence of matter. The separateness of mankind is analogous to this, division is apparent but not real, its union is also contained in one invisible essence — God — or the great Self which is the synthesis of all.

In the process of evolution humanity has differentiated from the great homogeneous ocean of consciousness in order that the soul may gain experience in matter; being now on the outer circle of manifestation, it appears to be apart, but it is destined in its natural course to return to the primal unity from whence it came. The thread which has spun itself out from unity into differentiation connects each individual with the parent source, and through it with all else; and the innate qualities of the soul — Love, Sympathy and Charity — are the manifestations thereof in man; these reside in the Heart.

According to the Esoteric Philosophy, the race has fortunately reached the outermost stage of realization of separateness, the time is at hand for the ascent on the return arc, the pendulum is swinging back and will bring with it an awakening towards spirituality. A psychic wave has already begun to sweep over the globe; in its course it will rouse the latent spiritual faculties of mankind and develop intuition to a degree that will cause great changes in the Social Economy and produce a realization of our birthright, "The Universal Brotherhood of Man."

Neither Science nor Religion, with their present-day dogmatic

methods, will greatly help in the evolution of this new faculty; a more potent and convincing agent has to be called into service to educe a revelation of the truth which is spread upon the wings of time. This agent is the power of direct perception of Truth from *within*, where all knowledge and wisdom reside. Its first fruits will be born from the blossoms of "love of mankind"; its second; from independence of thought and the courage to rely on one's own intuitions; these will remove the shackles of preconceived notions and the veils which we have gathered and surrounded ourselves with on our journey through matter during many lives.

The psychic force, active now, has touched millions of people; the spiritual fires are being lit all over the earth, and presently the soul of man will breathe freedom from its fetters and each man or woman will become conscious of his or her spiritual equality with the best of the living.

Every man is a potential God! This is not believed by many, nor is the nobility of their calling known to them or even suspected; cowed into subjection by custom and conventionality, they think themselves slaves still, who must obey that self-created master, or perish. How different would be the conditions of men if they had no fear of their neighbor's opinion. Fear has no place in the religion of Brotherhood; its doctrine is founded on supreme universal justice, where every man works out his own destiny and gets his deserts according as he himself has earned them. In this there is nothing and no one to fear, certainly not our fellow-traveller, who is one with ourselves and bent upon the homeward journey towards union with the *all*.

The divine nature of man is obscured at the present stage of evolution by his material rind, and though it may be difficult to comprehend why the "Divine Self" should have surrounded itself with such apparently inappropriate vehicles of expression as we

meet with sometimes in human garb, yet the knowledge of the spiritual thread which binds us to all should enable us to regard the outward appearances as only part of what the soul really is. It will be admitted that our standard of judgment is only our own state of enlightenment. *As we are* so do we see others. We have no faculty at present with which to see and judge the real man, the soul; we may sense it when our intuitions are active, but were we to see the real man and know him with all his past and realize our own spiritual inseparability from him, our opinion would be changed regarding him.

To have even a slight grasp of the subject of Spiritual Unity of all mankind induces broader views, and a more philosophic attitude towards social and individual problems; it opens up the latent but natural resources of the heart-consciousness from which flows universal compassion — the most potent of beneficent forces harmonizing within and without; it not only promotes a wider sweep of moral influence but also furnishes the key to conduct and duty; it leads to a knowledge of universal laws and problems and to wisdom; for, within the heart is the corresponding centre of all Life and Light.

Universal Brotherhood

PORPHYRY AND HIS TEACHINGS — *Alexander Wilder*

The distinction is due to Porphyry of having been the most able and consistent champion and exponent of the Alexandreian School. He was a native of Tyre, of Semitic extraction, and was born in the year 233, in the reign of the Emperor Alexander Severus. He was placed at an early age under the tutelage of Origen, the celebrated Christian philosopher, who had himself been a pupil of Ammonios Sakkas. Afterward he became a student of Longinus at Athens, who had opened a school of rhetoric, literature and philosophy. Longinus had also been a disciple of Ammonios, and was distinguished as the Scholar of the Age. He was often called a "Living Library," and the "Walking School of Philosophy." He afterward became the counsellor of Queen Zenobia of Palmyra, an honor that finally cost him his life. Longinus foresaw the promise of his pupil, and according to a custom of the time, changed his Semitic name of Melech (king) to Porphyrios, or wearer of the purple.

In his thirtieth year, Porphyry bade farewell to his teachers in Greece and became a student in the school of Plotinos at Rome. Here he remained six years. Plotinos greatly esteemed him and often employed him to instruct the younger pupils, and to answer the questions of objectors. On one of the occasions, when the anniversary of Plato's Birthday was celebrated (the seventh of May), Porphyry recited a poem entitled *The Sacred Marriage*. Many of the sentiments in it were mystic and occult, which led one of the company to declare him crazed. Plotinos, however, was of another mind, and exclaimed in delight: "You have truly shown yourself to be at once a Poet, a Philosopher, and a Hierophant."

That Porphyry was an enthusiast and liable to go to extremes was

to be expected. He acquired an abhorrence of the body, with its appetites and conditions, and finally began to entertain an intention to commit suicide. This, he says, "Plotinos wonderfully perceived, and as I was walking alone, he stood before me and said: 'Your present design, Porphyrios, is by no means the dictate of a sound mind, but rather of a Soul raging with the furor of melancholia.'"

Accordingly, at his direction, Porphyry left Rome and became a resident at Lilylaeum in Sicily. Here he presently recovered a normal state of mind and health. He never again saw his venerated instructor. Plotinos, however, kept up a correspondence with him, sending him manuscripts to correct and put in good form, and encouraging him to engage in authorship on his own account.

After the death of Plotinos, he returned to Rome and became himself a teacher. "With a temperament more active and practical than that of Plotinos, with more various ability and far more facility in adaptation, with an erudition equal to his fidelity, blameless in his life, preeminent in the loftiness and purity of his ethics, he was well fitted to do all that could be done toward drawing for the doctrines he had espoused that reputation and that wider influence to which Plotinos was so indifferent." [R. A. Vaughan.] It was his aim to exalt worship to its higher ideal, casting off superstitious notions and giving a spiritual sense and conception to the Pantheon, the rites and the mythologic legends. What is vulgarly denominated idolatry, paganism and polytheism, had little countenance in his works, except as thus expounded. He emulated Plotinos, who on being asked why he did not go to the temple and take part in the worship of the gods, replied: "It is for the gods to come to me."

When he lived, the new Christian religion was gaining a foothold,

particularly among the Greek-speaking peoples, and its teachers appear to have been intolerant even to the extreme of bigotry. The departure from established customs was so flagrant as to awaken in the Imperial Court vivid apprehensions of treasonable purposes. Similar apprehensions had led the Roman Senate to suppress the Bacchic Nocturnal Rites; and energetic measures had also been employed in the case of the flagitious enormities in the secret worship of the Venus of Kotytto. The nightly meetings of the Christians were represented to be of a similar character. This led to vigorous efforts for their suppression. Porphyry, though broad in his liberality, was strenuous in his opposition to their doctrines, and wrote fifteen treatises against them. These were afterward destroyed in the proscription by Theodosios, without any attempt to answer them.

He was equally suspicious of the Theurgic doctrines and magic rites. The sacrifice of men and animals, for sacrifice and divination, was resolutely discountenanced as attracting evil demons. "A right opinion of the gods and of things themselves," he declared, "is the most acceptable sacrifice."

"Very properly," said he, "will the philosopher who is also the priest of the God that is above all, abstain from all animal food, in consequence of earnestly endeavoring to approach through himself alone to the alone God, without being disturbed by anything about him."

This was the very core of the Neo-Platonic doctrine. "This," says Plotinos, "this is the life of the Gods, and of divine and blessed human beings — a liberation from earthly concerns, a life unaccompanied by human delights, and a flight of the alone to the Alone."

"He who is truly a philosopher," adds Porphyry, "is an observer and skilled in many things; he understands the works of nature, is

sagacious, temperate and modest, and is in every respect the savior and preserver of himself."

"Neither vocal language nor is internal speech adapted to the Most High God, when it is defiled by any passion of the soul; but we should venerate him in silence with a pure soul, and with pure conceptions about him."

"It is only requisite to depart from evil, and to know what is most honorable in the whole of things, and then everything in the universe is good, friendly and in alliance with us."

"Nature, being herself a spiritual essence, initiates those through the superior Mind (*noos*) who venerate her."

Although himself believing in divination and communion with spiritual essences, Porphyry distrusted the endeavor to blend philosophic contemplation with magic arts, or orgiastic observances. This is manifest in his Letter to Anebo the Egyptian prophet in which he demands full explanations respecting the arts of evoking the gods and demons, divining by the stars and other agencies, the Egyptian belief respecting the Supreme Being, and what was the true path to Blessedness.

Although we read of no formal schism, there appear to have been two distinct parties — that of the Theurgists represented by Iamblichos, Proklos and their followers, and the disciples of Porphyry, Hypatia, and other teachers, who inculcated that there is an intuitive perception cognate in the soul, and that there may be a union and communion with Divinity by ecstasy and suspension of corporeal consciousness.

"By his conceptions," says Porphyry, "had Plotinos, assisted by the divine light raised himself to the First God beyond, and by employing for this purpose the paths narrated by Plato in *The Banquet*, there appeared to him the Supreme Divinity who has

neither any form nor idea, but is established above Mind and every Spiritual Essence: to whom also, I, Porphyry, say that I once approached, and was united when I was sixty-eight years of age. For the end and scope with Plotinos consisted in approximating and being united to the God who is above all. Four times he obtained this end while I was with him (in Rome) and this by an ineffable energy and not in capacity."

Porphyry lived till the reign of Diocletian, dying in his seventieth year. He had given the later Platonism a well-defined form, which was retained for centuries. Even after the change of the State religion, the whole energy of the Imperial Government was required to crush it. Even when Justinian arbitrarily closed the school at Athens, and the teachers had escaped to the Persian king for safety, there were still adherents in secret to their philosophy. Afterward, too, they came forth in Oriental Sufism and Western Mysticism, and retained their influence till the present time.

Among the works of Porphyry which have escaped destruction, are his treatise on "*Abstinence from Animal Food*," nearly entire, the "*Cave of the Nymphs*," "*Auxiliaries to the Study of Intelligible (Spiritual) Natures*," "*The Five Voices*," "*Life of Plotinos*," "*Letter to Anebo*," "*Letter to his Wife Marcella*," "*The River Styx*," "*Homeric Questions*," "*Commentaries on the Harmonies of Ptolemy*." His other books were destroyed by order of Theodosios.

The "Cave of the Nymphs" is described in the *Odyssey* as situate in the island of Ithaca. The term is figurative and the story allegoric. The ancients dealt much in allegory; and the Apostle Paul does not hesitate to declare the story of the patriarch Abraham and his two sons allegory, and that the exodus of the Israelites through the sea and into the Arabian desert was a narrative made up of types or figures of speech. Caves symbolized the universe, and

appear to have been the sanctuaries of archaic time. It is said that Zoroaster consecrated one to Mithras as the Creator; and that Kronos concealed his children in a cave; and Plato describes this world as a cave and prison. Demeter and her daughter Persephone, each were worshipped in caves. Grottos once used for worship abound in Norway. Mark Twain asserts that the "sacred places" in Palestine were located by the Catholics, and are all of them caves. The initiation rites were performed in caves, or apartments representing subterranean apartments, with "a dim religious light." Zeus and Bacchus were nursed in such places. The Mithraic worship which was adopted from the Persians, and carried all through the Roman world, had its initiations in Sacred Caverns. To the caves were two entrances, one for mortals at the north and one for divine beings at the south. The former was for souls coming from the celestial world to be born as human beings, and the other for their departure from this world heavenward. An olive-tree standing above, expressed the whole enigma. It typified the divine wisdom, and so implied that this world was no product of chance, but the creation of wisdom and divine purpose. The Nymphs were also agents in the same category. Greek scholars will readily comprehend this. The nymphs presided over trees and streams of water, which also are symbols of birth into this world. *Numphe* signifies a bride, or marriageable girl; *numpheion* a marriage-chamber; *numpheuma* an espousal. Water was styled *numphe* as significant of generation. In short the Cave of the Nymphs, with the olive-tree, typified the world with souls descending from the celestial region to be born into it, in an order established by Divine Wisdom itself.

Thus we may see that the ancient Rites, and Notions, now stigmatized as idolatrous, were but *eidola* or visible representations of arcane and spiritual concepts. As they were once observed with pure reverence, it becomes us to regard them

with respect. What is accounted holy can not be altogether impure.

The treatise on Animal Food covers a very broad field which space forbids the traversing. The point in view is of course, that a philosopher, a person in quest of a higher life and higher wisdom, should live simply, circumspectly, and religiously forbear to deprive his fellow-animals of life for his food. Even for sacrifice he regards the immolating of men or animals repugnant to the nature of Gods, and attractive only to lower races of spiritual beings.

He, however, leaves those engaged in laborious callings entirely out. His discourse, he declares, "is not directed to those who are occupied in sordid mechanical arts, nor to those engaged in athletic exercises; neither to soldiers, nor sailors, nor rhetoricians, nor to those who lead an active life, but I write to the man who considers what he is, whence he came, and whither he ought to tend."

"The end with us is to obtain the contemplation of Real Being [the essence that really is]; the attainment of it procuring, as much as is possible for us, a union of the person contemplating with the object of contemplation. The re-ascent of the soul is not to anything else than to True Being itself. Mind [*noos*] is truly-existing being; so that the end is, to live a life of mind."

Hence purification and felicity (*endaimonia*) are not attained by a multitude of discussions and disciplines, nor do they consist in literary attainments; but on the other hand we should divest ourselves of everything of a mortal nature which we assumed by coming from the eternal region into the mundane condition, and likewise of a tenacious affection for it, and should excite and call forth our recollection of that blessed and eternal essence from which we issued forth.

"Animal food does not contribute to temperance and frugality, or to the piety which especially gives completion to the contemplative life, but is rather hostile to it." Abstinence neither diminishes our life nor occasions living unhappily. The Pythagoreans made lenity toward beasts to be an exercise of philanthropy and commiseration. The Egyptian priests generally employed a slender diet, generally abstaining from all animals, some even refusing to eat eggs, and "they lived free from disease." So, Hesiod described the men of the Golden Age.

The essay on Intelligible or Spiritual Natures is in the form of aphorisms, and gives the cream of the Later Platonism. We can select only a few of the sentiments. Every body is in place; but things essentially incorporeal are not present with bodies by personality and essence. They, however, impart a certain power to bodies through verging towards them. The soul is an entity between indivisible essence, and the essence about bodies. The mind or spirit is indivisible, or whole. The soul is bound to the body through the corporeal passions and is liberated by becoming impassive. Nature bound the body to the soul; but the soul binds itself to the body. Hence there are two forms of death: one that of the separating of soul and body, and that of the philosopher, the liberating of the soul from the body. This is the death which Sokrates describes in the *Phaedo*.

The knowing faculties are sense, imagination, and mind or spirit. Sense is of the body, imagination of the soul, but mind is self-conscious and apperceptive. Soul is an essence without magnitude, immaterial, incorruptible, possessing its existence in life, and having life from itself.

The properties of matter are thus set forth: It is incorporeal; it is without life, it is formless, infinite, variable and powerless; it is always becoming and in existence; it deceives; it resembles a

flying mockery eluding all pursuit, and vanishing into non-entity. It appears to be full, yet contains nothing.

"Of that Being that is beyond Mind many things are asserted through intellection; but it is better surveyed by a cessation of intellectual activity than with it. The similar is known by the similar; because all knowledge is an assimilation to the object of knowledge."

"The bodily substance is no impediment whatever to that which is essentially incorporeal, to prevent it from being where and in such a way as it wishes to be." An incorporeal nature, a soul, if contained in a body is not enclosed in it like a wild beast in a cage; nor is it contained in it as a liquid in a receptacle. Its conjunction with body is effected by means of an ineffable extension from the eternal region. It is not liberated by the death of the body, but it liberates itself by turning itself from a tenacious affection to the body.

God is present everywhere because he is nowhere; and this is also true of Spirit and Soul. Each of these is everywhere because each is nowhere. As all beings and non-beings are from and in God, hence he is neither beings nor non-beings, nor does he subsist in them. For if he was only everywhere he could be all things and in all; but since he is likewise nowhere, all things are produced through him, and are contained in him because he is everywhere. They are, however, different from him, because he is nowhere. Thus, likewise, mind or spirit being everywhere and nowhere, is the cause of souls, and of the natures posterior to souls; yet mind is not soul, nor the natures posterior to soul, nor does it subsist in them; because it is not only everywhere, but also nowhere with respect to the natures posterior to it. Soul, also, is neither body nor in body, but it is the cause of body; because being everywhere, it is also nowhere with respect to body. In its egress

from the body if it still possesses a spirit and temper turbid from earthly exhalations, it attracts to itself a shadow and becomes heavy. It then necessarily lives on the earth. When, however, it earnestly endeavors to depart from nature, it becomes a dry splendor, without a shadow, and without a cloud or mist.

Virtues are of two kinds, political and contemplative. The former are called political or social, as looking to an innoxious and beneficial association with others. They consist of prudence, fortitude, temperance, and justice. These adorn the mortal man, and are the precursors of purification. "But the virtues of him who proceeds to the contemplative life, consist in a departure from terrestrial concerns. Hence, also, they are denominated purifications, being surveyed in the refraining from corporeal activities, and avoiding sympathies with the body. For these are the virtues of the soul elevating itself to true being." He who has the greater virtues has also the less, but the contrary is not true.

When it is asserted that incorporeal being is one, and then added that it is likewise all, it is signified that it is not some one of the things which are cognized by the senses.

The scope of the political virtues is to give measure to the passions in their practical operations according to nature. "He who acts or energizes according to the practical virtues is a worthy man; he who lives according to the purifying virtues is an angelic man, or good demon; he who follows the virtues of the mind or spirit alone is a god; he who follows the exemplary virtues is father of gods." In this life we may obtain the purifying virtues which free us from body and conjoin us to the heavens. But we are addicted to the pleasures and pains of sensible things, in conjunction with a promptitude to them, from which disposition it is requisite to be purified. "This will be effected by admitting necessary pleasures and the sensations of them, merely

as remedies or as a liberation from pain, in order that the higher nature may not be impeded in its operations." In short, the doctrines of Porphyry, like those of the older philosophers, teach that we are originally of heaven, but temporarily become inhabitants of the earth; and that the end of the true philosophic life, is to put off the earthly proclivities, that we may return to our primal condition.

Universal Brotherhood

THE SECRET OF POWER — *J. D. Buck*

The possession of power in man is manifested by certain unerring signs that fit to any occasion whether of action or repose, and make both action and restraint, speech or silence fitting and sufficient. We say of such, "he is the man for the time, or the place." If we notice the signs of power only on great occasions, and if they are suddenly revealed in one in whom their existence had been unsuspected, the problem is not altered. Circumstances can only serve to bring into action that which already existed within. Circumstances never create heroism; though they may give opportunity for its manifestation.

That man or woman who knows how to do the right thing, at the right time and place, and in the right way, is possessed of real power. Knowledge of the proper time for action, and the ability to act at that time, and in the most appropriate manner, with sufficient force and no more, pre-supposes also the ability to restrain action until that time, and to measure the energy required at that time with exactness. Will, power, judgment and self-restraint enter into all wise and efficient action.

In this measure of power, silence and inaction often manifest will-power in the highest degree, and the ability to wait patiently and serenely the appointed hour springs only from real knowledge.

To be able at any time to exercise or to subordinate the centres of action to the judgment and the will is the secret of power, and this is the result of self-discipline, or cultivation.

It is true that certain individuals seemingly possess this secret of power as a natural endowment, independent of cultivation, and

that it is supposed to be the result of heredity and not of self-discipline. This, however, is altogether an illusion. That power should in one instance be demonstrably the result of painstaking endeavor and severe self-discipline requiring a lifetime for its development, and that in another case it should be a gift altogether gratuitous would be so contradictory and so manifestly unjust as to be absolutely untenable.

When, however, reincarnation is admitted as a factor in all human development it can at once be seen that self-conquest applies in every case, and that in any case power is only so won, while heredity is given not only its full value in individual development, but it is readily understood why like egos belong to the same group, and why exceptions in hereditary traits also occur. Heredity fails to explain the secret of power, because of the many exceptions which prove the contrary. Reincarnation explains the secret of power and explains heredity also.

If, therefore, power is seen to be due to self-discipline in the growth of an individual in the present life, we are justified in concluding that where it appears seemingly spontaneous in one who has not been schooled in self-restraint it is the result of evolution in a former existence. In other words, if power depends upon self-restraint and is only so derived through the years of experience we are justified in concluding that it never comes in any other way, and it is far more logical to assume previous experience than to annul the law so clearly demonstrated and so universally operative as far as observation and experience go.

Now what is the meaning of self-discipline that broadens knowledge, deepens intelligence, quickens the perceptions, strengthens the will and is, therefore, the secret of power? How may one proceed who desires to possess power? The point of attack is the emotions and feelings. The perturbations produced

by the emotions and feelings in the field of consciousness are like the waves produced by the wind on the surface of a clear lake. Instead of one broad clear expanse reflecting like a mirror all objects above and around in its clear depths, the lake is in constant motion and its surface is broken by a thousand waves with divergent planes reflecting only broken and distorted images.

The consciousness of man is like the lake; the passions are the winds that blow; the emotions and feelings are the waves, and the broken and distorted images are the illusions of sense and time, that crowd out the permanent and the true.

In order to act with judgment and discrimination, or to withhold action wisely, one must see things as they are, and must be able to entirely eliminate the personal equation. He must be able to look events and circumstances squarely in the face and, for the time, dissociate them from himself entirely. He will thus approach the "thing in itself," and be able to estimate it at its true value.

Such a course of self-discipline is difficult to maintain, but it has not only to be persisted in, it must become automatic or habitual. It is achieved only by the few, because the many either do not think it desirable, or are unwilling to pay the price of freedom and power, wisdom and nobility of character.

It is so easy for most people to talk when they have nothing to say. It is so easy to act from impulse or excitement when we have no motive for action, just as easy as for the clear surface of the lake to be broken into ripples by any wind that blows, or into howling waves by a tornado. It is so easy to comment on the actions of others, to criticise their motives and assail their character when the whole subject is really none of our business, and we really know little or nothing about it. It is thus that we weaken and deprave our own character, and injure others for lack of a little

self-restraint and sincere honesty. It is thus that our words and actions lose all power for good, and fail to carry weight or manifest power, except for mischief and evil.

All such conduct is, in the first place, uncharitable; such as we do not like to have others exercise towards us. In one word, it is *unbrotherly*. The foundation of the building of character is ethical. It is the motive that determines action. If we really desire not only not to injure others but really to benefit them all we can, we shall find here a sufficient motive for self-restraint and discipline. This is the reason so much stress is laid on the principle of Brotherhood in the T. S. It is the solid rock upon which all ethics rest, the one true and everlasting test of conduct, and while it benefits the world and elevates humanity as nothing else can, it is, at the same time, the only means of progress, and the final test of power with every individual.

This basis of ethics is, in the first place, a matter of sentiment born in the realm of feeling, the fruit of human sympathy. It is wise, therefore, to create a universal sentiment of Brotherhood, for only so can the attention of the thoughtless, the indifferent, and the selfish be challenged, and held. But let no one imagine that Brotherhood is *merely a sentiment*. A great deal is gained when the sentiment becomes habitual, and even where the practice of the individual contradicts the sentiment, such an individual is not worse, but better for the sentiment. He who admires the sentiment and tries, however feebly, to act upon it, is bettered by just so much endeavor, though he fail in living up to it habitually.

Beyond the sentimental and the purely ethical basis of self-discipline, there is the metaphysical, the philosophical, and finally the scientific.

In conquering the passions and learning to control the emotions

and feelings, there occur certain physical and physiological changes in the human organism on the well-known principle that structure and function develop *pari-passu* by exercise. Hence, the restraint, or non-use of an organ or a function tends to atrophy. The emotional realm (the sensory ganglia), dominant in the animal and in animal man will lose control and be replaced by the higher function of judgment, intelligence and will. No longer the slave of the passions and emotions, man by self-discipline will become their master.

Now by referring to the illustration of the clear and placid lake as representing the consciousness of man when undisturbed by the waves of passion, we may contrast the ripple, the dash, and the roar of waves with the utter silence of the placid lake when undisturbed. In one case the lake itself is noisy, in the other silence reigns. Here is a complete change of vibration. It is the action of the wind upon the lake that makes the noise. When there is no wind the lake is noiseless, and remember it is the passions, feelings and emotions that represent the wind. Now, clear the consciousness of man from these, that is, lay them to rest and this consciousness becomes a mirror for reflecting faithfully real images, and at the same time a sounding board for all outer vibrations. One can easily test this by the echoes so readily heard on the clear lake and inaudible when the lake is disturbed.

When, therefore, the consciousness of man is habitually held calm and serene, only true reflections are presented to the ego, and these can be examined leisurely and dispassionately. These being *true* and taken as the basis of knowledge and action, such action will be powerful and far-reaching.

The law of use and development as applied to individual organs so long familiar to physiologists is sure to govern in broader areas

of development and to apply equally to the organism as a whole in its relation to the ego.

Self-discipline, self-development, and final mastery of man over his own organism, functions, facilities, and environment, may thus be seen to rest on well-ascertained laws of physics and physiology, and the achievement of power is the higher evolution of man.

Many persons make the mistake of supposing that self-mastery as herein outlined would kill out all feeling, sentiment and emotion, and convert man into an intellectual automaton. Is there then no difference between controlling and killing? Cannot one be pleased or amused without giving vent to roaring laughter like a clown or an imbecile? Cannot one appreciate beauty or loveliness without an insane frenzy to devour or to destroy? Self-mastery teaches one how to appreciate both beauty and ugliness, loveliness and deformity, virtue and vice, at their true value. It also teaches one to discern beneath the less perfect and the more perfect alike, the *one life*, the *one intelligence*, the *one love* that pervade the universe. It is the ability to discern this, and the action that is based upon it that is the secret of power.

The motive of all effort and the aim of evolution is to constitute man a self-conscious centre of power and a co-worker for the uplifting of humanity. If the foregoing considerations seem lacking in force or clearness we have only to consider the effect of allowing the passions, feelings and emotions to have full sway, to run riot, and dominate the individual. Hysteria, melancholia, or "emotional insanity", is the result, and there are in every community many such individuals who are practically insane, and who barely escape the madhouse. Many more are weak almost to imbecility, and to these must be added the criminal classes.

The lower nature must be dominated by intelligence and the moral sense, and self-restraint must be supplemented by right action in order to develop real power, and this means control of the emotions, subjugation of the passions, and elevation of the aims of the individual. This is synonymous with the higher evolution of man, and the end is human perfection.

If every child were taught self-restraint and habitual kindness to others from infancy, thus rooting out selfishness, it would be of far more value than anything else that so-called "education" could bestow, and we might presently see a near solution of all social problems, and a race of not only powerful, but humane men and women.

Universal Brotherhood

MIND AND EGO — *H. A. W. Coryn*

Perhaps it may not be many years now before the idea of a Self in nature begins to gain a hold in the minds of men, but that time is certainly not yet. I want, however, to deal with some points in the evolution of man with reference to that view. Without it, the facts of nature may easily seem to suggest a universal automatism, at any rate up to man and including man so far as a large part of his consciousness is concerned. But with it, many facts become intelligible, and we can conceive that what is automatism for an unselfconscious individual is an expression of the *will* of that great Life which actuates (in entering and passing out of) the individual; and also that to acquire Egoism, to become self-aware, is to become self-directive, to become a spark of self-knowing will, free as the whole.

When the amoeba, a protoplasmic speck of ponds, is touched by a particle of food, it feels the touch, and answers by a movement that enfolds the particle into its centre. This is scientifically called a "reflex action," a term covertly but not overtly implying that it is unattended with consciousness; nevertheless when it has become much more complex, it is regarded as the objective basis of conscious mind, information not being forthcoming as to the date of the accession of consciousness. Similarly the amoeba feels the light and warmth when the sun shines, moving then more actively. We may suppose that in its dim way it has a consciousness like our own of light and warmth, and of the need for and presence of food. As we pass higher up the animal scale, this dim feeling becomes brighter and approaches mentality. The feeling and therefore the reaction differ according to whether the touching particle is or is not food. Here is the germ of reason. The creature begins to have memory of the kind of touch that a

particle of food inflicts. It compares this memory of a feeling with the present feeling of being touched, deciding that as they are not alike the present touch is from something that is not food and should be left alone. The reaction of an amoeba to *any* touch is comparable to the crystallizing reaction of a supersaturated solution of a salt on being touched, but no such solution could be so educated as to learn to crystallize when touched by a flaxen thread and not to do so when touched by a silken. The protoplasmic particle of which we are speaking has learned to reason. Reasoning is, radically, the comparison of two sensations. It is the more or less immediate deciding that something we now see or cognize or have in memory is like or unlike something also present or in memory. It seems to be the coexistence of three states of consciousness, and to set at naught the unproved dictum that only one state can exist at one time. But there seems no more reason for asserting that Egoism is necessary to the more complex process than that it is necessary to the simple process of cognition. But whereas we can conceive of a physical basis to a sensation and its resulting reflex action, and even to a memory of a sensation, we can conceive of no physical basis to the comparing process. The bare *juxtaposition* of two sensations, one or both memorized, is conceivable as having a physical basis; the *act of comparison* is a process only of consciousness, not necessarily Egoistic. An Ego is a consciousness that is aware of itself, and that subhuman consciousness that can compare two states of itself in a third state need not have yet evolved the power of self-recognition. In what way should we conceive the physical basis of reasoning to exist? In a lowly organized life, every sensation probably gives immediate use to a movement. The end of a spider's leg touches a hot needle. The nerve-wave goes up the leg to the ganglia that constitutes his brain, a sort of telegraph station, and is thence reflected off down other nerves to the appropriate muscles whose contractions move the leg. All this

could conceivably be imitated by a machine so constructed that a hot touch to one of its wire legs would rise as a heat-wave to a central station within and be there changed into an equivalent quantity of electricity or other force made to operate in moving the machine away by means of the necessary mechanical apparatus. This is already the feat of a locomotive engine, which moves upon contact with a sufficient amount of heat. Is the spider then a machine? In the locomotive a certain quantity of heat force, represented in the spider by the wave of nerve-sensation from the hot needle which he touches, becomes changed within the engine into an equivalent quantity of mechanical force which moves the engine, represented in the spider by the descending nerve current which moves his muscles. It seems true then that the spider *is* a machine, and that what he does can be computed and described in mechanical phrases. If that be so, it would not be correct to speak of him as having self-will or freewill; *through* him shines the will of nature, the forces of nature flow through him, but he does not as a unit exercise upon those forces any directive power, he does not seize as it were a portion of the will of nature and make it his own free-will. And similarly it may be true that the amount of force a man takes in, in his life, in the form of food and such other nature-energies as light, heat, etc., are equal to those he puts forth as action while life remains to him. The spider is therefore a machine, and yet also he is something more. In our supposed machine the ascending current of heat is, at the centre, at once transformed into the descending electric current.

Both heat and electricity are motion of matter, like all manifested force. But in the spider, the current that ascends to his brain along the nerves of the leg does not at once descend from the brain along the nerves that go to the leg. It halts a minute in that little brain before it is transformed into the equal amount of force

or motion which manifests as the descending nerve-current. We must suppose a moment in which this force, having reached the brain, is no longer motion in matter, and is become motion in consciousness, and this transforming motion in consciousness transforms or modifies the consciousness in the way that we call cognition or sensation. It is motion on a plane of the spider's being that is above his physical body, the movement of consciousness from state to state, for motion is the root of real being. Then retransformed, it again becomes physical motion in the brain and so down the nerves to the muscles. The spider therefore appears to differ from the machine, in that, half-way along the physical circuit, physical motion is temporarily transformed into, and then back from, motion of consciousness. The vague feeling of materialism with which this statement inspires us is due to the fact that we figure to ourselves the whole process in terms of sensuous consciousness, and it would disappear if we learned to represent it in terms of immediate subjectivity. Thus conceived, all motion would be primarily regarded as motion in consciousness (of the world-self) reflected into our *objective* consciousness if of the objective planes, and motion in itself would be known as the unmanifested deity when considered apart from the thing moved. It seems, therefore an error to depict an interval of *time* (and even of space) as occurring in the transit from the platform of bodily matter to that of consciousness. The real philosophies would begin their conception of the universe above, and take it downward, having thus no difficulty in conceiving of continuous conscious life from top to bottom; the materialist begins from below, and groping in the objective with a consciousness trained only to deal with that, conceives of unconscious matter from bottom to top. Describing therefore our spider *in the terms of the latter*, but with an addition, we shall say that the spider is a machine, though part of the machine is conscious, and that so far as his little self is

concerned he has no free will, being grasped body and soul by the will of nature. The consciousness of animals forms one of the necessitated links (to speak in terms of time) in physical chains of forces. There is no free-will. A physiological wave of nerve-motion rises along the nerves of his limbs or of the senses, reaches and becomes motion in his cerebral particles, "ascends" further and becomes that motion in his consciousness that is thought, memory, sensation, emotion, "then" is reconverted into nerve motion and lastly muscular motion. Of course at various steps in its progress it may unlock comparatively latent motion previously stored up. But (at any rate up to the mammalia) there may be no will so far as the animal is individually concerned; the force flows of itself; by it he is made to feel and think; by it he moves. There may be no more will than in the terminal clock-face of an electric wire. Suppose that this clock-face had a consciousness and that the current ran up into this before returning to affect the needle, and you have an animal. It takes equal force to move the needle from the perpendicular to either side, and if you imagine that the consciousness of the plate, having absorbed the current for a moment could determine to which direction the emergent current should move the needle, you would have *man*, the *willer*; for man can direct the mode or direction of the current as it emerges from his consciousness to his brain, causing it to traverse one or another channel and effect one or another motion. This, without creating any new force; and while it is within his consciousness, he can direct it this way or that, resulting in this or that train of thought or feeling, thus deflecting or transmuting if he will an animal emotion into a better.

It would seem then that the process of pure reasoning is a reflex act or set of acts, not requiring the cooperation of the Ego. It is a chain whose unvarying links are comparable to the chain of physical phenomena. Though the data with which it is occupied

may be given from the noetic consciousness, it is in no way noetic in essence; it is essentially determined and involuntary, and man, if he had never received any noetic or Egoistic illumination, might nevertheless have become as perfect a reasoner as he is now. The phantom "charged with animal consciousness of a superior kind" of which man once consisted, according to the *Secret Doctrine*, was capable by virtue of that consciousness alone (a determined, reflex, sensuous consciousness) of evolving the power of perfect reasoning, though the data upon which all reasoning would then have been founded would have come only from the psychic, sensuous, cognitions. These would have led only to a line of reasoned entire selfishness of action, for a rudimentary sensation with a resulting determined reflex is on its conscious side the rudiment of an act of reasoning. Neither free will nor Ego has any essential relation to it. If consciousness is furnished with the data that two sides of a certain triangle are equal, it is a necessitated chain of reasoning that delivers the conclusion that the angles at the base are also equal. When the amoeba has a touch from a speck of food and at once catches hold of it, there is a sensation and an elementary act of reasoning, like that of the spider with the hot needle, like that of the man who sees a cab coming rapidly upon him down the street, like that of the astronomer who predicts an eclipse. This is an ascending scale, no freewill is involved, *self*-consciousness is not necessary though consciousness is. All reasoning is a necessitated chain, of which each link must follow the preceding, the links being parts of a complicated machine, the psychic mind. Certain categories, and the forms of space and time, involved in the process, belong to the essence of the mind in nature, and are more or less active forms in the essence of every conscious unit that differentiates itself out of nature. Animals reason, they have the psychic mind, and in a degree the reasoning consciousness, but the animal has not yet got to the thought of itself as an Ego, and until that stage is

reached there is no will. Therefore the animal is a psychic machine, bound to necessity, a thinking automaton, an expression of the will for him of nature, part of a pattern, not a pattern for himself. He is as man was in early history, bound to nature, part of nature, of the same stuff as nature, all in the chain of matter-consciousness of natural events, in the flow of automatic natural forces.

According to the *Secret Doctrine* the flood of astral lunar monads arrived upon this chain of worlds for their cycles thereon. It may be roughly said that they had two planes of consciousness, quite unconnected. They were lives in the ocean of Life, and as composing that Life they had one common *divine* consciousness. They had also on a very low plane an individualized consciousness. They were globules of astral nature, and nature was as ethereal as they. Therefore the nature-forces flowed into and out of them, as water flows through a floating tree-trunk, and they had neither will nor Ego. These forces flowed from nature into their consciousness, becoming therein sensation; then out again into nature as the motions of their forms. Consciousness was one of the links of transit, and originated none of it. They were germs of psychic mind, astral germs, for the psychic mind (now *kama rupa*) is on its material side an astral nucleus of substance. It is so now, and astral clairvoyance is simply the conscious possession and use of that community of substance of the psychic substance and the astral light. This psychic stuff of ours on the planes of the astral light is our reasoning mind, for we saw that sensation is the germ of and begets reasoning. And sensation starts, therefore, on the astral plane and is of the astral, not physical body. We, as Egos, are unconscious of physical sensation till from the physical it has mounted to the place where we sit, namely, the astral sheaths. If it does not reach that, we remain unconscious of it, though the body may give forth reflex

action, as where the spinal cord is injured at the neck, for example. A touch on the soles of the feet may then produce a kick of which *the patient* may know nothing, though his spinal cord does. The primordial astral lunar germs are therefore what are now our minds, psychic, astral, reasoning. Only there is now present therein what was not there at first, namely, the consciousness of Ego, and the rudiment of a noetic element. This noetic ray renders memory an active power. Hence the psychic sensations, memorized as a long train, produce that evolved Egoism in the psychic nature that is the reflection of the noetic Ego and constitutes the personal man. The psychic germ is an expression of the will of nature; and that will is expressed in the psychic consciousness as cognition and as desire, a desire leading to outward action as the means of development of points of contact between nature and itself. This desire is the parent of the organs of sense and of action. But, not realizing itself as a self, not therefore being an Ego, it cannot will, but *is willed* by nature.

We are come upon the old question of Freewill in man. Will, as distinct from desire, is of the Ego, and differs in that from desire. For desire is of the kamic, psychic nature, essentially unconnected with self-knowledge; will is of the noetic, and is in proportion to the degree of self-consciousness. The confusion of the question seems to be due to defective definition of freewill. There is no external compulsion needed to make a rocket ascend. To ascend when lit is the realization of its own nature, and it does not follow because we know the nature and can predict the ascent that we *compel* the ascent. We avail ourselves of the nature that we know to exist. There is nothing external to ourselves that can prevent us realizing our own nature once we become conscious of it. Those who doubt freewill do so because they do not understand the meaning of the word. Freewill is the necessity of realizing our nature; it accompanies consciousness of that

nature, or self-consciousness; it is that self-consciousness, and from it flows action. What we are within, we act outwardly; if we *know* what we are within, the acts are voluntary. They are not *necessitated* by our nature, for we cannot necessitate ourselves. Self-consciousness and freewill are identical. But, it may be said, then the animal has freewill, for in every outward act it out-realizes its own inward animal nature; the rocket has freewill, for in its act, ascension, it realizes its internal potency. But if, as I am maintaining, the animal is no less an automaton than a rocket and equally devoid of self-awareness, only differing therefrom in being a conscious automaton, it is not the animal who by self-directed energy realizes himself, but the world-life which *through* him realizes *itself* to the extent of animalism. The world-soul is the life of nature, and through the ascending kingdoms of nature out-realizes more and more of its latent qualities, which are infinite. In the animal it realizes its aspect as animal consciousness. But the animal, like the early human psychic germ, is only a part of the web of nature, and whatever forces of nature flow about the strands of the web flow *through* the animal and are not directed by him. But in man as he is now, the automatically acting consciousness of the animal has begun to reach the conception of itself as an Ego, and forthwith the Ego proceeds to direct his own operations. This has only begun, for ordinarily we are *acted through* by desire. The Ego has begun to be an adult, and the nature-forces still flow through it, awaking cognition, desire, and conscious reflex-response; these we are *beginning* to direct, so that when they emerge from us they express *our* internal condition rather than their own nature-quality. The world-life has the will to realize itself, but when it has got so far as to realize itself in the Egos of men, those Egos forthwith take upon themselves the future work. The one life does not impose anything upon them, for they *are* it, each an aspect, and in all they do they are only carrying out their nature.

Reasoning would never give nor reveal self-consciousness; it is only the product of memorized sensations, fitted upon a framework. For the attainment by yoga of full self-consciousness, psychic sensation and reasoning must both be suspended: "it is the hindering of the modifications of the thinking principle."

Now come up two questions, (1) Why does the "Psychologist" deny the freedom of the will? (2) why the scientist?

(1) The Psychologist denies it, when he does so, because he fails to define the phrase clearly to himself. If by freedom of the will is meant freedom from all motives, aims, ends, and from the very nature of the Ego, then the will is not free, for freedom is in this sense the same thing as hopeless idiocy. Freedom of will is freedom to act out our nature, and to that there can be no obstacle. If obstacles exist they would be physical, psychic, or external proper. Mere physical inhibition is no obstacle, for if an act of murder be fully willed and imagined, in that imagination the act is as fully done and the murderous nature as fully realized as in a physical act. As to psychic; the evolved and reflected Egoism in the human personal or psychic nature, assimilates and acts along the sensuous nature whilst it will, whilst it regards that as its nature. For so long as it is in that consciousness, that is its nature, when it has become other, it conceives of itself as other, and acts accordingly. That it has at first a wrong knowledge or conception of itself is due to no external power, but to ignorance which though an active power is not an opposed force but part of the nature. An external power proper would be an external spiritual, acting hypnotically upon the essentially spiritual Ego, and these do not exist. The actions of Egos are the outrealizations of their own natures, and if we say that they are impelled by lusts or by either of the "three qualities," we mean that those "qualities" are part of their nature from which they have not yet disentangled themselves, or which they have not yet extruded,

and that their actions in accordance therewith are voluntary outrealizations. If we yield to a lust, we go with it *at the very time*. But afterwards it seems to us that we were impelled, though at the time it was part of our nature voluntarily outrealizing itself. Neither can we say that in good acts the Divine Soul of the world acts in us, for we *are* that Soul which evolves not *in* or *through* us, but *as* us. Wherefore all souls realize themselves. There is no external compelling law; whence it follows that they act freely, according to a primordial act of will which at the dawn of life before they individualized they commonly arrived at, an act of self-realizing will which operates undiminished through the whole drama, and a part of which is the production outwards of those "qualities" by which thereafter they think themselves swayed. But if we take the whole play of the "qualities" throughout the manvantara as the outrealization of the Logos, then they are the outrealization also of ourselves who make up the Logos, and they cease to act upon him who has freed himself, because to free oneself means to cease to produce them, and for him who does not from moment to moment produce them they do not exist.

(2) Why does the scientist deny free will? On more intelligible grounds. Strike a stretched wire, and you expend a certain amount of force. It is transformed in the wire into heat and vibration; from that heat and vibration it could theoretically be obtained again, undiminished, the same as you had put forth in the striking. Hold the middle of the wire at the extreme point of a vibration, and it is in a condition of rest, of stored force, and that stored force it will give up the moment you release it. Its energy is potential. The brain cells are in this same state, ready to give up energy when released. The sight of a cab coming quickly down the street liberates some of this energy and enables you to move your muscles in getting out of the way. So the theory of science is

that the body and brain represent a mass of stored force. This force is added to by all the energies from food, etc., that go in to it and is represented by unstable molecular equilibrium; the molecules, in returning to equilibrium like the vibrating string, liberate this energy again as motion, motion molecular or heat, electricity, or motion as a whole or of limbs. And this motion is liberated along the easiest path. The whole thing is a complicated mechanism and behaves mechanically. Consciousness observes, thinks, it acts, but really has no active share anywhere. Is this so? Cannot motion in molecules be transformed into motion in consciousness, which is thought, held there, and then retransformed into outgoing motion in molecules? Motion is Life; matter is objectivized consciousness, and is neither known nor knowable in any other way than in terms of consciousness. So there is no real gap jumped when in the recesses of brain the motion of molecules and cells retires deeper and becomes motion of consciousness, sensation, thought; nor when conversely this moving soul discharges its movement downward into the cell and thence perhaps outward to a limb. Therefore the mechanical hypothesis will never be established, even could it be proved that the whole of the force that went to make up a body and was throughout life stored therein exactly equalled the force expended throughout life and in the ultimate dissolution. The motion of cells is transformed into motion of consciousness or sensation; it then passes to the Ego, who directs along which of many paths it shall return. From the Ego it redescends to the plane of sensation or our terrestrial material consciousness. On this plane it becomes a sort of mental forepicture or anticipatory feeling of the intended act. Then it finally descends to the body molecules, nerves and muscles, and the act is carried out. Of this series science only studies the first and last term, and often assumes that the first passes straight and unvolitioned into the last. But every man really knows in himself of all the other steps.

On the receptive sense-organ falls the picture, say of a coming cab. It becomes a sensation, is seen by the Ego, and he directs that the body get out of the way. Ordinarily the purely physical intelligence would be equal to this judgment and act, but the Ego is competent to direct as he wills, and if he willed suicide, for example, he could direct that the body should go further out into the exact track of the cab.

As there is but *one* Life in the Universe on many planes, and as Ego is that Life existing in recognition of itself, or in self-consciousness, so is this directive and selective power possible, and will is shown in self-manifestation; free because self-determined.

Universal Brotherhood

WHY I BELIEVE IN REINCARNATION — *George E. Wright*

The tendency of thinking, especially in recent times, has been more and more in the direction of freedom from established forms. Some advance has thus been made, although real knowledge is still to a great degree unattained by the world at large. Intellectual development ought to be as gradual as physical, and if, as science admits, the world of matter has taken millions of years to reach its present standard, then the mind of Man should have acquired its limited capacity only through equally vast ages of experience. It may be admitted that Mind, as we understand it, came into existence long after material forms were organized, and is therefore in a cruder stage of development than the latter, but this is only additional testimony to the truth of the grand principle of evolution. Darwin showed how the same emotions which animate human beings were expressed, though less perfectly, in the lower animals, and argued from this our descent or ascent from the brute creation. But he proved herein more than he intended; he proved the evolution of Mind as well as of Matter.

If there were no restraining forces in the world of thought we might see a progress so rapid as to be unhealthy or even destructive. But there is, first of all, a conservative element in the makeup of most men which induces them to cling to recognized beliefs, to reject or even to ridicule or oppose novel theories and facts. Men of scientific acumen and learning have been known not only to condemn hastily the greatest scientific discoveries, but even to refuse them an investigation. In the field of religion this conservatism is still more strongly marked. Leaving out of consideration the masses, — the millions of unthinking, unreading, blind followers of creeds and cults, — it is truly

remarkable how many educated and intellectual people are in religious matters mere passive tools, clinging without question to the most absurd and childish beliefs.

Another important hindrance to the evolution of Mind has been the decadence of races and nations with their accumulated civilizations. Ancient Egypt had stored up in its priesthood many esoteric truths which failed of transmission to a later age. The resurrected library of Sargon shows but dimly the high state of culture prevailing in Chaldea six thousand years ago. In India the seventh school of philosophy, the Occult, is a dead-letter, except as it is preserved in a fragmentary condition by a few rare hermits in cavern and forest. Yet as evolution is not by any means a steady growth, but meets with all kinds of interruptions and setbacks, and is generally thought to proceed in cyclic fashion, owing to the frequent recurrence of old ideas, we can trace throughout all the ages the evolution of the World-Mind, in spite of human weakness and error, superstition and folly, the death of individuals and the decline of civilizations.

One of the most essential features of a rational theory of evolution is time — long time — periods that can hardly be measured by years. This is conceded by Darwin and all other writers who have adopted his principle relating to the physical development of the globe. A hundred million years are not regarded by physicists as too long a period for the atoms of the earth to arrange themselves into their present infinite variations of form. As this is a mere guess, however, it would be just as easy to estimate the time required at two hundred millions or a thousand billions of years. The only sensible method of estimating is to give no figures, but only to say that the process of evolution must have consumed tremendous, measureless, ages. Neither Darwin nor any other recognized authority has dared to name the number of years that have elapsed since the first and

lowest man evolved out of the highest type of the lower animal. It should be borne in mind that at that distant date even the animals could not have been developed to anywhere near their present stage, none having then been domesticated; consequently the first man must have been of the most primitive and savage kind — a mere freak or "sport" of Nature. Science now admits the existence of Man in the tertiary epoch of geology, which could not have been less than 250,000, and more probably was 850,000 years ago. But that admission is made with extreme reluctance, and is still regarded by many as a tentative theory. Likewise the presumption that color in races is due to climate has been fiercely combatted by the more conservative writers, who see that to admit its probability would be to raise afresh the question of long chronology. To change the color of a whole race from black to white without miscegenation would require thousands or hundreds of thousands of years. Yet if all prejudice were banished, and the question calmly considered, it must be seen that, given a common ancestry, the variations of color in human races can only be due to differences in climate, notwithstanding Darwin's argument in favor of sexual selection.

While it is true that we have no historical records dating back of five or six thousand years B.C. we do have a knowledge of the existence of civilized society at that time, with a high cultivation of the arts, to achieve which from a savage state would have required vast stretches of time. Geology points to hundreds of thousand of years. Is it not probable that during that period of gradual evolution races were born, grew into civilized communities, and passed away; that continents rose up out of the deep, were peopled, and again sank out of sight; that mountain chains were forced up by the billows of internal fire, and were anon transformed by earthquakes into valleys and fertile lands, — and, that, through it all, though history might be lost in the

obscuring mist of time, the great law never failed to work, slowly and painfully, upon the mind and soul of Man?

Materialistic writers of the present day regard mind as a mere property of the physical brain, a thought being thus considered as a vibration of the brain atoms. Regarding this inadequate theory Dr. Paul Carus, the learned editor of the *Monist*, says: "So long as we regard our bodies as our true existence, and mind as a mere function of the body, we cannot reach a satisfactory view of the world, and shall be unable to explain our deepest and holiest aspirations. Our body is transient; it is doomed to die; indeed its very life is a continuous death, a constant decay, and an incessant burning away. Yet the soul, the so-called function, is permanent. As we inherited our soul from the past, so we shall transmit it to the future. The sacred torch of mental life is handed down from generation to generation, and the spiritual treasures increase more and more with the immortalized results of our labors." This explanation, though not as precise as desirable, may be allowed to stand for the present; mind, soul and spirit, far from being identical, as is so often thoughtless declared, in reality may be regarded as expressing different and advancing stages in human evolution. The mind, representing the mere intellect or accumulated book knowledge of the ages, becomes soul when it has developed intuitive or original wisdom. This real wisdom is the bridge which unites the mind with the spirit, and leads up to the latter in the natural course of evolution.

Thus we find that thought is not the actual vibration of physical brain atoms, but is the message of the inner self or soul to the physical atoms, setting up therein the vibrations which produce the so-called thought-forms of recent occult science.

But in order to arrive at a clear understanding of this metaphysical subject, it is better to trace the existence of mind

downward or backward to its lowliest origin. Darwin has amply proven that mental facilities as well as emotions are plainly observable in all domestic animals and in many that are untamed. Love, gratitude, terror, courage, — these and many more such emotions are found even in the lower animals, while in the lowest organisms is displayed an instinct which may be recognized as incipient mind. The beaver, the ant, the dog and the horse, as well as many other animals, undoubtedly exercise reason and judgment, and the instinct of the migratory birds is unquestioned.

It is difficult to draw the line betwixt intelligence and instinct. Up to a comparatively recent period the former was thought to be peculiar to man and the latter to the lower animals. This was, generally speaking, the attitude of the Church. The science of today, however, places the dawn of intelligence far down in the scale of animal development. Such animals as are guided only by instinct belong to the lowest forms; in fact, it may be observed that no creature stands so low in the scale of evolution as to be without this inward impulse by which it is directed to do what is necessary for the continuation of the individual and of the species. Thus the primitive instinct of self-preservation, as seen in the cuttlefish when endeavoring to escape from an enemy, gradually develops into the sexual selection of the butterfly, and thence onward through inheritance, acquired habit, imitation, and association, to the expression of the emotions, and thus on through vast ages of minute variation to the evolution of mind. Intellect is no more than the accumulated knowledge derived from experience. It would not be difficult to cite a vast number of instances, resulting from actual observation in the past, to illustrate the gradations of mental growth in the animal world, up from the indications of instinct in the feeblest insect to the self-conscious reasoning of the human being, These facts which have

been scientifically proven, together with many others which can be verified by analogy, leave us in a deplorable position if we accept the ordinary theory of birth, life and death. But taken in connection with reincarnation, they give us a complete philosophy, — complete and satisfactory. It is not even necessary to cite the argument of justice, or the doctrine of karma. I believe in reincarnation on account of all these familiar reasons, but I also believe that the scientific facts as above outlined are alone sufficient to convince us not only of the truth of reincarnation., but of its absolute necessity.

Universal Brotherhood

BUDDHA'S RENUNCIATION: III (Ashvagosha's Buddha-Charita) —
trans. *Charles Johnston*

III.

And certain nights he remained there, bright as the lord of night, observing well their penances. Then considering the penances as vain, and leaving them, he set forth from the region of that place of penances. Then the folk of the hermitage set forth after him, their thoughts gone out to the splendor of his beauty; they went forth as the great masters do, following the departing law, when the land is overrun by baser men.

And he beheld them, astir with their hair bound up in top-knots, as is the wont of devotees, and clothed in the bark of trees; and meditating on their penances, he stood there, hard by a great, wide-spreading forest tree. And all the men of the hermitage, coming up, gathered around that most excellent of men, and stood there, near him. And their elder, paying all courtesy and honor, spake thus to him with voice modulated as in the holy chant:

"When thou earnest, this hermitage became as though filled and completed; but if thou goest, it will be empty indeed. Therefore graciously refuse to leave it, lingering like the well-loved life in the body of one who longs to live. For close by is Mount Shailas, of the Himalay, where dwell masters of priestly birth, masters of royal birth, and masters of birth divine; and from their nearness, the penances of our devotees are multiplied. And there are holy refuges around us, that are very stairways to the doors of heaven. And there dwell masters divine and mighty masters, whose spirits are at one with the law, who are full of the spirit. And moreover this northern country is most fit for worship, since the law dwells

here in its excellence. For it is not fitting for one who is awakened, to take even one step hence, toward the south.

"But if, in this wood of penance, thou hast beheld any remiss in holy rites, or falling short of the law, or failed from purity, and if therefore thou hast set thy mind to depart, then tell it, that thy dwelling-place may be made according to thy desire. For those who dwell here earnestly desire such a one as thee, for companion in their penances, since thou hast such a wealth of holiness. For to dwell with thee, who art like the king of the gods, will surely bring us a sunrise of godlike wisdom."

Then he, who was the chiefest in wisdom, thus addressed by the chief of the men of the hermitage, and standing in the midst of the devotees, — he who had promised to make an end of birth and death, spoke thus his hidden thought: Through these kindly affectionate thoughts of righteous men, fulfillers of the Law, and saints, desiring to shew me hospitality, as to one of themselves, a great love and friendship is born in me; I am, as it were, washed clean altogether by these loving words, that find their way to my heart. My passion has faded altogether away, though I have but newly sought the law; and it grieves me that I must leave you, after ye have thus dealt with me, giving me shelter, and shewing me such strong affection; it grieves me, as though I had to leave my kinsmen, and men of my own blood.

"But this law of yours makes for heaven, while my longing desire is for the ceasing of birth and death. And I do not desire to dwell in this wood, for that the law of ceasing is apart from the activities of these penances. Yet it is from no lack of love, nor from any haughtiness towards others, that I go forth hence, from the forest; for ye all are like the mighty masters, standing firm in the law that has come down from the days of old."

Hearing the prince's word, very kindly, of firm purpose, very

gentle, and luminous, and full of dignity, the men of the hermitage honored him with signal honor. And a certain man among them, who had passed through the rites of second birth, who was smeared with ashes, of great fervor, his locks bound in a topknot, his dress made of the bark of trees, fiery-eyed, keen-nosed, and holding a water-pot in his hand, spoke to him this word:

"Sage, this resolve of thine is noble, in that, being still young, thou hast seen the evil of life. For, judging between heaven and liberation, he whose mind is set on liberation is truly wise. For it is through passion that they seek the way to heaven, through penances, and sacrifices, and religious rites; but fighting passion as the chiefest foe, they who follow peace seek the way to freedom.

"Then if thy mind be set as thou hast said, let my lord go without delay to the refuge among the Vindhya mountains; for there dwells the Saint Aradas, who has gained the intuition of the better way of freedom from desire. From him shalt thou hear the way of truth, and shalt even enter on it, if so be thy will. But as I see, this thought of thine will enter his mind also, stirring it with a great commotion. For beholding thy face, with nose well-formed, as of a well-born steed; with large, long eyes; full red lower lip; teeth keen and white, — this mouth of thine, and thy red tongue will drink up the ocean of the knowable, altogether. And that matchless profundity of thine, and thy brightness, and all thy well-marked gifts, will gain for thee a place as teacher of the world, such as was held by the masters, in the ages that are gone."

So the King's son made answer once more to the sages assembled there, and took leave of them, in gentle courtesy. And the men of the hermitage returned again to the forest of penances.

Meanwhile Chhanda, the guardian of the prince's steed, very

despondent that his master had renounced all to dwell in the forest, strove greatly, along the way, to contain his grief, yet his tears fell, and ceased not. And the way that he had gone at the command of the prince, in a single night, with the self-same steed, he now retraced slowly, thinking all the while of his master's loss, — the self-same way, in eight full days. And yet the horse went swiftly, but there was no fire in him, and his heart was heavy; and for all that he was decked with bright adornments, he was as though shorn of his glory, when his prince was gone.

And turning his face back towards the wood of penances, he neighed pitifully, again and again; and though hunger was heavy on him, he tasted neither grass nor water as of old, along the way, nor found any pleasure in them. So they two made their way towards the city of Kapilavastu, robbed now of that mighty-souled well-wisher of the world; slowly they came towards the city, as though it were empty, like the sky robbed of the lord of day.

And the self-same garden of the palace, even though it shone with lotuses, and was adorned with fair waters and trees laden with flowers, was yet no fairer than the wilderness, for the glory was gone from the grass. And hindered, as it were, by the people of the city wandering in their way, with miserable minds, the fire gone out of them, their eyes all worn with tears, they two slowly entered the town, downcast and covered with dust. And seeing them, worn, and going onward in bodily weariness, because they had left the bull of the Shaky a clan behind, the townspeople shed tears in the path, as when of old the chariot of Rama came back empty. And they spoke thus to Chhanda, full of grief, and shedding many tears:

"Where is the King's son, who should make great the glory of his race, stolen away by thee?" — thus asking, they followed him.

Thereupon he answered them in their love:

"I abandoned not the son of the lord of men; for weeping I was thrust aside by him, in the unpeopled wood, and his householder's robe as well."

Hearing this word of his, the people went away, saying: "Hard, in truth, is this decision; nor kept they the grief-born drops within their eyes, and blaming within themselves their own greed of wealth. "So," said they, "let us too enter the forest whither has gone the prince's might; for we love not life without him, as the soul loves not the body, whose vigor is departed. This fair city without him, is a wilderness; and the wilderness, where he dwells, is a city. The city shines no more for us, now he is gone, as the sky shines not, when the rain-clouds bind it up in storms."

And the women, gathering round the latticed windows, cried out that the prince had come back again; but when they saw the riderless horse, they clung to the windows, weeping.

And at the time of the sacrifice, the lord of the people prayed beside the altar of the gods, making vows for the recovery of his son, his heart heavy with great grief. And there he performed whatever rites were deemed of efficacy. And there Chhanda, his eyes overflowing with bitter tears, taking the horse, entered the palace, downcast and full of grief, — the palace that was stricken as though its lord had been captured by the foe. And he went towards the King's apartments, searching for him with eyes full of tears. And the good steed Kanthaka neighed with a heavy neigh, as though telling the news of evil to the people.

Thereupon the birds, that dwelt among the houses, and the swift, strong steeds, that were near, sent forth a cry, echoing to the horse's cry, woe begone at the departure of the prince. And the people, deceived into too great exultation, hurrying towards the inner dwelling of the lord of the people, thought, from the

neighing of the horse, that the prince had come again. And from that exultation, they fainted into grief, their eyes longing to behold the King's son once more. And the women came forth from the houses that sheltered them, as the lightning flashes forth from an autumn cloud. Their garments drooping, their robes and vestures stained with dust, their faces pale, their eyes heavy with weeping. They were faint and colorless, and without lustre, like the stars, at dawning, when the red day comes.

Their feet were stripped of the anklets of red gold; they wore no bracelets; their earrings were laid aside. Their well-rounded waists were decked with no bright girdles; their breasts were as though robbed of the pearl-chains that had adorned them. Thus they look forth at Chhanda and the steed, at Chhanda, desolate, his eyes all worn with tears; and their faces were pale, and they cried aloud, like kine lowing in the forest, when the leader of the herd is gone. Then full of lamentation, the monarch's chiefest spouse, majestic Gautami, who had lost her child, as a buffalo loses its calf, clasping her hands together, fell, like a gold-stemmed silk-cotton tree, with shivering leaves.

Yet others, their beauty dimmed, their arms and bodies chilled, robbed of all feeling by their grief, neither cried, nor wept, nor sighed, unconscious, standing like statues. Yet others, heavy-laden at the loss of their lord, sprinkled their breasts, no longer adorned with sandal, with the bright drops that fell from their eyes, as the mountain is sprinkled with opals. Their faces gleamed so with bright tears, that the palace shone with the gleaming of them, like a lake, at a time of the beginning of the rains, when every red lotus flower is bright with water drops. And with their fair-fingered hands, no longer hidden under their adornments, their heads covered in grief, they beat their breasts, with those lotus hands of theirs, as the climbing plants of the forest beat their stems, with branches moving in the wind. And striking thus their

breasts with their fair hands, they were like streams when the lotuses that deck them are driven hither and thither by the storm-wind of the forest. And the blows that their hands inflicted on their breasts, their breasts inflicted equally on their soft hands. So their gentle hands and breasts pitilessly wounded each other in their pain.

Then indeed Yashodhara, her eyes red with anger, with bitter sobbing and desolation, her bosom torn with sighs, her tears springing up from unfathomable grief, spoke thus:

"Where is my beloved gone, O Chhanda, leaving me thus in the night time, asleep and powerless to hold him? My heart is as vexed by thy coming back thus with the prince's steed, as it was when all three went away. This act of thine was ignoble, unloving, unfriendly, O base one; how then canst thou return today with lamentations? Cease from these tears, for thine heart must be glad, nor do thy tears consort well with such an act as thine. For through thy means, — who art his friend, his follower, his good companion and helper, his well wisher — is the prince gone forth to return no more. Rejoice, for thou hast done thy work well! Truly a man's keen enemy is better than a friend, dull, ignorant and awkward. At thy hands, who hast called thyself a friend, and through thy folly, has our house suffered dire eclipse. And these women here, how greatly are they to be pitied, that their bright adornments are set aside, the sockets of their eyes all red with weeping, as though widowed, and all their glory lost, though their lord stands firm as the earth or the Himalayan mountain. And the palaces in their rows seem to utter lamentation, their dovecotes like arms thrown up, while the doves moan incessantly; losing him, they have lost all that could console them.

"And Kanthaka, did not even he desire my destruction, since he has carried off my jewel, while the people slept, like some thief of

gold? Kanthaka, brave steed that could withstand the fierce onslaught of arrows, much more a whip lash, — how could fear of the whip, then, compel him to rob me of my heart and happiness? Now base and ignoble, he fills the palace with his mournful neighings; but while he bore away my beloved, this evil steed was dumb. If he had neighed so that the people were awakened, or the noise of his hoofs, or the sound of his jaws had alarmed them, then this heavy grief had not fallen upon me."

Hearing the lamentations of the princess, her words choked by tears and sorrow, Chhanda made answer thus, his voice broken with tears, his head bent, his hands clasped in supplication:

"Nay, princess, lay not the blame on Kanthaka, nor put forth thy anger against me! — for we are indeed free from blame, — for that god amongst men departed like a god. For though I knew well the word of the King, I was as though compelled by a higher power, and so brought the swift steed to him quickly, and followed him unwearied on the way. And the good steed too, as he went, struck not the ground even with the edges of his hoofs, as though some bore him up, and fate kept close his jaws, so that he made no sound. And when the prince would leave the city, the gate flew open, of its own accord, and the dark night was lit up, as by the sun; so we can know of a surety that this was fate. And even after the king had set thousands of watchful guards in palace and city, deep sleep fell on them at that very hour, so we may know of a surety that this was fate. And when such a robe as they should wear, who dwell in hermitages, came down for him out of heaven, and the muslin head dress, that he cast away, was carried up instead, so we may know of a surety, that this was fate. Think not then, princess, that we two are guilty, in his departure, for we acted not freely, but as though compelled to follow a god."

And when the women heard this wondrous tale of how their

prince went forth, their grief changed to marveling; but when they thought of him as dwelling in the forest, they broke out into lamentation again. And the queen mother Gautami, her eyes sorrow-filled, grief-torn like an eagle whose young are lost, was stricken with weakness, and cried out, weeping, thus:

"Those locks of his, beautiful, soft, dark, and firm-rooted, that a royal diadem should encircle, are not cast on the ground. Can a hero of mighty arms, of lion stride, his eye like a bull's, his voice like a drum or a storm-cloud, — can such a one become a forest-dweller? This land, indeed, is unworthy of this high doer of noble deeds, for he has left it; for the people's worthiness brings forth the King. And how can those soft feet of his, the toes well joined, the ankles hidden, soft as a blue lotus, a circle marked on either sole, how can they tread the stony forest ground? And his body, befitting well a palace, with its costly robes, sandal, and perfumes, how can that fair form withstand, in the forest, the force of frost and heat and rain? He who was gifted in birth, in virtue, and power, and force, and learning, in youth and beauty, — he who gave ever, nor asked again, — how can he now beg alms from others? He who, resting on a bright couch of gold, heard through the night the symphony of sweet music, how will he now rest on the bare earth, with but a cloth to guard him?"

And the women, hearing this sorrowful lamentation, linking their arms together, let their tears flow afresh, as the climbing plants, shaken by the wind, distil honey from their blossoms. Then Yashodhara fell to the earth, like a swan robbed of her mate, and, given over altogether to sorrow, spoke thus, her voice choked with sobs: .

"If he desires now to follow a life of holiness, leaving me his consort, as a widow, what holiness is that, in which his spouse is left behind? Has he not heard of the great kings of old, his own

forefathers, Mahasudarsha and others, how they went to the forest, taking their wives, too, that he thus seeks holiness, abandoning me? Can he not see that husband and wife are together consecrated in the sacrifice, that the Vedic rites purify both, that both are to reap the same holy fruit, — that he robs me of my part in his holy work? Surely it must be that this devotee of holiness, thinking that I was set against him in my heart, has fearlessly left me sorrowing, hoping thus to win the heavenly beauties of the gods. Yet what foolish thought is this of mine? For these women here have every beauty's charm, — yet through them he has gone to the forest, leaving behind his kingdom and my love. I long not so greatly for the joy of heaven, nor is that a hard task even for common men, who are resolved; but this one thing I desire, — that my beloved may not leave me here, or in the other world. But if I am not worthy to look on the face of my lord, shall our child Rahula never rest on his father's knee? Cruel, indeed, is that hero's heart for all his gentle beauty; for who with a heart could leave a prattling child, who would win the love even of an enemy? But my heart, too, must be hard as his, hard as stone or iron, that it breaks not now, when my lord has gone to the forest, shorn and orphaned of his royal glory, instead of the happiness that should be his lot."

So the princess, weak and wailing, wept and thought and wept again; and though of nature queenlike, yet now she forgot her pride and felt no shame. And seeing Yashodhara thus distraught with sorrow, and hearing her wild grief, as she cast herself on the earth, all her attendants wept too, their faces gleaming like rain-beaten lotuses.

"EXTENSION OF PREVIOUS BELIEF" — *Mary F. Lang*

"No one," said Wm. Q. Judge, "was ever converted to Theosophy. Each one who really comes into it does so because it is only an extension of previous belief."

All real growth is from within, and the person who appeals to us is he who tells us what we already know. He may tell us much beside that is equally true, but it does not touch us, for the simple reason that we have not already found it out for ourselves, or we cannot relate it, in any fashion to what we do know.

A reason for the acceptance of any truth is always concerned, more or less closely with a reason for the rejection of something else. One person may reject the popular conception of religion because of its entire divorcement from a scientific basis, and yet not be a materialist. Another may reject materialism because of an interior asseveration of immortality on the part of his own higher nature, and yet scorn equally both emotionalism, and creed or dogma.

To either of these, Theosophy presents a philosophy which is both scientific and religious, and being both is always reasonable.

The widely diversified points of view of the persons to whom Theosophy appeals, prove its many-sided character. The fact is, there is no possible line of thought which is wholly unrelated to Theosophy — none which does not find its extension in Theosophy: hence there can be no one who would not be influenced by its teachings, could these but be presented to his consideration in the right way. And the right way is the common sense way — the method we would adopt were we trying to convince some one of the wisdom of a given course — say in

business. We would not expect, in an endeavor to effect a certain business association, to convert another person at once to our own view. We must necessarily first convince him that we are familiar with his position, before we can hope to show him the superiority of our own.

Two conditions then, are desirable in the equipment of one who essays the advocacy of the Wisdom-Religion; — first: a common-sense knowledge of Theosophy; second: a common-sense knowledge of himself.

For without the realization that Theosophy is always common-sense, one can make no appeal to the reason: and without a knowledge of man's real nature, one cannot inerrantly discern the point of contact (which also marks the line of extension) between the view of another and that of oneself. Lacking this knowledge, effort to benefit humanity must be directed in hit-or-miss fashion. That so much can be accomplished, apparently without it, proves the force of Theosophy itself. Allow this force to flow through an intelligent conscious instrument, and there is no possible limit to its influence.

What is common-sense knowledge of oneself? It is knowledge, the truth of which is affirmed by the higher nature, and attested by the reason. It is knowledge of one's real self, mental — psychic — spiritual: knowledge of the laws by which it is governed — not simply tabulation of phenomena. Any one not hopelessly imbedded in preconceived notions of truth, must admit the fact of phenomena not to be accounted for by the operation of so-called physical law, nor apprehended by the physical senses.

But if there are phenomena, they must be governed by laws just as orderly and just as inflexible as the laws governing physical nature. Admit the principle of Unity and it is at once clear that there is no plane of consciousness in the Universe to which man

is unrelated. He must then possess faculties (potentially, if not actually) which will enable him to perceive all that exists.

Granted the existence of phenomena of the inner planes, what good will it do us to understand the laws governing them?

Reflection shows us that by far the greater part of our troubles exist in the mind. We suffer because we desire and cannot obtain, because we overestimate this, or underestimate that, because we have certain preconceived ideas with which the circumstances of our life and environment do not harmonize. It is of no use for some one to tell us we are mistaken or deluded. We know that he is the one who is mistaken.

But suppose some one comes to us who, understanding fully the operations of the mind and the laws that govern thought, can teach us to establish causes which result in removing from our mental vision the illusions that give us so much unhappiness. We then see that that which appeared to us deplorable, is opportunity for growth — for working with the Law instead of against it — for developing harmony instead of friction. And that person will have given us something far better, and far more valuable and lasting than any material aid or change of environment, for he will have shown us how to attain tranquility of mind. We will have learned that we shall find happiness only when we are willing to relinquish our selfishness and that it comes not to us through others, nor from anything outside, but exists within ourselves.

It would be quite worth while to so thoroughly understand one's own nature and that of others, as to be able always to help them to that which is really desirable and best; to have the insight to comprehend the mental condition and the mental poverty — the mental darkness and the mental suffering of others, and to know how always to do the right thing for them — in short, to make no

mistakes. A study of external nature alone will never lead to this.

Theosophy is profoundly religious. Postulating first, Unity, there follows necessarily the Divinity of Man. True religion, then, is the tracing of the link between man and Deity. It is knowledge, through interior conscious experience, of the Christ that is within each of us. And this is not only religion, but is also occultism.

The first moment of true religious experience in the life of any one, occurs when he realizes that he is something more than a wayward, physical body; when he becomes conscious of that which the Quakers call the "inner light." And this light is much nearer than we have realized. If there is the soul, and also the personality, there must exist some present relation between the two. Who can or ought to know more of the soul than the personality which it informs? Dare I take the word of any one else concerning my real Self? The question, then, is how to proceed, if we really desire to know more of our interior nature. If, for the guidance of the personality, we have the personal mind, and if this mind, imperfect and uncertain as it seems to be in its operation, is really (as undoubtedly it is) our highest personal aspect, then it follows that only by its cultivation and better understanding will we be able to attain to a knowledge of that which is still more interior. By "knowledge" is meant inner consciousness; not imagination or speculation, but actual experience. If we believe fully that the light of the soul is within, and that the reason why that light is obscured is because of the density of the personality, our first effort must be to render the personal mind more porous to light — more pervious to the Higher Thought. We must clear away the rubbish of the personality, and we are connected with all this personal rubbish by thought. So long as thought is colored by Desire, is prompted and vitalized only by physical experience, it is clear that it cannot lift us away from the plane of material consciousness — cannot

unveil to us anything that is within the personal life. For the personal life, we must remember, is an effect, the cause of which lies within.

If we really want to know more of the inner life, if we want our thought to be illumined by the light of the soul itself — we must think more about the soul, for we always know most concerning that of which we think most. "The soul becomes that which it dwells upon." If we are to find out our relations to inner planes, material interests must be relegated to their rightful place, for "no man can serve two masters."

It is only thus that the attainment of pure thought is possible, and by "pure" is meant uncolored by personal interest. Thought that has no taint of the personality must be spiritual in its nature; must bear an intimate relation to the inner life — the life of the soul. And when one is consciously the soul, "the eyes see intelligently and regard the world with a new insight."

Simplified, this means that one may learn to let the mind use the body. It does not require the operation of the Higher Mind — the soul — to keep house or to sell merchandise, or to practice a profession, yet it is only by the use of the Higher Mind that one can really know himself. When, through self-study and concentrated thought, we shall cut asunder the personal bondage, shall clear away from the brain-mind the terrestrial dust with which we are so familiar that we do not even notice it, we will have made it possible for the real mind to shine through, and then we will have found that the real mind is an aspect of the Soul itself.

There can then be no limit to one's power for good. The Kingdom of Heaven once found within oneself, the secret of helping others is discovered.

A complete understanding of self — a knowledge, through compassion, of the needs of others — an instant recognition through "soul-wisdom" of another's point of view, and of the means by which he can be led to higher levels — this is the religion of Theosophy.

Universal Brotherhood

CEREMONY: Laying of the Corner Stone SRLMA



THE LAYING OF THE CORNER STONE S. R. L. M. A.

BY THE FOUNDER-DIRECTRESS, KATHERINE A. TINGLEY, AT POINT LOMA, SAN DIEGO, CALIFORNIA, FEBRUARY 23, 1897, ASSISTED BY MR. E. T. HARGROVE, MR. F. M. PIERCE, AND OTHERS.

SYNOPSIS OF REPORT.

After a selection of music Mr. Hargrove said: "We have met today to take part in the ceremony of laying the corner-stone of the Temple for the Revival of the Lost Mysteries of Antiquity. I simply wish to point out the solemnity of an occasion which in former ages brought people together from the ends

of the earth. I would incidentally remark to the people of San Diego that it seems strange perhaps that Mrs. Katherine A. Tingley, the Founder-Directress of this school, should have selected this spot, never having visited the west coast of America; should have pointed out the exact location where the building was to be erected, and should have come herself only after all the preliminary arrangements had been made under her direction. It should be clearly understood that this school is under her direct supervision; she is the Founder-Directress, and those of you who get to know her better will soon appreciate why this is so, and why she meets with such hearty support. I need simply say in conclusion, that this spot, beautiful, as it is, as a picture of nature, will be made still more beautiful when this building is erected — a building which will be worthy of the objects of the school and worthy of its neighboring city, San Diego."

The Foundress approached the stone, which had been raised, and placed a purple-covered box in the opening underneath; then laying the cement with a silver trowel, she said, while soft music was being played:

I dedicate this stone, a perfect square, a fitting emblem of the perfect work that will be done in this temple for the benefit of humanity and to the glory of the ancient sages.

The sacred word was sounded as the stone was slowly lowered into place.

Assistants then brought corn, wine and oil, in silver vessels, to Mrs. Tingley who scattered the corn and poured the wine and oil over the newly laid stone. Other assistants brought forward symbols of the four elements, which she in turn cast upon the stone, saying:

Earth, the emblem of man's body; air, the emblem of man's breath; water, the emblem of man's inner self; fire, the emblem of man's spiritual power.

Fire was lighted upon the stone by Mr. Hargrove, who repeated:

May these fires be lighted and may they burn forevermore.

The Beatitudes from the New Testament were then read by Rev. W. Williams, following which Mr. Hargrove read the following passage from the Bhagavad Gita:

"Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it

meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass. The senses, moving toward their appropriate objects, are producers of heat and cold, pleasure and pain, which come and go and are brief and changeable; these do thou endure, O son of Bharata! For the wise man, whom these disturb not, and to whom pain and pleasure are the same, is fitted for immortality. Learn that He by whom all things were formed is incorruptible, and that no one is able to effect the destruction of that Divine Spirit which is everlasting."

Quotations from the Sacred Scriptures of the World were then read by various assistants.

Proclus declares: "As the lesser mysteries are to be delivered before the greater, so also discipline must precede philosophy."

Hermes said: "As is the outer, so is the inner; as is the great, so is the small. There is but one eternal law, and he that worketh is one. Nothing is great, nothing is small in the divine economy."

St. Paul said: "Know ye not that ye are the temple of the living God, and that the spirit of God dwelleth in you."

In the Upanishads we read: "There is one eternal thinker thinking non-eternal thoughts. He though one, fulfills the desires of many. The wise who perceive him within their Self, to them belongs eternal joy, eternal peace."

In the Bible we read: "To him that overcometh will I give to eat of the hidden manna; I will give to him a white stone, and in that stone a new name written, which no man knoweth saving he that receiveth it."

In the Hebrew Scriptures we read: "Mark the perfect man and behold the upright, for the end of that man is peace."

A Chinese sage has said: "Never will I seek nor receive individual salvation; never will I enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout the universe."

In the Orphic Mysteries it was said that "When the eyes that are below are closed then the eyes that are above are opened."

The Chinese scriptures say: "Conquer your foe by force and you increase his enmity; conquer by love and you reap no after sorrow."

Confucius said: "I only hand on, I cannot create new things; I believe in the ancients, and therefore I love them."

In the Indian Scriptures we read: "There is no other object higher than the attainment of the knowledge of the Self."

Montanus says: "The soul is like a lyre and breaks into sweet music when swept by the breath of the Holy Spirit."

Zuni prayer: "This day we have a Father, who from his ancient seat watches over us, holding us fast that we stumble not in the paths of our lives. If all goes well we shall meet, and the light of his face makes ours glad."

Emerson said: "The law of nature is to do the thing, and you shall have the power; they who do not the thing have not the power."

A noted teacher has said: "Scrupulously avoid all wicked actions, reverently perform all virtuous ones. This is the doctrine of all the teachers."

In the ancient Scriptures of Persia we read: "Profess good thoughts, good words and good deeds, and reject evil thoughts, evil words and evil deeds."

The Bible enjoins us to "mark the perfect man and behold him that is upright, for the end of that man is peace."

The Buddhist scriptures say: "Attack not the religions of other men, but seeking whatever may be beautiful in those religions, add that truth and that beauty to thine own, to the glory of thine own life, to the glory of thine own religion."

Miss Anne Brycethen read. "Preserve harmony in your own soul and it will flow out to all others, for its effects are more powerful than you understand, and more far-reaching. Sink all thought of self, all personal ambition, the small jealousies and suspicions which mar the heart's melodies, in love of the work and devotion to the cause. Listen to the great song of love, compassion, tenderness; and losing yourself in that, forget these passing shadows. United, harmonious, your power is limitless; without these you can do nothing. See to it then that your tone in the great instrument be pure and clear, else discord will result. Behind all sin and suffering — shadows, these — lie the divine harmonies of reality. These seek and finding lose not."

Mrs. C. E. Wright. — "The divine harmony of the World-Soul surges through our hearts in mighty waves will we but listen. In hours of meditation seek it, listen to it, it fadeth never, and a power and peace will be yours unspeakable, divine. From this knowledge rises knowledge of things spiritual, the gift of tongues and the healing fire. This is the song of life in which all nature joins, for reaching the heart of nature we reach the heart of all and read therein the most sacred mysteries of the ancients. Fail not nor falter in the endeavor to hear those harmonies. Remember that the cries of suffering and pain which so plainly reach our ears are but the discords which make the music finer, discords only to the untrained ear, and some day the whole grand symphony will be yours, to listen to, hearing it first in your own heart and then in the heart of the whole world. O suffering, struggling humanity, whose eyes know only tears, whose ears hear only discord, dying and death, awake and listen! The inner voice echoes a harmony sublime. Cease your conflict for an instant's space and you will hear a promise of salvation. Peace and power are yours, peace divine and power all powerful, so your deliverance has come; the light shines out, the hour is at hand, nature calls aloud with all her voices: Humanity shall sweat and toil no more in vain, man's feet shall be set upon that path which leads to final liberation."

The Foundress then said: "You have witnessed the laying of the cornerstone of the School for the Revival of Lost Mysteries of Antiquity. The objects of the school will later be described to you, and it remains for me to turn the thoughts of those present toward the future of the human race. Few can realize the vast significance of what has been done here today. In ancient times the founding of a temple was looked upon as of world-wide importance. Kings and princes from far-distant countries attended the ceremonies of the foundation. Sages gathered from all parts of the world to lend their presence at such a time; for the building of a temple was rightly regarded as a benefit conferred upon all humanity.

"The future of this school will be closely associated with the future of the great American republic. While the school will be international in character, America will be its centre. This school will be a temple of living light, and illumine the dark places of the earth. And I appeal to all present to remember this day as one of great promise, for this new age must bring a blessing to all.

Through this school and its branches the children of the race will be taught the laws of spiritual life, and the laws of physical, moral and mental development. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding of themselves, and as they attain strength they will learn to use it for the good of the

whole world. Rejoice with me, then, and may you all share in the blessings of this hour, and in the brightness of the future which contains so much of joy for all humanity."

At this point a chant was sung by those taking part in the ceremonies. Then a tone upon a bell was sounded, answered by others.

After the ceremony the American flag was unfurled to the breeze, and was shortly afterwards replaced by the purple and gold flag of the school. While this was being done exquisite music was played.

Mrs. Tingley and the Crusaders then took their seats upon the platform and further addresses were made by Mr. E. B. Rambo, of San Francisco, Mr. James Pryse, Mr. H. T. Patterson, President Hargrove, Mrs. Alice Cleather, of London, Rev. W. Williams, of Bradford, England, Dr. Wood, of Westerly, R. I., and Colonel Blackmer, of San Diego. As Colonel Blackmer's speech deals with the influence of the School on San Diego, we give it in full:

In estimating the influence that will come to our city and its people from the establishment of a school such as this in our midst we must look for it along three lines — the material, the intellectual and the spiritual. And first, what influence will it have upon the advancement and prosperity of our city? We may reasonably expect that it will bring to us an increase of population that will be in every way desirable.

These beautiful locations lying all about us, where nature has done so much to please the eye and where genial soil and balmy skies are so well adapted to supply our material wants, will in the not distant future be occupied as homes for a broad-minded, intelligent and progressive class of citizens whose influence in the material prosperity of our city will be both active and beneficent. They will be interested in all that pertains to our growth and prosperity, and add materially to our advancement in innumerable ways.

Furthermore, Point Loma and San Diego will be heralded from ocean to ocean by the cable under the sea with the message as it flies to other shores, until in every land and in every tongue the name and fame of our fair city shall be the shibboleth that will become a synonym of all that is beautiful, grand and ennobling.

Secondly, what of its intellectual influence? The faculty of the school to be established in the building of which we have this day laid the first foundation stone, will be men and women of intellectual

ability and integrity, specially trained for this work, and here will be gathered the working tools for mental cultivation — books. Here will be stored the nucleus of a library that will in time grow to such proportions and along such lines that this will become the Mecca of students and thinkers from all lands; and our own people (and I feel warranted in saying that their number will not be few) will eagerly seek for true knowledge.

And, lastly, the influence it will exert upon the spiritual atmosphere of our fair city by the sea. Here I hope, trust and believe we shall reach the highest level in all our endeavor. It will be along this line that the most vital influence will come that shall be for the uplifting of the hopes and aspirations of us all. Human thought is the most potent factor in every undertaking. It transforms the wilderness into cultivated fields, builds towns and cities, spreads the white wings of commerce on the seas, and puts a girdle around the earth so that thought responds to thought and takes no note of space or time.

The thought of any people determines the line of their progress. If it is solely along material lines, material progress results; if turned toward intellectual pursuits, there is mental progress, and the mental development dominates the material. When the spiritual part of man's nature is stimulated into a healthy growth, the intellectual and material activities are lifted above the grosser phases of manifestation, and progress is made toward grander thoughts and nobler lives.

Such will be the influence of this school upon our city and its people. Here shall the sign of universal brotherhood be elevated, and the torch of fanaticism and destruction, should it ever approach us and our homes, will be quenched never to be rekindled, in the atmosphere of brotherly love that will henceforth and forever flow from this centre of spiritual life and force which we have this day consecrated.

Universal Brotherhood

KARMA

Who is wise
Tears from his soul this Trishna, feeds his sense
No longer on false shows, files his firm mind
To seek not, strive not, wrong not; bearing meek
All ills which flow from foregone wrongfulness,
And so constraining passions that they die
Famished; till all the sum of ended life —
The Karma — all that total of a soul
Which is the things it did, the thoughts it had,
The "Self" it wove — the woof of viewless time,
Crossed on the warp invincible of acts —
The outcome of him on the Universe,
Grows pure and sinless; either nevermore
Needing to find a body and a place,
Or so informing what fresh frame it takes
In new existence that the new toils prove
Lighter and lighter not to be at all,
Thus "finishing the Path;" free from
Earth's cheats; Released from all the skandhas of the flesh;
Broken from ties — from Upadanas — saved
From whirling on the wheel; aroused and sane
As is a man wakened from hateful dreams.
Until — greater than kings, than gods more glad! —
The aching craze to live ends, and life glides —
Lifeless — to nameless quiet, nameless joy,
Blessed Nirvana — sinless, stirless rest —
That change which never changes!

— *Light of Asia.*

Universal Brotherhood

"THE HELPER'S HAND" — *Zoryan*

The high tide of civilization of this 19th century is only the prelude of an early twilight to the approaching day. Few are the real workers and only they have acquired a momentum of motion, while the masses, who benefitted by the results are yet at a standstill. They are not able to look ahead till they start to move themselves. And they imagine vainly that the time for enjoying the fruits of progress has come; that nature is conquered; the wide spaces are spanned by railroads and telegraphs, steam and electricity are set to work; the secrets of nature are investigated and society is in a perfect state. It is they who call the new pioneers dreamers and acquiesce in rest. Yet they have little reason to apply the term of dreamer to the Founder of the I. B. L.

No thin vapory dreams and no bare intellectuality are shaping this movement. No indistinct and personal emotionality is propelling it. The propelling force is the force of the heart which every child knows and every hero. For as a child obeys the first primeval forces of its soul and grows in bright harmony with the sunshine of the skies, and with the sunshine of its home, the hero is the same child healthily grown to manhood. He finds his sunshine in that harmony which pervades the totality of life, and the emotions which always run in some particular direction do only interfere with his work. His pulse beats exultantly with the pulse of the great shoreless divine life surrounding him everywhere. His interests are so wide that they touch and include the interests of all he loves, — and his love is as wide and quick as the lightning flashing from east to west.

If this is a dream, it is a dream of the Universal Life.

If it is a dream, it is a dream about very real things, for it includes

every man, woman and child upon this suffering earth; it is a dream which every minute proves itself true in happy smiles, in rising hopes, in serene brightness of the mind and in the satisfaction of the heart.

And if there are any metaphysics in it they are only the threads between the one and all, the flashing rays of brotherhood, as it comes down as a white dove to spread its wings above the whole earth.

As the light of the sun is never visible till it strikes the surface of the air, or water, or this sweet earth, which it makes to blossom, so the metaphysics of the heart are never set at rest until they beam from human faces with that soul-radiance which makes civilizations grow. Nay! instead of running to the clouds, and some secluded places, they spread like glory of the daylight and penetrate into the deepest well and every corner of the human life and thought, and are as powerful as the Great Life itself.

Therefore, those who will help in this great work will live in open air and warmth of that great Sun of Life and those who'll play in harmony with the great music, will learn to understand it.

It is not a work of charity. It is the work of love. If you can not rejoice helping the meanest thing upon its upward path, your light is not upon it. Let your body do work among the bodies, and your soul among the souls. Thus all the vestures of the Self will be its channels. And remember that the Heart cannot receive any reward from the outside. The greater love and light and life, these are the rewards of the heart. It grows and unfolds its petals as a lotus flower, from its own germ divine, from that ocean of immortality, which is in every drop of life.

Therefore, for a compassionate heart every sufferer is a part of itself, and by no means outside. On the mirror of the lower person

the images may come and fight among themselves, rejoice and suffer like some foreign pictures, like outward friends or enemies. But when the Heartlight touches the scene, it takes all pictures to itself, and they all weep or rejoice there, as in one great lucid diamond, as the integral parts of itself. Nothing outer then can be, reward.

You might call it the philosophy of children, or you might call it the philosophy of sages, but you see, the real, singing radiant life is here, so that if you wish to live and tear the gloomy veil of death which now oppresses human kind, though they foolishly look for it in the future, here is the chance to do it and grow in action.

The action will start at the beginning through the seven objects of the I. B. L. They are like the seven nerve centres appearing in the jelly-like substance of an embryo of the new cycle, which is dawning — and no matter how insignificant they may appear at the beginning, they are perfectly necessary to give an ever-growing instrument for the already existing heart and soul of humanity to manifest itself in the world.

Now let us discuss the objects one by one. (1) To help workingmen to realize the nobility of their calling and their true position in life.

In order to do that, those dark clouds hanging above the modern age, should be as much as possible gradually removed and dispersed. The theological original sin has made just as much evil as the blighting materialistic beliefs. The masses are oppressed mentally even more than physically. This gloom should be removed. Light removes darkness. Now, what is light? We can touch people by mind, but we can make them see and feel only by the heart. For the hearts of people are suffering even still more. No! no amount of philosophy will ever be accepted generally if

there is no heart beyond it.

The heart gives the ultimate sanction. Therefore we should learn to love people. Is it so difficult? More shall we help them, more shall we love them. They will become part of ourselves, part of our thought, so to say. Let us look ahead into that future, and it would be easy to love them even now, if we are not able to discern a divine spark, which condescended to burn in such primeval vehicles. Who then are we that we should shrink?

This is the beginning and foundation — the *sine qua non*. We shall be then the first touch of heaven to the unfortunate, and thus the hope shall be given, the first gloom dispersed and the first light brought in. Then the people will understand, that their salvation and their future are in their own hands.

Next, all theories discussed should start from this same radiant centre. Every question should be a ray of heart. Hope — a divine ray in time; brotherhood — a divine ray in space; justice — a divine ray in motion. To renounce them is to renounce life and to plunge into despair. And yet in the imagination of many these things are very indefinite and dreamy. Why is it so? Because people do not dare to live and do not dare to love eternally. Only eternal things we can love eternally and be serious about them. That means that we ourselves become self-conscious souls when we love souls.

Men should be awakened to the fact that they are souls, and their true dwelling place is the ideal and eternal world of Truth. Then only will, hope, brotherhood and justice be of any value.

The heart should be shown as a power which is perfectly satisfied in the excellency of these things by such direct perception, that it even may rule the mind. And this is true nobility, which it is not difficult for the American mind to understand. When we have

awakened to the reality of these things so far, and received so much happiness and light, it would be foolish not to proceed. People should be taught that only by experience can we learn that the heart is real. Theory may run ahead, but the experimental knowledge is the only true one.

After people understand that life is not an endless mockery, but something serious and real, they begin to rise on their feet. Life becomes worth living. And energy will be given to change the conditions to better.

Some people object to broad teachings and require details. They wonder what it will be, Capitalism, Socialism or even Anarchy. That shows a ridiculous and superficial understanding of the subject. The idea of brotherhood and tolerance is a good deal more important than any of the sociological isms. And an example of it is that this idea will stop all fighting between those isms. It is impossible to give to any of these isms a preference. They have to develop side by side without fighting and the political fanaticism desirous of reforming by force of one part of humanity by another is a form of narrow-mindedness. Just as well to go and reform by force Dahomey or China. Evolution works best when it is free and unhampered. The vote of the majority is lawful, as Herbert Spencer has proven, only in those things which concern everybody, as war, tariff, monetary systems, etc. The American Constitution provides for that. But other things are local, not only geographically, but even sociologically. Every large society with its own self-government and by-laws is an example. It may spread over many states, but it is local in the sense of its peculiarities, which are perfectly unsuitable to other people. Many isms could exist as such societies. But no! they generally desire to make a political party and impose their ideas upon others, perfectly forgetting that their ideas do not concern everybody, and that only a very limited

number of ideas can do so. This is as ridiculous as if somebody would propose to establish a state religion, because a majority wants it. But brotherhood and tolerance are happily guardians of freedom. They only can regulate the healthy growth of the modern nations, who are passing through a dangerous point in their evolution. And that is why we should leave all isms to themselves, but influence them to such a degree, that they would treat one another just as fraternally as individuals do. And this broad question is at present the most urgent one from the standpoint of true citizenship, which means less politics, and more private enterprise, tolerance and fraternal cooperation and help. The I. B. L. would have a very short existence if it engulfed itself in any political party. It was meant to have a brighter future, to stand as a messenger of light who is sent to work and move *actively* among those lost in a social whirl; but its movements will be angelic. No passion will touch it, no bitterness, no ambition, no desire of physical rule. This Angel will be in the world but not of the world. As says a poet: "Proceed O thou, an Angel with the radiant face! In thy hands there is no dagger crowned with the garlands of the mob, which pierced the breast of an enemy. There is a flash of another weapon. The Spirit conquers here only by a *divinely-human deed!* Thou art divine and above this earth, for thou hast gathered all sorrows of the world unto thee, for thou art divine love.

"And now thou dost return with the good message.

"Evil foams around thee, but thou dost not heed; thou throwest one more handful of light, and again it is brighter in the world; till thou wilt circle all lands and with the two-edged sword of light chase away from them the darkness of the death. Thus thou comest again!"

2. To educate children of all nations on the broadest lines of the

Universal Brotherhood and to prepare destitute and homeless children to become workers for humanity.

This object seems easier to accomplish. Who does not like children? The breeze of the fresh primeval forces of nature seems to blow through them from some far off diviner source. To see them playing in a group one would forget, which are his children and which are not. All are his children at such a moment, all are sunny bright beams of the same kind, some divine progeny, some rays of the eternal youth, from which the grown up people have wandered far away, driven by the relentless hand of the fate they had themselves created. And yet in their inner nature they feel this radiance themselves though they cannot manifest it with their darkened vehicles. But helping it in children and seeing it sparkling there they can enjoy it mentally by sympathy through their observation. O what wonderful chances nature gives even to a savage!

Now what makes out of a group of children a rosy garland, is that fraternal spirit they feel one to another. They do not care about the differences of creed, caste, sex, nation and color of skin. And to educate them on the broadest lines of the Universal Brotherhood is simply to keep their fires burning. Truly sometimes children show lots of the smoke, too, but it is faint and can be easily dispersed. Yet it is generally increased by trying to overcome smoke by smoke, by speaking to them too much about their faults and by refusing to give response to their sunshine, or giving a hypocritical response, while children have such sharp sense that they simply cannot be cheated on their own radiant plane, though they can not express their astonishment at those cold forms, to which so much is sacrificed. Now this second object of the League not only changes the old system, by renouncing the dead forms of the past and calling out to action the Spirit of Unity, but it prepares new workers for humanity and never will stop till

all humanity is embraced. Helping the children we also help ourselves, for we actually sometimes learn more from them than we can teach them, though that can not be always expressed in words. We have here an illustration of a direct reward, which can be easily understood. Let this be as an illustration that this reward exists in the fields of the unselfish actions, and that if we see it in one place we can expect it in another, and that by profiting others we profit ourselves. Let those for whom it is difficult to love humanity at large start to love children, so in future they will learn easier to recognize the bright response in others. The bright dawn must come, but every ray of it must be conquered by ourselves, and let us hope that the bright, loving faces of the children will help us to begin it. Let us then give them a chance to help us; they are as many millions of ages old as we are, but because they remember it better, therefore our pride can just as well give itself up. By teaching us they become also the excellent workers in the grand total of forces striving to reach Unity and Brotherhood.

3. To ameliorate the condition of unfortunate women and assist them to a higher life.

Let us call them unfortunate sisters of ours, for when every bit of selfish passion is torn away, every woman is a sister. The name of the maiden is in Slavonic languages deva, — the same word as Sanscrit deva, and means radiant. It is of the same root as the word day. As men represent active part of life, so women do the shining part. Not because those two are separate, but because of the predominance of either. The law of cycles suits here also, for at one time an Ego needs to conquer and manifest new experiences, and at another time to weave them together into a shining robe of life. Therefore the life of woman is more inner and restful and harmonious and even nearer to spirit. Therefore it is no wonder that it smites every feeling heart with pain to see

our sisters dragged to the outer edges of rough material experiences by the hard conditions and brutality of the age. To see those whose light made cheerful every corner of their home, whose silvery laugh was as if coming from some distant stars, whose fragrance was like incense before the Angel of eternal youth, — to see them cheated in their childish trust, to see them thought as the lowest servants of passion, to be ever kept under the lash of that worst slavery in the world, to see them driven down and down into poverty and degradation, with none to lift, with none even to send a helping thought, to see all this and not to help, and not to suffer with the insulted nature and its angels, and stand still with supreme contentment of the superiority of the miserable self, — to do all this is never to know what true love to this poor suffering humanity ever can be.

No! The Buddhas of compassion did not forget this point. Jesus did not forget Magdalene, neither did Gotama nor any other Messenger of the Fire-Mist. Let us then join in this great work in a right spirit.

4. To assist those who are or have been in prisons to establish themselves in honorable positions of life.

When day has come its light is searching for every nook and corner, and tries to reach even the deepest well. When a wave of life strikes a planet at a manvantaric dawn, it dives even to the bottom of the seas, it surges even through the hardest stone. And the radiance of Brotherhood, the glory of the One Light, appears in the soul of men, it weaves itself in halos of a thousand garlands, it flashes in a thousand rays, till it fills all with its soft, suffused tender glow. Naught are before its penetration the prisons of the forms of custom, and naught are the prisons of the flesh and stone, and those worse prisons of human passions, hates and doubting darkness self-imposed. Through all this a

heart will listen to the Heart, and it will not fail, when all else fails. For says a poet: "O you do not know, you sick, you poor, you ignorant, where is that divine lightning, the weapon of your future victory! It lives in your breast and is called Love, and it alone dissolves the mazes of the fate." The cowards say: The world is yet dark, the masses ignorant, the laws deficient, nothing could be done for the improvement of such depths. What a small experience! And thus the mazes of Karma grow, the unredeemed depths strike back, surge under feet, and many times tear the victory out of the hands. But there are a few who speak less by words, more by compassion, whose hearts are not directed to get reward, or to advance, but to help, to help, to help, — to help for the sake of Love, who know that in that Love their growth and their reward abide and nowhere else, who have lost themselves to find themselves in every brother, be he even a criminal without hope. These will do a real work, these will succeed, for the smallest words upon their lips will have a meaning and a most fleeting glance will be as a glance of the Eternal Mother.

5. To endeavor to abolish capital punishment.

This is so self-evident, that no explanation seems to be necessary. Truly to say, there is no punishment beside self-punishment. That is the way the universal justice works. The wretch goes to drown himself in the water, the water comes not to drown the wretch. Once the wretch is in the water, the waves come and go, of course, and close over his head, but that self-conscious part of him which suffers, always descends wilfully, though not always remembers it after submersion. Even in cases of accidents, floods, earthquakes, if we suffer at all, we suffer because we thought of it. Mr. Judge wrote that all catastrophes are connected directly with mankind, and the Secret Doctrine says that we make bad Karma, whether we *do* evil or simply brood over mischief in our thoughts. They are certain to return and often in a very material

shape. This being the case, the punishment by law is also the expression of uncharitable and hard feelings of the sufferer himself coming back to him. The judges and lawmakers are the channels of the force generated by evil-doers. They do it quite unconsciously, too, and as if propelled by some invisible hand, working through the customs of the country. Neither judges nor lawmakers feel any special revenge, though they may talk about the revenge of society, nor is there a very great necessity to protect the community by death of a culprit, other means being available. This illogical talk shows the great power of the fatal force working unflinchingly through unconscious channels, whose lack of discriminative power makes them easy tools. But once men will understand the ways of the Great Law, they will refuse to be channels of such bad Karma and will turn their labors into more worthy directions, perhaps into giving spiritual help to those whom they now suppose to kill, but in reality with whom they never will part through many a rebirth.

More merciful is Nature than the most ideal Gods created by human imagination, and more just is she. Her purposes run through eternities, and her ways and patterns are magnificently wide and liberal, even so much that there is left enough space for our own mistakes and foolishness, which in her wonderful hand she turns into our lessons. She is the magician which succeeds to make a truth out of a thousand lies, which makes beauty out of a thousand imperfections. Nothing is wasted in her hands, for she is the Great Mother, and out of her Unity the Universe was created, not by or from a something new, but directly out of her great substance by numberless divisions and reflections in those dividing films, so that every imperfection is a limited perfection and every lie is a limited Truth. All is her part and all will return to her, the just and the unjust, each in his own way.

For nothing is evil by its essence, only by its limitations. Would

then those limitations be increased by the shadow of death between us and those whose sin and whose shame is ours, and whose Karma is inextricably interwoven with our Karma. Thus, omitting quite a grave aspect, that the liberated phantom of the soul of the criminal may prove more dangerous after death, and omitting the circumstance that mistakes are often made and innocent people killed, and that in the hands of political or fanatical persecutors frightful red excesses are committed, — the fact alone that we have cold sympathy excludes the possibilities of our divine essence to meet bravely our Karma throughout the world and by destruction of our limitations to return to the Universal Life.

6. To bring about a better understanding between so-called savage and civilized races by promoting a closer and more sympathetic relationship.

And well Americans might do it, who are a mixture of so many races. But the confusion of national ideas in other countries has not yet passed. The great improvement was made in Europe in this century, which can be called a century of awakening of the nations. France is liberated, Italy united, Germany consolidated, Greece, Servia, Bulgaria, Roumania freed, Hungary raising its head, Ireland awakening to the great culture of its past, Poland to the great ideals born of suffering, — Russia opening her eyes like a baby-giant, smiling brightly to the morning, — and how much friendship was born from mutual aid and sympathy!

International fairs and congresses led to international societies; the nations started to work together, first in science, then made feeble attempts at political concerts, then in social questions.

The time when a nation regarded every other nation as a savage one is securely past, although the old feeling yet atavistically smoulders, and can be taken advantage of by political

adventurers in moments of passion. Yet the Angel of international thought and intelligence seems to punish quickly any narrow jingoism, if not by actual force, then by just criticism. The light of the West is even so strong that it reacts on India, till she will also awaken. The movement went even as far as Japan and even China, in its outer form. And even so-called primitive races, which are in reality remnants of the grand old races, are being reached and their mental growth is regarded with sympathy. Attempts are made to protect the African races from slavery, and in America it was done at a great sacrifice. The good forces are at work already, the I. B. L gathers them into one centre, gives them ever moving life, gives them mind and constant care. The undertaking is stupendous, and who knows how much literature, poetry and art will win by the taking up of new ideals. Only those ideals will live which dare to claim a real life, — and mediaeval romanticism which deserted the orphan earth and went to live in idle dreams, will return as something else, as an awakened hero of bones and blood, who, as a knight in a fable will free from the chains of sleep and dreaming the princess of the human force, the force of heart, whence only a true awakening can arise.

There are colors which only can be got by combining all other colors, and there are the glories which can be obtained only by the joined light of the glories of the civilization of every nation of this earth. For every nation has a spiritual mission to perform, a new understanding of life to develop, a new idea, a new color, a new psychic essence. And for whom is all this? Not for themselves, but to share with all humanity.

Every notion is a revelation in itself for those who sympathize with it. It seems as if a new space was opened, new truth learnt, a new tone sounded, and some old unknown longing of the heart is now known anew and satisfied. Who knows how many ages of the past blow their fragrant wind of reminiscence to the

wondering soul, who loved so much, who did so much? If that is so, why should we care, that old shadows may be also brought by breezes, — and why should we not awake ourselves so much as to regard them like something of the nature of the theatrical curtains, beyond which are they who charm our soul, that it weeps or smiles for joy? And so it looks, when so many wars, oppressions, jealousies are forgotten and forgiven in the blue distance of history, and the ancient charm remains and smites the heart through the blue air with pain, reminding of home-sickness, and with the joy of hope immortal that the true essence is never dead, for it descended and will descend again from that eternal generation, where none is born — "gens aeterna, in qua nemo nascitur."

7. To relieve human suffering resulting from flood, famine, war, and other calamities; and generally to extend aid, help and comfort to suffering humanity throughout the world.

This object has to do with occasional chronic cases, which, nevertheless happen so often in the world at large, that they require nearly constant care.

And the care shall be given by those who understand what Universal Brotherhood means, and that it does not exclude a single human being in its scope. The previous six objects include a good deal, but this one rounds all. It includes alike rich and poor, old and young, men and women, virtuous and vicious, friends and enemies, cultured and savages. The humanity of earth has to prepare to be a vehicle of Celestial Humanity, which is mystically One. Therefore its vehicle should learn to be an organism. Now a normal organism has no dead or neglected parts, — and it is connected throughout. The awful significance of a lack of it is illustrated by a thing which sometimes happens to a squid, whose brain consists of eight brains, each connected with others by a

nerve thread and each lying at the base of one of its eight gigantic feet. It happens sometimes, that the thread is broken and that some of the brains are disconnected for a time, till it restores itself. The movements of the feet become disconnected also, and the feet fight between themselves, or even get eaten by the mouth of the same body.

This animal illustrates volumes of philosophy. It was built by a long process of evolution out of a *colony* of animals, which grew into unity physically, and it may relapse into a state which is quite barbaric for it in its consequences. And yet the entity is one. Humanity is also one, and yet . . . therefore, if humanity is destined to grow into an organism, to what may amount the talks about the survival of the fittest, and so on? Just as well talk about the survival of the fittest fingers on the hand. O let us free ourselves from these terrible dreams of modern science! "Sursum corda!" The sun is bright, the life is beautiful, the future is smiling and inviting, and one preserves the many in its embrace. If you *think* so, then you will *be* so, and matter will obey. Do not be afraid of matter. It is a mirror only of your mind of past and present. The future you shall make yourself. And you are doubting yet. You ask, where are those nerve threads to carry the life of all my brother men into my head, that you might see it and believe? Tell me then where are the nerve-threads between the phagoeytes of your own blood and a small inflamed wound of yours? And know, they feel the message; look how they haste, how they climb through the smallest holes in the blood vessels, how bravely they meet every microbe entering your wound and fight with them to the bitterest end. You see it? Then think! "Sapienti sat."

Now the floods, famines, wars, . . . they all correspond to wounds in the human body. Let us hear, call and hasten, otherwise the smallest things, which feel the pain and trembling of the whole

body, just as they do the light and joy, will make us blush with shame.

Universal Brotherhood

RICHARD WAGNER'S MUSIC DRAMAS: VII-2 — *Basil Crump*

VII. — TRISTAN AND ISOLDE.

(Continued.)

It would seem that women are more largely swayed by destiny than ourselves. . . They are still nearer to God, and yield themselves with less reserve to the pure workings of the mystery. . . They lead us close to the gates of our being. . . Do I not know that the most beautiful of thoughts dare not raise their heads when the mysteries confront them? It is we who do not understand, for that we never rise above the earth-level of our intellect. . . She will never cross the threshold of that gate; and she awaits us within, where are the fountain-heads. . . For what has been said of the mystics applies above all to women, since it is they who have preserved the sense of the mystical in our earth to this day.
— Maurice Maeterlinck.

In the Kingdom of Harmony there is no beginning and no end; just as the objectless and self-devouring fervor of the soul, all ignorant of its source, is nothing but itself, nothing but longing, yearning, tossing, pining — and *dying out*, *i.e.*, dying without having assuaged itself in any "object"; thus dying without death, and therefore everlasting falling back upon itself. — Wagner's *Artwork of the Future*, 1849.

In a drama concerned so much with soul-events as this we have but little to do with Time and Space. We therefore find here no definite lapse of time indicated between Acts I and II. From subsequent events it is evident that Isolde is resting after the voyage prior to the celebration of the nuptials with King Marke.

Since that memorable landing she and Tristan have been apart; but Isolde has never departed from her resolve to win Tristan from the Day and "take him hence to the Night" of the inner life, and so she seizes the opportunity for a meeting when the royal party are absent on a night hunt.

The scene is in the garden outside her apartments and the Act is divided into three parts: Isolde's expectancy; the great scene between Isolde and Tristan; and the surprise by Marke and his hunting-party.

The wonderful music of the first scene has been sufficiently described by Mr. Neresheimer in the August number of *Theosophy*, and therefore I will only call attention to the theme which breaks like a shrill and menacing cry on the shimmering silence of the summer evening. It is the motive of that terrible Day, from the torment and illusion of which the soul is yearning to flee.



But the soul that aspires to the higher life always has an enemy in the shape of its own lower nature, which arises at the portal and seeks to bar its progress. In Tristan's case this foe is Melot, a fellow-knight, who pretends to be his friend but is really jealous of him. While Isolde is waiting for Tristan, Braugaene warns her of this danger: "Thinkest thou," she urges, "because thou art blind the world has no eyes for thee?" She knows that Isolde is not of this world and does not see with its eyes, and so she tries to show her that Melot planned the night-hunt, whose faint horn-echoes can be heard, in order to entrap them unawares.

But Isolde, with wider vision, knows that this seeming enemy will prove a friend by hastening their final release. She hints to Braugaene of a greater power behind these works of friend and foe which moulds them all in the end for good:

Frau Minne, knew'st thou not?
Of her Magic saw'st not the sign?
The Queen with heart
Of matchless height,
Who brings by Will
The worlds to light;
Life and Death
Are left in her sway
To be woven of sweetness and woe;
While to love she lets hatred grow.

This "Frau Minne" is the great Love-Spirit of the Universe herself, the Universal Mother, in whom now Isolde declares her absolute faith and trust.

The signal for Tristan is to be the extinguishing of a torch, the symbol of "daylight's glare," which stands at the gate; and, telling Braugaene to depart and keep watch, Isolde puts it out with the words:

Frau Minne bids
Me make it Night
.....
The torch —
Though to it my life were bound, —
Let *laughter*,
As I slake it,
be the Sound!

Have we not heard of this "laughter" before in the *Ring of the*

Nibelung associated with "love" and "death" when Brynhild greets Siegfried on her awaking?

Tristan quickly answers to the signal and the first words of greeting tell us — if we need the assurance — that they have not met since Day tore them asunder on the ship: "Dare I to dream it? . . . Is it no trick? Is it no tale?" But the first joyful transports over they speedily soar into higher realms of consciousness where their speech is that of the Mysteries:

Past the search
Of sense uplifted!
Light beyond
The reach of leaven!
Flight from earth
To farthest heaven.

Forever only one
Till World and Will be done!

And then together they review the mistakes of the past. Isolde tells Tristan it was "the Day that lied in him" when he came to Erin to woo her for Marke and "doom his true-love to death." For death indeed it would be to her to be chained to the Day of Marke; and Tristan truly answers: "In the Day's be-dazzling shine, how were Isolde mine? Then he goes on to tell of the inner vision which had come to him in the midst of earthly fame:

What, in the chaste night, there,
Lay waiting deeply hidden;
What without knowledge or thought,
In the darkness my heart had conceived;
A picture that my eyes
Had never dared to behold,
Struck by the day's bright beams

Lay glittering in my sight.

It was "Day's false glare," as Isolde shows him, which blinded his inner vision then; but now he is being gently led by her, step by step, as "head" is led by "heart." It is the central scene of an allegory of initiation where the innermost mysteries are being gradually unfolded to the soul's gaze. The supreme moment is close at hand as Tristan proclaims that,

He who, loving, beholds
Death's Night,
To whom she trusts her secret deep —
For him Day's falsehoods, fame and honour,
Power and gain, so radiantly fair,
Are woven in vain like the sunbeam's dust.
Amid the Day's vain dreams
One only longing remains,
The yearning for silent Night.

A motive is now heard which seems to be expressive of the throwing off of all earthly desire, and the supreme bliss of Union with the All. This motive appears again with magnificent effect later in this Act and also at the end of the drama, in Isolde's transfiguration, to her last words: "In the World's yet one all swallowing Soul — to drown — go down — to nameless Night — last delight!" Its entry, therefore, at this point, should be noted:



Immediately there follows the first great climax with the perception of this truth — the first glimpse of the Unity of Being:



Deep in our hearts the Sun is hid,
 The stars of Joy light laughing up.
And I myself — am now the World!

As they sink back in deep absorption of this wondrous vision, Braugaene, hidden in her watch-tower, is heard warning them that "Night is now at speed." Isolde hears her, and gently whispers "List beloved," while a motive of great peace and restfulness appears.



It is derived from the motive of Death-defiance and is followed by a new form of the Death-motive to Tristan's answer, "Leave me lifeless!"

Finding Tristan is still firm in his death-resolve, Isolde leads him yet a step further. He has felt his oneness with all humanity and now he must understand the mystery of his own new birth, as something higher than his present self, through this mystical love-death.

"But our love," she asks, "is not its name Tristan *and* Isolde?" Did Tristan go *alone* to death that bond would be disturbed. So the second truth flashes on him: they will "die to *live*, to love, ever

united" in a "nameless" (*namenlos*) state in which they will be "surrendered wholly each to each."

As Tristan makes this further advance the motive of the Death-song appears in which Isolde presently joins:

Again comes the warning voice, "Already Night gives way to Day"; but the soul is now past all fear of illusion, and with imposing mien Isolde's fiat goes forth: "Henceforth ever let Night protect us." The second climax is reached and together they burst forth with the song:



O endless Night, blissful Night,
Fervently longed-for Death-in-Love.
Thou, Isolde — Tristan, I,
No more Tristan, nor Isolde;
Nameless, ever undivided.

And the music! How can it be described? Once more the theme of the Death-song appears combined with a soaring theme of ecstasy, and the whole is worked up with ever more superhuman power until the supreme height is reached with the re-entry of the all embracing World-Union motive to the words, "Ceaseless, whole, and single soul."

On the last word of the song a shriek is heard from Braugaene and Kurvenal rushes in with drawn sword, crying: "Save thyself, Tristan." He is followed by Marke, Melot and others. How Tristan now regards them is seen by his ejaculation: "The barren Day, for the last time!" Morning is dawning as the echoes of the great song of bliss die away and Melot triumphantly asks Marke if he has not

accused Tristan truly. Now comes the greatest pain for Tristan and he sees how deep a wrong he did to Marke in winning Isolde for him. The good and noble-hearted King is torn with grief at the faithlessness of his friend, which he cannot understand: "Oh, where shall truth be found, now Tristan is untrue?" And as, in broken voice, he tells how, left widowed and childless, he loved Tristan so that never more he wished to wed, the unhappy knight sinks his head in greater and greater grief. Marke's words about the princess whom Tristan would fain woo for him are significant: (1)

Her, my desire ne'er dared approach,
Before whom passion awestruck sank.
Who, so noble, fair and holy,
Bathed my soul in hallowed calm . . .

But what comes out most strongly is the pathos of his inability to fathom "the undiscovered, dark and dread mysterious cause" of it all. Upright and noble, this royal figure is yet but the expression of the best that the outer world of Day can offer. The Mysteries are a closed book to him. All this finds a concrete expression in the Clarke-motive:



How thoroughly everyone who has entered at all into the realm of Occultism can sympathize both with Marke and Tristan! How well they know the truth of Tristan's words as he raises his eyes with sympathy to his heartbroken friend:

O king, in truth I cannot tell thee, —

And none there is that e'er can give thee answer.

But the music tells us, for it sounds the first Tristan-Isolde motive, which passes into the peaceful Slumber-motive as Tristan turns to Isolde and asks her if she will now follow him to the land where the sun never shines. Isolde replies:

When Tristan falsely wooed
Isolde followed him then . . .
Thou takest me now to thine own
To show me thy heritage;
How should I shun the land
That encircles all the world?

The World-Union motive sounds again as Tristan bends down and kisses her softly on the forehead. Melot starts forward in fury and Tristan, drawing his sword, reproaches Melot for his treachery, and then attacks him. As Melot points his sword at him, Tristan lets his own guard fall and sinks wounded into his faithful Kurvenal's arms, while Marke holds Melot back from completing his fell work.

Thus the second act closes with a deed on Tristan's part which shows too great an eagerness to flee from the results of his mistakes ere he has worked them out. Regardless of what Isolde has just taught him, he has invited death at Melot's hands instead of fully facing his responsibilities and trusting to the Law to appoint the time when "Tristan *and* Isolde" shall be released from Day and given for Aye to the Night. And in the third Act we shall see how Isolde has still to sojourn in the world of Appearances while Tristan passes through a period of suffering and atonement.

(To be continued.)

FOOTNOTE:

1. These words of Marke's are clear evidence that Isolde is still to him an object of distant veneration, nor is there a word in his speech of rebuke to her. I accentuate this point here and elsewhere because it is commonly stated by critics that Isolde is already wedded to Marke. Only those who have studied all the versions can realize how Wagner has purified the story from the objectionable and unnecessary incidents introduced by other poets, and has brought out the true occult meaning of the legend. ([return to text](#))

Universal Brotherhood

THE GENIUS OF THE COLLECTIVE MASSES — *Sarah F. Gordon*

The Source of Genius is the Unknown Silence pervading unfathomable Space.

The ancient seers preferred in their Wisdom the silent acknowledgment of the all-pervading Infinite, and left this Being nameless, inconceivable, fathomless, illimitable, in other words, sacred from contact with life, unpolluted by any approach. All great thinkers realize the impossibility of postulating the Infinite being. To their minds, vision is obscured by a veil which is indefinite, partaking of the Great Unknown, and to that extent pervasive. The seer perceives this veil as ever present darkness or shadow, by which alone the resplendent Light can be visible. Therefore shadow is ever present. "The darkness and the light are both alike to Thee, Thou Silent One." This shadow, the seer names Voice, Word, Logos, Eternal Law, Life. This film or emanation, shadow, is ever in motion born from the inherent energy pervading it. From this film or mist all things spring, the subjective or imperceptible and the objective or perceptible. We perceive all energy or life is dual in its nature, an outbreathing or going forward from its source and an inbreathing or contracting or return. This is vibratory or undulatory motion. It is through vibration all form is evolved and it is through Vibration all form is resolved into its primary elements. Thus bringing about evolution and involution, manifest in sound, light, heat, electricity, magnetism, etc. Life is manifested in man that he may again assimilate into the Great Unknown. It is the inherent potency of the divine utterance that constructs and destroys, rebuilds and remodels. The above explanation of the process of creation may seem rather misty and vague. It cannot be otherwise, for infinite power of expression and reception is not

the property of the thinker, while energizing. He is but germinating and requires the suitable soil, the eternal depths of space in which to mould and bring forth into the light of day the plan dimly foreshadowed in his mind. When the thinker realizes this, he is becoming spiritual, in close touch with the infinite source of life.

This Eternal Motion or Vibration compels every varied activity in an infinite variety of forms. No such thing is conceivable as isolation, perfect individuality. It is in union or combination that progress is attainable. If each atom flew off on its own tangent caused by the outbreathing from the inner cause of its being, it would be lost in the immensity of space; therefore it is drawn by its inbreathing to the central source of all, according to the law of its being, which is a continual outbreathing followed by an inbreathing, or an expanding and consequent contracting which keeps it in its orbit. This is carried on in an infinitesimal manner with each form as well as in the immensity of large combinations of forms or atoms. The same law governs all.

Man can see only in part, as he is limited by the line of vision between the perceptible and the imperceptible at this instant of time. "The key-note determines the vibration."

All forms or groups of atoms so called, are combinations of infinitesimal atoms ever moving. No permanent crystallization is possible.

Unity in diversity is the law. The jelly-like protoplasm contains within its environment the universe, and cannot be comprehended by the mineral, the plant, the animal, man or even archangel. Only the inconceivable spirit knows it, and will not impart this mystery only so far as it becomes it. Life implies the outbreathing and inbreathing of the Great Breath. Separating, again uniting, are the dual factors of Life. This process man

perceives in his reasoning, discriminating faculties when in disintegrating old formulas, he is ever synthesizing or building a new form to be in turn torn in pieces by the inevitable law of life, which demands infinite variety of conception in new forms for the awakening consciousness of the past.

Man is but a copy of the Universe, a big atom composed of an innumerable group of infinitesimal atoms, all instinct with Divine Life pulsating and ever throbbing for utterance. No man is separate from other men. All are linked with invisible ties by the Great Unknown. Each man is but a certain combination of a variety of ideas seeking expression through him, the synthesizer or centre of that particular group at that instant of time, viz., the present moment. He represents the result of Karma of past efforts, of which the present is the fruitage. He is ever advancing along the lines of inward progress to the depths of the hidden, and more and more absorbed by it and becoming the Great Unknown. Hence, when man so concentrates all the powers of his being that he rises superior to his limitations caused by the past and consciously wills to pierce the dark veil or shadow, he is rapidly electrifying all the atoms of his combination by rousing the latent power in each. Consequently there is war in the camp and suffering and apparent disaster ensue, with tearing of old combinations and breaking of shells as the result.

These back ideals reassert themselves, and the present ideals constantly force the mastery. Hence, the weariness, the danger brought on by this new order of things. He is in agony and longs to be free, being overcome with the grossness of the past.

The Divine Fire is but working and breaking the old crystallization and revealing the hidden Flame in the consumption of the shell, and scattering it to the four winds. The shock is good. He is becoming spiritual. He is approaching the

Flame. Then will emanate from the man (purified by suffering, the great revealer) higher, finer emanations to other men. He is losing himself in the Divine, and becoming a Saviour or co-worker, the Christos or Christ, Great Soul. He sacrifices what he has gained to others, for his emanations are rapidly absorbed by others struggling as he was and he must share or exchange by taking their griefs as his. He breathes in with his life energy these diseased germs which react on him, and he must still energize. Struggle and suffering never cease in conscious life, but it can be alleviated only by helping others in a true spirit of non-separateness. In other words, by consciously losing one's belief in the permanency of the "I" being the present *form* of man which is ever changing.

The true principle of non-separateness is the consciousness that all are forms of the "I," or "Self," filling an appropriate sphere of the Divine Ideal, and, as such, consciously working in all creations of the Divine Father-Mother of us all. No favorite Son, but the nearer the heart, the more required of him. The Lost Prodigal Son in the Christian Bible received the Father's love as well as the so-called favorite son; for, had he not been in the shadow, and now brought to the resplendent light of his presence. He found from bitter experience while wandering from Him in doubt and unbelief that the Light still shines, hidden though it may be by our wilful gropings. The selfseeker will be reclaimed. It is but a misty step on Life's Path which has befogged his mind in his earthly pilgrimage. He will be united to the Father at last, when he cries and energizes in the depths of his soul, "Father, Father, Help my unbelief, and give me Light from Heaven, which alone can lead me to the higher realms near Thyself."

Thus by conscious withdrawal of man to the citadel of his strength, his inner fount, the Divinity, he can partake of all states of consciousness or life, for they interpenetrate, and he becomes

the Master or Great Soul.

Evil is but transient, a passing shadow through which the Light of Truth is revealed more or less from the hidden depths of the Great Unknown, Dark Fire of Truth, which feeds the Flame, and can never be reached by the seeker till he is absorbed by the Flame. As has been truly said of old: "It is beyond you because when you reach it, you have lost yourself. It is unattainable, because it forever recedes. You will enter the Light, but you will never touch the Flame (because then you have lost yourself)."

Now, let us apply this philosophy to what is called practical life at the present time.

The mass of people can feel and not express clearly. They are overshadowed by the veil of illusion; hence need a prophet for their mouthpiece. Who shall this prophet be? Who shall competently express their silent aspirations? I answer, the man of heart, and he is a man of genius. Why? Because he does not voice alone his past deeds, but listens to and obeys the Voice of the Silence, by uniting the sensitiveness of the personality or *apparent "I" or self*, with the potent energy of the life-giving force, the *True Self* or "*I*" which blesses all life by its strength and true compassion. In such a genius contradictions of consciousness unite. He is the accepted hero of all ages and races, because in him the races recognize themselves. Such a seer loves the masses blinded and betrayed so often by their leaders. He does not despise their blind gropings and stammering words, eager questionings and bitter complaints. He does not withhold his sympathy and loving thought because his efforts fall unheeded, amid apparent ruin and destruction. He knows the end will be accomplished; that eternal justice, love and liberty will be the goal, though long and dreary the road may appear, if the eyes are persistently cast down instead of uplifted to the everlasting hope.

Such a genius or seer can accomplish what is called sudden changes, can create such an atmosphere of etheric pressure as to burst the bonds of matter or its sheaths and elevate in a mass whole races of people from the slough of despair; not by relieving specially their terrestrial condition, but by so infusing their lot with the Universal, electrifying power of Divine compassion and Brotherly kindness, that no sheath can be insensible to its effects, and peace will gradually settle upon the disturbed vehicle, that it will vibrate in harmony to the Divine influx. This it is to be in touch with the Supreme. "Consecrate then all thy deeds to the Supreme"; says an ancient sage. The collective masses of the people represent the soil, ever responsive to the genius of Divine Love. They represent the innocence and simplicity of the race. The spirit of self-sacrifice is more prevalent there than in the developed self-conscious individual, the cultivated egotist, because they have the combined aspects more diffusive. They are nearer conscious Nature. The feuds among common people have their origin in the needs of existence. The same instinct which impels the seeking for life and failing to obtain the material sustenance, is ever impelling to another form of life, which causes restlessness and constant motion, the constant play of the forces which awakens intuition on higher planes unconsciously and brings about the desired result without recognizing the unknown cause. "To the unenlightened is revealed the mysteries as well as to the enlightened," said Buddha. The eternal recompense comes in to every one for the unsatisfied desire. "Still the outward agitation, and listen to the Voice of the Silence," is the advice to those who can read the mysteries. This is the stuff of which come believers, teachers, martyrs. Its most dangerous enemy is that crystallized organization, whether church, sect, party or society, which, in formulating the beliefs of the few, read into its interpretations, the theoretical errors of mind, thus dogmatizing or imposing upon all, the crystallized beliefs of the few, adapted

to the present comfort of the few. The light of conscience, the divine right of judgment is within each, and can never be imposed upon another. The Light of the Inner man must unite to the Light in each in a spirit of toleration as diffusive as the sun, in order that the race may progress, even if the atoms composing that race suffer and enjoy. Mutual suffering, mutual joy comes to each alike as he is capacitated to receive. "Open wide the windows and let the Light stream in and out to all!" The seer or initiate understands and is free, careless of so-called past or future; acts in the ever present. To lead the life of the Light in its fullness is to enjoy the present surroundings whatever they may be. Not to accentuate physical, moral or intellectual development by despising either channel. Have free access to all, but be absorbed in neither, else you die or choke the avenues of communication and the synthesis of life on this terrestrial globe is checked. This communication with all that lives will enhance the possibilities of a true form of life which never ceases, whatever the environment, and blesses all within its radii.

This gospel is hard to accept and practice. It is easier grasped by the masses than by the classes, because it is the instinctive law of being unpolluted by any vehicle of limitation. It is conscious law and is active in the people or race though not self-conscious of it. When self-consciousness is aroused in the people by intense desire unifying them in one central idea on any plane of thought, then self-propagation will be manifest, and a breath will destroy the present order like the dynamo. This is where the value of heeding the masses becomes significant. Occasionally a genius flashes from out their ranks who overturns dynasties, as it were in a moment. If these masses then were affected so intently by the God within as to universally manifest in one direction, viz., to burst the bonds of matter or limitation, then pralaya would be the result. All are changed in the twinkling of an eye. Query. Do such

pralayas come to a universe on a large scale as come to lesser ones? If so, none can predict the cycle of pralaya to his particular universe within the knowledge imparted by the universal source of all universes, which comes like flashes of electricity to illuminate the earth and break up the sheaths constantly crystallizing on its surface. This constant upheaval and scattering is Heaven's law of eternal vibration in order to bring forth infinite manifestation, for all forms are transient. Why cling, then, so persistently to it, fair mortal? It is but the Immortal Spirit that uses the form and throws it aside when it wills. Death is dissolution of form, but the immortal soul continues to live and is again enclosed in form or vesture according to its character. Dissolution or disintegration of form and rebirth or reappearance of a new form is life. This does not imply an annihilation of character or personality, but an ever-increasing illumination of personality by an abandonment of that which separates it from all that lives. It is the passing of ignorance or latent partial truth into the full vision of truth resplendent, which constitutes Life Eternal.

It behooves us, then, to heed the cry of the infant mass, our brothers in distress. The intuitive power latent in the people is already recognized by well informed thinkers. As thought becomes powerful in action among the people who imbibe mental nourishment through the pores, the inevitable action will follow in due time. What shall be the nature of this action which we all anticipate at present, for the signs are in the air, it is difficult to prognosticate. Let us be as patient as possible, the seeds are sown, the fruit will be gathered, and what shall the harvest be? Hold yourselves in readiness to await the result with calmness and resignation.

In all convulsions of nations, it has been observed there follows a tendency to mysticism. The patriotic fever of a nation, while

seeking to preserve its own from the encroachments of the foreign invader, must not deteriorate into the class system as set over against the mass. The people have ever been lovers of home and county till driven by internal dissensions to seek an outlet for this force.

Now, a storm is brewing at present, that threatens an upheaval of present social conditions. It is a transitional period, evidently.

The domination of wealth or capital is felt more and more by the laboring classes so-called. The so-called advantages to the masses claimed by the capitalists in the increase of railroads and facilities for comfort in the homes of the working classes, and the freedom of education and schools, longer hours for rest, etc., are offset by the argument of contrast perpetually presented by the ever fluctuating conditions of the people dependent upon material power. The increase of taxes, so much greater in proportion to the labor in physical directions to labor in mental manipulation of forces, makes the advantages offset the disadvantages and the unskillful gradually are falling behind; hence, a class system. The misery is increasing. Then the hatred of present uncomfortable conditions, whatever the cause, makes the masses desire a change, brought about by the ideal uppermost. Some doggedly submit, some resort to duplicity, or even open warfare, and others withdraw from the strife to their inner selves and seek consolation in mysticism or in sectarianism.

This mysticism has its hold upon the people in awakening a desire for a better form of life than the present, which is evanescent. Here is the dawn of a new order, which comes only when outward transient pleasure is unattainable by ordinary means. Seers are developed to aid the masses in their upward striving, and, in proportion to the misery, hope in the future is awakened and the fear of calamities so woefully anticipated is

lulled into peacefulness and the uncomfortableness of the present vanishes to make way for the dawn of the new dispensation. Thus history repeats itself in all nations. The period of rise in material progress is at the expense of the Inner Light. The waning of material progress is accompanied by increasing spiritual energy. The rise in material civilization is always accompanied by a corresponding withdrawal of energy from interior planes, and is the intense manifestation of intuition caused by training it in the material direction, and consequent loss of spontaneity in action by the crystallization of force; and is followed invariably at its height by a waning of material civilization accompanied by an overflow of the spiritual energy in the material universe and a consequent greater opportunity of spiritual insight becoming universally diffused in that race. It is the transitional period which fluctuates in the balance before the withdrawal of the refining process converting the gross physical into the supersensuous condition of the higher sphere and is the crucial test. But the intuition pushes on and bursts the bonds of matter and proceeds on its cyclic journey back to the source of universal diffuseness accompanied by the aroma of its earthly pilgrimage. Hence, the apparent decline of nations. It is only their form and not their spirit that disintegrates, and is ever creating, preserving and destroying. It calls into being other nations and comes forth again in a so-called new nation; for instance America is an example of an old race reborn.

According to the records of Dr. Augustus Le Plongeon, from which I will now quote: "America is an example of not only being well known by all civilized nations thousands of years ago, as is today England; but it has been proved to exert a civilizing influence over the population of Asia, Africa and Europe. We meet with its mark on Japan, Islands of the Pacific, Hindustan, Asia Minor, Egypt, Greece and Equatorial Africa.

"The Ancient Mayas, the descendants of which, now living in Yucatan, Central America, testify to the fact. Their language, MS. and sculptured architecture, lately examined (through Dr. Le Plongeon in his seven years' residence and intimate communion with the natives) reveals startling and convincing proofs of America's influence on language, science and arts in the dim past. The Maya language explains many things in the Christian Bible hitherto unknown, showing that modern nations are awakening to the fact that history is only repeating itself."

The same old, old story of a race reaching a great height of civilization, internal dissensions consequent thereto, resulting in a weakening and downfall of the race; again rising plus the experience acquired, and therefore guarded in its onward evolution to a still more advanced type.

That America, once occupied by a civilized race known to all the East, will heed her past and stem the tide of selfish aggrandizement in her onward march to the development of a new race is the duty for present Americans to strive to make possible.

Let me say right here that a long and interesting talk on the Maya civilization in connection with the modern civilization of America and the formation of a new race might be indulged in at some future time. This is a fruitful field of research as it opens up vistas of ever-widening expanse of thought in the realms of psychological study.

What were the evolutions of mind that served as bases for the fabric of the various religions and philosophies which have existed and still do exist among mankind, is the favorite theme of the advanced thinker and may truly be said to bring about the spirit of toleration among the sons of men in showing them their common origin and destiny.

Pleasure and pain are only caused by allowing our mind to be swayed by the vibration of the matter in which we function. Peace is only temporary, apparent resting; then struggle we must to higher planes of consciousness. To expect flesh and blood to be proof against all wavering is inconceivable. These are but temporary vehicles through which the soul is ever vibrating and building a finer condition or vehicle of spirit. All the people among whom we struggle are living threads, quivering nerves — vibrating like electric wires, but held by invisible hands and attuned to the Divine Harmony of Life Immortal.

Eternal Vibration is the Life of the Soul. Prayer or aspiration is but the "Soul's form of energizing, thereby reaching higher realms of Life Eternal." As has been said by one of old: "Live then, in the Eternal, for you are Eternal, the Invisible, Silent, Deathless Pilgrim, ever in the Present. No Past, no Future, to crush or anticipate, but the Everlasting Now is yours."

Universal Brotherhood

RICHARD WAGNER'S MUSIC DRAMAS: VII-3 — *Basil Crump*

VII. TRISTAN AND ISOLDE.

(*Concluded.*)

Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace: nor deaths
And lives recur, he goes
Into NIRVANA. He is one with Life.
Yet lives not. He is blest, ceasing to be.

OM MANI PADME OM! the dewdrop slips
Into the shining sea! — *Light of Asia.*
All that is by Nature twain
Fears, or suffers by, the pain
Of Separation: Love is only
Perfect when itself transcends
Itself, and, one with that it loves.
In undivided Being blends.
— *Solaman and Absal* of JAMI.

The Third Act introduces us to Tristan's ancestral castle in Brittany, whither the faithful Kurvenal has brought his wounded master out of reach of his enemy. It is significant that in his setting of this peculiarly Celtic legend Wagner takes us in turn to the ancient Celtic countries of Ireland, Cornwall, and Brittany.

Tristan lies on a couch in the neglected garden of the Castle with the grief-stricken Kurvenal watching anxiously for signs of returning consciousness. For, since the blow dealt by the "Dweller on the Threshold," his soul has been wandering in other realms. The opening theme, in which we recognize the original Yearning-motive in a new form, impresses us at once with the

heavy weight of woe and quenchless yearning which oppresses and tortures the soul:



From the battlements the melancholy tune of a herdsman playing on his pipe adds to the deep pathos of the scene:



Kurvenal, in utter despair at Tristan's condition, has at last sent to Cornwall for Isolde, as the only one who can heal him. The ship is expected hourly and the herdsman is watching for it, but as yet in vain. Presently the strains of the plaintive tune waken the sufferer and he asks Kurvenal in a hollow voice where he is. Kurvenal tells him how he carried him down to the ship and brought him home to his own land where he shall soon get well and strong. Alas! no more than Marke or Brangaene can this devoted man know aught of the inner life, as Tristan's answer shows:

Think'st thou so?

I know that cannot be.

But what I know I cannot tell thee.

Where I awoke I tarried not,

But where it was I cannot tell thee.

I did not see the sun.

Nor saw I land nor people.

But what I saw I cannot tell thee.

I — was — where I have ever been,

Where I for aye shall go, —

In the vast realm of the whole World's Night.

Here we find expressed the truth upon which in part the principle of Re-birth rests: that the soul has existed for ever in the past and will endure eternally in the future; for, as Wagner truly says, "*that Future is not thinkable except as stipulated by the Past (Prose Works II. 376).*"

The temporary absence of Tristan from his body bears a close resemblance to the "descent into the Underworld" which in all ages a would-be initiate has had to undergo. And when we remember that the Tristan legend is a Solar Myth, Tristan representing the Sun, the connection becomes more obvious; for Wagner has throughout preserved the symbolic contrast between the Day as the World of Appearances and the Night as the Realm of Realities or the Mysteries.

"Astronomically," says H. P. Blavatsky, "this *descent into Hell*" symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions — there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a *temporary death* and to descend into the infernal regions. But mystically, it typified the initiatory rites in the crypts of the temple called the Underworld. All such final initiations took place during the night." (1)

In this journey to the inner world Tristan has found that the "Desire of Life" is not yet stilled. "Isolde is still in the realm of the Sun," and whilst this is so it is a sign that he cannot free himself from the bonds of the flesh:

I heard Death's gate close crashing behind me;
Now wide it stands, by the Sun's rays burst open.
Once more am I forced to flee from the Night,
To seek for her still, to see her, to find her
In whom alone Tristan must lose himself ever.

....

Isolde lives and wakes,
She called me from the Night.

As Tristan sinks back exhausted the mystified and terror-stricken Kurvenal

confesses to his master how he had sent for Isolde as a last resource:

My poor brain thought that she who once
Healed Morold's wound could surely cure
The hurt that Melot's weapon gave.

Tristan is transported at the news and urges Kurvenal to go and watch for the ship, which already he sees with the clairvoyant vision of one who is more than half free from the limitations of Time and Space. But Kurvenal reports that, "no ship is yet in sight," and as the mournful strain of the herdsman is resumed Tristan sinks yet deeper in a gloomy meditation which impresses us with the most profound sadness. It rouses in him the memory of his present birth in words which recall the sorrow-laden lot of Siegfried's parents:

When he who begot me died,
When dying she gave me birth,
To them too the old, old tune,
With the same sad longing tone,
Must have sounded like a sigh;
That strain that seemed to ask me,
That seems to ask me still,
What fate was cast for me,
Before I saw the light, what fate for me?
The old sad tune now tells me again —
To yearn! to die! To die! to yearn!
No, ah no! Worse fate is mine;
Yearning, yearning, dying to yearn,
To yearn and *not* to die!

These latter lines have, perhaps, more than any other part of the drama, been ascribed to Schopenhauer's influence; but I have already shown that Wagner had already grasped intuitively the great philosopher's main principles long before he became acquainted with his writings. His own account of this is clearly given in his letter to August Roeckel which I quoted

in the concluding article on the *Ring of the Nibelung*. The above lines are a close reproduction of the passage from the *Artwork of the Future* which I placed at the head of my last article, where Wagner speaks of the soul "yearning, tossing, pining, and *dying out*, i.e., dying without having assuaged itself in any 'object', thus dying without death, and therefore everlastingly falling back upon itself." And in his *Communication to My Friends* (Prose Works, Vol. I.) he says that at the time of working out his *Tannhauser* he was feeling a deep disgust of the outer world and a yearning for "a pure, chaste, virginal, unseizable and unapproachable ideal of love. . . . a love denied to earth and reachable through the gates of death alone."

It is by no means the least valuable part of the rich heritage that Wagner left to the world that he has laid bare some of his inner life, and so enabled us to see that the essential principles of his dramas are distilled from his own soul experience. If this be egotism, as some narrow critics allege, would that there were more of it in the world!

In the course of Tristan's reverie we come to the point where we learn the psychological significance of the love-draught which he shared with Isolde and which is still torturing him with the curse of "Desire that dies not":

Alas! it is myself that made it!
From father's need, from mother's woe,
From lover's longing ever and aye,
From laughing and weeping from grief and joy.
I distilled the potion's deadly poisons.

The concentrated power of this terrible Desire-Curse here finds expression in the following theme, many times repeated.



Overcome once more Tristan sinks back fainting upon his couch. Presently his inner sense again perceives the nearer approach of Isolde, and soon a

joyous strain from the herdsman is followed by the news that the ship approaches from the North. Kurvenal reluctantly leaves his master to meet Isolde and help her to shore, and the old impatience overmasters Tristan again. In a fever of excitement he tears the bandage from his wound and staggers forward, crying:

In blood of my wound Morold I once did slay;

In blood of my wound Isold' I win today.

(Isolde's voice is heard without)

How I *hear* the light! The torch — at last!

Behold it quenched! To her! to her!

He rushes headlong towards Isolde and sinks in her arms to the ground; and as he raises his dying eyes to hers with the one word "Isolde," we hear the Look- motive for the last time. Night has indeed come at last for Tristan. But in the right way? No, as we are reminded by Isolde's lament:

Ah! not of the wound, die not of wound.

To both united be life's light quenched.

Tristan look

In his eye the light

Beloved! Night!

She falls senseless on his body, and now a tumult is heard and the herdsman announces to Kurvenal the arrival of a second ship, bearing King Marke, Melot, Brangaene, and others. Kurvenal, eager to avenge Tristan's death, rushes out and furiously attacks Melot as he comes to the gate, striking him down; then, driven back wounded by Marke and his men, he staggers to Tristan's body and falls dead beside it with a touching expression of fidelity.

Tristan, dear master — blame me not —

If I faithfully follow thee now!

Gazing mournfully on the solemn scene, King Marke utters these words of sad reproach:

Dead, then, all! All — dead!
My hero, my Tristan, most loved of friends,
Today, too, must thou betray thy friend?
Today when he comes to prove his truth.

For, as Brangaene now relates, the King had sought from her the meaning of the riddle, and, learning of the love-draught, had hastened to repair the wrong which had been wrought through Tristan's own delusion. To Isolde, now awakening from her swoon, he speaks and tells her of his noble purpose. But Isolde seems already unconscious of what is passing around her, and begins softly to whisper in the melting strains of the Death-Song the revelation of the great truth which was glimpsed by Tristan in the culmination of the second act. Until now we had felt a fear that the soul had made a fatal mistake in its over haste; but, as this wondrous song proceeds, we realize that in the transfigured woman who utters it there is embodied that divine power which shall restore the balance and bring peace and rest in Union with the All. Thus the great song rises ever in power and grandeur until at last the World-Union motive bursts forth like a shout of victory with the magnificent concluding words:

Where the Ocean of Bliss is unbounded and whole,
Where in sound upon sound the scent-billows roll,
In the World's yet one all-swallowing Soul;
To drown — go down — To Nameless Night — last delight!

Then as the great theme gradually dies away, and with the last breath of the Yearning-motive is dissolved in ethereal harp sounds, Isolde sinks lifeless on Tristan's body and the Tragedy of the Soul is once more accomplished. But this is no ending of untold sadness; rather is it one in which we see the soul, purified, free from the shackles of the body, rise triumphantly on the wings of Love and Knowledge into that realm of deathless consciousness clearly indicated by the great Master as the only possible goal of man's life struggles. A sense of triumph, of the most utter liberation, is left with us as we close this page of the Master's works, realizing ever more and more the

deep teaching which he sought to convey: that life is indeed not a cry of agony but a Song of Victory.

Finally let Wagner sum up the whole drama for us in a fragment from his own pen: "Desire, desire, unquenchable and ever freshly manifested longing, — thirst and yearning. One only redemption. — Death sinking into oblivion, the sleep from which there is no awaking! It is the ecstasy of dying, of the giving up of being, of the final redemption into that wondrous realm from which we wander furthest when we strive to take it by force. Shall we call this Death? Is it not rather the wonder-world of Night, out of which, so says the story, the ivy and the vine sprang forth in tight embrace, o'er Tristan and Isolde's tomb?"

FOOTNOTE:

1. Roots of Ritualism in Church and Masonry, *Lucifer*. Vol. IV. p. 229. ([return to text](#))

Universal Brotherhood

QUEST AND CONQUEST — *J. D. Buck*

Man has ransacked the earth in his quest for happiness.

He has climbed the highest mountains, dredged the deepest seas, penetrated the densest forests, crossed the trackless deserts, and searched the abyss of space for a new Utopia. In his search for wealth or fame or power he has braved every hardship, faced every danger, and sacrificed health and even life itself: and, sweetest dream of all, he has laid his hard-won trophies at the feet of Love, only to find at last sore disappointment, desolation and despair, and has perhaps ended the quest and his own life in suicide.

Sad and pathetic beyond words is this image of Tantalus in the human breast; this tireless quest of the soul of man for a resting place; for the joyous, the peaceful, and the permanent, in the midst of eternal change.

The indolent and the weak, no less than the tireless and the strong, come at last to the same goal and the same fruition. He reaches the shore of the shining silent sea only to see the phantom ship sailing far away on the distant horizon, and the isles of the blessed vanish, and the dark waves dash harshly on the desolate rocks at their feet, while the night settles down and the stars come out, and the distant constellations watch over him like a weary child asleep. He renews the quest, and like a half-remembered dream, the disappointment of yesterday but impels him forward today. He has missed his way like one who seeks the fountains of the Nile or an open polar sea.

He cannot rest in sunlit valleys with babbling brooks and flocks of kine. He dreams of a larger world and pastures new and cattle on

a thousand hills, and self the conquering lord of all. Conquest and happiness, and then alas! but dust and ashes.

Gold slips like grains of sand from the nerveless hand of age and death, and so he seeks to conquer these, and toils a thousand years for the Elixir of Life, the fountain of eternal youth, in order that he may renew the quest, and triumph still.

Ambition at its highest tide sighs for more worlds to conquer, and assails the constellations with impotent rage born of despair.

Fame is such a hollow mockery when the game's played out, and the curtain of oblivion begins to fall, and soon the monuments of stone and brass lie scattered in broken fragments o'er the plain, and the antiquarian of another age pieces together a few fragments that tell the same old story, ever new, of love and pride and death, and perhaps a name like a piece of driftwood cast on shore from an old wreck, a name which no one can pronounce — and that is all!

What does it all mean, this tireless quest with disappointment at the end? Is there no spot of land on which the weary dove may rest? No olive-branch as sign of falling tides and haven of repose? No conquest for the soul with peace and joy beyond? If he cannot attain why must he ever try?

Man must evolve his latent powers and touch the earth at many points, yet find no resting place, for this is not his home. The restless earth, the tides of time, the fleeting show of life — all these he must experience and know, while something in his soul cries "rest" and something else — "move on" like the Wandering Jew, till his soul cries "it is finished" and the conquest sure.

Man's dual nature thus revealed is kin to earth and heaven. In the midst of all the false, the true: in the midst of the ever-changing, the permanent, the everlasting.

Not all the joys of earth could satisfy his soul, but this he'll ne'er believe, till sorrow oft, and disappointment sore, have burned away the lust of life, then deep within the Conqueror is revealed — asleep! Then all his dream of bliss, and paradise regained through sense, seem such a hollow mockery. Then the soul, long restless in its sleep, awakes. The body masks the soul, and when the soul awakes the body sleeps with all its lust of life and running to and fro. Year after year, life after life, the play's kept up till the soul awakes to claim its heritage divine, and then, only then, does man begin to live at all. Then flooding back upon the soul comes all that it has loved and lost, and every failure, every sin, is seen as a stepping stone to sure success — the awakening of the soul, the conquest of the Holy Grail.

In all man's striving thus for rest and peace and joy he seeks without, he journeys far, tries every avenue of sense, seeks a resting place on shifting sands, and so evolves to knowledge of the outer world of sense and time. Then when the soul awakes, the horizon's clear; no incense rises from the veil of flesh; no smoke of altars built to Baal obscures the glorious sun of life. Then step by step the conquest comes, for soul and sense are one. Man's never truly man till then. Ages of toil and pain have not been vain or lost, but steps by which we climbed to higher things, a lesson learned, a rule of life set down in black and white, an experience never to be forgotten, a hoarded treasure cheap at any cost of pain, garnered forever in the citadel of his soul. It is the apparent uselessness of pain that makes us so rebellious. Why learn to brave and bear, to suffer without complaint? Why must we reap this bitter harvest, why not an easier road?

Grant that it all comes back in joy, all that we sow in tears, why must it be? Desire of life and the awakening of the soul on this lower plane; fruit of the tree of knowledge of good and ill, and

back of all the tree of life, and back of this is peace and power and wisdom. Ask of the soul if it would relinquish all the joy of living to get rid of all its pain? The suicide may seem to answer yes, but he is bewildered or insane. Imagine if you can what life would be bereft of joy and sorrow, pleasure and pain. Life without sensation or feeling, only peace and power and wisdom, what would there be to desire? But if the soul had known it all, and turned within and rested in itself, this would be the awakening of the soul, its conquest over sense and time and fleeting show.

Pleasure and pain are but the "pairs of opposites," the necessary garb of sense, and each, like light and darkness, impossible without the other; each, to the last scruple, the measure of the other.

Life's meaning, therefore, lies within itself. It is its own revealer. The quest is all without; the conquest all within. Just as man conquers sense and self, shall he subdue the world, and conquest comes by letting go, not holding fast. Nothing that he can gain and hold in sense and time can last. 'Tis all a passing show, the pleasure as the pain; the evil as the good; and there remains alone the True. When man has thus begun to live, with all illusions gone, with self subdued, with all the body's parts and powers as servants of his will, he is part of all, at one with all, and goeth out no more.

Buddha on the lotus flower, his quest all ended, conqueror now of life and death, worlds roll around him as a thought Divine, and he is that thought, great Brahm, and all in all.

Such is the quest to which man is devoted, and if the journey's long, and painful is the way, the conquest is glorious beyond the thought of man, beyond his wildest dream, his highest hope.

Imagine not the lotus symbol is inane, or that the conqueror sits

and broods over the dawn and the decay of worlds, indifferent to the woes of men. He touches every sorrow, every joy, and being lifted up, draws all men to him along the highway he hath trod and knows so well.

But conquest cometh not all at once. Tis not alone restraining evil thought and deed that wakes the sleeping soul. These are but dead branches on the tree of life. If this were all, a barren trunk ere long remained with no green branches waving in the wind, or leaves to drink the sunshine. Repression and restraint go hand in hand with life's renewal. The deed still done is freed from self, and action ceasing not becomes divine compassion. Where once it sought to rob, it now restores an hundred fold, and when the debt's all paid, the awakened soul's now free to live and lift the world "to the lotus feet," the "Master of Compassion."

Perfection is the goal of man, but not in some far-off heaven, correcting our mistakes and failures here. Man is at once a child of earth and heaven. Earth has its seed-time and its harvest, too, no less for souls than sprouting grain, and heaven and hell are here and now: we make them both. Man's kingdom is within, or hell or heaven. The senses are his servants. The will is minister of state. Experience is his treasure vault, the currency of his realm, and sympathy the light around his throne.

When once the soul of man has wakened from the lethargy of the animal plane of sense, and given exit to the light that is within, then he is like a city set upon a hill, well-governed, and a light to all the world. He sorrows not, but lifts the veil of sorrow from the hearts of men. This is the great conquest toward which all quest of man hath tended from the beginning, while pain and sorrow are but the loosening of the tentacles of time and sense from the already fossilizing experiences of the past, in order that they may be reborn in joy in the eternal present.

Man is the epitome of nature and hath it all within himself. Seeking that which he cannot find, yet seeking ever, till at last he looks within and the soul cries: "Here am I, waiting for the summons of thy magic wand." This is the grand ideal, hidden, like the "jewel in the lotus" deep within the soul of man. It is older than Time, born in the councils of the Infinite before Time was, or any world emerged from space. Defying thus all tides and times, or cataclysms, or clash of worlds, or fossilizing creeds, or craft of church or state — wherever man may be, whene'er he climbs above the realm of sense, and looks within the holy place, lo! the sleeper wakes, and holds within his hand the Holy Grail, the cup of Life, and sleeps no more. When thine eye is single, thy body shall be full of light.

Thus is the conquest won. Thus is man lifted up to his divine inheritance, and then begins the triumphal journey of the soul, the real mission for which all else was preparation. Trammeled no more by sense and space and time: Master is he of life and law, because he has fulfilled them by obedience. He is at one with all. The quest of the soul is for perfection. Its conquest is over self: this conquest made, man steps upon the plane that is divine, and as a god, goes on from plane to plane, with perfect knowledge, power, and compassion Infinite; co-worker with both God and Nature for the uplifting of humanity- — the Brotherhood of all.

Universal Brotherhood

THEOSOPHY IN THE POETS: BROWNING — *Katharine Hillard*

II. — BROWNING.

One would like to inscribe Shakespeare's name after Dante's in our list, but that would be hardly fair to a poet whose genius is so essentially dramatic that we are not at liberty to take any of the opinions uttered by his characters as his own. Moreover, while Dante was essentially a mystic, and born at a time when that element pervaded both the prose and poetry of the age, and when its language was frequently used to cover ideas that the Church would otherwise have smothered at their birth, Shakespeare, on the contrary, lived in a time of frank materialism, when the worship of the body had succeeded to the asceticism of the Middle Ages, and life had become full of luxury and the pleasures of the senses. And while Dante was one of the most subjective of poets, and put himself into every line of his poetry so that you come to know as a personal friend the man who had seen the vision of Heaven and Hell, Shakespeare was so intensely objective that we know little of his personality, of his own idiosyncrasies and convictions. Only in the sonnets does he become autobiographic, but those unfold a tale of misplaced love and of the treachery of a friend, and their scope hardly includes the subject matter of religious ideas and beliefs.

That Shakespeare was acquainted with the doctrine of metempsychosis we know by his reference to it in *Twelfth Night*, but we have no right to believe that he either rejected or shared the opinions of Malvolio. When the Clown professes to think Malvolio mad, he asks him, as a test of his lunacy, "What is the opinion of Pythagoras concerning wild-fowl?" — "That the soul of our grandam might haply inhabit a bird," answers Malvolio.

"What thinkest thou of his opinion?" — "I think nobly of the soul and in no way approve his opinion," replies the steward, whereupon he is told that he shall remain in darkness till he hold the opinion of Pythagoras, and fear to kill a woodcock, lest he dispossess the soul of his grandmother.

When we come to Browning, however, we find that many of his ideas can really be called theosophic, there being, in spite of Browning's strongly dramatic faculty, a subjective quality in all his writings. The mode of thought of all his personages is similar, the *expression* of their thought is almost identical, that is, they all use the same turns of speech that we have learned to call Browning-esque. His general tendency is optimistic, and, as Prof. Dowden once said, the mainspring of his poetry may be said to be Passion, in contrast to that of Tennyson's, which is Duty. The one thing that Browning cannot pardon is weakness, and he shows an agreement with the theosophic idea that the thought is more important than the act, in his poem of *The Statue and the Bust* (1) where his lovers fail to accomplish their guilty purpose solely through indecision and want of energy. They lost the counter they had staked as surely as if it had been lawful coin,

"And the sin I impute to each frustrate ghost,
Is the unlit lamp and the ungirt loin,
Though the end in sight was a crime,"

says the poet. This is the moral of much of his poetry, and the strength that he exalts he feels sure is given for noble uses, and not in vain. So in *Paracelsus* he writes:

"Be sure that God
Ne'er dooms to waste the strength he deigns impart!
Ask the geier eagle why she stoops at once
Into the vast and unexplored abyss,
What full-grown power informs her from the first,

Why she not marvels, strenuously beating
The silent, boundless regions of the sky!
Be sure they sleep not whom God needs!"

As for the doctrine of reincarnation, Browning touches upon it several times, in *Paracelsus*, his earliest poem of consequence, and elsewhere. It is *Paracelsus* who says:

"At times I almost dream
I too have spent a life the sage's way,
And tread once more familiar paths.
Perchance
I perished in an arrogant self-reliance
Ages ago; and in that act, a prayer
For one more chance went up so earnest, so
Instinct with better light let in by death,
That life was blotted out — not so completely
But scattered wrecks enough of it remain,
Dim memories, as now, when once more seems
The goal in sight again."

In the poem called *Old Pictures in Florence*, we have the same note touched, in a more uncertain way.

"There's a fancy some lean to and others hate,
That when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins:
Where the strong and the weak, this world's congeries.
Repeat in large what they practiced in small,
Through life after life in unlimited series;
Only the scale's to be changed, that's all."

And in his *Christina*, the poet, speaking of the supreme moments of existence when a sudden flash of intuition seems to show the

true meaning and purpose of life, writes:

"Doubt you if in some such moment,
As she fixed me, she felt clearly,
Ages past the soul existed,
Here an age 'tis resting merely,
And hence fleets again for ages."

its sole end in this life being to unite itself with some kindred soul. Again in his own person, the poet expresses in the poem called *La Saisiaz* what he says indeed in many other places, the conviction that this life alone can in no sense satisfy the demands of man's soul, that no conception of Infinite Love and Power can stand side by side with a belief in our mortality.

"Only grant a second life; I acquiesce
In this present life as failure, count misfortune's worst
assaults
Triumph not defeat, assured that loss so much the more
exalts
Gain about to be. . . .
Only grant my soul may carry high through death her cup
unspilled."

And over and over again in his poems Browning declares his feeling that no process of reasoning is required to convince us that "mind" and "soul" are two things. Mind he compares to an engineer (in the poem called *With Charles Avison*) laying a bridge stone by stone with careful measuring and adjustment of each to each. "So works Mind" says the poet, and with facts, more or less.

"Builds up our solid knowledge: all the same,
Underneath rolls what Mind may hide, not tame,
An element which works beyond our guess,
Soul, the unsounded sea."

All we can really know in this life, he says, are the changes in our own consciousness, all else is, after all, mere conjecture and surmise, and this knowledge can never be obtained from without, but must be sought within. This is the teaching of Paracelsus in Browning's poem of that name, and he saw no reason in after life to abjure the conviction of his youth.

"There is an inmost centre in us all,
Where truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in.
This perfect, clear perception — which is truth.
. . . . And to KNOW
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without."

Taken altogether, this poem of *Paracelsus* written in the full tide of Browning's poetic power, and before he had acquired all the mannerisms that make much of his later writing so difficult, and so repellent, is full of fine passages that will repay the searcher for theosophic poetry. Such is the magnificent description in Part A of the evolution of the universe, culminating in man. It is too long to quote here, but how fine are the closing lines describing man as the seal put on life,

— "man once descried, imprints forever,
His presence on all lifeless things. . . .
But in completed man begins anew
A tendency to God. Prognostics told
Man's near approach; so in man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before.
In that eternal circle life pursues.

For men . . . begin to grow too great
For narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good: while peace
Rises within them ever more and more.
*Such men are even now upon the earth,
Serene amid the half-formed creatures round*
Who should be saved by them, and joined with them."

The lines underlined might have been written by a Disciple of the Masters. That Browning has been in some measure a student of occultism, his many references, not only to the works of Paracelsus, but to those of Cornelius Agrippa, and to many another "quaint and curious volume of forgotten lore," amply testify. He stoutly refused to join in his wife's devotion to spiritualism, and his *Sludge the Medium*, is a terrific attack upon its professors and their arguments. Nevertheless he wrote a wonderful poem called *Mesmerism*, which shows how perfectly he understood the method of what we now prefer to call "hypnotism," and "suggestion," and in his very last book he has four curious poems called *Bad Dreams*, which do not amount to much except for this touch:

"Sleep leaves a door on hinge
Whence soul, ere our flesh suspect.
Is off and away."

But after all, putting aside all questions of belief, the best thing about Browning is his splendid courage, the quality of which stirs other souls like the sound of a silver trumpet, and rouses all their latent fire. "Do, and nowise dream!" he says, and this resolute bravery and fortitude was the outcome of what is generally called his optimism, but is really his absolute trust in the Divine goodness and power. The last poem of his last book, published on the very day he died, shows the secret of his confident attitude. "It

looks almost like bragging to say this," he said to his sister, when he read her the proof, shortly before his death, "but it's the simple truth, and as it's true it shall stand." So he called himself

"One who never turned his back, but marched breast forward,

Never doubted clouds would break.

Never dreamed, though right were worsted, wrong would triumph,

Held we fall to rise, are baffled to fight better,

Sleep to wake.

It is this strong conviction of the ultimate victory of good, this heroic defiance of misfortune and sorrow, together with his warm heart and his love for all mankind that has so endeared him to the multitude of readers who have known how to sift his precious grains of wheat from out of the bushels of chaff beneath which it seemed his pleasure in later days to conceal them. Except in his last book of all, *Asolando*, where there is more of the lyric quality than Browning had displayed for many years. But generally speaking, his best poetry was written before 1869.

"Nothing can be as it has been before;

Better, so call it, only not the same.

To draw one beauty into our heart's core,

And keep it changeless! such our claim;

So answered, — Nevermore!

Simple? Why this is the old woe o' the world;

Tune to whose rise and fall we live and die.

Rise with it then! Rejoice that man is hurled

From change to change unceasingly,

His soul's wings never furled!"

This idea of incessant change, ever tending towards the perfecting of man's soul, is the cornerstone of Browning's

religion; "my own hope is," he says,

"a sun will pierce
The thickest cloud earth ever stretched;
That after Last, returns the First,
Though a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once, prove accursed."

"Earth changes, but thy soul and God stand sure," he says elsewhere.

"He fixed thee 'mid this dance
Of plastic circumstance,
This Present, thou forsooth, would fain arrest;
Machinery just meant
To give thy soul its bent.
Try thee and turn thee forth, sufficiently impressed."

Browning was an accomplished musician, and many are the analogies he draws from the laws of harmony. There is nowhere, among all his poems relating to music, any one more beautiful than that called *Abt Vogler*. The musician has been extemporizing upon the instrument he himself invented, and it saddens him at first to think that nothing will remain of the beautiful palace of music he has reared, and then comes this magnificent outburst, with which I will conclude this brief sketch of Browning's philosophy of religion.

"Therefore to whom turn I but to thee, the ineffable Name?
Builder and maker thou, of houses not made with
hands!
What, have fear of change from thee who art ever the
same?
Doubt that thy power can fill the heart that thy power

expands?

There shall never be one lost good! What was, shall live as before;

The evil is null, is naught, is silence implying sound;
What was good shall be good, with, for evil so much good more;

On the earth the broken arcs; in the heaven a perfect round.

All we have willed or hoped or dreamed of good shall exist;

Not its semblance, but itself; no beauty, nor good, nor power

Whose voice has gone forth, but each survives for the melodist,

When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard,

Enough that he heard it once; we shall hear it by and by.
And what is our failure here but a triumph's evidence

For the fulness of the days? Have we withered or agonized?

Why else was the pause prolonged but that singing might issue thence?

Why rushed the discords in but that harmony should be prized?

Sorrow is hard to bear, and doubt is slow to clear,

Each sufferer says his say, his scheme of the weal and woe:

But God has a few of us whom he whispers in the ear;

The rest may reason and welcome: 'tis we musicians know."

FOOTNOTE:

1. And in *Saul*: — "Tis not what man Does which exalts him, but what man Would do!" ([return to text](#))

Universal Brotherhood

FRAGMENTS — *M. A. Oppermann*

THE REAL.

The real means for us something which we realize, and we realize that which we experience within ourselves. Thus the real has a variable appearance to each man according to his inward experience. As the human family as a whole, is very much alike, experiences of a similar nature are gone through in very much the same way at the same time by most of the members of humanity. Those whose inner experience differs from the general trend are either in advance or behind the average. Thus what is generally conceived as the real is due to the experience of the average humanity. When the latter occupies its mind with things and phenomena appertaining to matter, then matter is conceived of as real, and so it comes about, that things outside of earthly matter are considered by most people as unreal and only as the outcome of fancy, at best of speculation. One man may reason with another and try to prove by analogy the real existence of things outside and within matter, but the reasoning imparts no conviction and makes no man realize anything which he has not experienced as real himself. It seems so absurd that men should hunt after riches, when they well know that death will surely deprive them of all wealth, and that death may overtake them the very next day or hour; but this absurdity can only be explained by the error of man believing material things to be real, and as long as this belief exists in him, he will try to accumulate wealth. In this lies the reason why man does not become changed by outside influences however strong they may be; I mean influences established by man himself, man-made laws, social customs, contrition, etc. Man only changes from within, and each man has to do that work himself, and establish within himself the

conception of that as real which is more real than that which he believed to be so before. This will help him up; the reverse will drag him down.

The question arises: How can he do this? It cannot be done by reasoning, emotion is a step when it is pure, art is a step when it is elevated, but that which helps best and surest is compassion. It seems strange that compassion should be the great teacher of the real, but it can easily be understood why it is so. When a set of forces in the character of man tends towards making him believe that this material world is real, then the forces which go in the opposite direction must have the contrary effect. Concentrating for self, carrying all back to one's own enjoyments, tend toward making a man believe these to be real. Selfishness and hardness of heart are thus forces which increase the conception of non-real as real. Altruism, pity and compassion must therefore have the contrary effect upon man, and not only soften his heart, but bring him nearer to the real. Thus, real knowledge is the direct outcome of the practice of brotherhood and no understanding can be obtained without it.

We are told that the Real in its ultimate aspect is only in the Absolute, but we all know that we cannot reach this Absolute for a very long time yet. So the only possibility for us to progress, is to take new aspects of phenomena and new perceptions, such as will bring us nearer to the Absolute. We are told that gross matter is the lowest of all, and indeed it seems impossible to imagine anything more gross, heavy, and cumbersome. Being a clothing of spirit after all, there is beauty in it, in every stone, in every blade of grass but that beauty, as far as we are concerned, resides more in a conception of it by ourselves. One man may admire a beautiful sunset, another passes and does not even look at it, and thus the sunset is beautiful for that man only who contains beauty within himself.

We are told that the Real is not subject to change, but where is that unchangeable something, seeing that all things change? Our modes of existence change, our very mode of thought and appreciation, all is modified in time, and even time is incomprehensible without admitting a change of something or of things, the succession of which changes serves for us as a conception and as a measure of time. It then follows that the real must be outside of time, or more correctly, that time cannot exist in the real. Thus he who reaches the real knows the beginning and end of things. The real cannot have undergone any change since the beginning until the end of manifestation, and thus it is not manifested itself but only surrounded by manifestation, or so to say clothed by it.

When we observe the component parts of a thing and see some parts disappear and others endure longer, we may say that the latter are more real and more lasting. Acts are due to causes, last for some time, and then become causes in their turn for new acts.

Thus we may say that while the acts are born and die, the law which makes them, that is the law of cause and effect, is enduring and real. Even the qualifications which we give to acts are more enduring than the acts themselves; while virtuous acts pass by, virtue still exists, but being a conception of the human mind, it cannot be all enduring like the law of Karma. The more ideal a conception and the further it is away from earthly matter, the more real it is. Mathematics is a real science, because it is the most ideal one; but as soon as it is carried out in matter, there is no more absolute correctness in applied mathematics due to our errors of observation and measurement. What can be less material than the idea of a point, a line, a surface or even of volume? But a draughtsman will never make an absolutely correct drawing, a chemist cannot weigh correctly, and no

absolutely true surface can be given to a body, and observations have to be corrected by a calculation based upon the calculus of probabilities. As the real can have no qualifications expressible by words, man cannot be taught how to reach it, but can only be taught where the road is that leads up to it. Thus man cannot learn the real, but must evolve within him the already existing reality. He must be the real in order to understand it, and not be that which is unreal. All the unreal has to be discarded from man's perception, if he would attain to his real self. Since man is a thinker this has been told to him, but few have listened. He has been told that his five physical senses apply to the physical world only, and that by using them only, he cannot go beyond the physical kingdom. He has been told that man had spiritual sight, and the atrophied organ of that lost sense has been pointed out to him. The increasing predominance of the physical senses accompanied by a gradual descent into matter, brought about this loss, gradually of course, and gradually man has to regain it by restraining the physical senses and tendencies. It is the natural process of evolution, and will come about for the bulk of humanity in its gradual development, and for each man whenever he wills it. It is easy to go down and difficult to go up, easy to lose and difficult to regain. For such a long, long time we have gone through so many incarnations, in which our tendency towards matter went on increasingly, and we cannot possibly mend all this at once, or without a serious and hard struggle. This struggle has been depicted by the sages, and perhaps there is no better book on it than the *Bhagavad Gita*, where all the stages of the inward fight in man are clearly defined, and help indicated for obtaining victory.

The teaching begins with a description of the soul and its characteristics, then it goes on to the acting of the man that struggles forward. Next comes the knowledge necessary and the

understanding that renouncement of acts is not inactivity but renunciation of all results to the supreme. The book next deals with self-restraint and with right understanding and discerning, which is followed by the study of the indestructible Brahma and the understanding of the hidden supreme knowledge. We then come to the supreme powers residing in the real man and their different forms of manifestation. Once man is carried so far in his understanding, and when he has grasped the real character of the supreme, then he is seized with utmost and most touching devotion, understands root matter and root-spirit, and sees nature as the outcome of the three qualities, and then begins to understand spirit in its highest sense. The book then goes on with the distinction between holiness and badness, between the three kinds of faith, and terminates with the entire renunciation to the Supreme. The whole path is thus laid out, and the beauty of the book can only be equalled by its profoundness. The book can only be fully understood by following its precepts and by realizing its teaching point by point within oneself. Even ordinary study with attention and good purpose helps wonderfully and opens the mind to the influence of intuitional understanding.

The struggle of a man towards the Divine is so sacred and holy, that interference, curiosity and purely intellectual discussion seems almost a sacrilege. When a man is on his death bed, the bystanders are silent and hardly dare to whisper, and so it should be towards a man that fights and struggles with his lower nature for the liberation of self, which is really a dying and a rebirth, not for his own good but for the good of all.

The way to the Real is terribly uphill; joyful and laughing man went down and sacrificed the Real for the Unreal and Fleeting; sorrowful and afflicted he has to trace his steps back and regain with tears and suffering that which he so hastily abandoned, his Real Self.

Universal Brotherhood

HAPPINESS — *Elsie Barker*

I have sometimes thought that the pursuit of happiness is very much like the pursuit of one's own shadow. It always eludes the man who breathlessly runs after it; but if he turns away and strives for something else, it will follow close behind him.

The condition of happiness is quite as elusive as the shadow: it certainly eludes analysis, and seems to have as many definitions as it has pursuers.

I have asked several people to tell me what happiness meant to them, and each gave me a different answer. One man told me that it was getting money; another that it was having plenty of money to spend; while a dear young friend of mine said that the word happiness to him suggested a wood-fire and a magazine — infinite leisure in which to study and dream.

So it seems that happiness to most people means pleasure — contentment, for the time being at least, with what is theirs.

But all pleasure is not happiness, and the distinction is sometimes more than that of degree. Mere pleasure is necessarily brief; it comes to an end; but true happiness is serene; it is abiding and may be eternal. It is not found in the wild scramble after wealth and amusement which characterizes our civilization. Our people are always striving after something — something to get a hold of, to possess and to enjoy. Give them the object of their pursuit and they will not stop to enjoy it, but will immediately start after something else. And so on through life. At the end they have nothing worth having, and a whole lifetime has been wasted in the chase for shadows. Those who follow after happiness in this way will find it a will-o'-the-wisp.

Why not live in the present? Nothing can take that from you. If you are to suffer tomorrow, make the most of the peace of today. Do not fear the future. The unpleasant thing you dread may never come to you. Enjoy yourself now — in the present. All time is the present. It is always now; it always will be now.

All very young people who are not satisfied with their present surroundings expect to be happy some day. As they grow older they are not quite so certain that they will be. They begin to have doubts and to demand less. A woman whose life held much suffering has said:

"The heart asks pleasure first,
And then, relief from pain;
And then those little anodynes,
That deaden suffering;
And then, to go asleep;
And then, if it should be
The will of its Inquisitor,
The liberty to die."

This doesn't sound very hopeful; but, like most pessimistic utterances, it holds a grain of truth.

The trouble with most of us is that we take ourselves altogether too seriously. A sense of humor has saved many a man from melancholia. By this I do not mean that we should indulge in levity and look at life as a joke: rather let us regard it as a great game, which we can play well or ill, as we choose, and according to our skill. In the great chess-game of life there are kings and castles and pawns, and knowing the relative value of each piece is wisdom.

Someone has denned genius as "a disregard for the unimportant"; and there surely is no more fruitful cause of discontent than a

continual fussing over little things. If your dress is old-fashioned and you have no money to buy another, why fret about it till your very soul feels old-fashioned too? Forget all about it, and other people will be very apt to do the same — if, indeed, they ever noticed it at all.

Cultivate the larger carelessness. We trouble ourselves too much about what other people think of us. The chances are that they think very little about us, one way or the other. I have known a woman of intelligence to make herself miserable for a week, by reason of some little social mistake, which probably passed unnoticed — save by one or two people, and by them was quite forgotten in five minutes.

Why grieve over your mistakes? You will make them; we all do. Just profit by the lesson and put the thought aside.

Emerson has spoken of regrets as "false prayers."

Another cause of unhappiness is that we all ask too much of life. We demand that all our ideals shall be realized, and because they are not realized we are unhappy. This feeling of disenchantment grows slowly, year by year, as one by one our hopes die unfulfilled; as one by one the friends whom we regarded as ideal friends are proven to be only mortal — and sometimes very weakly mortal; as we are forced to surrender one by one the fondly-cherished ideals of youth. An ideal dies hard. I believe there is no greater suffering than having to relinquish an ideal.

But know that your ideal of love, of friendship, of perfection in anything, will never be realized in this life. I do not say this in a pessimistic spirit, but because I believe it to be true. In this unpoetic world we do not find poetic realities. We may shut our eyes to the real facts of life and live in our own little world of dreams, if we want to — and can. There is always poetry enough

there. There we may entertain our ideals to our heart's content. As for me, I entertain many an ideal which I know can never be realized. I have often wilfully and knowingly deceived myself, because the deception made me happy. This may or may not be wise: that is a matter about which there may be a reasonable difference of opinion.

We say, "There is no religion higher than truth." I suppose we may also say—there is no ideal higher than truth; but there are ideals which are more beautiful than certain *facts*, and whether or not it is unwise to cherish them I do not know. I only know that I shall go on doing so as long as I have an ideal left to cherish.

My reason tells me that if I should die, or go away for a long time, most of my friends would cease thinking often of me; that those whom I love best would soon fill the vacant place left in their hearts. Shall I let the knowledge make me miserable? Shall I refuse to believe in the love that is given me because I know a very moderate shock might shatter it? No, certainly not. It is just as true, so far as it goes, as if it were made of a stronger and sterner stuff. Do we blame the basswood tree because it is not an oak, or the little stream because it is not a river? Each has its own work to do in the great plan of creation.

Let us take things as they are, with all their imperfections, and not grieve because they are less beautiful than we would have them. Making the best of circumstances will go as far as any other one thing toward securing happiness. The man who does this can never be truly miserable; he will always find the silvery lining to the darkest cloud; and if he has no great and active happiness, he will always have the passive satisfaction that comes from knowing that things are not as bad as they might be.

And it is just possible that to be happy is not the greatest concern of this life, anyway.

If we do, to the best of our ability, such work as is given us to do we shall feel the blessed consciousness of having done our duty; we shall know the felicity that comes to the worker at the close of a well-spent day.

And I suppose there is nothing that gives greater and more satisfying happiness than success in one's chosen work in life. I am one of those who believe in work. It is not an evil, but a positive good. Work, even uncongenial work, is a great teacher, a great mother. It strengthens the will and develops fixity of purpose. It takes a strong will to persist year after year in work which is not congenial, in order to accomplish some desired result; harder still when the end in view is only that of eking out a bare existence. Yet one may be moderately happy even under these circumstances.

But if our work is something that we love, like an art or a science, something that we do for its own sake, without regard to pecuniary gain, then our felicity is very nearly perfect, especially if we meet with a fair measure of success.

If I remember rightly, Schopenhauer says that the nearest approach to perfect happiness in this world is that of the creative artist in his work. So they are wise who worship Art.

"For she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of common life
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold

Is full of blessings."

In Art one can lose one's self, can get rid of that feeling of separateness from others, which is desolation. In his moments of inspiration, of creative excitement, the artist feels himself a part of the *great* Creator; he is communing with the gods.

A young man once told me that in order to be happy he must become so much interested in something as to forget himself entirely. He had unconsciously hit upon a great truth, a great mystery.

There is another question much discussed by philosophers — and others, and that is the necessity of killing out desire. I think that the person without desire for something must find life a great bore. Imagine a world in which there is nothing to work for, a condition in which you desire nothing, in which nothing will give you either pleasure or pain. I would prefer a good, hard *ache* to such apathy.

Yet I think these two extreme views may be harmonized.

I suppose that those who talk so much about killing out desire mean simply the desire for selfish gratification; while those who love life and action, *must* have some purpose in living beside mere existence and the gratification of merely selfish desires.

Let us live simply, naturally, without haste and without fear, desiring strongly what is good for us, casting aside the things which are selfish and unwholesome, and we will be sure of a healthful amount of happiness, for we will have created harmony in ourselves.

All true happiness comes from within the self. You may wander the wide world over, you may have wealth to gratify every desire that can be gratified by wealth, you may have friends and

cheerful companions with whom to spend your days and nights; but if the awakened soul is truly conscious of wasted hours and duties unperformed, and the atrophy of gifts that might be put to noble use for self and for mankind, that soul can know no happiness worthy of the name. In moments of forgetfulness it may find pleasure, but happiness is a deeper, calmer feeling; it is contentment with all that was, and is, and will be.

Then one must have faith in one's self; one must be self-reliant. We are happy when we trust ourselves; when we doubt ourselves we are wretched. Did a feeling of distrust of self ever creep over you? It is despair! It is utter hopelessness! But no man who truly trusts himself can be unhappy long. The truly self-reliant man is insured against the weaker kinds of misery.

Of course there are degrees of happiness. Some natures are capable of an intensity of emotion which the majority never know. But the majority are not unhappy in their deprivation of the greater ecstasy, because they know nothing whatever about it; and being denser and of a duller sensibility they are thereby protected from much suffering which *must* come to the more finely organized and more sensitive nature.

Everything has its compensation somewhere. This is the law of Karma.

A happy disposition may be a gift of nature, but, like all other natural gifts, it can be cultivated. As someone has said:

"This life is what we make it;
And whether it is good or bad
Is just the way we take it."

A feeling of discontent, if humored, will become chronic. I have known people who truly seemed to hate themselves and everybody else, and they were always miserable.

Happiness is Love, — not only of one or two, but of everybody, a great love of all created things. A noble genius has given it expression:

"Oh, ye millions, I adore ye!
Here's a kiss to all the world."

No man can feel like that and not be happy.

But this universal love need not make one indifferent to the special love, as so many seem to believe. And right here I want to say that I think those who try to kill out all special affection in their hearts make a great mistake. They do not love Humanity any more because they are indifferent to those nearest them. It is pure sophistry — in my opinion. I believe that in proportion to one's ability to love one man or woman deeply, truly and unselfishly, will be one's ability to love the race and work for the uplifting of the fallen. And Pinero tells us that "those who love deep never grow old."

The trouble is that we are all too selfish in our love. We are always thinking of what we are going to get, not of how much and how generously we may give. We need not be so stingy of our hearts.

Also let us cultivate the spirit of kindness and of tolerance of others. So long as one hates anybody, one's happiness will be vitiated. There will be a dark spot on the soul.

Give freely; not only of material things, but give of yourself, of your sympathy. We may not quite accept the extreme view of Drummond, that "there is no happiness in having or getting, but *only* in giving"; yet if we look back upon our lives we will find that our happiest moments have been when we brought a smile to replace a tear, or a song to lips that had known only sighs.

Happiness results not from the possession of something, as commonly supposed, but from the free, full, unimpeded use of the powers in unselfish service."

To vain and selfish men and women this may seem impossible; but I have come to believe that the happiest man in the world is the true philanthropist, the man whose main purpose in life is to bring sunshine into other lives. You will remember that the name of Abou-ben-Ahmed, who "loved his fellow men," stood on the angel's list above the names of those who "loved the Lord." The soul of such a man is in harmony with the universal soul. Such harmony brings happiness. It is the lack of harmony that causes infelicity.

What I wish to say in closing has been so well said by Matthew Arnold, in his lines on "Self-dependence," that I will quote the poem here.

"Weary of myself, and sick of asking
What I am, and what I ought to be,
At this vessel's prow I stand, which bears me
Forwards, forwards, o'er the star-lit sea.
And a look of passionate desire
O'er the sea and to the stars I send:
'Ye who from my childhood up have calmed me,
Calm me, ah, compose me to the end!
'Ah, once more,' I cried, 'ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you.
Feel my soul becoming vast like you!'
From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
In the rustling night-air came the answer, —
'Would'st thou *be* as these are, *live* as they.

'Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.
And with joy the stars perform their shining,
'And the sea its long moon-silvered roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul.
'Bounded by themselves, and unregardful
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see.
O air-born voice! long since, severely clear,
A cry like thine in mine own heart I hear, —
'Resolve to be thyself; and know that he
Who finds himself loses all misery!'"

Universal Brotherhood

KARMA — G. A. Marshall

This subject is in itself one of the most simple and intelligible of all those which constitute the body of Theosophical philosophy. It expresses the thorough-going character of the law of action and reaction — the rule that effect invariably and inflexibly follows cause. It is accordingly sometimes called the law of cause and effect — and this is a very correct version of karmic law. In applying this definition, however, we are exceedingly liable to stumble at the very start, owing to the indefinite and manifold meaning and use in our language of the word *law*. The idea of law as a rule of conduct prescribed by the supreme authority in the state is so thoroughly ingrained into our modes of thinking, that we can with difficulty free ourselves from it. We thus habitually think of law as something that may be evaded in various ways, as for instance by the negligence or ignorance of state officers, by the fallibility or venality of courts and juries, or by the clemency of the chief magistrate through the pardoning power. Accustomed from our earliest youth to look upon God as merely the executive head of the universe, omniscient indeed, but approachable through appeals for favor, Divine law comes to be regarded as a rule of conduct which is only enforced through the Divine Will, and hence as a code whose penalties may be evaded by taking advantage of the Divine clemency, if not even by Divine indifference to trivial matters. Nay, this notion of the uncertainty of law is carried by us into our conceptions of the physical world; for we have been taught that by miracles God sets aside the laws of material nature. Thus the term *law* does not in any of its applications call up in our minds the idea of an inflexible sequence between cause and effect. To this misapprehension of the meaning of law — a misapprehension of which those who

suffer most from it are no doubt unconscious — may be charged much of the confusion and lack of clearness that prevails in a great deal that is written upon this topic. We read about "good Karma" and "bad Karma," as if a moral quality could attach to that which is literally and strictly inevitable. We find Karma discussed as if it were a personal entity that dispenses rewards and punishments, thus making the word merely a synonym for the Jehovah of the Jews and the personal God of popular Christianity. All this might not be objectionable, if it could be kept constantly in mind that the personification is only a literary device; and that rewards and punishments mean only agreeable or disagreeable consequences. But the language used does not convey this impression to the average reader, and there is certainly danger that Karma may become only the name of a new deity to be feared and cajoled.

Karma is defined by more than one able writer as the law of ethical causation. As the word in Sanscrit means *action*, and is taken over into English to denote the *law* of action, there is no serious objection to limiting its application to actions which have an ethical or moral character or quality. The difficulty is that it will not stay limited; language is a thing of growth, and no man who imports a new word can determine its signification when used by others than himself; and there is no hard and fast line between actions which have a moral bearing and those which have not. Still, as a practical question, we are most concerned with the ethical aspects of karma and karmic law.

Here comes to the surface the old question of fate and free will; if effect invariably follows cause, we are the result of former causes, and cannot change our nature or our destiny, says the fatalist. It is not necessary now to thresh over this old straw. We recognize no such thing as dead matter or blind force. Everything emanates and evolves from Spirit, and we trace our heredity to

this One Life as the source of our being. This source is beyond our comprehension; we do not know clearly the nature and power of that faculty of the individual spirit which we call Will; it becomes us therefore to accept as the basis of our responsibility the practical fact that we seem to ourselves to have ability to direct our conduct. We learn from the *Secret Doctrine* that evolution proceeded on unconscious lines (as we know consciousness), and that the factors and products of evolution were and are irresponsible and without moral quality, up to the time when Manas began to be developed in man, when self-consciousness dawned in him, giving the power of reflection and the power to help or hinder in his subsequent progress. With the dawn of self-consciousness comes the sense of moral responsibility; the man has eaten of the tree of knowledge, and discovers that he is naked — that he must use his faculties for his protection and advancement. He can no longer hide himself among the trees of the garden — he is no longer, like them, irresponsible. His conscience — the voice of God within him — tells him what to do and what to avoid. Karma, or the law of cause and effect, has carried him forward and upward to a plane where he has found himself endowed with a faculty which to all seeming can originate new causes. He cannot thwart or prevent the working of forces already set up, but he can apply new forces that shall change their direction. It is a familiar law in mechanics, that when several forces meet, the resultant force takes a new direction, which is determined by the combined effect of the strength and direction of the meeting forces. The number, direction and strength of the forces which enter into and make up the sum of each individual life are practically infinite; the karmic threads which unite to determine our position and initial impulse are many and are intricately interwoven. Manas, the faculty or principle with which the *Manasa Putras* have endowed us, is an additional cause, which must be taken into account in

determining all subsequent results. Man can no longer drift; he must exert his newly acquired power or sink into a worse condition than that from which he has emerged. With its use he can continue more effectually the upward trend that has brought him to this plane; and by its abuse he can turn back to the flesh-pots of Egypt, and increase his pleasure in mere animal gratifications. In this ability to choose lies the conception of Karma as the basis of ethics. By virtue of this endowment man is invested with divine attributes, and it lies with him to say whether he will accept his inheritance and enter upon its enjoyment, or will reject it and sink back into the oblivion from which he has just made his escape.

Universal Brotherhood

DANGERS OF THE PSYCHICAL PLANE — *J. H. Connelly*

It has been taught, from time immemorial, by the Masters of the Ancient Wisdom which Theosophy revives, that in all the illimitable universe there was nothing that was not God, no atom that was not part of the Divine Being. The rock, the body of the man standing upon it, his immortal spirit and the planet casting its light upon him, were all held to be one in their primary essence for all were manifested God. According to those teachings, the process by which worlds came into being was one of evolution. Primarily, there was nothing but the Omniscient, Omnipotent, Omnipresent and Unknowable Spirit, the Source and Container of all things. By his will Spirit and Matter were differentiated, the latter being manifested Spirit and proceeding by imperceptible gradations of increasing density down to the "prakritic" or lowest plane, that of the grossest material forms of this and other worlds. In this descent, matter was subject to control by natural forces or laws of being and becoming, that were immutable, like in nature and effect upon all planes, and that operate today, for preservation and transformation of forms, along the same lines by which they originally brought those forms into being. And those evolutionary influences will eventually, in the fullness of time, carry matter back to the point of resolvment again into Spirit.

Certain metals and stones present the lowest, or densest, forms of matter, those in which the molecules — aggregated atoms — are most closely impacted. Pure hydrogen gas is perhaps the highest, or most tenuous, manifestation of matter directly cognizable by science. Between those extremes the gradations in molecular density are infinite and so close together that there are nowhere any breaks or gaps discoverable. Dividing lines are merely

nominal. Classification into gases, fluids and solids, expresses simply temporary conditions of mutable matter. Heat converts the solid into a fluid, the fluid into a gas. Pressure and cold condense the gas to fluid and transform the fluid into a solid. The properties inherent in material things are dependent altogether upon molecular arrangement and, primarily, the atomic constitution of the molecules. And the most advanced physicists find that the phenomena of nature are illusory and even to the circumscribed possibilities of their methods of investigation, involve realities of the most amazing and least apparent character. Thus, for instance, they tell us that even in steel, the diamond and glass, no two atoms are in contact, but that each is surrounded by an akasic envelope, in which it maintains ceaseless vibrations, of inconceivable rapidity. This akasa, which permeates and pervades every molecule of cognizable matter, is itself matter, since it possesses demonstrable properties of matter, yet is so refined that science can only postulate its existence and realize its effects, without being able to control it or to learn its laws.

Even without that discovery of the akasa, would it be reasonable to suppose that the limit of the scientist's ability to study the phenomena of nature is the boundary line, where those infinitely fine progressive gradations in the refinement of matter suddenly cease and beyond which there is nothing but absolutely empty space — with, perhaps, God, far off on the other side? But even if such a notion could once have been honestly believed in by intelligent minds, can it be any longer entertained in view of the discovery of the proved akasa [or ether]?

While the akasic state of matter defies investigation by the material methods of modern occidental science, it has been deeply studied, and much exact knowledge gained concerning it by Oriental philosophers, who have been able to employ, in their

researches, correlative and extraordinary states of consciousness. They know it as the plane of the atoms. The laws potential in it are akin to those of our material plane to a limited extent only, but the variations in atomic condition are as limitless as those we know in molecular arrangement; its forces are more powerful in their effects, owing to the tenuity of the matter upon which they operate, and it is inhabited by conscious entities presumably upon the evolutionary path and destined to eventual corporeal existence. There does not seem to be any violence to probability — to say the least — in the assumption that the human beings of today have, millions of years ago, passed through that phase of existence.

This necessarily inadequate epitome of some few relative teachings in a stupendous philosophic system has seemed desirable, to show the solid foundation for our affirmation of an astral, or "psychical," plane, as one of the manifestations of the akasic. Some persons, possessed of a deeply-rooted aversion for the exercise of thinking, assume that there is no astral plane, other than a sort of imaginary corral for mythical spooks, invented by the Theosophists, and find it simply funny. Others, of more serious and perhaps pious tendency, who go so far as to think they think, entertain vague concepts of an "unseen world," which they people with angels, devils, or spirits of the dead, according to their individual idiosyncrasies. Both classes are wrong.

The astral plane is quite as real as the material. Its phenomena are subject to laws like in kind to, but differing in degree from, those obtaining in the realm of gross forms, because of the infinitely greater tenuity and consequent responsive mobility of its matter. There are gradations in density and varying modes and velocities of vibration among its atoms; it is as full of entities, in all possible degrees and states of consciousness, as is the

material plane with which we are familiar; and those entities are clothed in forms composed from the substance of the plane to which they belong, just as we are made up, physically, from gross elements that are likewise the components of the animal, the tree and the rock.

It is an error to suppose that a defined line exists between the material and astral planes. The imaginary one supposedly drawn by visual observation is wholly illusory, for its location is dependent upon the capacity of the individual. Normal, unaided sight draws it at one point. The microscope puts it much farther on into the margin of the astral field. The bacilli belong as much to one plane as to the other. Even untrained psychic consciousness is an unreliable guide to cognition of the conditions and limits of the intangible world, for it, too, is dependent upon the capacity of the seer, and its percipience may be sympathetic with either of widely different conditions, and blind, or illusive, to others closely allied to or even mingling with them.

In the bell of a gloxinia or upon a petal of an orchid, one sometimes finds a progressive deepening of color, from absolutely pure white to an excessively dark shade of crimson, or purple, by such exquisitely delicate increase of tint that not even with the microscope can a point of change be discerned. To this may be likened the degrees by which descent is made from pure spirit to the lowest depths of gross matter. In a broad general way it may be said that the astral plane is semi-material, lowest of the akasa, and that above it in tenuity is the psychic, and beyond that further refinements needless of specification here. But, in point of fact, these states of refined matter — for convenience denominated planes and sub-planes — mingle, are inter-dependent and each is susceptible to the vibrations of those approximating to it in tenuity, above and below. And this obtains even down to the prakritic plane. To illustrate: A thought impels

vibrations on the psychic plane, which stir others at a lower rate in the astral and the latter translates — or commutates them — to such reduction as is appreciable by and mandatory upon the gross organs of apprehension and action. In like manner, a sensation is not perceived by gross nerve matter, but by the astral atoms pervading it; by them is transmitted at a higher rate of vibrations to the mental — or psychic — atoms and there becomes realizable by the thinking principle; and it may even be of such a nature as to transmit vibrations to the higher mental plane, which is spiritual. Without that commutator, the astral principle, acting between his mind and his gross organs, a man could no more make his hand move in conformity to his wish, than he could push Jupiter out of his orbit. Without harmonious reciprocal action between the astral and mental principles of his being, the man would be mindless. Abnormal excitation of a principle disturbs that harmony of action which is essential to health of both mind and body, and in this is the chief danger to rash adventurers upon the psychical plane. They are subjected to the influence of vibrations peculiar to a state of matter beyond their powers of justly appreciative perception and correct cognition. The intensely vivid impressions flashed upon their abnormally excited consciousness, are distorted by false apprehension and perverted beyond measure in attempted mental assimilation, through inadequacy in responsiveness of the connecting and transmitting chain to the thinking organ — the brain. Temporary delusions and ultimate insanity — if the influence is continued — are the inevitable consequences.

Another danger, too real to be ignored or even lightly regarded, is from inimical entities liable to be encountered on that plane. It is not to be supposed that things devoid of tangible bodies are necessarily harmless. While vast multitudes of the denizens of the astral plane possess only collective consciousness and manifest

but as forces, either there or on the material plane; there are others whose evolution has reached attainment of conscious individuality, with a certain intelligence that may or may not be hostile; and between these in development are a very numerous class who are capable of employing powerfully forces of which we, of the material plane, know nothing, and who wield them blindly as impelled by will force of human origination, to which they are susceptible.

There are several ways in which the majority of persons may, without difficulty, acquire some degree of perceptivity on the astral plane — which is commonly magnified in important seeming, by styling it the psychical — and many do so unconsciously, both in sleep and waking. All self-induced trance states have that result and, not infrequently, the hypnotee is precipitated into that state of consciousness, either unintentionally, through lack of proper control on the part of the hypnotizer, or purposely in the course of perilous investigations into the problem of subliminal consciousness and other fascinatingly mysterious phenomena of the deeper conditions of trance. The latter is particularly dangerous, since the subject is not only exposed to the hazards of the plane, as any other intruder would be, but has the additional risk of betrayal by suggestions from the master-will, which, under such circumstances, is but a "blind leader of the blind."

There is good reason to believe that one of the evidences of the transition state the human race is in at the present time, is a notable increase of susceptibility to the higher rate of vibrations from planes above the material. Genius and madness are alike manifestations of its effects. The time is no doubt coming in which the sixth sense — that of psychical perceptivity — will be the common property of humanity, but before that can be enjoyed, the race must experience a great acceleration in the

normal rates of vibrations in all its principles, raising its capacity for correct perception in the atomic states of matter. We can hasten our progress — but only at great risk.

Universal Brotherhood

THEOSOPHY AND UNIVERSAL BROTHERHOOD: I — *Zoryan*

Awake! Arise! dear child! wish only and thy dream is over! I touch thy lips and eyes and hair with Golden Flowers. I kiss thy heart with singing flame of Hope and Beauty. Open thy eyes: the Sun of the Eternal Truth is shining. Awake, and find thyself an Angel among the Angels, and do not dream thyself a mortal. A child of the ages, take thy hereditary share of endless progress. Thy past went forward to prepare the way, thy future is awaiting thee already. The space of endless blue gives thee access to every star of the Immortal Wisdom. Look! there is no check, no limit — all, all is thine.

The reader may easily see that Humanity is the child and Theosophy is the Angel, who awakes the child, and that Theosophy is no bare system of ideas, but the living speech and light and power of our Elder Brothers, those men who have attained to the Angelic plane, and of that higher plane itself and its innumerable Hosts, who speak through our inner souls, whether they look inside, or interpret the beauty and meaning of the outer nature. And when this is known and felt and assimilated, it is no more the outer nature.

If some one tells you that Theosophy is here in this one book, or in the mind of this one sage or in this society and nowhere else, do not believe him. It is only in your own heart, and it is because your heart is not your own. Your heart dwells in all things, and all things dwell in it — the flowers, the birds, the skies, your dear ones, your country and your God, the hope and joy of all humanity, the brotherhood of all existing. Everywhere it spreads the same mysterious golden glow, embracing and unifying all for it is an ever growing reflection of the Unknown which your soul

may worship only in silent adoration.

The unbroken diamond Unity of the World's Heart, of which we are the undetached sparks, is then the reflection of and the outreach to that Infinite, Inscrutable Causeless Cause, which is so singly One, that there is no Second with which to compare, and know it more changeless and all embracing than space in which all planets move, more still, than silence in which all sounds find harmony and rest.

This is the first fundamental proposition of the *Secret Doctrine*, and with the other two it gives the framework for its philosophy. (1)

Now if the reader has studied well and grasped these three propositions, or rather feels himself in their grasp, if he feels himself a child of a Bright Ray of the Boundless Unknown, a candidate for the Eternal Progress, an heir of all Perfection, Wisdom and Bliss; if he keeps his eyes as free from prejudice as they were free and hopeful in the freshness of his morning, if he keeps his heart aglow, as in the dawn of his childhood, when the first rays of the Sun kissed him sweetly with an undying promise, then well for him if he start all his thoughts from this deepest thought, which is no thought at all, though embracing all thoughts, as space embraces all forms; and starting from it never lose the thread that he may return again free, unbounded and unclouded — a brother of the Stars of the Internal Space.

There is a book so ancient, so venerable, the oldest manuscript in the world, known but to the very few who have deserved to understand it. A few chapters of it, with commentaries added, are translated and published by H. P. Blavatsky, in her great work called "The Secret Doctrine." There the reader may find that these few chapters of the "Book of Dzyan" elucidate Cosmogony in a most logical manner, and not, as does the modern science, from a

multitude of the innumerable Gods, called the atoms, of whose origin science, however, is silent, notwithstanding its theory of differentiation from a homogeneous something. The first two chapters of the Book of Dzyan describe that Unknown Unity, where Spirit-Consciousness, which is the Father, and Matter, which is the Mother, and the Universe, which is the Son, were all once more one: where time was not, for it lay asleep in Indefinite Duration; where the Universe was concealed in the Divine Thought and in the Divine Bosom. Then follows a description of how this concealed Universe, the Son — and there are many sons — emerged from this inner condition, its Matter expanding from within outward, and its Spirit appearing as a ray sent from the Unknowable Darkness to enlighten that which, being outward, needs its radiance to shine consciously.

Now, first matter is simply objectivity, very spiritual, homogeneous, clear. This spirit-matter is the Logos, the first Atom-Universe. It becomes now manifested Unity and differentiates into the Seven Lords of Being, which are one in Him, as thoughts are one in a brain. Matter divides also into seven planes, and then again into 49, from the subtlest down to the grossest. The Seven Dhyanis, or Lords, radiate new hosts of being, and so on to Devas, to elementals, even to the smallest mineral atoms, all is branched out and differentiated from that great Tree whose root is the Logos and which grows in the Eternal — Unknowable. The Tree of the Universe is periodical in its manifestation, and the farther the branch from the centre the more frequent is its period.

From Mahamanvantaras of 311,040, 000,000,000 years, to planetary rounds each of many million years, then to human race periods, coinciding with geological periods, then to the tropical years of 25, 868 years, to human life and postmortem rest on the pure mind-plane, and then life again, then to common years,

months, days, to the periods of sound several thousand times a second, and even to the 700,000,000,000,000 vibrations in a second in a violet light, all these are expressions of the same law and show that the leaves and shoots vibrate faster than the branches. Of course the Tree symbol should be understood mystically. It illustrates at once involution and evolution, immortality and reincarnation. It shows the Great One Life containing man ("I am the vine, you are the branches"; *Gospel of John*), men containing cells, cells containing molecules, molecules containing atoms. The one plan throughout the Universe. From it follows that, as the human body restores anew its lost cells in a wound, for instance, so the Planetary Logos restores again the lives of men on earth. This is reincarnation, the reaching and withdrawing of the tentacles of the higher ideal being, who lives through all this time.

That part of us which feels itself a Ray of Light Divine, will live eternally without the circle of the Time, and the phantom of our phenomenal appearance but what cares it? It will go to sleep and pass away, as a lost and disregarded thought, a falsely constructed scheme, who mocked for a time the Unity of the Divine, but could not do it in truth without a Heart with which it refused to merge, and coldly turned its back to the Brotherhood of all mankind, and to the one great consciousness of All. But his angelic, sunny soul, the bright companion who so often spoke to him the words of Truth and Beauty, he of the Unfading Clime where ideas bloom like flowers, he who turns his face towards the utmost Light, he who has dropped again his leaf from the vibrating branch, — how many times he will be listened to again, always beloved, always dear, the Saviour of the phantoms — the strayed thoughts of Heaven, — thoughts of his own in ancient ages.

And so he comes again to the new phantom made from the

silvery dream. He comes to a new baby, and the shattered fragments of the old phantom also strive to reach it, to darken the child and to tempt it bitterly. But he watches and enters it more and more as a lower garden of the immortal free ideal world. The child turns then to be a poet, or a Knight who fights for truth and fears no death, or a sage who helps the world, or simply a loving soul, who does its work quietly and is unknown. No wonder that it feels the gratitude and devotion.

One and undivided is the great Divine Soul and one is an Angel and one is the soul of man, — every Atom is one, for it reflects the Highest, in it there is a germ divine of the infinite growth and progress from its own infinite depths, and this is the highest and the first plane of Consciousness — the Divine plane. This is the same everywhere, being One in All, and above all knowledge, though from it spring all potentialities of knowledge and progress.

The second is Spiritual, the Soul of the World or of man, issued from the Divine only for a limited, though very great time, and destined to return back to it.

There the knowledge and the power are free and untrammelled, and united as one great sea, which gets self-conscious quality by the labors of the Mind, whose experiences it accepts not as something foreign, but as self-awakening, and transmits to the Mind as intuition. It does not think; it knows. It is unity of knowledge and existence. It is a reflection of the Divine.

The third is Mind, this is Light, out-reaching from the One Truth, and from One Heart, and from One Soul, descending as a ray to all scattered existence of illusion to take it up into that kingdom where all is One. It is the Immortal Ego of man, his Leader, Guide and Saviour, it is an imperishable individuality which helps mortal, personal man to find an eternal Haven for its mental

essence, it is the celestial swallow which dives from the ideal and unfading world into the world of dreams to invite and take the shadows, which are the earthly men, into the dreamless world. That aspect of it which looks and gravitates downward is called the lower mind.

The fourth is the force of desire, which is mortal, for when the desire is attained, then it dies. The possibility of desire itself shows that the Unity is broken. Yet it is useful, preparing for a way and helping the mind to gather its lost dreams into a personality. All passions are really forces of man just as much as of the universe. They are, as it were, a semi-conscious vapor trying to unite by outer agglomeration instead of inner awakening.

The fifth is the vitality which is perfectly instinctual, and gives for a time a rosy light for the pale, lost, dreams of the lower world, according as the attention of the higher three is directed to them periodically.

The sixth is this world of phantoms, of pale, lost dreams, of forms of thought, escaped from the children of the Mind, who were not perfect, dropped from the Unity, mistakes, as it were, for which the Angels are yet responsible, and must gather them through the living creatures of the earth and through man, their crown. For in man meet the two worlds. In his outer nature are creatures of the earth, in his inner depths are angelic forces and deeper yet the light divine itself, his Christ and Saviour, and through him the Saviour of all nature.

The seventh is this physical world and our physical body, an outer shell, a hardened dream, which gives the shape to the molecules of the lowest matter, soaked all through and through with the cohesive force of desire emanated from man.

(To be continued)

FOOTNOTE:

1. The reader is referred to the *Secret Doctrine* by H. P. Blavatsky, Vol. I., pp. 14-17, new edition, pp. 42-45. ([return to text](#))

Universal Brotherhood

WHAT IS MIND? — *B. C. Buchanan*

Mr. Herbert Spencer, in his *Principles of Psychology* (Vol. 1, page 145), says that "we know nothing about it and never can know anything about it." Yet, as he himself, in the same volume, goes on to discuss "the Substance of Mind," "the Composition of Mind," and "Life and Mind as Correspondence," we need not be quite discouraged. We each of us have one of our own and we may well exercise it in the study of itself.

It may help us to arrive at a more satisfactory conclusion as to what mind is, by first considering what it is not. Says Prof. Ladd, in his *Physiological-Psychology*: — "However our states of consciousness may be related to the states of the brain, the two are certainly not the same. What is true of all material elements is true of those of the brain: they can do nothing but move. And so far as we know anything about the molecular activities of the central nervous system which are most *directly* connected with the phenomenon of consciousness, they do not differ essentially from other molecular activities of this system *not* thus connected with consciousness.

Suppose it were possible with the microscope to discover the exact chemical constitution of every molecule of the substance of the brain, and that by some such process as that described by THE-MAN-WHO-DID-IT, in Mr. Lloyd's wonder-book, *Etidorpha*, we could look into the interior of our own brains, and watch the motion of all the atoms in the phosphorized fats and the hurrying blood currents, as chemical changes take place, or as waves of nerve commotion in infinite variety move hither and thither among the countless nerve fibres and nerve cells; we should then discern but the physical functioning and product of the physical brain, the

molecular activity of material particles. Strive as scientists may, to reason out consciousness as the product of the brain, they cannot identify the molecular changes continually taking place, in the work of nutrition and depletion, with the happenings of our consciousness.

The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the cerebrum. That the subject of the states of consciousness is a Real Being is a conclusion warranted by all the facts. Mental phenomena show what it is by what it does. The so-called mental "faculties" are only the modes of the behavior in consciousness of this Real Being. If the complexity of mental phenomena is bewilderingly great, so the unity of consciousness is striking and unique. It is the same "I" from the dawn of self-consciousness through all subsequent changes. All the different mental phenomena of an individual are but different states of the one consciousness, and the binding force of memory is dependent on this unity.

It is too late for Science to object to the assumption of the non-material nature of mind, for the whole fabric of materialism rests and is built upon the hypothetical atom, which, to say the least, is super-sensible. The best efforts of modern investigation to describe the nature of atoms is not only incomplete, but often self-contradictory. What an atom *is* can only be described by telling what it *does*; but in telling what *it* does, we always find ourselves implying certain relations to other atoms, involving complicated hypotheses concerning its modes of behavior as caused by the presence and mode of behavior of some form of being that binds them together and makes them work to a *unity* of plan. And we can form no conception of a "plan" which is not a phenomenon of mind, and no conception of a "unity" that does not depend upon the unifying *actus* of the mind.

To "be really" and to be the one permanent subject of changing states are but different ways of expressing the same truth. It is for this reason that modern Physical Science, which affirms the eternity of matter, regards the atoms as having a permanent reality which does not belong to composite structures — the things of our experience — into which the atoms enter. The atoms are supposed to remain with unchanged natures through all the changes of relation which they may undergo. Their reality depends on their capacity for being the subject of so-called states. They follow a law, or an idea which recalls them to the *same states* when the same circumstances recur. To have a variety of changing states attributed to *it* as the subject of them all — this is *to demonstrate in consciousness a claim to Real Being*.

So much for the line of thought carried out by Prof. Ladd, and it is not easy for a student of occult science to understand how he could reason so far without reaching the broader philosophy of the chapter on Gods, Monads and Atoms in the first volume of the Secret Doctrine, positing at the root of each Atom a God of life and intelligence, a god we call "the monad." Atom is one of the names of Brahma.

"States are changing, they have a transitory and phenomenal being," Prof. Ladd goes on to say. "The soul exists in reality above all other kinds of being, because it alone, so far as we know on good evidence, knows itself as the subject of its own states. And it arrives at the state or plane of self-consciousness in the mind, which is its vehicle for acquiring experience. It is a Real Being which acts, and knows itself as acting: which is acted upon, and knows itself as affected: which is the subject of states, and itself attributes these states to itself; which develops [or evolves], according to a plan, and so remembers and comprehends the significance of its past states, that it can recognize the fact of its

own development" [or evolution].

But evolution is only one-half the equation, and herein lies the weakness of modern science. It must be balanced by involution. "Out of nothing, nothing comes," and rational minds can admit the word "creation," only in the sense of making a thing something which it was not before. In this sense man "creates" a garment, a house, a city; and higher Intelligences "create" men, worlds, universes. All that evolves in actuality on the objective plane and is known to us in phenomena, was first involved in potency on the subjective plane in the necessary correlate of noumena. So that mind and all the attributes of man are universal principles diffused throughout Kosmos, temporarily focused and individualized in man. Everything on the subjective plane is an eternal *is*, as everything on the objective plane is an "ever becoming."

Involution starts from the highest plane of pure spirit and descends through psychic, intellectual and animal to the lowest plane of matter, spirit becoming ever more and more concealed as it is plunged deeper and deeper into materiality; a latent, sleeping nucleus, wrapped in sheath after sheath. We pay this price for our knowledge of matter in embodiment. It is because of this Divinity which thrills in the heart of every atom that evolution takes place on the physical plane from the simple and homogeneous up to the complex and heterogeneous. Involution is an eternal cycle of becoming, and Nature never leaves an atom unused. From the beginning of the Round all in Nature tends to become man. He is held to be the highest product of the whole system of evolution and mirrors in himself every power, however wonderful or terrible, of nature: by the very fact of being such a mirror, he is man. Prof. Agassiz says:

"The progress in the succession of beings consists in an increasing

similarity of the living fauna, and among the vertebrates especially, in the increasing resemblance to man. Man is the end towards which all animal creation has tended from the first appearance of the first paleozoic fishes" — -and this tendency is inherent in every atom, says the Secret Doctrine. The One Law proceeds on the same lines from one eternity (or Manvantara) to another; the "fall" of spirit into matter then redeeming it through flesh and liberating it, using for these purposes the Beings from other and higher planes, men or minds evolved in previous Manvantaras (periods of manifestation) as we are evolving now.

The Oriental teachings say: "The Breath becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a God." In Occult Science, there are no "missing links," in its unbroken, endless chain; and each of these seven planes of existence involves and evolves progressively the seven principles which have their correspondences in the colors of the rainbow, in the primary tones of the musical scale and everywhere in Nature, including man.

Let us take the plane of the invisible gases. So far as Western Science can detect with its microscopes and crucibles, they are simply diffused substance, without form, life, desire or mind as we know them. For the purpose of suggestive illustration (although not with strict accuracy from the occult point of view) they may be considered to correspond to the Breath, with only one principle manifest, namely, substance and *six* latent. Then when the intelligent *vis a tergo* which propelled from the noumenal side of Nature that which manifests on the phenomenal side of Nature as gas, has acquired all the experience of the plane of gases (an experience which is recorded and preserved in itself) it climbs or is lifted up to the mineral plane. "The Breath becomes a stone." Here it adds form to substance, evolving two principles leaving five involved, and manifests then

the properties of matter known to science. It enters into metals, gems and earths, learns the secrets of crystallization and makes the round of the changes possible to the mineral cycle and then its form is sacrificed, disintegrated by a growing plant, and it is lifted up to the vegetable kingdom. Substance and form are supplemented by life, three principles evident to our senses, four yet to evolve. "The stone becomes a plant." It has now the new experiences of germination, growth, maturity, reproduction and decay with new responsiveness to sunshine and moonlight, heat and cold, rain and dew. Here is a range quite impossible to anticipate from the limited horizon of the mineral plane. Through every variety of texture, color and odor, again the sacrifice is prepared and vegetable life is transformed into animal life, and to its three principles the plane of desire adds motive. "The plant becomes an animal" — four principles manifest, three yet latent. The animal secures food when hungry, and eats until desire is satisfied, drinks when thirsty, exercises from instinct, provides a home adapted to its needs, makes defenses, cooperates with others of its kind, for mutual protection, wages war on enemies, periodically feels the attraction of the sexes, begets its kind, tenderly rears its young, nourishes, protects and trains them, and becomes attached to places and things. All these are the purely animal functions. Here is a wide outlook, a vast range of experience. On such a broad basis a magnificent superstructure can rest. What shall it be? "The animal becomes a man." How? By sacrifice as before and being lifted up to the fifth plane, evolving the fifth principle, still leaving two latent. This principle is mind, the eating of "the fruit of the tree of knowledge of good and evil."

The animal knows neither good nor evil. It satisfies its hunger and thirst regardless of the hunger and thirst of others or how the strength derived from food is to be expended. It protects its young, because they are its young, and not another's. It is self-

seeking, but not selfish, because its self-seeking is its highest soul-expression and in it the Universal Soul works through instinct to lift the planes below it up to the animal. It is actuated by desire alone, its highest informing principle; hence it is not responsible and makes only physical Karma. Man reaches a critical point in evolution, a point where he is required to choose and where he exercises freewill. Choice always involves moral responsibility, hence moral Karma. In order that he may choose, knowledge is necessary, knowledge acquired by experience of both good and evil; and this he gains through the instrumentality of mind. And what is mind? Whence comes it?

The Sanskrit root word "man" means "to think," hence "a thinker." It is from this word very likely, that sprung the Latin "mens," — mind; the Egyptian "menes" — the "master-mind;" the Pythagorean "monas," or conscious "thinking unit," and certainly our "manas," the fifth principle in man.

The vocabulary of the English language has grown with the development and requirements of its people. The history of the English speaking peoples is essentially a history of conquest and of commerce; hence we have no lack of words for secular and materialistic nomenclature. But when we enter the realms of metaphysics and the spiritual, our poverty of terms obliges us either to coin or to borrow from foreign tongues. The comparatively few Anglo-Saxon words that may apply to these higher concepts have been so degraded and abused by lax customs that they have lost accuracy as means of expression. The devout Oriental peoples on the contrary, having a heritage of ages of contemplation, meditation and devotion, have evolved in their languages, terms conveying gradations and shades of meaning yet unsensed and unsuspected by Western peoples in those fields of knowledge which lie just beyond the physical. So that in pursuing the deeper study of science and philosophy we find it

helpful to adopt some of the Sanskrit terms which have for centuries embodied with clearness a definite meaning.

We must remember clearly that an illustration is never the thing illustrated, but only a stepping stone toward it. The reality can never be illustrated; it can only be experienced; but an illustration may help us to analyze, to classify and to understand our experiences. The seven principles in man are not circles or rings, nor do they float detached one above another, but they pervade and interpenetrate each other. Moreover each principle is gathered up temporarily and continuously from a universal ocean like itself; just as the air which now produces my voice and is an essential part of my life (Prana), is separated for the moment from the atmospheric ocean about us. The seven universal planes are not sharply divided from each other like the zones on a map, nor embraced one in the other, like a nest of Chinese boxes, although they are specific degrees of differentiation from the One; they overlap and merge into each other. Strictly speaking, life and consciousness and desire are universal and all-pervading, and all manifested things depend on an astral basis for their being; it should not be misleading when, for the purpose of study, we consider them separately, as we study the anatomical systems of physical man.

While we have been building up by the processes of Nature an animal man, for man is, at base a perfected animal, through substance, form, vitality and desire, the four principles of the lower quaternary; from the opposite pole of being, a beam or ray from the Universal Sun of life and intelligence is focused in the Monad, which is the "God within" atom and man alike, the Higher Self which we name Atma. It never separates from its source. It is but a temporary loan of that which has to return to its source. It appropriates a vehicle or sheath, still spiritual, but a degree nearer the plane of materiality than itself, and comprising as its

essence the highest, the purest and the most beautiful of the endowments which may be attributed to the character of the Christ, whether we look upon the Christ as an historical personage or a symbol and type divinely human in its ideal. And this principle, the sixth, we call Christos or Buddhi, Divine Wisdom. This Buddhi principle with Atma involved, again assumes a sheath or vehicle to bring it still nearer to the physical plane and this sheath is akin to it in that both are soul; and is endowed with the power of thought, — Manas, the Thinker, the Immortal Ego, man's fifth principle.

We now have the higher triad, formed by these three, Atma-Buddhi-Manas, sometimes called the Real Man, the Eternal Pilgrim, who has made the rounds in latency, during past Manvantaras, through the planes of substance, form, life and desire, recording and preserving the experiences of each plane, manifesting of its infinite potentiality on each plane, just so much as the limitations of matter would permit. Now, it would evolve on the thought plane, and mind must be its vehicle.

Mind is One — an essential unit — creative, potent and spiritual. It manifests in different degrees on the different planes of existence, and according to the capacity of the vehicle through which it manifests. The microscopic cells and molecules of man's physical body have a mind of their own. This physical mind manifests its intelligence in the organic function of digestion, in the circulation of the blood, in assimilating from the blood just such portions as the tissues need, and in setting to work to repair at once any injury done to the physical body; all of which goes on without our knowing anything about it, except in the bare demands for food, drink, air and rest. So the physical mind continually *creates* and *preserves* the substance of the body. The mind of the Astral plane, *creates* and *preserves* the form which is its special mission. The mind of the plane of pure life *creates* and

preserves force, — the connecting link between substance and form. The mind of the Kamic plane *creates* and *preserves* the expression of will through desire unmixed with imagination or intellect. This fourth principle, Kama, is the balance principle of the whole seven. It stands in the middle, and from it the ways go up and down. It is like the sign Libra in the path of the sun through the Zodiac; when the sun (who is the real man) reaches that sign, he trembles in the balance. Should he go back, the worlds would be destroyed, he goes onward and the whole human race is lifted up to perfection. It is the basis of action and the mover of the Will.

In man, on the fourth plane, mind wells up as "I am I." Consciousness turns upon itself and distinguishes from itself everything that is not itself and recognizes its own eternal identity. It views itself both as subject and object, and analyzes its own attributes and powers. It is able to blend itself with any of the three planes below it; it is capable of rising and blending itself with the three planes above it. It *creates* and *preserves* self-consciousness, expanding until "the Universe grows I." How does this endowment of mind become the property of animal man?

The course of evolution developed the lower quaternary and produced at last the form of man with a brain of better and deeper capacity than that of any other animal. But this primeval man in form, was mindless, the Adam of the second chapter of Genesis, who was born an image of clay and into whom "the Lord God breathed the breath of life," but not of intellect and discrimination. The Monads which incarnated in those forms remained without self-consciousness for they were pure spirit and there is no potentiality for creation or self-consciousness in a pure spirit on this our plane until it is mixed with and strengthened by an essence already differentiated.

It becomes the task of the Fifth Hierarchy of Dhyan Chohans to bestow the connecting link between the Divine and the animal, to inform mindless man and make of him the Rational Man. The aggregate of all Dhyan Chohans constitutes the Universal Mind, the fifth plane of Cosmos. Those of the Fifth Hierarchy who endowed man with mind, are called Manasaputra. How did the Manasaputra get mind? Leibnitz conceived of the Monads as "elementary and indestructible units endowed with the power of *giving* and *receiving* with respect to other units, and thus of determining all spiritual and physical phenomena." The Manasaputra, countless aeons before they endowed man with mind, were Monads endowed with the power "of giving and receiving," and during their myriad incarnations in lower as well as higher worlds, they assimilated *all the wisdom therefrom* — becoming the reflection of Mahat, or Universal Mind. They became men as we are now becoming men and arrived at the perfection towards which we are striving. This was in a preceding Maha-Manvantara — ages of incalculable duration (about 311,040,000,000,000 years), which had rolled away in the eternity a still more incalculable time ago (a Maha-Pralaya of equal duration with its twilight and dawn). They then passed into Nirvana and are at this stage returning Nirvanees. So far then from Nirvana being annihilation, it is said in the Sacred Slokas:

"The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action."

This "thread of radiance," called the Sutratma, is in each of us the golden thread of continuous life periodically manifesting in active and passive cycles of sensuous existence on earth and super-sensuous in Devachan. On this luminous thread, like beads the various personalities are strung. It is the Higher Triad, the Reincarnating Ego, the Eternal Pilgrim. Those who had

assimilated all the wisdom of their Manvantara "re-emerged" when they were "called." They overshadowed the mindless races, set on fire and expanded the latent elements of mind involved in man and refined them to the mental plane. This endowing of man with Manas is symbolized in the "Fiat Lux" of Free-Masonry, and also in a religious ceremony widely observed, by lighting many candles from one. The Manasaputra dropped a spark from the light they had, which settled and expanded within, and set aflame the unlighted brain-candles which were in readiness to burn, but could not light themselves. To construct a Thinking Man, Living Fire was needed, that fire which gives the human mind its self-perception and self-consciousness, or Manas. So I have pictured in this symbol of Manas, a flame. But this Higher Manas is yet too refined and too vast to enter wholly into an organism composed of but the four gross lower principles. So it shoots out a ray from itself and clothes it with astral matter nearer akin to the Kamic plane as now evolved than is its pure self. This astral dress, though it makes of Manas an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud at present its divine nature and stultify its intuitions. This ray, called the Lower Manas, is reflected directly into the plane below, Kama, and constitutes with it, Kama-Manas, giving man his brain-mind. This gives Manas during each incarnation a dual aspect and affinity. On its upper side it aspires to Atma-Buddhi, clings to it, and at death follows it to Devachan (the Heaven - World). On its lower side it gravitates to the animal passions. Right here, in Kama-Manas, is the turning point of evolution, the battle ground of the human soul. Here the struggle goes on between the higher and lower until *one* conquers, the choice is made and the quality and tendency of his ruling desire catalogue a man in the Great Book of Life as unerringly and as accurately as the ragweed and the fragrant jessamine are catalogued by the botanist.

Let us see what Lower Manas does for man in acquiring a knowledge of good and evil. Its function is pure intellection: alone it is colorless, calculating, incapable of affection or self-sacrifice. It confers the power to reason from premises to conclusions, and to grasp analogies: gives acuteness, subtlety, rationalized cogitation. It is tainted by each object presented to it and is altered into its shape and other characteristics. Its four peculiarities are: 1st, — to naturally fly off from any point: (the student who tries to practice concentration encounters this): 2d, — to fly to some pleasant idea: 3d, — to fly to an unpleasant idea (these three are due to memory), and 4th, — to remain passive: normally in sleep. These peculiar hindrances to the activity of Higher Manas are what it has to fight and conquer. Lower Manas retains all the impressions of a life-time and sometimes strangely exhibits them in a flash. Higher Manas stores up the essence of all incarnations and gives to each new one the results of past experience, in its tendencies and inclinations.

The special characteristics of Lower Manas are imagination — the image-making faculty — and the sense of separateness. The brute has neither. Imagination is a most potent factor in acquiring a knowledge of evil and equally so of good, when Lower Manas consummates at-one-ment with its "Father in Heaven," the Higher Manas, and shares its immortality. But while it is attached to the purely animal functions, it robs them of the automatic impulse of necessity, and arrays them with protean kaleidoscopic attractiveness, magnifies their importance, until man comes to feel himself a god in their exercise, while he is really degrading himself into a demon. God, he is, potentially, and the demon of lust and selfish greed is, after all, only "the god inverted." In the light of this single Manasic ray, reflected downward "things are not what they seem."

Imagination's magic wand touches the animal craving for food and drink, and they become in animal man gluttony and drunkenness: healthful exercise is exaggerated into prize-fighting; the simple animal instinct of self-preservation develops miserly avarice, unscrupulous competition, swindling schemes and cunning inventions of death-dealing instruments: attachment to place yields to a vaunting patriotism that derides the cosmopolitan: the attraction of the sexes, held as a sacrament by some of the ancient nations who surrounded prospective maternity with every influence that could appeal to imagination for the bettering and ennobling of the race has gradually become licentiousness, legalized and illegal that stops at no sacrifices of others: and hand in hand with it walk criminal evading of parentage and cruelty to children and the helpless. Civilized nations have made of selfishness an ethical characteristic and of vice an art, and instead of the healthy king of animal creation which man was in the Third Race, he has become now, in the Fifth, a helpless, scrofulous being, the wealthiest heir on the globe to constitutional and hereditary diseases: the most consciously and intelligently bestial of all animals: his vitals consumed by the eternal vulture of ever unsatisfied desire. All this through the delusion of imagination and the illusion of separateness.

A metaphor in the Katho-panishad says: — "The senses are the horses, body is the chariot, mind (Kama-Manas) is the reins, and intellect (or free-will) the Charioteer." And St. James says: — "Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body." III-3. That is exactly what we need — to "turn about their whole body." Up to the evolution of animal man the ethics of tooth and claw has prevailed, establishing the survival of the fittest as the means of perfecting man's physical organism. But from this point, "rightabout-face" is the command issued for onward progress. The involuntary

sacrifice of the lower planes must now be voluntary. Self-seeking must yield to altruism. THIS IS THE LAW, and mind must be its executor. Every thought we think either aids our fellow-men or retards them: yes, — and all the planes below man.

"For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the Universe —
Each thing must create its kind:
And they speed o'er the track to bring you back
Whatever went out from your mind."

We are daily creators of not only our own future, but the future of that humanity of which we are a part; and just as humanity rises in the scale of being, the lower planes are lifted toward the human. The sage who said, "My mind to me a kingdom is," might well have said, "My mind to me a universe is" — the only universe we shall ever know. The form, the color, the sound, the beauty of Nature are creations of the mind. Two men view a ripening field of wheat. One sees what distance apart the stalks are on the ground, the size and fullness of the heads, and estimates the number of bushels the harvest will yield and how many dollars they will represent. The other sees a theme for verse and tuneful song, the poetry of its waving billows, the glint of the sunshine on its russet gold, and in all the expression of the tender and bountiful love of the All-Father. It is the same wheat field. Why such different views of it? The difference exists in the quality of the two minds. Vibrations and contacts are all that exist in Nature. Our minds, which are the reality, create all the rest in sensation and feeling. The mind sees no objects whatsoever, but only their idea. 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.

It is desire (Kama) that leads and propels to creation, — of worlds — cosmic children — as well as their pigmy inhabitants. It is the bond between entity and non-entity. Desire leads to knowledge; first along paths familiar through the animal instincts, where imagination leads us ever in a childish quest for the treasure that lies where the rainbow rests. Desire leads to knowledge and may be directed by mind to higher planes, where knowledge joined with truth and justice becomes Wisdom, and where creation reaches out into the Infinite. Job says, "Where shall wisdom be found? and where is the place of understanding?" xxviii, 12. In another chapter he gives the answer, "With the Ancient is Wisdom"; (the "Ancient" is man's Higher Ego) "and in the length of days" (that is, in the number of its re-incarnations) "is understanding." XII. 12. St. James says, "The Wisdom that is from above" (from Higher Manas) "is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." III. 17. How different from the worldly-wisdom of today!

But this Higher Manas, the source of pure Wisdom, is yet asleep in all of us. Some of us show the restlessness of sleepers near their awakening, perchance disturbed by dreams. The sleeping faculties of the mineral realm dream of growth; the vegetable world swayed by sighing or shrieking winds, dreams of independent locomotion and voluntary voice; animals tamed by man, who dominates the globe, look wistfully into his eyes and dream of his wonderful powers. And we too, dream; of immortality — the cherished dream of all mankind; we dream of love which brings completeness, pure, unselfish and free from passion; we dream of justice and brotherhood and omniscience. Shall not our dreams come true? When Lower Manas shall project itself up toward Higher Manas, it will form the Antahkarana, the connecting link between the two, and then

genius and prophecy and spiritual inspiration can flow from their source above down into the brain mind.

Those who have traveled this unknown way send messages back, and this is one of the messages: "Higher Manas is unconditionally omniscient on its own plane." Think of it! Omniscience your heritage, and mine, when we have learned to cross this little bridge; never again to falter through ignorance, never to go astray through delusion. The very *desire* to do and to become is the promise and potency of attainment; for desire is the mover of the Will, and in the realm of *thought*, the real world, Will rules supreme. The world of thought is a sphere whose radii proceed from one's self in every direction and extend out into space, opening up boundless vistas all around — " the centre which is everywhere, the circumference nowhere."

We hardly know the meaning of the word "Will." It suggests to us the arbitrary or the despotic, while in fact the highest exercise of Will comes from a knowledge of Nature's laws and directing our will in harmony with them. Creation is but the result of Will acting on phenomenal matter, the calling forth out of it the primordial divine Light and Life. All of man's inventions are created first in the mind and then precipitated into matter. The human Will, the Will of Higher Manas, is all-powerful, and the Imagination stands next to it in power and is its inseparable ally. When imagination is check-reined, trained and guided, it becomes the Constructor in the Human workshop, the King faculty. It evolves in the astral substance an image or form which may then be used in the same way as an iron moulder uses a mould of sand for the molten metal. Will cannot do its work if Imagination be at all weak or untrained. Matter is held suspended in the air all about us. The Adept (one who is at home in Higher Manas) selects a form, and Imagination photographs it, sharply definite in every line, in a mind picture, and then Will

precipitates from the air the pigment to fall within the limits laid down by the brain, the most highly evolved organism in the world, "the exhaustless generator of force and form." Or the Adept disperses the atoms of an object to such a distance from each other as to render the object invisible, and can then send them along a current formed by his will in the ether to any distance on the earth. At the desired point, the dispersing force is withdrawn when immediately cohesion re-asserts itself and the object re-appears intact.

These, and yet more wonderful powers belong to Mind, the recital of which seems to us enumerating the attributes of Divinity. They will be man's possession in the future. They *are* the possession of a chosen few now. They would be ours today were it not for blind dogmatism, selfishness and materialistic unbelief. When we shall free ourselves from these and hush the cries of the animal within, then we can hearken to the Voice of Silence and walk illuminated by the clear, steady brilliance of the *Divine Light of Mind*.

Universal Brotherhood

THE MEANING OF LIFE — *Katherine H. Bunker*

Spencer defines life as the continuous adjustment of internal relations to external relations and perfect life is made up of accurate correspondences.

Life is distinguished from death by one unailing test — which is growth. We cannot conceive of growth without evolution or an unfolding. In the lower forms of life growth is only apparent in modifications of form, and these modifications must necessarily be accompanied by increased experience.

The expression used in evolutionary philosophy — "adaptation to environment" — carries with it this idea. The bird or insect which has lost the use of its wings from lack of necessity to use them may be assumed to have added to its experience, or the experience of its kind, the knowledge acquired as an earth-bound thing together with that which it obtained as a creature of the air.

Or, to take an illustration whose data will not extend over so wide an area as evolution. We see traits and capacities evolved by necessity in single individuals. For instance, a child or man becomes blind; by virtue of necessity he develops the power of distinguishing by the sense of touch things which could not be so recognized by one who sees with the eyes. Here he has added to his experience as a being with sight that of one who has developed an added power of perception. In these cases there is the continuous adjustment of the internal relations, or those which initiate and keep going the life impulse, to the external relations which supply the experiences through which and through which alone enlarged knowledge may come.

Seed alone cannot bring forth a harvest. In order to do so, the

seed must give expression as a plant to the vital impulse locked up within it. The internal relations which not only give the impelling force to growth but determine the specific characteristics of type, variety and species must be continuously and harmoniously adjusted to the external relations of climate, soil and season. The correspondence must be a continuous and harmonious one. During the growth of the plant every effort of its entire existence, every force of its life impulse, is given up to the physical manifestation of itself as a plant in stem, branch, leaf and flower in turn and in strict harmonious sequence before the forces are turned inward to culminate as seed in the complete fruition of its life. The amount and quality of the seed so produced to give rise to future plants depends entirely and always upon the perfection of the physical manifestation — in other words, the external relations. If the gardener or some predatory animal or insect prevents the growth of branch and leaf, there can be no harvest or seed as the result of growth. The bare stalk remains as the only evidence of the vital impulses contained within the original seed. Also should the external manifestation of life show itself in excessive physical growth by virtue of faulty adjustment of external to internal relations there is an equally barren harvest, for all the life impulses have been dissipated in the production of that which perishes. Thus it is seen that without the perfect correspondence between the life impulse within and the material manifestation without, an equal balancing or harmonious adjustment of the internal to the external and *vice versa*. There can be no completion of the cycle by which alone existence can be measured.

Everything throughout the universe proceeds by virtue of absolute harmony. There can be no such thing as real isolation either internal or external. All forms of existence are interdependent.

Each planet has its own cycle, but could not maintain its course independent of the influence of all the other planets any more than it could apart from the influence of the sun itself. The absurdity of any planet attempting to start a cycle alone, even under the influence of the central sun, is manifest.

In man we see the action of the same immutable unswerving law. In his physical structure we find each cell has its own distinct functions in building up colonies of cells — each colony has its own work in maintaining the integrity of the separate physical functions of the body. The body could not grow or even maintain vitality if these relations should become inharmonious. Nature is always striving to restore perfect adjustment where any fault exists; she makes the attempt to throw off any cell or colony of cells which is out of harmony with the whole. Failing in this, the result is disease, decay and death. This universal law of harmonious adjustment applied to the external physical or evident relations must be equally applicable to the internal or causative and real relations, and becomes therefore a necessity for either growth or change, in other words, for life itself.

This necessity for harmonious adjustment of the internal relations to each other, of the external relations to each other and of the internal to the external being true in all forms of existence whether vegetable or animal life or the forces of the solar system, how much more necessary must it be to the race as applied to the relations between man and man. To say that we can live apart from and independent of each other is not only going in opposition to every law of nature but is a crime against our brother. Harmony is perfect law. Discord or lack of harmony is crime. Any attempt of the individual, whether that individual be the cell, man, or planet, either in the physical or spiritual aspect to maintain its individuality regardless of the whole of which it is a part, or to express itself as a unit under the idea that it is or can

become a law unto itself must bring upon itself the same penalty which attends a like effort on the part of the cell in the physical body. "To live to benefit mankind is the first step," says the Voice of the Silence.

"Do not fancy you can stand aside from the bad man or the foolish man. They are yourself though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma." — *Light on the Path*

Universal Brotherhood

THE VOICE OF THE SILENCE: I (1) — H. P. B.

THE TWO PATHS

And now, O Teacher of Compassion, point them the way to other men. Behold, all those who, knocking for admission, await in ignorance and darkness to see the gate of the Sweet Law flung open!

The voice of the Candidates:

Shalt not thou, Master of thine own Mercy, reveal the Doctrine of the Heart? (2) Shalt thou refuse to lead thy Servants unto the Path of Liberation?

Quoth the Teacher:

The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge! (3)

Who shall approach them?

Who shall first enter them?

Who shall first hear the doctrine of two Paths in one, the truth unveiled about the Secret Heart? (4) The Law which, shunning learning, teaches Wisdom, reveals a tale of woe.

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-

existent!

Saith the pupil:

O Teacher, what shall I do to teach to Wisdom?

O Wise one, what, to gain perfection?

Search for the Paths. But, O Lanoo, be of clean heart before them startest on thy journey. Before them takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.

Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster unite and torpid sits, and of exhaustion dies.

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

The seeds of wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. (5) Seek not those points in Maya's realm: but soar beyond illusions, search the eternal and the changeless SAT, (6) mistrusting fancy's false suggestions.

For mind is like a mirror; it gathers dust while it reflects. (7) It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O, Beginner, to blend thy Mind and Soul.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body — the shrine of thy sensations — seek in the Impersonal for the "Eternal Man"; (8) and having sought him out, look inward: thou art Buddha. (9)

Shun praise, O Devotee. Praise leads to self-delusion. Thy body is not Self, thy SELF is in itself without a body, and either praise or blame affects it not.

Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

False learning is rejected by the Wise, and scattered to the winds by the Good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" (10) is for the crowd; the "Doctrine of the Heart" for the Elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard." (11)

"Great Sifter" is the name of the "Heart Doctrine," O Disciple.

The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beating of the karmic heart.

True knowledge is the flour, false learning is the husk. If thou wouldst eat the bread of Wisdom, thy flour thou hast to knead with Amrita's clear waters. (12) But if thou kneadest husks with Maya's dew, thou canst create but food for the black doves of death, the birds of birth, decay, and sorrow.

If thou art told that to become Arhan thou hast to cease to love all beings — tell them they lie.

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him "householder"; (13) for man and beast all pity to renounce — tell them their tongue is false.

Thus teach the Tirthikas the unbelievers. (14)

If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err. Non-permanence of human action, deliverance of mind from thralldom by the cessation of sin and faults, are not for "Deva Egos." (15) Thus saith the "Doctrine of the Heart."

The Dharma of the "Eye" is the embodiment of the external and the non-existing.

The Dharma of the "Heart" is the embodiment of Bodhi, (16) the Permanent and Everlasting.

The Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required. The flame feels not the process of the cleaning. "The branches of a tree are shaken by the wind; the trunk remains unmoved."

Would'st thou become a Yogi of "Time's Circle"? Then, O Lanoo:

Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range — believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self." (17) Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, (18) thy duty is accomplished by nature and by man.

The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy! (19) perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka, (20) He became the Teacher of mankind. After Julai (21) had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to Devas, men, and Gods.

(22)

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin. Thus saith the Sage:

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

Have patience. Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose rays thou art, (23) the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; (24) that which in thee shall live for ever, that which in thee *knows*, for it's knowledge (25) is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.

If thou would'st reap sweet peace and rest. Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth.

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow bring forth the blossoms and the fruits of karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward 'neath the karmic eye, weave in the end the fabric glorified of the three vestures of the Path.

FOOTNOTES:

1. "The Voice of the Silence and other Chosen Fragments from the Book of Golden Precepts for the daily use of Lanoos (disciples)

translated and annotated by H. P. B." Published by The Theosophical Publishing Company, 144 Madison Avenue, New York. ([return to text](#))

2. The two schools of Buddha's doctrine, the Esoteric and the Exoteric, are respectively called the Heart and the Eye Doctrine. The *Bodhidharma* Wisdom Religion in China — whence the names reached Tibet — called them the *Tsung-men* (Esoteric) and *Kiau-men* (Exoteric school). The former is so named, because it is the teaching which emanated from Gautama Buddha's *heart*, whereas the Eye Doctrine was the work of his head or brain. The Heart Doctrine is also called the "seal of truth" or the "true seal," a symbol found on the heading of almost all Esoteric works. ([return to text](#))

3. The "tree of knowledge" is a title given by the followers of the *Bodhidharma* to those who have attained the height of mystic knowledge — Adepts. Nagarjuna, the founder of the Madhyamika School, was called the "Dragon Tree," Dragon standing as a symbol of Wisdom and Knowledge. The tree is honored because it is under the Bodhi (wisdom) Tree that Buddha received his birth and enlightenment, preached his first sermon, and died. ([return to text](#))

4. "Secret Heart" is the Esoteric Doctrine. ([return to text](#))

5. "Diamond Soul," *Vajrasattva*, a title of the supreme Buddha, the "Lord of all Mysteries," called Vajradhara and Adi-Buddha. ([return to text](#))

6. SAT, the one Eternal and Absolute Reality and Truth, all the rest being illusion. ([return to text](#))

7. From Shin-Sien's Doctrine, who teaches that the human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day.

Shin-Sien was the Sixth Patriarch of North China, who taught the Esoteric Doctrine of *Bodhidharma*. ([return to text](#))

8. The reincarnating Ego is called by the Northern Buddhists the "true man," who becomes, in union with his Higher Self, a Buddha. ([return to text](#))

9. "Buddha" means "Enlightened." ([return to text](#))

10. See page 233, footnote No. t The Exoteric Buddhism of the masses. ([return to text](#))

11. The usual formula that precedes the Buddhist Scriptures, meaning, that that which follows is what has been recorded by direct oral tradition from Buddha and the Arhats. ([return to text](#))

12. Immortality. ([return to text](#))

13. Rathapala, the great Arhat, thus addresses his father in the legend called *Rathapala Sutrassane*. But as all such legends are allegorical (*e.g.*, Rathapala's father has a mansion with *seven doors*) hence the reproof, to those who accept them *literally*. ([return to text](#))

14. Brahman ascetics. ([return to text](#))

15. The reincarnating Ego. ([return to text](#))

16. True, divine Wisdom. Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake. ([return to text](#))

17. The "Higher Self," the "seventh" principle. ([return to text](#))

18. Our physical bodies are called "Shadows" in the mystic schools. ([return to text](#))

19. Buddha. ([return to text](#))

20. A forest, a desert. *Aranyankas*, a hermit who retires to the jungles and lives in a forest, when becoming a Yogi. ([return to text](#))

21. *Julai* is the Chinese name for Tathagata, a title applied to every Buddha. ([return to text](#))

22. All the Northern and Southern traditions agree in showing Buddha quitting his solitude as soon as he had resolved the problem of life — *i. e.*, received the inner enlightenment — and teaching mankind publicly. ([return to text](#))

23. Every spiritual Ego is a ray of a "Planetary Spirit" according to Esoteric teaching. ([return to text](#))

24. Personalities or physical bodies called "shadows" are evanescent. ([return to text](#))

25. *Mind [Manas]* the thinking principle or Ego in man, is referred to "Knowledge" itself, because the human *Egos* are called *Manasaputra*, the sons of (universal) Mind. ([return to text](#))

Universal Brotherhood

DUTY — *E. A. Neresheimer*

Theosophists have entered upon a path of duty which is broader than the ordinary line of personal duty; the one is but an extension or rather a better comprehension of the other. The faithful performance of the small duties of every-day life are the seeds from which grow fruitful trees extending beneficent branches in all directions. A higher conception of the relation of oneself to mankind and the universe is the result of experience gained in the byways of correct application to principle in small things on our journey through evolution. Like an extension of belief from the crude forms of dogma and creed which grows by successive stages into knowledge that the Universe is governed by divine intelligence according to law, order and eternal justice, so is the conception of duty which we recognize as owing to friend and kin enlarged by conscientious attention to small things, into the broad field where it becomes an all-embracing force harmonizing with the plan of nature. Self denial and abnegation like the desire to do one's duty spring from love — love that is not for self, but love which is the reflection of the universal ocean of love, often unconsciously exercised by man in the small and large acts done for the benefit of some one else; these acts when done without attachment to result go to increase the world's welfare and become the property of the race — Universal Karma. The deep absorption in an act to the extent of making the actor oblivious to the existence of his personality is an energy employed for the benefit of the world. If this energy is consciously applied in the direction toward an ideal by the performance of acts for the betterment of the condition of humanity, then he, who so does, is treading the path of broader duty which is bound to produce the greatest felicity — absorption in the ideal world.

However the path of action is obscure and so is the path of duty. Many are the sins that have been committed in the name of duty done for principle. At the first blush of awakening of the mind to a cosmic ideal it inclines sentimentally to and impetuously relates everything to grand principle. Our artificially built up natures, the nervously delicate structure which the mind has builded and woven often lead into error and leave us on insecure ground. The high conception of the principle which we have formed is rarely attained to in practice. Pride of personality in one form or another, subtle but insidious, steps in and produces failure after failure; principle has to do duty to cover mistakes and hide even depraved intentions. It is well therefore to go slow with the broader duties. When one is in doubt let him wait and if he be in earnest attend scrupulously to smaller duties, until time has brought around the cycle from obscurity towards the light; we cannot as yet solve the world's eternal ways. When enthusiasm lags and the broader duties become mixed in the mind, let him who is thus befogged abstain from expending his energy on artificially wrought up ideals but stand firm and remain content with correct performance of every day common sense duties. Large beneficent results grow from correct beginnings.

Universal Brotherhood

THEOSOPHY AND UNIVERSAL BROTHERHOOD: II — Zoryan

(Continued.)

There are Seven steps of downward course from the All to One, from One, a Monad, to its Ray, from Ray. . . here Three are falling into Four.

The Monad sends its messenger, the Ray, upon its cyclic journey to the other shore.

Where has the Ray to journey, if not to the All again? But THAT dwells only in the darkness of the Unknown.

How is the Ray to win Self-consciousness eternal, so that its Monad may be radiant throughout?

It is through matter that consciousness appears, it is by limitations that we see the space, it is by multiplicity that we know the Unit.

It is by the non-self, by having fought with thoughts that are not ours, by being pressed with flickering flames of passion, which try to blind and quench our inner steady light; by being lost in the raging ocean of mocking dreams which entice our sunny hopes into their vortices and eddies but to tear them down; by the hardness and unwieldiness of our heart and the cruel sea-faring frame of death and negation, that we may affirm our Higher Self, whose silence speaks when once aroused in our own mysterious depths, and which rises proudly in its protest, Imperishable, Unconquerable, Divine, "*A bright star dropped from the heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being.*" (S.D.I., p. 120.)

What will the Pilgrim do on these four lower planes, whither he

has fallen? Will he send the thoughts of his heart to meet the thoughts coming from opposite direction, so that he may know the difference between the Inner Eternal Real Life and outer apparitions, or will he drift taking his enemies for granted. Will he attest the Unity seeing now for the first time disrupted shadows? Will he be aware that these upside down black reflections mean negations of the invisible white realities of him, who sees, of his own inner light, which makes the consciousness of these negations possible? Will he recognize in these dark and powerful outlines the first appearing edges of the reality more tremendous, vast and spiritual, than he knew before, or frightened will he shrink into ease again? Will the depths below awake the heights above? Will the stronger shadow reveal still stronger light, the outer spaces open inner spaces, so that he may forever live in a more glorious, more self-conscious light?

Impelled by Karmic Law he dwells on seven globes of these four planes. Not all at once he gains experience, but very slowly he descends without a shock. Nature is merciful and gives enough of time.

Seven times he has to journey through the seven globes of earth, of which his mortal eyes see only one, as it lies on the lowest plane of the four. At first he moves his shadows, but in the middle of his journey he descends himself.

When he begins to see the shadows to last beyond his thoughts, soft is their matter then, their aspect bright and joyous, their song melodious as that of a morning lark. Longer and longer do they last, passing through three stages of the elemental essence, and all seems a sport on the great field of space and time. When the fourth is reached, the shadows reflect more radiance of the steady thought and become "Sparks of the Lower Kingdom, that float and thrill with joy in their radiant dwellings." These will not

be extinguished, for they are the great mineral World, and the Great Serpent of Spirit takes this end of his shadowy tail and makes it sparkle brightly. It is his great knowledge that makes atoms omniscient in their circular and scintillating flights. The smallest of the small has found refuge in the greatest of the great, and all angelic hosts are helped. Did not they deserve it? Have not they obeyed the call to grow, expand and differentiate to the smallest limits, so that each of them would have a field to help and interpenetrate mutually and to reach the oneness consciously by harmony of multiplicity? Has not each one of them made this grand work not for himself, but for all the Host of Hierarchies? Did not they weave this web of Light out of their own hearts, where Universal Music told them what to do, so that every atom which flashed out is one grand note of a celestial song?

The First, the Mother, heard and came down and took the singing, fiery things into her mouth. (1) Her magic touch gave the hearing powers to the atoms, and sent them back to the same angels who emanated them, with message from the Mother. This was the message of Life, the dreams coming back as living beings, the songs returning as radiant sisters, gifts rich and celestial, as only Divinity can make them. And the great privilege is given that Egos themselves will help and lead awakened atoms into the plants, plants into sacred animals, animals into men, and who will dare all hazards of past Karma and for that great joy, that their dreams came true by mercy of the Great Mother, that they are now alive, that they can answer back their love, that they now can be led into the eternal, instead of simply being absorbed by those who thought them out.

It is at this stage of evolution that crystallized and organic life awakes, and centres form themselves and grow from within. Herbert Spencer calls it integration, combining here two kinds, one which grows from outside, another from inside, while all the

world of difference is between them. He did not discern the current of evolution rising from below to meet that descending from above, the new centres ascending in the angelic dreams to meet their Lords and be one with their thoughts and with their heart. Evolution is not presented to his mind in the shape of a cross between the upward and the downward stream. That part of his mind which discussed the subject seems to be dreaming yet, besides, this physical outside-inside adjustment is only a skin-deep shadow of the real one, which is life awakening in Life.

So it is now no more a returning of the shadows. It is Divinity itself, the greatest of the great, and yet so humble as to enter into the smallest things, it is the great One Life ascending Jacob's ladder, the stairway of angelic dreams, which descend toward it to give it form and dress.

Who then awakens now, the Shoreless Life in centres, essences and forms, or centres, essences and forms in Shoreless Life? Can consciousness exist without these two? See those crystallic, sparkling, joyous beauties! Wrapped in a seven-fold robe of glory they thrill in rapture of their morning dream — a dream so sweet, so tense, lasting through the ages. Oh how many things they learn! If we wish to examine these, in our own soul we can read the history of evolution.

Where has our essence acquired that fixedness of form, that instant grasp of geometric intuition, that rhythmic motion of the waves, that breezy flight of aerial forms? How many lessons learned? Do not we build our houses in a crystallic shape? Do not we desire transparency, which is the harmony of atoms? What suggested to man, if not a sparkling diamond and an electro — out-reaching amber, to "evolve his shining eyes, his floating hair," as Coleridge puts it? What represents the highest symbol of all, if not the dew-drop in the lotus? O sweet is the first touch of the

mother and the memory is pure!

Then come the plants. See how gently they try to draw together and unite the riotous extremes. They do not crystallize suddenly, neither have they patience to form basalt hexagon-prisms out of solid lava with tremendous force and steady effort of millions of years. See how they unite in themselves solids, liquids, gases in one form. See the wonderful synthesis of forms, and how it was produced. It was done by gentle force of harmonious vibrations of vital force from the one centre to millions of cells and branches, all responding with one accord to the same intracellular soft and tender touch and flow; a splendid lesson to the human cells of societies and orders, which bids disaster to those who carry independence to that point of vigor, where soft response of tender nature is no more extant, or to those who depend not on their harmonious hearts but only on frigid rules. O morning roses, tell where have you got your sunny fragrance, tell how you drew the charm from Mother's endless treasures hidden, what made your cells so vibrant with one harmony of concord, that you produced a magic wonder. Teach us then magic, waft to our memory, when we were flowers, waft the fragrance of the morning of our own ancient genesis, blow to us the breeze of reminiscence, which is our pleasure now when we inhale thy balm, O roses, in gladness of the duties done, results achieved in distant ages.

Now come through shady woods, walk upon the meadow. Every waft of scent-laden breeze tells thee a story, which is written deep on the ancient records of your soul. In every scent you feel a force, a passion, a sigh, a joy, a strife. Even your face makes an expression, that you may read in a mirror. Look on your inner mirror, look as life to life, read the story, learn and understand.

And those forms, those leaves, those petals! Do not you see a

strength in an oak-leaf, a tenderness and harmony in a rose, a violence in a thistle? Oh! even now you do remember, when your arm rises in a sweep of power in an oak-like carve, when it gently makes caressing motion in a curve of a rose-petal, when it strikes like a sharp thistle-leaf.

(To be continued.)

FOOTNOTE:

1. S. D. I. 291. "The first is the 'Mother' . . . (the serpent biting its own tail)." ([return to text](#))

Universal Brotherhood

RICHARD WAGNER'S MUSIC DRAMAS: VIII-1 — *Basil Crump*

VIII. — PARSIFAL.

Compassion is no attribute. It is the Law of Laws — eternal Harmony, the World-Soul's SELF: a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal — *Voice of the Silence*.

Through voluntary suffering and renunciation man's egoism is already practically upheaved, and he who chooses them, let his object be whate'er you please, is thereby raised already above all notions bound by Time and Space; for no longer can he seek a happiness that lies in Time and Space, e'en were they figured as eternal as immeasurable. — Wagner's *State and Religion*.

In approaching a brief study of this, the crowning drama of the Master's life-work, one must have the whole cycle of his previous mystical works in mind. Then it will be perceived that they all represent different phases of the complex struggles undergone by the human being in the course of its evolution. The last of these struggles was depicted in *Tristan and Isolde* where we find the demons of the lower mind finally vanquished and the soul at pence with itself in conscious union with the World-Soul. In the introductory remarks on that work I alluded to the Thread-Soul connecting all the dramas, and I showed from Wagner's writings and correspondence that he was occupied at one and the same time with the three widely different yet closely allied subjects of the *Ring*, *Tristan and Parsifal*.

But there is now something more significant to add. Wagner tells Liszt that *Die Sieger* (the forerunner of *Parsifal*) could only

become intelligible after digesting *Tristan*, "especially the third act." Coupling this with the fact that he at first intended to introduce the figure of Parsifal in this same third act, we get a clue to the Master's meaning. In the figure of Parsifal we see the product of the struggles depicted in the previous dramas. He stands alone as a *perfect being*; there is no female figure on or near his level, because in him the "head" and "heart," the Eternal Manly and the Eternal Womanly, are united as they there needs must be in one who has attained the power to redeem. Let us recall Wagner's words on the *Ring* drama: "Nor is Siegfried, taken alone (the male alone), the perfect Man: only with Brynhild becomes he the redeemer."

The great theme of the *Parsifal* drama is that of Compassion, the highest aspect of that love which was the keynote of Wagner's life, and whose sacred power is contained in the chalice of the Grail. During the composition of *Tristan*, Wagner wrote to a friend, "In all my relations to the suffering world I feel led and guided by one thing alone — *Compassion*. If only I could give myself thereto without reserve then all my private woes would be overcome." And there are numberless anecdotes of the greatness of his heart. Battling ever with unheard of difficulties, suffering as only such a highly strung, sensitive nature can suffer, he was yet constantly sharing his last shilling, his last crust, with a more needy brother. It was he, too, who said, "No individual can be happy until we are all happy; for no individual can be free until all are free." Says M. Kufferath, "He was, himself, all his life the compassionate being he imagined as the hero of his last work." Herein lies the secret of Wagner's power; he had *lived* all his dramas in his own heart and mind.

Besides *Die Sieger*, the drama in which the Buddha and his philosophy were to be introduced, Wagner had earlier sketched *Jesus of Nazareth*. But in both these subjects he felt the

disadvantage of dealing with historical figures, and so he blended them in the mythical figure of *Parsifal*, making him the hero of a mystery-play in which the essential elements of the great religions of the Eastern and Western worlds are blended. Thus did he hold up to the world the grand ideal of a Brotherhood of Religions as well as of Arts and Humanity.

Many have thought that *Parsifal* is a specifically Christian play, but as a matter of fact it presents the essential truths of the great World-Religions in a form especially adapted to the Western world of today where Christianity is the ruling religion. In adopting this course Wagner showed his wisdom and deep knowledge of human nature; for it will always be found that truths are more readily conveyed to the mind in familiar than in unfamiliar forms, and that a wall of prejudice is frequently set up at the very commencement if this method is departed from.

In the short article on the *Lohengrin* drama I referred very briefly to the legend of the Holy Grail which is so prominent in the mythology of the European and especially the Celtic peoples. We have in this legend several important features. First of all there is the mysterious Monsalvat, or mount of salvation, on which the Castle of the Grail stood. This mountain is a world-wide symbol for a lofty state of consciousness reached by aspiration, purity, and altruistic endeavor. Consequently we find its location on earth to be uncertain and surrounded by mystery, although in some cases this may indicate one of the many places where mystic communities vowed to the highest service of humanity actually exist.

Wagner, following the "Parzival" of Wolfram von Eschenbaeh, has placed the Grail Castle on the Northern slope of the Mountains of Gothic Spain, while on the Southern side in Moorish Spain is the Castle of Perdition raised by the Magician Klinsfor to lure the

Grail Knights to destruction. These knights dwell in the Castle as chosen guardians of the Grail, united in the sacred bonds of Brotherly love and pledged to carry Relief and Truth to their fellow creatures. This mystic Brotherhood is a living fact in nature with many different expressions in the outer world, the Masonic Fraternity being perhaps the most widely spread of these. It is a Lodge governed by the immutable laws of nature which act without fear or favor. Thus the forces of destruction can never affect it, for each unit has its appropriate place and the ambitious, the selfish, and the traitorous can never pass its threshold, although they may imagine that they do so. All belong to it whether they know it or not who are carrying out its principles in their lives.

The Grand Master of this Lodge we here find in the King of the Knights of the Grail, and Wagner — a Mason himself — points out that his distinction from the rest of the Brotherhood lies in "*the weight of suffering which none but himself can gauge*" Further he says that this King or Grand Master is the *living link* between the ideal realm of the Grail where Divine Compassion resides and the material world where Selfishness reigns. "The atmosphere essential for his work," continues Wagner, "is found in a body of like-minded men banded together to serve him unreservedly, pledged fulfillers of his gracious will." This harmony, whole-hearted trust and absolute obedience to the Head is but little understood at the present day and yet there never was and never will be any other road to the Temple of the Holy Grail.

Next we come to the Sacred Cup itself in which are contained the fruits of suffering and incarnation in the material world — the Wisdom and Compassion which radiate from the Christos or Divine Self in Man — the mystic Bread and Wine. And here we can remind ourselves that the Eucharistic ceremony is of vast antiquity and discoverable in all religions and rituals of initiation.

Let us take the early Druidical form of the Grail Cup, itself derived from the Egyptians. The Saga of the great bard Taliesin tells us how Gwion the dwarf or primitive man helps Koridwen (Nature) to boil in a cauldron or vase the six magic plants and so prepare the water of Wisdom. The hot liquid splashes on his hand and raising it to his mouth — as Siegfried did when the hot blood of the slain dragon burnt him — his inner faculties are awakened and he begins to understand Nature's secrets. Going through a series of forms in which he battles with nature and masters one by one her mysteries, he is at length re-born in a new and glorious shape as Taliesin, the initiated Bard, Master of Sound. The embryo soul of the dwarf has evolved through many births or changes of form, and by means of many struggles, until it vibrates in sympathy with all that lives and breathes.

Such a perfected being is called a Companion of the Lodge or of the Vase, and the name Parsifal in its Gallic form signifies Companion of the Cup or Vase, while the Persian form adopted by Wagner means the Pure Simple. The character of Parsifal is that of a stainless, simple youth who passes unscathed through all temptation and learns the World's pain through Sympathy or Compassion which is the highest aspect of the Will. It then becomes the power to redeem, and its weapon is the Sacred Lance which should never be separated from the Grail.

In the drama of Parsifal, Wagner takes these elements and presents to us in a series of pictures quivering with musical and dramatic life the story of the World's sin and pain, its cause and cure. The whole conception is characterized by a simplicity and beauty and yet by an immense grandeur, and solemnity impossible to describe.

In the next article I will pass on to the story of the drama itself to which the following passage from Wagner's *Art and Revolution*

(Prose Works, I, 34), will form a fitting prelude. He is speaking of the great Festival Plays in Ancient Greece.

"To see the most pregnant of all tragedies, the *Prometheus*, came they; in this Titanic masterpiece to see the image of themselves, to read the riddle of their own actions, to fuse their own being and their own communion with that of their god . . . For in the Tragedy the Greek found himself again, — nay found the noblest parts of his own nature united with the noblest characteristics of the whole nation; and from his inmost soul, as it there unfolded itself to him, proclaimed the Pythian oracle. At once both God and Priest, glorious god-like man, one with the Universal, the Universal summed up in him; like one of those thousand fibres which form the plant's united life, his slender form sprang from the soil into the upper air; there to bring forth the one lovely flower which sheds its fragrant breath upon eternity."

(To be continued.)

Universal Brotherhood

UNCONSIDERED TRIFLES — *Mary F. Lang*

So much more easy is it to take our beliefs ready-made (upon all subjects, at least, which have no financial bearing) than to think things out for ourselves, that most of us do this, even though it obliges us to ignore some trifles otherwise quite apparent — trifles which, if we allow ourselves to consider them at all, assume an importance not hitherto suspected. Within the recollection of us all, is a time when much was heard of the conflict between Science and Religion. In reality there is no such conflict. The conflict is not between true science and true religion, but between the false conception of each which has gained currency. The fine distinction between these false ideas of religion and of science, and the real truths concerning each, is one of the "unconsidered trifles" which claims attention.

There is one mistake quite too frequently made — namely, that of confounding materialism with science. The two are not often united in one person; yet we more often than not hear them spoken of as being identical. The true scientist is not a materialist, and he is quite often an unconscious Theosophist.

Not many years hence scientists will be more willing to acknowledge themselves Theosophists, for every day science is becoming more and more spiritual. All of the recent discoveries of science — the photography of sound and of thought — the results obtained by Prof. Elmer Gates, can be explained satisfactorily and logically only by Theosophy.

The ordinary person, whether he calls himself a materialist or not, lives as though he were one, and views life wholly in its personal aspect. While he may not say with the materialist, that the object of life is physical evolution; while he may not declare

that all we can know of life is that which is discoverable by the senses, yet he lives as though the supreme object of all effort were personal comfort and material advancement.

We constantly hear people declaring that civilization has now reached a higher point than ever before, and in proof of this they point to rapid transit, to discoveries in electricities, to those extremely uncertain things we call "modern conveniences," and to the various methods of displaying wealth and material prosperity. This is avowedly the attitude of the materialist, who points to present material conditions as proofs of evolution!

Turning to the orthodox creeds, we are told that the object of life is the attainment of universal salvation. That each one of us has a soul, which, if he exercises care and discretion in the matter of religious belief, he will be able to "save." And this matter of religious belief about-how-to-save-the — soul is called religion.

When we contrast this evanescent indefiniteness of so-called religion, with the positive, sensible proof demanded by the materialist, and add to this the fact that materialism has been confounded with science, we have small wonder that there is conflict between such an idea of Science and such an idea of Religion.

Theosophy declares the object of life to be the evolution and uplifting of all that exists. The etymology of the word religion tells us that literally it means "binding back." This is the binding back of the finite to the Infinite and is only possible because of fundamental Unity. It is the tracing of the link between the personal and the divine — the knowledge of the relation between Man and Deity. The first steps in the attainment of this knowledge must be physical, and hence, as we know more of the laws governing matter, we are exactly so much nearer the divine source of all law. It is unthinkable that this process of "binding

back," which at some period of evolution must mean the unfolding of spiritual consciousness, can take place in violation of any possible law. Every remote corner of the Universe, every possible plane of consciousness, must be governed by law. Every law that we find operative upon the physical plane has its physical correspondence; hence, religion, in its highest aspect, must mean spiritual science.

"I am not going to look into or question any of these things," a man once said to me. "I am going to stick to my father's belief. He was a Presbyterian, and what was good enough for him will do for me." "How about his business methods?" I asked, "Will they do for you too?" But that, he assured me, was different. He said he had to enlarge on business lines to "Keep up with the procession." He couldn't take any chances in business! There are so many people like this friend of mine, who have time for everything except these unimportant trifles of the mystery of life itself. It is going to be so long before they "realize" anything on the soul — so to speak — that it seems quite safe to take chances!

But the more one ponders the matter, the more certain he becomes that it is unreasonable to say that he *has* a soul! He knows that whatever the soul may be — whatever any one else may tell him about the soul — *he* is immortal. There is something within which declares that time never was when he was not.

So much for the inherent declaration of immortality on the part of the soul itself!

The reincarnating Ego, has, in past experience, become individualized upon the inner planes of being. It is familiar with the planes of mind and of soul, and is now engaged in the struggle with physical matter. To its experience upon the inner planes, it must add physical experience, and the process is toilsome and slow. It has had to work first with what the materialist calls

"primitive man," — a body, and a physical brain that was so crude, and so far from pliable, that results are slowly gained.

But the process of evolution is twofold — and as the reincarnating Ego gains its experience from matter — from the use of a physical body as an instrument — it also impresses itself upon matter, with the result that physical evolution also takes place, and slowly but surely, in the eternal process, — physical man becomes more and more perfect — the instrument is one through which the soul can better and better do its work, and the struggle, and suffering, which are an inevitable result of its association with physical life, add to its strength, its force, and best of all, to its individuality. We speak of the evolution of Humanity, but we do not always bear in mind what that includes.

It includes every person who has ever existed — every Ego that has ever incarnated — every particle of physical matter that has been used in the expression of soul.

We cannot conceive, really, of a beginning in evolution, but let us — so to speak — break in upon this cyclic process at some one period of time. There are, at this given period, a certain number of Egos in incarnation, and another certain number not in incarnation. Ages roll by, and there comes another time when those Egos, which at the period before mentioned, were not incarnated, are now incarnated, and vice-versa. Between these times of incarnation, there has been a change in *matter*, as well as in *mind*, and an Ego which has netted a certain result in the past, finds itself, now, with a physical instrument that enables it to make more rapid progress, for there is momentum upon the inner as well as upon the outer planes.

If evolution includes the whole of humanity — and of course it can mean no less than this — then it is only through reincarnation that that which we have called "primitive man,"

has any chance. But given this broad scheme of physical and spiritual evolution — the uplifting of matter, and the gaining of greater individuality by overcoming — and we find that strict justice is the law, and ultimate perfection must be the result.

But, some one may say this is all very vague, and ask what is the change that actually takes place as evolution goes on. We know the results in outward manifestation, but cannot we get a clearer, more tangible idea of the interior result? I think we can.

We know that back of all manifestation, and in itself the cause of manifestation, is that force or energy, which is most difficult to describe, (because any description is limitation, and we know that it is limitless) — but which, for lack of a better name, we call Spirit or Consciousness. Now this consciousness, which is in everything, and which, in fact, is everything, may be focused in the senses, and then it is physical consciousness, as we see it manifested in the lower kingdoms of nature; or it may be focused in one of the higher principles. If focused in the mind, there must be a good brain instrument which can translate the mental consciousness into clear thought. Wherever this consciousness is focused, there is the real life of the person.

But as evolution is two-fold, the body must furnish the favorable condition, or the Ego cannot find adequate expression therein. H. P. Blavatsky tells us in the *Secret Doctrine*, that there are seven states of consciousness possible of attainment, and that in each of these states, a different portion of the mind comes into action or use. We know that the brain is entirely separate and distinct from the mind; that it is a physical structure, through which the mind finds expression, just as the violin may be an instrument through which the natural musician — the composer — may express feeling. We know that this physical brain is made up of many millions of brain cells, and that medical science is at a loss to

account for the presence of most of these. Reasoning upon these facts in connection with the statement just quoted, we are logically obliged to infer, that as evolution proceeds, as the soul overcomes more and more of the resistance of matter, — as matter becomes more and more pliable — yielding to the influence of soul — as we become, as Emerson says — "porous to thought — bibulous to the sea of light" — these brain cells for which we now cannot ascertain a use, will become responsive and receptive, and can be utilized by other portions of the mind — which is, as we know, an aspect of the reincarnating Ego. Other states — more interior states of consciousness, must then become possible.

What less than this is Evolution? Its ultimate result must be the building of a temple worthy the Soul. It means access to and at-one-ment with the inner planes of being. It means that we have no longer a belief but finally a knowledge, through interior conscious experience, that each one of us *is* a soul.

A philosophy so material as to ignore spiritual growth, is unscientific; one which makes evolution a matter of personal salvation, is irreligious.

Universal Brotherhood

PANTHEISM CONTRASTED WITH IDEALISM — *Jerome A. Anderson*

Pantheism may be defined as a belief in a constructive, destructive, and reconstructive conscious, intelligent Power, resident within the material universe, and not outside of or apart from this. Carried to its logical completion, this definition implies that in every point in space and in every atom of matter this divine power indwells, and by it alone all conscious existence or manifestation of form becomes possible. Call this power God, if thought desirable; then God stands for space, and all that space contains, and it becomes imperative that we examine space and its contents if we would study the nature of God.

Without raising, for the present, the question as to what is real or unreal, but accepting the manifested universe as we perceive it, we are confronted by a triad of apparent realities, into one or other of which every phenomenon of whatever nature or degree ultimately resolves itself. These are: Consciousness, Force and Matter — terms used in their ordinary acceptance. From our finite view-point these appear to be eternally associated — to be, indeed, incapable of dissociation even in thought.

Physicists or metaphysicists may claim that pure force apart from any vehicle of matter in which to manifest itself, or pure consciousness distinct from anything to be conscious of, or from any force resulting from the act of consciousness itself, are possible concepts, but the Pantheist denies this. Recognizing that man as a finite being is necessarily unable to grasp infinite problems, the Pantheist sees in consciousness, force and matter but aspects or hypostases of THAT which, as its necessary basis, stands as the Causeless Cause of all manifestation. This Causeless

Cause is conceived of as Unmanifested Unity from the logical necessity of there being but one infinite power possible. With these hypostases alone has man any concern. The finite cannot measure nor contain the Infinite; therefore it is useless to attempt to deal with, or to describe, infinite states such as pure consciousness or pure force must be, admitting their existence to be possible. Under manifested conditions, consciousness, force and matter are always associated. The apparently upward sweep of evolution consists solely in the changes in the relation between these aspects of the Causeless Cause; surface changes, it may be, of whose real meaning and effect upon the infinite side of Being these finite changes contain not even a hint. Still, as it is conceivable that infinite Unity can only manifest itself finitely through infinite diversity, so, while looking upon the infinite succession of phenomena thrown upon the screen of time as illusions concealing the reality, it is not impossible that in these unrealities may be caught glimpses of the eternal verities concealed beneath them, which is the justification of all philosophic speculation.

It is thus seen that Pantheism sharply distinguishes between that which is a proper subject for finite investigation, and that which is not; for from confounding the two much confusion of philosophic thought has arisen. The finite human mind, being an inhabitant of an infinite universe, is at all times confronted with infinite problems, which it would be absurd to suppose it capable of solving. Man may fancy, for example, that infinite states of consciousness, force, or matter, are the opposites of finite ones, but whether or not this is really the case, he can never hope to definitely determine. Therefore it is sheer and unwarranted speculation to identify any of these aspects of the Causeless Cause with the Causeless Cause itself, or to say that any of them is real or unreal. They *exist*, and it is with the existing (out-from)

universe that the human mind must deal.

A non-recognition of these three basic aspects of the One Reality concealed behind them, is directly at the root of most Western philosophic disagreement. Differing minds have seized upon a differing aspect, and, while either ignoring entirely, or assigning a secondary importance to, the others, have erected systems of philosophy which have necessarily erred. Thus materialism, now happily almost extinct as a philosophy, makes of the material aspect of the Causeless Cause its fetich, while Idealism can perceive no reality but thought in the universe. No one will question that all form is the result of thought expressed in matter. By the power of thought a house is built of bricks; but the bricks are not actual thoughts, which is practically the Idealistic claim.

Again, nothing can exist in the manifested universe without its unmanifested base; or, to state it axiomatically, there can be no effect without its antecedent cause. Therefore, if we find in this universe that which when compared with consciousness appears material, we cannot ignore it out of existence; but must trace it to its ultimate cause, though this lead us to a substance which to ether is as the latter is to granite in its fineness and tenuity. And this involves no wild search after an indivisible atom, but simply a rational examination of something unquestionably within space, and which is the polar opposite of consciousness, or the "matter" of our every-day experience. Being thus traced, substance, or that which Hindu philosophers term "mulaprakriti," the "root of matter," is plainly recognizable as one of the triad of aspects which the Causeless Cause presents to our finite comprehension.

Western philosophy and metaphysics break down at the very point where Eastern philosopher really begins. No Western philosophy has reasoned out the relation of these aspects,

consciousness, matter, and force, to the Absolute, nor the relation of the Absolute to the Causeless Cause or Unknowable. Spinoza has tried to picture the Causeless Cause, which he, in common with most Western philosophers confuses with the Absolute, as Infinite Substance; with Hegel it became Infinite Thought; while Schelling labels it Infinite Mind; and so on, down through a series of philosophers until the very apotheosis of spiritual blindness is reached in Buchner and his materialistic *confreres*. Each of these has looked at but one aspect of the many sided Causeless Cause, and has either ignored all others, or has classed them as "properties" of his particular idol. Fancy the madness of materialism in classing consciousness as a "property" of matter! Eastern philosophers have always recognized the unreality of both matter and spirit (consciousness) as viewed from a finite standpoint, yet it is also out of their attempts to transcend the limits of finite investigation that most of their sectarian differences have arisen. For India, in the endeavor to avoid the Scylla of materialism, has fallen, in these latter days, hopelessly into the Charybdis of metaphysical Idealism. Thus the nature of the Causeless Cause — a subject utterly transcending the power of finite analysis — is the field of conflict between the great Advaiti and Visishtadvaiti schools of philosophy — not to speak of minor schools. The Visishtadvaiti school declares that the Causeless Cause, which in India is often confused with and termed the Absolute, can have no attributes, for attributes necessitate limitation, and limitation negatives Absoluteness. This school therefore argues that as these attributes unquestionably exist, they have existed from, and will exist throughout, eternity, apart from, although undoubtedly resting upon, the Causeless Cause. The Advaiti school, on the other hand, teaches Absolute Unity, with which Pantheism quite agrees. Both the dualistic and non-dualistic schools recognize "matter" in an infinite number of states, and declare that the matter of this plane of the cosmos is

unreal only in the sense that finite beings are unable to perceive the ultimate reality which lies at its base. Real or unreal, there is, as has been said, something in the universe evidently the opposite of consciousness, which limits although always associated with this, and it is only plain logic to reason that this opposite something will and does appear upon more interior planes as finer states of "matter" until it finally loses itself in the Causeless Cause, of which it is as truly an aspect as is consciousness itself.

Nor can we say that mind is more real than matter. It is superior to matter in that the latter is molded into form by it, and hence as man is a thinking being, and molds both his form and character by thought, the lesson is that man should learn the nature and correct use of this most powerful agent, thus placed at his disposal. Mind, being the conscious aspect of the Causeless Cause in a state of active manifestation, is of infinitely more importance *to man* than matter, in which consciousness is in such different states that it seems to his active, thinking mind to be absent. But a half truth is often more dangerous than its entire perversion, and it is exactly this half truth which Idealists in India and elsewhere utter when they declare that "mind alone is real." In the introduction to the Mundaka Upanishad (1) published by Mr. Tookaram Tatyā, F. T. S., the introduction for which was written by Prof. Dvivedi, the question is asked, "Is mind then a final cause? Far from it; for mind is also finite, and shows its dependence upon something else by the fact that in deep sleep the mind is without manifestation, etc." It is plainly to be seen that while mind is unquestionably superior to matter, in no respect is it more *real*, and the Idealistic assertion that it alone is real is untenable. To be real a thing must be changeless, and a changeless mind is an absurdity. The mind changes from the cradle to the grave, with even more facility than matter; the real something — from our finite view-point only — is the

consciousness which roots in an aspect of the Causeless Cause, (Visishtadwaiti Vedantins declare it is the Absolute, placing the Unknowable behind this still) and which is always associated in the manifested universe with a material form, and with that finite modification of Absolute motion (force) which is the cause of that form. That consciousness seems, and no doubt is, the superior of all aspects of the Causeless Cause, may be freely granted; but that it alone is real, no Pantheist will admit; and, further, he who confuses consciousness with its attribute, thought, or ideation, is but a shallow metaphysician.

In the manifested Universe, consciousness is everywhere, potent or latent (perceivable or unperceived); so also is matter everywhere. Mulaprakriti, the "Veil of Parabraham," of the Advaiti School, is coexistent with Space itself. Theoretically, it is declared to precede spirit (consciousness) when the Absolute projects the manifested universe. Therefore, it metaphysically precedes consciousness and might be held superior to this, if one were to wander into the opposite absurdity of Idealism, or Materialism. Mind, then, must not be identified with consciousness, except to recognize the latter as its basic source. It is an active, manifesting phase of consciousness, and from the stand-point of the Causeless Cause is as unreal, in the sense of impermanency as is form which is but a passing phenomenon of its aspect, matter.

Again, who can define consciousness, force or matter? All elude analysis; the mind draws back confounded in its attempt to conceive the reality lying behind either of them, for it is in the presence of an infinite problem. Therefore the old idealistic argument that there can be no world without a mind to perceive it, is as childish as, and similar in character to, the old religious notion that the sun, moon, and stars were mere appendages to the earth, and created solely for its benefit. Worlds can and do exist

in the pantheistic conception of the universe without being perceived by any thinking entity. Idealists apparently recognize but one mode of consciousness — that of externalizing objects. This position is necessitated when one confuses mind and consciousness as they do. Let the world cease to be externalized, in the manner in which man projects in space the things he interiorly perceives, and it must they argue, cease to be. What superficial reasoning! Let every perceiving *mind* now upon earth be destroyed, and it will continue to exist in the divine *consciousness*. Has the moon ceased to be a real object in the heavens since it became no longer habitable, and will it instantly disappear into nothingness when externalizing minds no longer perceive it? Absurd! These aspects of the Absolute which produce form, and a consciousness which recognizes that form, are entirely independent of the fact as to whether or not they are perceived by a class of externalizing entities. This world *is* until other laws than those of mere mental perception cause it to grow old and fade away, and it will continue to exist although millions of Idealists die, and so lose their external perception of it.

Besides, what warrant has any one for assuming that there are no material worlds other than this? Analogy, logic and philosophy point to opposite conclusions. And the teaching of Pantheism is that the universe is *embodied* consciousness, and that he who "dies" to the world in this state of matter simply transfers his consciousness to this world in another state of matter; for the world, as well as man, roots in and penetrates to the Causeless Cause itself. Whether man will externalize, or project, the matter in the next state depends upon whether or not he has acquired self-consciousness under those conditions — which opens up a field of investigation into which we will not now enter.

A reasonable object of evolution would seem to be to enable consciousness to become self-consciousness. Yet this apparently

involves the absurdity of supposing the greater to desire to become the lesser — the Infinite become the Finite in order to become conscious of itself! But whether this be true or not, it is but childish folly for any finite mind to declare that it has solved the problem of life — has answered the riddle of the Sphinx. Only let us avoid the capital error of isolating man from Nature, whose creation and child he is, for this is to despoil him of his divine birthright — to achieve one day, out of his manhood, godhood.

FOOTNOTE:

1. Twelve Principal Upanishads, p. 645. ([return to text](#))

Universal Brotherhood

BROTHERHOOD — *James M. Pryse*

The consciousness of material life depends upon the alternation of agreeable and disagreeable sensations. If a man were to become absolutely happy, he would no longer be conscious of existence. Perfect misery would be equivalent to annihilation. That theologian was philosopher in his way who taught that the Devil provided a certain amount of pleasure for the damned, so that they might feel the full measure of their sufferings. But it is equally true that without an occasional visitation of sorrow the dwellers in heaven would have no appreciation of happiness. Heaven and Hell represent the opposite extremes of sensation. Some men take comfort in their belief that there is a Heaven, but no Hell. Such are not philosophers. They believe in the zenith, but not in the nadir. It is Hell that makes Heaven possible, and man is the container of both, yet superior to them. For they are but concomitants of objective existence, and in True Being there is neither Hell nor Heaven. Man can attain to the Heavens only by extending his range of sensation; but this range is downward as well as upward, so that to the same extent that he can ascend into the supernal he is capable of descending into the infernal. The wise man, becoming indifferent alike to pleasure and to pain, seeks only the sphere of True Being.

So long as man is ignorant of the actualities of life, and does not understand his own real needs, he is unable to conceive of a right state of existence for himself, here or hereafter. His notions of future worlds will be as fantastic as his life here on earth is purposeless and ill-governed. He is incapable even of forming sensible notions as to what should be the true state of society for mankind. It is easy to talk about universal brotherhood in the abstract; it is not so easy to picture mentally the exact conditions

that would prevail if universal brotherhood were established, or to designate specifically the methods by which those conditions could be brought about. Would it be practicable to have liberty, equality, and fraternity, throughout the whole world? Not unqualifiedly. Fraternity limits liberty; brotherhood implies obligations. Human beings are interdependent, not independent. If all men were equal in every respect they would have to be labelled to distinguish them one from another, and even the labels would destroy their equality. The heavenly bodies are not equal, and not even the comets are free. Yet the heavenly bodies constitute the cosmos, while humanity is only a chaos at present. In that fact lies the clue to this problem of brotherhood. True brotherhood is lacking because men cling to a false and chaotic freedom.

It may be that "whatever is, is right"; but surface appearances would seem rather to warrant the opposite conclusion, that whatever is, is wrong. It may be possible "to justify the ways of God to man"; but it would seem more difficult to justify the ways of men to their fellows. Man does not seem to fit in with things as they are on the surface of this planet. Eden, the pleasure-park which God originally laid out for him, was doubtless a more suitable environment than are the regions he now inhabits. All the religions agree that in the remote past man went wrong somehow, and that he is now a creature out of place. The scientific theory seems plausible, that the appearance of man on the earth was a mere accident, and that probably nowhere else in the universe is there a being exactly like him. His entire existence is a protracted struggle against the unfriendly elements. The extremes of heat and cold, the tempest, the thunderbolt, wild beasts, and venomous reptiles, are all inimical to him; he maintains his upright attitude only by pitting his will power and vitality against the attraction of the earth, which seeks to draw

him down. He subsists by killing and devouring lower forms of life. Among the few eatable things offered him by the vegetable kingdom, Nature has artfully introduced many poisonous ones difficult to be distinguished from the others. At all times recorded in history man's energies have been chiefly devoted to war, and the "God of battles" has ever had a prominent place in his pantheon. The savage, as he dipped his arrow-tips in deadliest poison, prayed fervently to his war-god; while the civilized man, less consistently, directs his petitions to the God of Peace while preparing hundred-ton rifles for the wholesale slaughter of his fellow-men. Yet where war has slain its thousands, a false industrial system, based on selfishness and greed, has slain its tens of thousands. And individual man is himself a battle-field; the animal instincts, passions, and longings waging war against all that is truly human and divine in his nature.

To assert that whatever is, is right, is merely to fall back to the cowardly position of Fatalism, to excuse one's hopelessness, disbelief in man's innate divinity, and unwillingness to aid in the righting of wrongs, by a pretence of faith in God or in Nature. It may be a consistent belief for those who claim that material Nature is but plastic clay in the hands of an Over-lord whose slave man is, or for those who regard the Universe as soulless; but it is not reconcilable with the teaching that man is a free moral agent and the arbiter of his own destiny. When things are indeed right, it is because man has made them so; when they are wrong, it is because he himself has brought about the wrong. Yet rather than blame themselves for the ills they suffer, men seek to evade their responsibility by attributing the results of their own actions to Providence, Chance, the Deity or the Devil. Out of this same desire to find some cause or causes outside of man's own nature which advance or retard him, has sprung the modern notion of evolution. No being, from Amoeba to man, "evolves" except

through its own efforts; each has the power of going forward or backward. The scientists have failed to find the "missing link," but have discovered the "degenerate." The latter is simply a being who is going backward, and in this sense humanity collectively is a "degenerate." The potency of generating carries with it the possibility both of degeneration and of regeneration. Earth is the sphere of generation, Heaven is the abode of regenerate souls, and Hell is the nether region of degenerate ones. Man goes, after death, to that state — whether Hell or Heaven — which he has made for himself during life; and in reality his consciousness is always in the one state or the other, quite irrespective of whether he is in the body or out of it. He cannot enter any after-death state for which his earth-life has demonstrated his unfitness.

Before men will make a serious attempt to realize brotherhood they must be convinced that they have placed themselves in their present evil plight, and that they must be their own saviours, not relying upon, or expecting aid from, any power outside of themselves. They will never be convinced of this until they have recognized the fact of reincarnation. Individual reformation must precede collective social redemption. Until individual man has harmonized the warring elements of his own nature, he is incapable of right conduct toward his fellows, and of holding a place in a higher social order. An attempt to found an Utopia by organizing undeveloped men on the principle of an arbitrary social and economic system is as futile as the plan of the builders of the tower of Babel, who thought to pierce Heaven by carrying up a structure of sun-burnt bricks.

The only true Builders are the souls of men. It is misleading to say that man is a soul. He is a compound of soul and animality. His real self is indeed one of the Host of the Light of the Logos, but his outer self has been formed from the *indigesta moles* of Chaos, in which all things evil inhere as do malarial germs in the slime in

tropical regions. Only when this self of matter is purified can the soul shine forth. This labor of purification each man must perform for himself, and having accomplished it, he becomes part of that nucleus of an Universal Brotherhood which is the centre, heart, and soul of humanity. It may be hard to give up the notion that one can steal into a Heaven he does not merit, or that humanity can enjoy good external conditions while evil exists within themselves; but hypocritical hopes lead only to despair, and the futility of making clean the outside of the platter is obvious. Man becomes truly a Brother only when his nature is attuned to the inner harmony; and mankind can constitute a Brotherhood only by cherishing spiritual aspirations. It is idle to surmise what would be the material conditions if true Brotherhood were attained; doubtless Earth and Heaven would vanish, and a new Heaven and a new Earth appear. The Seer of Patmos was a most practical socialist, and he set no limits to human progress. Men as happy and well-fed animals, with cooperative industries and a paternal government, may be seen in the vision of a dim but not distant future; but he, the Seer, looked beyond the Darkness, beholding a regenerated humanity in that time when "night will be no more, and there will be no need of lamp or light of sun, for the Master-God will illumine them, and they will reign throughout the eons of the aeons."

Universal Brotherhood

HYPATIA: A TRAGEDY OF LENT — *Alexander Wilder*

"This was done during Lent," says the historian Sokrates.

"There was a woman in Alexandria named Hypatia, a daughter of Theon the philosopher, so learned that she surpassed all the savants of the time. She therefore succeeded to the Chair of Philosophy in that branch of the Platonic School which follows Plotinos, and gave public lectures on all the doctrines of that school. Students resorted to her from all parts, for her deep learning made her both serious and fearless in speech, while she bore herself composedly, even before the magistrates, and mixed among men in public without misgiving. Her exceeding modesty was extolled and praised by all. So, then, wrath and envy were kindled against this woman."

Little record has been preserved of Hypatia beyond the mention by her contemporaries of her learning, her personal beauty and her tragic fate. That little, however, possesses a peculiar significance, setting forth as it does, the history of the period, and the great changes which the world was then undergoing.

Since the time of Augustus Caesar, Alexandria had ranked as one of the Imperial cities of the Roman world. It excelled other capitals in the magnificence of its buildings, and in its wealth, created and sustained by an extensive commerce. Its former rulers had been liberal and even lavish in every expenditure that might add to its greatness. The advantages of the place had been noted by the Macedonian Conqueror, when on his way to the Oasis of Amun and afterward, acting under the direction of a dream, he fixed upon it for the site of a new city to perpetuate his own name. He personally planned the circuit of the walls and the directions of the principal streets, and selected sites for temples to

the gods of Egypt and Greece. The architect Deinokrates was then commissioned to superintend the work. He had already distinguished himself as the builder of the temple of the Great Goddess of Ephesus, whom "all Asia and the world worshipped," and had actually offered to carve Mount Athos into a statue of his royal master, holding a city in its right hand. Under Ptolemy, the royal scholar, the new Capital had been completed by him, and became the chief city of a new Egypt, the seat of commerce between India and the West, and the intellectual metropolis of the occidental world.

Its celebrity, however, was due, not so much to its grand buildings or even to its magnificent lighthouse, the Pharos, justly considered as one of the Seven Wonders of the Earth, as to its famous School of Learning, and to its library of seven hundred thousand scrolls, the destruction of which is still deplored by lovers of knowledge. The temples Memphis, Sais and Heliopolis had been so many universities, depositories of religious, philosophic and scientific literature, and distinguished foreigners like Solon, Thales, Plato, Eudoxos and Pythagoras had been admitted to them; but now they were cast into the shade by the new metropolis with its cosmopolitan liberality. The Alexandreian School included among its teachers and lecturers, not only Egyptian priests and learned Greeks, but sages and philosophers from other countries.

The wall of exclusiveness that had before separated individuals of different race and nation, was in a great measure, broken down. Religious worship heretofore circumscribed in isolated forms to distinctive peoples, tribes and family groups, became correspondingly catholic and its rites accessible to all. The mystery-god of Egypt, bearing the ineffable name of Osiris or Hyasir, was now Serapis, in whom the personality and attributes of the other divinities of the pantheons were merged. (1)

"There is but one sole God for them all," the Emperor Hadrian wrote to his friend Servianus: "him do the Christians, him do the Jews, him do all the Gentiles also worship."

Philosophy likewise appeared in new phases. Missionaries from Buddhistic India, (2) Jaina (3) sages, Magian and Chaldaean teachers and Hebrew Rabbis came to Alexandria and discoursed acceptably with philosophers from Asia, Greece and Italy. From these sources there came into existence an Eclectic philosophy, in which were combined the metaphysic of the West and the recondite speculation of the East. The various religious beliefs took other shapes accordingly, and expounders of the Gnosis, or profounder esoteric knowledge abounded alike with native Egyptians, Jews and Christians.

In the earlier years of the third century of the present era there arose a School of philosophic speculation which brought together in closer harmony the principal dogmas which were then current. Its founder, Ammonios Sakkas, was, according to his own profession, a lover and seeker for the truth. He was in no way a critic hunting for flaws in the teaching of others, but one who believed that the genuine knowledge might exist in a diffused form, partly here and partly there, among the various systems. He sought accordingly to bring the parts together by joining in harmonious union the doctrines of Plato and Pythagoras with the Ethics of Zeno and the reasonings of Aristotle, and perfecting it with what is sometimes termed the Wisdom of the East. His disciples were obligated to secrecy, but the restriction was afterward set aside. Plotinos and Porphyry extended the sphere of his teachings, giving them more completely the character of a religion. Iamblichos went further, adding the arcane doctrine and the mystic worship of Egypt and Assyria. (4)

The Alexandreian School of Philosophy, thus established,

included within its purview the esoteric dogmas of all the Sacred Rites in the several countries.

A new Rome came into existence on the banks of the Bosphoros, and a new religion was proclaimed for the Roman world. The changes, however, were far from radical. The earlier Byzantine Emperors were too sagacious politicians to permit revolutionary innovations. Religion and civil administration were interwoven in the same web and the subversion of either would be fatal to the other. Constantine himself was a "soldier" or initiated worshipper of Mithras as well as a servant of Christ. (5)

His successors encouraged an extensive intermingling which should render Christianity more catholic and thus more acceptable to all classes of the population. Meanwhile there arose other diversities of religious belief, violent disputes in regard to ecclesiastical rank and verbal orthodoxy, often culminating in bloody conflicts. The older worship was finally prohibited under capital penalties.

Persecution became general. Nowhere, perhaps, was it more cruel and vindictive than at Alexandria. The modern city of Paris horrified the world with its populace overawing the Government, destroying public buildings, desecrating cemeteries and religious shrines, and murdering without mercy or scruple. Similar scenes became common in the capital of the Ptolemies. The dissenters from the later orthodoxy, followers of Clement and Origen were driven from the city; the Catechetical School which they had maintained was closed, the occult worship of the Cave of Mithras was forcibly suspended, the temple of Serapis sacked, the statues broken to pieces, the Great Library, the glory of Alexandria, scattered and destroyed.

With these violent procedures there came also a wonderful transformation. The temples were consecrated anew as churches,

and the rites of the former worship were adopted, together with the symbols and legends, under other forms, as Christian, Catholic and orthodox. Even mummies were carried from Egypt as relics of martyrs.

Learning, however, was still in the hands of the adherents of the old religion. They continued their labors faithfully, giving as little offense as they were able. Theon, Pappos and Diophantos taught mathematical science at the Serapeion; and some of their writings are yet remaining to attest the extent of their studies and observations.

Hypatia, the daughter of Theon, was worthy of her name (6) and parentage. Her father had made her from early years his pupil and companion, and she profited richly from his teaching. She wrote several mathematical works of great merit, which have perished with the other literature of that period. She was also diligent in the study of law, and became an effective and successful pleader in the courts, for which she was admirably qualified by her learning and fascinating eloquence. She was not content, however, with these acquirements, but devoted herself likewise, with ardent enthusiasm, to the study of philosophy. She was her own preceptor, and set apart to these pursuits the entire daytime and a great part of the night. Though by no means ascetic in her notions, she adhered persistently to the celibate life, in order that there might be no hindrance to her purposes. It was an ancient fashion of philosophers to travel for a season for the sake of acquaintance with the greater world, and to become more thorough and practical in mental attainments. Hypatia accordingly followed this example. On coming to Athens, she remained there and attended the lectures of the ablest instructors. Thus she now gained a reputation for scholarship which extended as far as the Greek language was spoken.

Upon her return to Alexandria, the magistrates invited her to become a lecturer on philosophy. The teachers who had preceded her had made the school celebrated throughout the world, but their glory was exceeded by the discourses of the daughter of Theon. She was ambitious to reinstate the Platonic doctrines in their ancient form, in preference to the Aristotelian dogma and the looser methods which had become common. She was the first to introduce a rigorous procedure into philosophic teaching. She made the exact sciences the basis of her instructions, and applied their demonstration to the principles of speculative knowledge. Thus she became the recognized head of the Platonic School.

Among her disciples were many persons of distinction. Of this number was Synesios, of Cyrene, to whom we are indebted for the principal memorials of her that we now possess. He was of Spartan descent, a little younger than his teacher, and deeply imbued with her sentiments. He remained more than a year at Alexandria, attending her lectures on philosophy, mathematics and the art of oratory. He afterward visited Athens, but formed a low estimate of what was to be learned there. "I shall no longer be abashed at the erudition of those who have been there," he writes. "It is not because they seem to know much more than the rest of us mortals about Plato and Aristotle, but because they have seen the places, the Akademeia, and the Lykeion, and the Stoa where Zeno used to lecture, they behave themselves among us like demigods among donkeys."

He could find nothing worthy of notice in Athens, except the names of her famous localities. "It is Egypt in our day," he declares, "that cultivates the seeds of wisdom gathered by Hypatia. Athens was once the very hearth and home of learning; but now it is the emporium of the trade in honey!"

Mr. Kingsley has set forth in his usual impressive style, the

teaching and character of this incomparable woman. (7) He depicts her cruel fate in vivid colors. He represents her as being some twenty-five years of age; she must have been some years older at the period which he has indicated.

Synesios, her friend, had now been for some years the bishop of Ptolemais in Cyrenaica. This dignity, however, he had accepted only after much persuasion. He was of amiable disposition, versatile, and of changeable moods. He had consented to profess the Christian religion, and the prelate, Theophilus, persuaded him to wed a Christian wife, perhaps to divert him from his devoted regard for his former teacher, he refused, however, to discard his philosophic beliefs. He had been living in retirement at his country home, when he was chosen by acclamation, by the church in Ptolemais, to the episcopal office. He was barely persuaded to accept upon his own terms. He pleaded his fondness for diversion and amusement, and refused inflexibly to put away his wife or play the part of a hypocrite in the matter. He explained his position in a letter to his brother.

"It is difficult, I may say that it is impossible, that a truth which has been scientifically demonstrated and once accepted by the understanding, should ever be eradicated from the mind. Much of what is held by the mass of men is utterly repugnant to philosophy. It is absolutely impossible for me to believe either that the soul is created subsequently to the body, or that this material universe will ever perish. As for that doctrine of the Resurrection which they bruit about, it is to me a sacred mystery, but I am far enough from sharing the popular view. . . As to preaching doctrines which I do not hold, I call God and man to witness that this I will not do. Truth is of the essence of God, before whom I desire to stand blameless, and the one thing that I can not undertake is to dissimulate."

Singular and incredible as it may appear, this disavowal of doctrines generally regarded as essential and distinctive, was not considered an obstacle that might not be surmounted. The patriarch of Alexandria had been extreme and unrelenting in his violent procedures against the ancient religion. He was, however, politic in his action, and knew well the character of the man whose case he had in hand, Synesios had as a layman, exhibited his ability in diplomatic service, his efficiency in the transacting of public business, and his utter unselfishness in matters relating to personal advantage. Such a man in a province like Cyrenaica, was invaluable.

It would be more difficult, therefore, for a person who had been reared and schooled in the ways of modern times to apprehend intelligently the motives of Synesios himself. He certainly found it almost impossible to overcome his reluctance. Seven months of preparation were allotted to him previous to engaging in the new duties. He prayed often for death and even thought seriously of leaving the country. He was permitted to retain his family circle, and to hold his philosophic beliefs, but only required to give a formal acquiescence to what he considered mythologic fables. Under these conditions he consented to receive baptism and consecration to the episcopal office. Yet in an address to his new associates he expressed the hope that by the mercy of God he might find the priesthood a help rather than a hindrance to philosophy.

He did not, however, break off correspondence with Hypatia. He had been in the habit of sending to her his scientific works for her judgment, and he continued in great emergencies to write to her for sympathy and counsel. His brief term of office was full of anxiety and trouble. He administered his duties with energy and rare fidelity, not shrinking from an encounter with the Roman prefect of the province. But misfortune came and he found

himself ill able to meet it. A pestilence ravaged Libya, and his family were among the victims. He himself succumbed to sickness. In his last letter to her whom he calls his "sister, mother, teacher and benefactor," he describes his sad condition of mind and body.

"My bodily infirmity comes of the sickness of my soul. The memory of my dear children overpowers me. Synesios ought never to have survived his good days. Like a torrent long dammed up, calamity has burst upon me and the savor of life is gone. If you care for me it is well; if not, this, too, I can understand."

It is supposed by historians, that his death took place not long afterward. He was spared, then, from a terrible grief, which he might have considered the most appalling of all. For it was not many months after that his venerated teacher herself fell a victim, under the most revolting circumstances, to the mob in Alexandria.

We are told that Hypatia taught the Platonic Philosophy in a purer form than any of her later predecessors. Her eloquence made its abstruse features attractive, and her method of scientific demonstration rendered these clearer to the common understanding. Like Plotinos, she insisted strenuously upon the absolute Oneness of the Divine Essence. From this radiates the Creative Principle, the Divine Mind as a second energy, yet it is one with the First. In this Mind are the forms, ideals or models of all things that exist in the world of sense. (8) From it, in due order, proceeded a lesser divinity, the Spirit of Nature, or Soul of the World, from which all things are developed. In abstract terms these may be represented as Goodness, Wisdom and Energy. In regard to human beings it was taught that they are held fast by an environment of material quality, from which it is the province of

the philosophic discipline to extricate them. This is substantially the same doctrine as is propounded in the Vedanta and the Upanishads.

Plotinos tells us of a superior form of knowing, illumination through intuition. It is possible for us, he declared, to become free from the bondage and limitations of time and sense, and to receive from the Divine Mind direct communication of the truth. This state of mental exaltation was denominated *ecstasy*, a withdrawing of the soul from the distractions of external objects to the contemplation of the Divine Presence which is immanent within — the fleeing of the spirit, the lone one, to the Alone. In the present lifetime, Plotinos taught that this may take place at occasional periods only, and for brief spaces of time; but in the life of the world that is beyond time and sense, it can be permanent. (9)

Synesios makes a declaration of the same tenor. "The power to do good," he writes to Aurelian, "is all that human beings possess in common with God; and imitation is identification, and unites the follower to him whom he follows."

Much of this philosophy, however, had been already accepted, though perhaps in grosser form, as Christian experience. The legends of that period abound with descriptions of ecstatic vision and intimate communion with Deity. The philosophers taught that the Divinity was threefold in substance, the Triad, or Third, proceeding from the Duad or Divine Mind, and ruled by the ineffable One. Clement, of the Gnostic school, deduced from a letter of Plato that the great philosopher held that there are three persons, or personations in the Godhead, and now in a cruder shape, it became an article of faith. To this the Egyptian Christians added the veneration of the Holy Mother, and various symbols and observances which belonged to the worship that had been

suppressed.

This was the state of affairs when Cyril became patriarch of Alexandria. Hypatia was at the height of her fame and influence. Not only the adherents of the old religion, but Jews and even Christians were among her disciples. The most wealthy and influential of the inhabitants thronged her lecture-room. They came day after day to hear her explain the literature of Greece and Asia, the theorems of mathematicians and geometers and the doctrines of sages and philosophers. The prefect of Egypt, himself a professed Christian, resorted to her for counsel and instruction.

Cyril was endowed with a full measure of the ambition which characterized the prelates of that time. He was not a man to scruple at measures that he might rely upon to accomplish his ends. Like Oriental monarchs, he was ready with pretexts and instruments for the removal of all who might stand in his way. He was not willing to divide power, whether ecclesiastic or secular. A course of persecution was begun at once. The Novatians or Puritans, a dissenting sect of anabaptists, were expelled from the city, their churches closed and their property confiscated. The prefect strove in vain to check the summary procedure; the mob at the command of the prelate was beyond his authority. The Jews were next to suffer. "Cyril headed the mob in their attacks upon the Jewish synagogues; they broke them open and plundered them, and in one day drove every Jew out of the city." The efforts of the prefect in their behalf only served to turn the current of fanatic fury upon him. Five hundred monks hastened from their retreats to fight for the patriarch. Meeting the prefect in the street in his open chariot, they taunted him with being an idolater and a Greek, and one of them hurled a stone, which wounded him in the head. They were speedily dispersed by his guards, and the offending monk was put to death with tortures. Cyril at once declared the man a martyr and a saint, but the ridicule which

followed upon this proceeding, soon induced him to recall his action.

We have read the story of Haman at the court of the king of Persia. He was advanced above all princes and received homage, except from Mordecai the Jew. Recounting to his wife the distinction to which he had been promoted, he said: "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." The patriarch of Alexandria appears to have cherished similar sentiments. He was a prince in the Church, with power exceeding that of any official south of the Mediterranean. He had but to give the signal and an army of monks would hurry to his call, ready to do or die. But all this did not avail, while the long train of chariots continued to assemble daily before the door of Hypatia's lecture-room. Like Haman, he resolved to put an end to his mortification. He had not been able to close the Academy, but he could make an end of her who was its chief attraction, and the principal obstacle to his ambition.

"The thing was done during Lent," says Sokrates. At this period the city of Alexandria was crowded by multitudes from other places, desirous to participate in the religious services. Cyril had been zealous to substitute Christian observances for similar customs of the old worship, and this was one of them.

Alexandria was for the time at his mercy. He was thoroughly skilled in the art of exciting the passions, and he was surrounded by men who knew well his bent and how to do what he wished without a suggestion from him to involve him directly in the responsibility. He needed only to indicate the School and its teacher as the great obstacle to the triumph of the Church. They were then ready to carry into effect what he purposed.

Mr. Kingsley has described the occurrence in dramatic style. "I heard Peter (the reader) say: 'She that hindereth will hinder till

she be taken out of the way,' And when he went into the passage, I heard him say to another: "That thou doest, do quickly."

It was on the morning of the fifteenth of March, 415, — the fatal Ides, the anniversary of the murder of the greatest of the Caesars. Hypatia set out as usual in her chariot to drive to the lecture-room. She had not gone far when the mob stopped the way. On every side were men howling with all the ferocity of hungry wolves. She was forced out of the vehicle and dragged along the ground to the nearest church. This was the ancient Caesar's temple, which had been dedicated anew to the worship of the Christian Trinity. Here she had been denounced by Cyril and her doom determined by his servitors. Her dress was now torn in shreds by their ruffianly violence. She stood by the high altar, beneath the statue of Christ.

"She shook herself free from her tormentors," says Kingsley, "and, springing back, rose for one moment to her full height, naked, snow-white against the dusky mass around — shame and indignation in those wide, clear eyes, but not a stain of fear. With one hand she clasped her golden locks around her; the other long, white arm was stretched upward toward the great still Christ, appealing — and who dare say in vain? — from man to God. Her lips were open to speak; but the words that should have come from them reached God's ear alone; for in an instant Peter struck her down, the dark mass closed over her again, . . . and then wail on wail, long, wild, ear-piercing, rang along the vaulted roofs, and thrilled like the tram-pet of avenging angels through Philammon's ears."

While yet breathing, the assailants in a mad fury tore her body like tigers, limb from limb; and after that, bringing oyster-shells from the market, they scraped the flesh from the bones. Then gathering up the bleeding remains they ran with them through

the streets to the place of burning, and having consumed them, threw the ashes into the sea. "The thing was done during Lent."

FOOTNOTES:

1. The great image of King Nebuchadnezzar, which is described in the book of *Daniel*, was evidently a simulacrum of this divinity; and the Rev. C. W. King further declares in so many words that "there can be no doubt that the head supplied the first idea of the conventional portraits of the Saviour." — *Gnostics and their Remains*. ([return to text](#))

2. "The Grecian King besides, by whom the Egyptian Kings, Ptolemaios and Antigonos (Gangakenos or Gonatos) and Magas have been induced to allow both here and in foreign countries everywhere, that the people may follow the doctrine of the religion of Devananpiga, wheresoever it reacheth." — *Edict of Asoka, King of India*. ([return to text](#))

3. This term is derived from the Sanskrit *jna* to know; and signifies well-knowing, profoundly intelligent. The designation of the new doctrine of that period, the Gnosis, was from this origin. ([return to text](#))

4. *Reply of Abammon to Porphyry*. ([return to text](#))

5. Sopater, who succeeded Iamblichos as head of the School at Alexandria, had been employed by Constantine to perform the rites of consecration for the new capital; but the Emperor afterward quarrelled with him, and sentenced him to death. ([return to text](#))

6. The same Hypatia (Ἑπατεία) signifies highest, most exalted, best. In this instance it would not be difficult to suppose that it had been conferred posthumously, or at best as a title of distinction. This, in fact, was an Egyptian custom, as in the case of

the native kings, and now of the Roman pontiffs. ([return to text](#))

7. Hypatia, or *New Foes with an Old Face*. ([return to text](#))

8. Reply of *Abammon to Porphyry*, VIII., ii. "For the Father perfected all things and delivered them to the Second Mind, which the whole race of men denominate the First.- *Chaldaean Oracles*. ([return to text](#))

9. I sent my soul through the Invisible
Some letter of that After-Life to spell:
And by and by my soul returned to me,
And answered: "I myself am Heaven and Hell!" — *Omar Khayam*.
([return to text](#))

Universal Brotherhood

THE SEPTENARY CYCLES OF EVOLUTION: I — *Katharine Hillard*

THE SEVEN ROUND AND THE SEVEN RACES

A STUDY FROM THE "SECRET DOCTRINE." (1)

Many persons find the history of evolution, as presented in the *Secret Doctrine*, very difficult to follow, on account of the many digressions and illustrations which enrich, but encumber, the direct line of narration. Beginners in the study of Theosophy, often find the Rounds and Races very confusing, because they plunge, so to speak, into the middle of things, instead of getting a clear idea of the first steps in the labyrinth, and having firm hold of a clue that is to guide them to the end.

That clue will be found in the remembrance of a few general laws, and the careful study of two important diagrams in the *Secret Doctrine*, one representing the *Rounds*, or cycles of evolution, (2) and the other a diagram of the *Fifth Root Race*. (3) As the whole book is an exposition of the *Stanzas* given in the beginning, it is unnecessary to dwell upon the question of *their* importance to the more advanced student.

Some of the general points to be remembered are:

I. That all evolution, in this solar system, at least, is septenary, and that, therefore,

II. The rates of vibration, the conditions of matter, and the states of consciousness, are also septenary.

III. That man, who is a septenary being, is spoken of roughly as composed of body, soul, and spirit, and must carry out his evolution on these triple lines.

IV. That the purpose of what is called the "Cycle of Necessity" (*i. e.*, the reason why we live) is the acquirement of self-consciousness, or Mind, by the journey of the Monad or Unit of Life, from the spiritual state (or the Divine Unity), through all the conditions of matter and consciousness, back to its starting-point, having gained by the way, individuality and experience. Because there can be no *individualized* existence for Spirit, apart from a union with Matter, through which it manifests. The process of development then, consists in the *involution*, or infolding, of Spirit into Matter, and the *evolution* or *unfolding* of Matter into Spirit again.

V. A *Manvantara*, or complete cycle of evolution consists of seven *Rounds*, or minor cycles, in which the Monad (or Unit of Life) functions in the seven states of consciousness and seven conditions of matter before mentioned, and in each *Round* there are seven Races, called *Root-Races*, as from them spring all the rest. Each Root-Race is divided into seven *Sub-Races*, and each of these again into seven *Family-Races*, and out of these spring numberless Nations.

The *Secret Doctrine* concerns itself principally with our present cycle of development, called the *Fourth Round*, which is the most material of all, being at the bottom of the arc of evolution. The present predominant Aryo-European "Family" race, belongs, we are told, to the 5th Sub-race of the 5th Root-race, and man is therefore past the lowest point of matter, and on the ascent towards Spirit.

The *Secret Doctrine*, while treating principally of the Fourth Round, nevertheless gives many glimpses of the remoter past, and some hints as to the future. This is not the place (nor would it be possible for other reasons) to go into the question of authority or historical evidence, *that* is fully treated in the book itself. We are

given to understand that "the whole history of the world is recorded in the Zodiac," (4) and that the Puranas give accurate, but allegorical, accounts of "the seven creations," (5) as they call the processes of evolution during the seven Sub-races of the first Root-Race of mankind. Now we are told again and again that there is the closest analogy between all these various cycles, and that not only "every *Round* repeats on a *higher scale* the evolutionary work of the preceding Round," (6) but that "there is a perfect analogy between the 'great Round' (the Manvantara), each of the seven Rounds, and each of the seven great Races," (7) and that "the Sub-races also, guided by Karmic law or destiny, repeat unconsciously the first steps of their respective mother-races." (8) For this reason, the hints that are given here and there of the processes of evolution in other Rounds and Races, will help us to understand our own, and *vice versa*.

To begin with some general statements: Every new cycle of cosmic activity, brings with it a renewal of forms, types, and species, which are all becoming perfected and materialized with the environment. As the globe changes from a soft mist of radiant matter to the solid earth, so everything in and on it grows denser, harder, and consequently smaller, as the present reptiles and ferns are very much smaller than even those of the Secondary Period of geology. This period of course belongs to our own cycle, wherein the mineral Kingdom has reached its densest point, but the previous cycle or Round, which was on the astral plane, furnished the forms of the primeval Root-types of the highest mammalia. (9) These types of the Third Round repeat themselves in the Third (or Lemurian) Race of this Round.

"The midway point of evolution" is that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject to the differentiating agencies now operating around us. (10)

For esoteric science has long ago formulated an answer to the biological problem now agitating the world, and while agreeing in the main with Weissmann's theory of "the eternal cell," differs from him in acknowledging the effect of external influences upon the germ. (11)

The present contention of biologists is over the question whether to agree with Weissmann, who maintains that every possibility of future variation is contained in the potentialities of the ever-dividing original cell, or with Hertwig and others, who agree with the occult theory in considering such variations as largely the result of external agencies, (12)

Physical causation, that is, the action of these agencies of natural selection, etc., began as soon as "the midway point" just mentioned was passed, at the middle of the third Root Race. The forms of men and mammalia previous to the separation of the sexes, were woven out of astral matter, and possessed a structure utterly unlike that of our present organisms, which eat, drink, digest, etc. The organs of the physical body were almost entirely woven out of the astral after the seven Root-types began to pass into the physical during the midway halt before mentioned, and then the laws of evolution as known to modern science began their work, on the individual and the race as well as on the cell. (13) Before this, the astral shadows of the lunar ancestors were the formative powers in the races. Then the higher Ego, the *nous* or mind, takes hold. (14) That is, the perfected men of the last *great* cycle of evolution, which took place on the Moon, having become Spiritual Intelligences, and the incipient humanity of the present cycle, gradually build the physical body of man out of astral matter which passes into the grosser physical condition, and as soon as it has become a perfect instrument, with a fully developed brain and organs of sex, then the "Solar Ancestors," the

"Mind-born Sons," enter the human tabernacle, and endow it with *mind*. From that time on, the now responsible Entity is given the direction of its own destiny, and can make or mar it as it will.

"The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the third Round, remaining on the globe during its 'obscuration period' (15) (as the seed for the future mankind), and thus become the pioneers of Humanity at the beginning of this, the fourth Round." (16)

The "Seven Creations" of the Puranas, we are told, allegorize the seven evolutionary changes, or what we may call the *sub-races of the First Root-Race of Mankind*, man having been on earth in some form, from the beginning of this Round.

In any case, the scaffolding, so to speak, of the future human being, is but faintly outlined at first; the forces are gathered and set in motion, the most ethereal luminous shadows represent the coming form, and only by slow degrees and by processes enduring through unknown ages, does that radiant cloud which is to be the body of man, gradually increase in density and shapeliness, and decrease therefore in size. "As the solid Earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man." (17)

"Man, or rather his Monad," we read again, (18) "passes through all the forms and kingdoms during the first Round, and through *all the human shapes* during the two following Rounds." That is, the Monadic Essence that is to become man, which possessed all the divine possibilities folded within it, as the future oak sleeps in the germ of the acorn, embodied itself in the mineral, the vegetable, and the animal kingdoms, devoid of self-consciousness and therefore of individual existence, till it reached the human-germ stage at the end of the first Round, to pass through "*all the*

human shapes" (there must therefore have been many), "during the second and third Rounds. Arrived on our earth at the beginning of the fourth Round, Man is the first form that appears thereon," preceding the animals (as in the second account of *Genesis*, which refers to this cycle of evolution). But even the mineral and vegetable kingdoms which preceded man in this Round, "have to develop and continue their further evolution through his agency." Because, "since the Monad has passed through the mineral, vegetable, and animal worlds, in every degree of the three states of matter (except the last degree of the third, or solid state, which it reached only at the 'mid-point of evolution'), it is but logical and natural that at the beginning of the fourth Round Man should be the first to appear; and also that his frame should be of the most tenuous matter that is compatible with objectivity." (19) Or, to put the idea more briefly, during the first Round, animal atoms were gradually "drawn into a cohesive human physical form, while in the fourth Round the reverse occurs," (20) "Man grows more physical, by re-absorbing into his system that which he had given out, . . . and the stronger physical man became, the more powerful were his emanations, ... so that from the drops of vital energy which he scattered far and wide, were produced the first mammal-forms." (21)

During the first two Rounds, or cycles of Evolution then, the materials, so to speak, for the future edifice are gathered together, and the scaffolding set up; in the third the formative process is completed, and the Mind is installed in its new dwelling-place, of which it takes possession and straightway begins to transform and transmute into something less material and more spiritual. The fourth, our present round, "is the sphere of final evolutionary adjustments, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in this cycle." (22) "During the three Rounds to come,

(the 5th, 6th, and 7th), Humanity, like the globe on which it lives, will be ever tending to assume its primeval form, that of a Dhyani Chohanian host. Man tends to become a God, and then God, like every other atom in the Universe." (23) For "every Round brings about a new development and even an entire change in the mental, psychic, spiritual, and physical constitution of man, all these principles evolving on an ever-ascending scale." (24)

And just as the soft bones of the child harden and consolidate as it grows to manhood, so the physical body changes with the Races, from a luminous shadow to a solid material form, the Earth changing with it, from a cloud of radiant mist to a solid globe, bearing all the children of men upon its surface. But as mind has been given dominion over matter, man's influence is to change not only his own body, but his earthly environment, as he grows more spiritual. In the alembic of his frame the physical atoms are transmuted to something finer and finer, as he grows less material, and "the degree of materiality of the Earth changes *pari passu* with that of its inhabitants." (25)

Man and his environment reached their densest and most material point in the middle of the Lemuro-Atlantean Race, or in the fourth Sub-Race of the fourth Root-Race. Our present humanity forms the fifth Sub-Race of the fifth Root-Race, and we have therefore taken many steps towards our dematerialization. (26) But we must be careful not to confound this "densest point of matter" with the "midway point of evolution."

(To be continued.)

FOOTNOTES:

1. *The Secret Doctrine, the Synthesis of Science, Religion and Philosophy*. By H. P. Blavatsky. References are to the old edition. ([return to text](#))

2. *Idem* I, 200. ([return to text](#))
3. *Idem* II, 434. ([return to text](#))
4. *Idem* II, 431. ([return to text](#))
5. *Idem* II, 254. ([return to text](#))
6. *Idem* I, 187. ([return to text](#))
7. *Idem* II, 615. ([return to text](#))
8. *Idem* II, 768. ([return to text](#))
9. *Idem* II. 730. ([return to text](#))
10. *Idem* II. 736. ([return to text](#))
11. *Idem* II. 738. ([return to text](#))
12. "But there is a " *spiritual potency* in the physical cell that *guides* the development of the embryo." *Idem* I, 219. ([return to text](#))
13. *Idem* I. 736. ([return to text](#))
14. *Idem* II, 110. ([return to text](#))
15. The period of rest between two cycles. ([return to text](#))
16. *Idem* I, 182. ([return to text](#))
17. *Idem* I, 191. ([return to text](#))
18. *Idem* II, 159. ([return to text](#))
19. II. 180. ([return to text](#))
20. I. 455. ([return to text](#))
21. II. 169. ([return to text](#))
22. I. 182. ([return to text](#))

23. I. 159. ([return to text](#))

24. I. 162. ([return to text](#))

25. II. 68. ([return to text](#))

26. II. 250. ([return to text](#))

Universal Brotherhood

RICHARD WAGNER'S MUSIC DRAMAS: VIII-2 — *Basil Crump*

VIII. PARSIFAL.

(Continued.)

The King's aim is an *ideal* aim; he desires Justice and Humanity; and if he desires them not, if he desire no more than that which the individual citizen desires, then will the very claim which is made upon him by his rank, and which permits none but ideal interests, make him the betrayer of the *idea* which he represents, and cast him into sufferings, which have ever been the main subject of the inspiration of the tragic poet in his oft-told tale of the fruitlessness of human life and human action. The individual who is called to the throne has no choice in the matter; he cannot listen to the voice of his own inclinations, and must fill a lofty station to which only high natural faculties are adequate. Thus to him is allotted a superhuman destiny which must needs crush a weak nature into nothingness. — Wagner's *State and Religion*.

Of the glorious Prelude to this drama, or rather Mystery-Play, there is not space to speak here in detail; suffice it to say that it is described by Wagner as expressing the great trinity "Love; — Faith — Hope," erroneously translated in the New Testament as "Faith, Hope, Charity." In it we hear the gentle voice of loving Compassion, the strong hymn of Faith, the agonized cry of the stricken sinner, and the Hope of Redemption.

The first Act opens with a solemn forest scene in the domain of the Grail. From the distance, as if from the Castle, comes, as a reveille, the first theme of the Prelude:

Love-Feast Motive.



At its sound the old but vigorous Gurnemanz awakes and rouses the Esquires who are sleeping around him. He is a similar character to Wolfram in *Tannhauser* and Hans Sachs in *Die Meistersinger*, representing Intelligence and faithful devotion without the fire which urges either to sin or to lofty spiritual aspiration. He is the trusty companion of the suffering King Amfortas, and it is through him that Parsifal is brought to the Temple of the Grail.

While he is enquiring after the King's wound the wild figure of the woman Kundry enters on horseback with balsam from Arabia. Amfortas, who is brought in on a litter, accepts the remedy and passes on to his bath. (1)

The Esquires look askance at Kundry and suggest that she is bewitched; but Gurnemanz reproaches them, saying she is a watchful messenger, ready ever to serve yet never looking for thanks. "She lives here now, perhaps regenerated," he adds, "that she may expiate the unforgiven sins of a former life." In Kundry Wagner has united the characters of Prakriti (Nature in the Hindu Philosophy) from his sketch of *Die Sieger*, Gundryggia the wild serving messenger of Asgard's heroes, and Herodias of the New Testament. It is easy to recognize in her the protean force of Nature which can be used alike for good or evil by the will of man, becoming a delusion and a snare to him who is not strong enough to resist her. Awake she is the humble servant of the Grail; in the magnetic sleep imposed on her by Klingsor she is used in the service of evil.

Gurnemanz now proceeds to tell the story of the fall of Amfortas. Titurel when he founded the Grail Brotherhood permitted none but those with pure motive to enter it. This power of Titurel to exclude those selfish and evil forces which would do the community irreparable harm is the prerogative of that being who has risen to the height where she or he can work

consciously with Nature's laws. Where such a being is recognized and called to the place of King or Ruler, in the true mystic sense meant by Wagner, the utmost benefit to the community results. An example of this is shown in the power given to the Leader and Official Head of the Universal Brotherhood — an organization formed at the commencement of a New Cycle in the evolution of Humanity.

Klingsor strove hard to enter, but Titurel knew he was not fit and refused him. Now mark the words of the drama: "*Powerless to kill sin in his soul, he laid a guilty hand upon his body, and this hand he again stretched towards the Grail. Its Guardian spurned him scornfully. At this he was enraged, and his fury disclosed to him that his infamous act could give him counsel in the use of black magic; which he now turned to account. He transformed the desert into a wondrous garden of delight peopled with women of diabolical beauty, and there he lies in wait to lure the Knights of the Grail to the pleasures of sin and the pains of hell; those who are entrapped fall into his power, and many there are who have met this fate.* Now when King Titurel grew old he conferred the lordship upon his son Amfortas, who spared no effort to end this magic scourge."

Forgetting that the Lance should never be separated from the Grail — the Will from Wisdom — Amfortas foolishly went forth with it alone to overcome Klingsor, only to fall an easy prey to the transformed Kundry. "Close neath the fortress" continues Gurneramanz, "the young monarch was separated from us: a woman of appalling beauty had bewitched him, in her arms he lay entranced; the Lance dropped from his hand; a cry of deathly agony! I rushed towards him; Klingsor vanished, laughing, he had carried off the sacred Lance. I fought to cover the King's retreat; but a wound was burning in his side, the wound that will not heal.

"Prostrate before the plundered sanctuary in impassioned prayer, Amfortas piteously implored for a token of redemption: whereupon a holy radiance floated from the Grail, and there shone forth the vision of one who spoke these words: — (2)

Durch Mit - leid wis-send, der rei - ne Thor, har - re sein', den ich er - kor.

As Gurnemanz concludes a wounded swan flutters to the ground with an arrow through its breast, and the youth Parsifal appears, bow in hand. Notice that here, as in *Lohengrin*, the swan precedes the coming of the Deliverer, and exactly the same musical theme is used. Parsifal is bitterly reproached by all for the cruelty of his deed, of which at first he seems unconscious; then, as Gurnemanz shows him the helpless wing, the dark-stained plumage, the dimming eye, it dawns upon his *feeling* (though not yet upon his understanding), as it did upon that of the youthful Wagner when the dying hare he had shot in thoughtless sport crawled to his feet and looked into his face. It is perhaps deeply significant that this first lesson in sympathy should come from the animal world, and it will be remembered that exactly the same incident occurs in the life of Buddha, beautifully expressed by Edwin Arnold in his "Light of Asia":

The bird is mine

By right of mercy and Love's lordliness;
 For now I know, by what within me stirs,
 That I shall teach Compassion unto men,
 And be a speechless World's Interpreter,
 Abating this accursed flood of woe,
 Not man's alone.

Parsifal is now asked his name and replies, "Many have I had, but now I remember none of them." Here again, as with Kundry, Wagner indicates that Parsifal has lived many times before under other names. This belief in Rebirth he held in common with Schopenhauer, Emerson, Walt Whitman,

and other intuitive thinkers who sensed the deeper truths of life.

The dead swan is borne reverently away, and Parsifal, Gurnemanz and Kundry are left alone. We now learn from the colloquy between them the story of Parsifal's birth and up-bringing. Like Siegfried and Tristan his father Gamuret was slain before his birth. His mother's name was Herzeleide, which means "Heart's Affliction," and she brought him up in the desert unsophisticated and ignorant of arms lest he should share his father's fate. But once he saw in a forest "shining men on beautiful animals." They were the first glimpse of those higher powers which drew him in the direction of the Grail's domain. Inspired by the sight he followed but could not overtake them, passing over hill and dale and using his bow against "wild beasts and great men," who all "learnt to fear the fierce boy." Alas! he now learns from Kundry that Herzeleide has pined and died since his departure, and his grief and self-reproach are terrible to witness. Kundry brings him water from a spring and then crawls away wearily to a thicket, for she feels the terrible magic of Klingsor beginning to assert its sway over her, denoted by the following theme:



Gurnemanz now has a first faint intuition that this seemingly witless boy, Parsifal, is the promised Deliverer, and determines to see if the Law will let him witness the ceremony in the Temple. To Parsifal's artless question "Who is the Grail?" he replies, "That may not be told; but if you are chosen to serve it, this knowledge will not be concealed from you. And see! I think I have recognized you aright! (for they begin to pass towards the Temple.) The pathway to the Grail leads not through the land, nor could any one find it

save he whom the Grail itself directs." Here the rhythmical theme of the bells of Monsalvat is heard and the scenery begins to move while Parsifal and Gurnemanz appear to walk:



Concerning this extraordinary masterstroke in scenic illusion Wagner wrote:

"The unrolling of the moving scene, however artistically carried out, was emphatically not intended for decorative effect alone; but, under the influence of the accompanying music, we were, as in a state of dreamy rapture, to be led imperceptibly along the trackless ways to the Castle of the Grail; by which means, at the same time, its traditional inaccessibility, for those who are not called, was drawn into the domain of dramatic performance."

As the scene proceeds Parsifal remarks in surprise, "I hardly step, and yet I seem already far." "You see my son," explains Gurnemanz, "Time changes here to Space"; indicating, of course, that they are passing into a higher state of consciousness where the ordinary conceptions of Time and Space do not obtain. Just as, in dream, one goes through a life's experience in a few seconds, or traverses vast distances in the twinkling of an eye.

The contrapuntal movement in the music grows more and more complex as the sanctuary is approached, until it culminates in the heart-rending wail of anguish associated with the crucified Christos and the wounded Amfortas:



Parsifal and Gurnemanz now enter the mighty hall where the ceremony of the *Liebesmahl* or Love-Feast is about to be performed; it is devoid of windows, as shown in Mr. Machell's picture in the last article, the only light being shed from above through the lofty dome. Gurnemanz places Parsifal at the side where he can watch, saying: "Now pay attention; and if you are a Fool, and pure, let me see what knowledge and wisdom may be given to you." To the rhythmical music, accompanied by the deep-toned bells themselves, the Knights march in, singing a solemn chant, and take their places at the semi-circular tables under the dome, the altar being in the centre. They proceed by regular steps, bringing the heel, at each pace, into the hollow of the other foot. Next appears Amfortas on his litter, in front of him four Esquires carry the shrine of the Holy Grail covered with a crimson cloth and place it upon the altar, Amfortas being placed immediately behind on a raised couch. From the mid-height of the dome comes a chant of youthful voices followed by a still more ethereal choir from the extreme height. Then, after a long silence, the voice of the aged Titurel, as if from the grave, calls from the vault behind Amfortas, requesting him to unveil the Grail, that he may look upon its radiance once more and live.

Passionately the wounded King prays that he, the impure sinner, may die and that his aged father may fulfill the sacred office; but as he sinks back, almost unconscious, the divine Promise once again floats down from the height, and Titurel repeats: Unveil the Grail!

With an effort Amfortas obeys, the golden shrine is opened, and he bends in silent prayer over the ancient crystal Cup. A mysterious darkness fills the hall, while the choirs in the dome sing the following words to the motives of the *Liebesmahl*: "Take unto you My Body, take unto you My Blood; the

symbol of our Love." Now a blinding ray of light descends upon the uplifted chalice which glows with crimson lustre; Amfortas, transfigured, waves it gently about and then blesses the mystic Bread and Wine which are divided among the Knights. The choir again invite the partaking of the *Liebesmahl*, and the Knights reply:

"Take of the bread, boldly transform it into bodily strength and power; faithful unto death, braving every danger, to perform the works of the Saviour.

"Take of the wine, transform it anew into the fiery blood of life.

"Rejoicing to fight in comradeship, with holy courage, faithful as Brothers."

The ceremony ended, the brethren rise and, before passing out, embrace one another in a peculiar fashion, clasping the right hand and passing the other over the shoulder. During all this time Parsifal has stood motionless in contemplation of the scene. He had paid no attention when requested by Gurnemanz to join the others, but at the loudest cry of agony from Amfortas he had clutched his heart convulsively and so remained as if benumbed. Gurnemanz now approaches him ill-humoredly and asks if he understands what he has seen. For answer the youth only shakes his head slightly and again clutches his heart. Gurnemanz is now quite angry; "You are, after all, nothing but a Fool!" he cries. "Get out there, go your own way!" He pushes him through a door, and, as he turns to follow the other Knights, a single Voice from the heights of the dome re-echoes the Promise, as if to remind him of his forgotten intuition concerning Parsifal:

By Pity enlightened, the stainless Fool.

But Parsifal has had his second lesson in sympathy, this time from a fellow human being. In the next Act we shall see how he battles with and overcomes the powers of evil by sheer purity of heart and the fire of his own heroic will. For this is no Deliverer of the "Sweetness and Light" order; he is essentially a Warrior, and, like his prototype of the New Testament, he

comes "not to bring Peace but a Sword." As with Siegfried, it is *after* the victory that the peace will come.

What a touching and faithful picture is Amfortas of the humanity of today, seared and weakened with the consequences of its own misdeeds, and particularly that misuse of its divine gift upon which Wagner has laid his finger!

And Titurel! Does he not speak to us from out the glories of a golden past when man walked with God and had not yet fallen a prey to the delusions of his lower nature — the enchanted garden of Klingsor? What, then, of the Future? "It is not thinkable," says Wagner, "except as stipulated by the Past." Therefore we know that in Titurel we have the promise of Parsifal, the future Divine Ruler of regenerated Humanity.

The Lance in the possession of Klingsor represents the weapon of the Will of man used in the service of self instead of compassionate Love. Only he who can forget self utterly in sympathy for others will be able to wrest the Will from the clutch of self and restore it to its true place as the weapon and servant of Divine Wisdom.

(To be continued.)

FOOTNOTES:

1. Many details must be omitted here and elsewhere through lack of space.

[\(return to text\)](#)

2. Gurnemanz here uses the "Thoren-motive" afterwards sung by the celestial choirs with such wonderful effect. I give the original German words. The French "Pur Simple" is perhaps the nearest equivalent for "reine Thor"; the English word "Fool" conveys the wrong impression. An accepted translation of the lines is: — "By Pity enlightened, the stainless Fool: Wait for him, my chosen One." [\(return to text\)](#)

THEOSOPHY AND UNIVERSAL BROTHERHOOD: III — *Zoryan*

(Continued.)

So then, those gorgeous vegetable aromas, colors, forms, — are not they ours, part of the vesture of our soul, expression of our hopes and sighs, as they swell and rise towards the clear and cooling moon of pure intellect, and wave their tops, and distill their flavors according to the ebb and flow of the selenic tides.

O! when that vesture will become a part, to be taken by the soul into its bosom? Where is the soul with its light undying? Before the sunlight comes, the red, red shadows must precede the dawn. The animal fires must crowd the sea, the hot and boiling sea of brass, Gehenna of the birth of powers, who have legs and wings, as if to change their sighs into a race and flight towards their distant goal. *They feel*, they move, yet till they reach the mark, how many terrible battles must be fought. Pain must they suffer, and through terror must they pass, and themselves become the shadows of all they feel, the misty images on the clouds of the reflected red sunrise. But the Sun did not reach them yet, though they are now running to it, as the plants did turn their leaves and petals. In minerals the great Mother has touched the atom-sparks in plants — small lives, and shadows in the animals. Steadily rising, there streams upward her harmonious unifying power through these steps of the stairway of the angelic dreams, so that they might live a life and see what is around, thrill to it, sigh for and chase it, and by it feel their Source, as it feels them. Though the first acquaintance is made with tooth and claw, and the first friendly grasp is at the same time the grasp of death, yet it was made, imprinted, felt so suddenly, so strongly, that there is no time for hate, for malice, for revenge, the sublime punishment of

a responsible man, who can rise so high, who can fall so low. No! innocent are the animals and brave, and their feelings are rather awe and admiration and interest aroused and the throbbing of the blood, at the sight of new and wonderful possibilities suggested, and after pain is past and a victim, for instance, of a tiger, rests in its shadow world, the tiger's burning breath seems to be in memory like a fiery kiss of some wonderful being of gold and black, of some power mercifully tearing the apathy of existence, destroying darkness with flashing yellow streaks of fire. Who can explain the first origin of the kiss? And if he can see something in this symbol, and trace it through all evolution, never more will he trifle again with that which means the Mother's touch, and by which the flesh and bones of apathy are torn to shreds, that the light may shine. Those, whose dim clouds of selfish passion and the crafty builder of their house will dare to call their joyous light of Mother, those will get themselves into the Karmic tiger-teeth, that will tear to shreds the earthly caller and its selfish hopes, and that which was to be gladness above all, will seem to turn into a black and yellow monster, merciful because of the destruction done, so that the pure and unselfish part of man, might be set free and bright again. Thus every animal is a symbol of an idea.

Who has not admired the beautiful colors of sea shells and fishes, of insects and birds, flashing in sunlight as some celestial speech of tints, so full of soul and harmony? Who has not asked: "What have you to say to me, dear creature?" and did not receive some answer? Who has not seen his soul expressed in those million forms and colors, movements and sounds? Who did not find some secret told, some good example given? Who has not in his bright moments felt one with nature and a friend of all creatures?

Let us then follow the footsteps of those, whose every moment is so bright, whose mind is eager to learn the great self by the

smallest selves, whose heart is open to see and know the great Inner Life everywhere and feel that all creatures are not outside but inside, not inside of our personality, but, inside of that ray of the Great Divine Soul, which at such moments becomes ours.

Then only our Angel approaches to the power to take his ancient dreams into himself, to gather himself from the four corners of the world. Then the animal Gehenna of the boiling brazen sea of evolution will not scare him any more; no! it will turn into a welcome fuel for his spiritual flame to feed upon and grow in mighty energies. Then the red terrific shapes of dawn will lead him into sunlight, instead of frightening back into the night. Then the gigantic passions, the sleeping, vibrating lightnings of his soul, will be simply helpers to tear the clouds, to clear the sky, to open space toward the rising sun of Spirit. Obeisance will they show, and their great sport and glee will turn into the power of the marching order and they will grow themselves more transparent, tender, pure, as they merge into the dawn.

And so they did at the twilight of the Gods, and the first wonder of clear sky was the morning moon appearing. The Lords of the sublunar kingdom came from above, grand, perfect in their way as some aerial glories, pure and luminous in the morning of their descent, human, half-divine and yet mortal, and in them plants and animals of the new cycle, of the Fourth Round of our renovation.

These were the first men, themselves the shadows and the dreams, — yet dreams sublime, full of quiet power and serenity of the great cyclic essence, tender, restful, bright. They know, yet their knowledge is outside, they love, yet their love is dual and knows the meeting and the parting ways. They are not earth-born, the whole grand path of lunar evolution is their past, the selenic rest and the radiance of a cycle; do not speak lightly of

them, O mortal man, for they are thy Fathers, and *do not worship them*, but only learn how thou earnest into the world. Look up from thy gross and suffering body to their diaphanous shining shapes, and know that they are thine, in ages past, in ages future, and that thy present hard and restless form was built by lower earthly powers around thy lunar glory.

Yet in those times the outer coat of skin was slight and just forming, the beings were fresh and clear, and looked up high full of ecstasy and contemplation.

If thou wouldst meditate like them, and become a Son of Will and Yoga, first dispel the clouds, murky, red and wild, from thy soul's sky that thy moon may shine in the clear morning heavens of thy endeavor and that its heaving sigh of the aerial tide and winds keep the air cloudless, fresh and breezy — with such a power that no red monster-cloud endures. When thus uplifted to thy Fathers' plane, when thus entranced with the vastness of the skies, when thus made transparent, pure and cold as virgin snow, (1) when all thy nature becomes an enraptured longing toward that glorious approaching Morn which will warm thy heart and illuminate thy soul, then thy Moon's face will grow so tenderly tinted, so rosy warm, so trembling with the inner light, as if thy dearest love would beam upon thee from the Universal Mirror of the World.

(To be continued.)

FOOTNOTE:

1. *Secret Doctrine* II, 100. ([return to text](#))

Universal Brotherhood

LIFE'S PIONEERS — *James M. Pryse*

Having *willed*, he gave birth to us by a Logos of Truth, for us to be a sort of first-offering of his embodied beings. —
James, 1.18.

It is a teaching archaic and true that all beings and all things are embodied souls, that there is nothing inanimate or dead, but that Life is vibrant in every minutest particle of the boundless whole; and that the soul of man, will-born of God in the World of the True, is Life's Pioneer in all worlds imaged in Space by the Thought Divine. Man is himself the Logos, the uttered Thought of God; he is the pattern of all things that come into existence, Life's messenger, the archetype of all Ideas, the model of all forms. This universe of palpitating Life, with all its ever-shifting states of joy and sorrow, its radiant heavens and its murky hells, is the sacrifice offered up by God unto himself; and Man is the first offering laid upon the altar. It is the tragedy of the Crucified, for Man is God sacrificed, himself unto himself; and without that sacrifice there could be no universe of existing things.

Thomas Taylor, whom Emerson calls "a Greek born out of time," in his "Creed of the Platonic Philosopher," has this article: "I believe that the human soul essentially contains all knowledge, and that whatever knowledge she acquires in the present life is nothing more than a recovery of what she once possessed, and which discipline evocates from its dormant retreats."

For he held with Platon that "when the winged powers of the soul are perfect and plumed for flight, she dwells on high, and in conjunction with divine natures governs the world," and that "it is the province of our soul to collect things into one by a reasoning process, and to possess a reminiscence of those transcendent

spectacles which we once beheld when governing the universe in conjunction with divinity." It is only by using the free and unfettered power of thought that man can know Truth and return to the realm of true being. He who clings to some petty religious creed, and fears to investigate any fact in nature or to think out any problem of life, is not only cowardly, but lacking in faith. Religious "faith" is usually the worst form of unfaith, in that it fetters mind and soul, and by limiting man to the narrow confines of a formulated creed, practically denies his innate divinity, refuses him his true place as an instrument of God's will in fashioning the worlds, and arrests the inflow of ideas emanating from that infinite Mind which is the only source of inspiration and revelation. It is want of faith that causes men to wall themselves about with religious "beliefs" and execrate as a heretic every one who levels down as useless obstructions whatever limits freedom of thought or hinders the soul from exercising its divine powers. The world's saviours have therefore ever been accounted heretics. He who treads only the well-beaten paths, who accepts unquestioningly the religion inherited from his ancestors, needs neither faith nor courage; but the heretic, as a pioneer in thought-regions, must have faith and be fearless.

There was a time when men believed the earth was flat, and mariners dared not venture far from the coast for fear they might sail off into space. The world of Truth, in the current religious belief, is likewise flat, with a perilous rim projecting over a bottomless abyss. Now, Truth is God's own self, and no one ever found God save through seeking Truth. The interior mind, which is the real Self of man, mirrors the whole universe, and is as boundless as Deity. No man who bravely thinks for himself, exploring the vastness of his own inner being, can possibly go astray from Truth, for he is treading Truth's own realm. But this holds good only of one who thinks independently, relying solely

upon the resources of his own supersensible consciousness; it does not hold true of one who merely reasons about the things perceived by the senses, or of the mere student of books who makes his mind a museum of thought-images, or of the religionist who feeds on the stale scraps of faith his forefathers have bequeathed him. Sorting out and rearranging other men's opinions is not thinking; nor will the mere investigation of the phenomena of existence ever lead to perception of the noumena of being. Only when a man has for the time closed the avenues of the senses, and has forgotten that there ever were any books or any religions, does he really begin to think, and devotion kindle his soul. Then out of the Eternal he draws Thought unto himself.

The interior mind should be kept unsullied by the things of sense. Of it the Sibylline Oracle says:

"Do not drag it down into this muddy world,
Into its deep gulfs, its sad and black kingdoms,
Sombre hideous hells, entirely peopled with phantoms."

The outer life of man has become degraded; the inner life has to be kept distinct from it to escape being polluted. The only home of the soul is the Eternal; in the world of change and time, it can have no fixed abiding place. All formal religions, rigid systems of philosophy, categorical statements of belief, and forms of organization, are necessarily impermanent; they are more often traps for the mind and prisons for the soul than anything else. At best they are but resting-places for feeble souls, for minds in which the divine light is dimmed by the smoke of desire. The fanaticism with which men cling to religious dogmas is born of weakness and blindness; and "orthodoxy" is a sort of soul-death. The soul requires the breath of freedom, and the price of mental freedom is perpetual heresy.

Still blinder is the devout adherence to particular forms of

organization, as if there were something sacred about churches, societies, or schools. Form is subservient to Life, and must change constantly to be expressive of the varying phases of Life. Whether democratic or despotic, it will have its peculiar defects, and is never more than a temporary adaptation of conditions so as to reach a desired end; for every form of organization is arbitrary, and does not rest upon principles, but is of the nature of a compromise with principles necessitated by the conflict of individual interests and the discord of the whole. A perfected humanity would need no organization, for it would be like a living organism, having harmonious interaction among all its members. The Gods and Heroes are not elected to their positions, but hold them by divine right. In electing a ruler, men only try to select and put in his right place the man who by virtue of his abilities and qualifications naturally should be the ruler. In an age when men have lost the insight necessary for an unerring selection, they inevitably have to endure misrule; and the expedient of giving their rulers only short terms of office safeguards them to a small extent against their own lack of discernment, though it prevents their enjoying the wiser rule and broader freedom to be had under a "benevolent despot." If the spirit of justice and the love of liberty animate the breasts of the subjects and their ruler, the form of government is of small consequence. The measure of freedom is the ability to discern Truth; for only the Truth can make men free.

Universal Brotherhood

THE ADEPTS IN AMERICA IN 1776 (1) — *An Ex-Asiatic*

The following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent — as far as he knows — of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of North America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it fain would raise and has so often since tried to erect within and upon the government. We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it; in vain did the supporters of the iron church attempt to lay the needed corner-stone, and today America rejoices at it and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

The nullification of those efforts made by bigotry in 1776 was due to the Adepts who now look over and give the countenance of their great names to the Theosophical Movement.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the Constitution. In the declaration from which freedom sprang

"*nature and nature's god*" are referred to. In the second and third paragraphs the *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness*. The king is spoken of as being unworthy to be "the head of a *civilized* nation," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one.

In appealing to their English brethren, the declaration says the appeal is "made to their *native* justice and magnanimity." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquility and defence, the general good and liberty. Art. VI. says no religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here, and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Jefferson, Franklin and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America. For

"*Common Sense*" he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And, again in June, 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of "*Common Sense*" continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?" (2)

In "*the Age of Reason*," which he wrote in Paris several years after, Paine says; "I saw, or at least I thought I saw, *a vast scene opening itself to the world* in the affairs of America, and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplied of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means*." Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord*. I have always made it a rule to treat these voluntary visitors with civility, and it *is from them I have acquired all the knowledge that I have* '"

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine, who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear, — a "vast scene opening itself

to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the United States great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words, "the heavens approve," while underneath appears the startling sentence "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world . . . there is a waning of reason rising upon men in the subject of Government that has not appeared before."

The "design of the seal" was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea *which by means of* a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America "of a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when



THOMAS PAINE.

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Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown. (3) When the other side is cut and used, will not the new order of ages have actually been established?

More than is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence New York, June 25, 1883.

FOOTNOTES:

1. Reprinted from *The Theosophist*, Vol. V, p. 16. ([return to text](#))
2. 9 Sparks, 49. ([return to text](#))
3. See U. S. State Dep't archives. ([return to text](#))

Universal Brotherhood

BROTHERHOOD OR DOGMA, CHOOSE! — G. G. B.

Those who are more or less upset in their minds because of the radical departure from old methods that was inaugurated on February 18th, at the Chicago Convention, will do well to read what Madame Blavatsky has to say upon this very subject: The following is quoted from the last chapter in the "Key to Theosophy." It was written in 1889.

"Its future (the future of the Theosophical Society) will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of its Founders.

"I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both mentally and physically, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on some sandbank of thought or another, and there remain a stranded

carcass to moulder and die.

"But if this danger be averted, then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men.

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

— tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now."

Read these statements carefully, and many times. They are pregnant with prophecy. In the light of recent events, is it not significant that H. P. B. considers "selflessness and devotion," more necessary to the future of the Society than "a technical knowledge of the esoteric doctrine"; that she fears the Society may degenerate into a mere sect, only to be stranded upon "some sand bank of thought or another"? The words in which she says that the Society will "burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices"; that it will "break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men," contain, as a hidden germ, the very principles which have recently blossomed into the objects of the International Brotherhood League, and the divine, inclusive truth for which the Universal Brotherhood stands today.

Was it an accident that H. P. B. should foresee "a numerous, *united* body of people ready to welcome the new torch-bearer of Truth" in case the Society should be able to weather the storms that would mark the closing years of the old cycle? Why did she italicize the word "united"?

More than that, she foresaw the loyalty which would make this organization willing, in case it lived until the close of the cycle, to sacrifice the "merely mechanical, material obstacles and difficulties" that stood in the way of further growth. She saw that it would be necessary and possible for the new leader to use "a language ready for him in which to clothe the new truths he brings," without frightening away anyone with Sanskrit words and purely technical terms. There is no hint that the leader shall

put the new wine into the old bottles. That is not possible. Let us be loyal to our Helper, Katherine A. Tingley. Let us help her in every way that opens to us, to widen and deepen this channel that the "new truths" which she brings to us may flow through unimpeded. For she is unmistakably "the new torch-bearer of Truth" to whom H. P. B. referred as being the one to take up the work "after the death of the Founders," herself and William Q. Judge. It is true today no less than four years ago, that "the real issue is around H. P. B." Let us, at least, be loyal to her.

The principal object in establishing the Theosophical Society was "to form a nucleus of Universal Brotherhood." This was neither a mistake nor an accident, although for twenty-three years the subsidiary objects have been first in the eyes of the world and first in the hearts of many theosophists.

The nucleus has been formed. How is it possible to lock universal brotherhood within the shell of a doctrine? How is it possible to expect a movement that is universal in its sweep, to continue along the grooves of a specific and particular track? When the child has outgrown his picture books, when he has appropriated all the culture that his own yard and his own playmates can give him, when he begins to feel the limits of the gate which locks him away from the great world, shall we remind him that, after being satisfied with the book and the little playground all these years, it is simple heresy to go outside? No. The wise mother places the picture book in some top drawer where it is accessible for reference, unlocks the gate, goes forth with her child into the world, and helps him, by all the power and insight at her command, to grow out of that narrow love which includes only his physical brothers, to that diviner, broader love which sees in all creatures of the universe, his spiritual brothers. It is only the abnormal child that weeps over the "sacrifice" of his picture book or pinafore. He would transform the whole world into books and

pinnafores if he could. But that is not growth.

If you wish to see the danger of clinging to an old ideal after the soul has grown into the need of something higher, make a careful study of Wilhelm Meister. Poor Wilhelm and the stress that was his because his father denied him the chance to outgrow his youthful dream of the puppet show, are symbolic of the condition of affairs today.

The nucleus of Universal Brotherhood has been formed. Nothing can destroy it; and the object for which the Theosophical Society was originally founded has been accomplished. It would be no more possible to do the broader work for brotherhood "along the old lines," than it would be possible to fit a man for the ministry with the "Child's History of England" as the point of departure.

"If you have patience and devotion you will understand these things, especially if you think much on them, for you have no conception of the power of meditation. . . Kill out doubt which rises within; that is not yourself, *you know*.

"The doubt is a *maya*, cast it aside, listen not to its voice, which whispers low, working on your lack of self-confidence. If you are the Higher Self you are all that is great; but since your daily consciousness is far below, look at the matter frankly and impartially. . . Vex yourself not with contradictions. You know that you must stand alone; *stand therefore*. . . Hold your purpose and your ideals clearly and steadily before you. Desiring truth you shall surely have it; intending righteousness you shall surely so perform, though all things seem to conspire against you."

Universal Brotherhood

WHY ORGANIZE THE UNIVERSAL BROTHERHOOD AS AN AUTOCRACY? — *Ellis B. Guild*

The Constitution of the Universal Brotherhood is ordained and established "for the benefit of the people of the earth and all creatures." In completing the details of the organization the Constitution confers upon Katherine A. Tingley, whom it denominates the Leader and Official Head, such powers and prerogatives as are usually termed Autocratic. It is immediately asked "Why does an organization so humanitarian in its purpose and so unselfish in its object vest so much power in one individual?" It is because its objects *are* unselfish. There are no emoluments connected with the office and its only perquisites are unremitting toil and ceaseless effort for the good of others. The office is not a reward but an actual Leadership.

There are many and weighty reasons why there should be one supreme executive power in such an organization. It is a spiritual movement organized to bring about the realization of a brotherhood of all men without any restrictions. It is neither political nor social either in its methods or purpose. Its object is not so much to improve the material conditions of men and add to their comforts as to make men fit to make proper use of better conditions.

We hold that the real man is a soul and as such, all men have a common origin, undergo similar experiences, and have a common destiny. The real man is divine and the conscious knowledge of his divinity is the only power that can raise him from the personal life to the real life — the life of the soul.

The movement which would bring about a realization of the universal brotherhood of man to be most effective upon the

hearts and lives of men must operate through an organization concentrating the will and directing the thoughts and efforts of its supporters.

What form of organization will render it most effective? Let us look for the answer in that universe of which man is the epitome. The planets of our solar system move in orderly sequence and in majestic harmony about the central sun. Through and from that sun go out the lines of force that hold them in that obedience which alone permits their being. Beyond our own universe are solar systems and universes innumerable and of magnitude beyond our comprehension, each marking the cycles of time in obedient revolution about its self-appointed central sun. All the solar systems and universes which make up the Kosmos are themselves in turn revolving in stupendous majesty about the great Cosmic centre. Obedience to the mighty power of Cosmic brotherhood makes possible their existence. Let discord arise among them or let aught disturb the perfect poise of cosmic equilibrium and the instant crash of worlds will follow. Obedience is a Cosmic law. The one Supreme and paramount authority holds the universes in all the Kosmos in one united whole.

Let us back to earth and seek the analogy in the laws that govern all animated beings — even the little brothers of our humanity. The birds of the air wisely choose to follow their self-appointed leader. He leads because he has the qualities of leadership, strength, endurance and bird wisdom. They follow because he demonstrates his ability to lead and because that instinct which is animal wisdom persuades them to obey for their mutual good. In every herd of animals one is leader because of his strength and endurance and his ability to defend the common welfare.

Man himself obeys the Cosmic, universal, and instinctual laws

which are fitted to his complex nature and follows a leader. How unhesitatingly we accept the statement that the great occasion brings out the great leader, and how unavoidably men follow and obey that leader. There must be the one in whom converge the thought and wish and effort of the many and through whom the great force of the many may find expression. He is the centre of their effort, the focus of their endeavor and he directs their force to the point of their attainment. It is his genius and skill and his power to converge their will to and through himself that makes him leader — and they choose to follow.

Napoleon organized the impetuous Frenchmen, bringing order out of discord, directed their forces as a unit, and conquered Europe. The "Iron Duke" bound together the wish and will of Europe and the indomitable perseverance of England, and conquered Napoleon.

Napoleon assumed the Dictatorship of France, founded his Empire and controlled the destinies of Europe because he was a leader of men. Wellington deposed Napoleon because he converged to himself the forces of a higher manhood and of nobler motives.

Abraham Lincoln centred in himself the mighty forces of brotherhood vibrating in the hearts of a great people, and in a terrible war conquered selfishness and freed millions of his suffering fellows from the shackles of unholy greed.

There is no such thing as democracy. There is no personal equality among men. Men differ as to power, as to aspiration, as to attainment. Even in republics a leader is leader because of his right to leadership. His fellows choose to follow. It is said that the great palladium of English liberties is the town meeting, yet one, because of his qualities of leadership, directs the wish and will of his fellows.

There is a truth beneath the doctrine of the "divine right of kings." No man is a leader of his fellows because he is chosen to be such, but because in him inhere the qualities of leadership. He must manifest in himself ideals and motives above those of his fellows.

Obedience is rising to the plane of and acting in harmony with the ideals and motives of the Leader. When that plane is reached, another who manifests within himself higher ideals and purer motives becomes the leader in his stead.

This movement for Universal Brotherhood is a great spiritual movement. Its success at this point in the evolution of humanity depends upon its ability to overcome the powers of the lower nature and to loosen mental bonds, and to give to men the larger freedom of the soul. It is to bring "Truth, Light and Liberation to discouraged humanity" To accomplish this, harmony of effort and concert of action are necessary, and these can be attained only through organization and Leadership.

Man is not moved only through physical desire and mental unrest. The divine spirit within him impels to aspiration, and that to effort. The occasion demands the leader, and the leader must be free to act and have power to combine and synthesize every force and effort in behalf of the one great purpose — Universal Brotherhood.

That power extends only to the organization. There is only one requirement from the membership, and that is devotion to the cause of Brotherhood. There is no catechism. There is no creed. There is perfect freedom of act and thought within the lines of Brotherhood.

This is a spiritual movement, and the only incentive to its membership is the good — not of persons, but of the whole of humanity. Obedience *here* is simply rising to the plane of and

acting in harmony with the motive and spirit of the Leader,

It is simply reflecting back upon all men the Light of Love and Brotherhood which has shone alike into the hearts of the Leader and the followers.

Universal Brotherhood

UNIVERSAL BROTHERHOOD (1) — *Pluma Brown*

Through all the changing schools, theologies, philosophies, and presentations, old and new, runs the vital law or fact that those creatures of creation taking the human form are bound together by something more subtle than the reasoning facility can analyze: — a something that quickens their interest in each other's welfare, and intensifies according as humanity develops unselfish thinking.

There is a law of unity pervading and underlying all nature that is recognized even in the material world of scientific research. This unity of brotherhood existing in the lower kingdoms is evidenced by the laws of nature. All work or evolution through the mineral, vegetable and animal kingdoms is cooperative, but this cooperation is compulsory.

This is the law in the human kingdom as well, but with this difference: The individual must choose whether he will work in accord or at variance with law.

At present, the whole social fabric woven from the needs and aspirations of human life, is threaded through and through with institutions professing to be founded upon Brotherhood. The thought of fraternity underlies all social organizations and much of the religious and political work. The value and stability of this work depends upon the degree that it recognizes the fundamental basis underlying the profession of Brotherhood.

It is generally accepted that all impulses to right thinking and doing come from some Supreme Wisdom, some Great First Cause. But the fact must not be lost sight of that the Great Cause never suspends established order to work out what may be a benefit to

some special time, place or individuals. Therefore, it will seem evident to all thinkers that the unusual prominence given the idea of Brotherhood now, must be a tidal wave, due at its own appointed time. This is true, and in the measure that we work intelligently with divine cyclic law will be the success of our endeavor.

The immense power gained from Niagara is obtained through working with the natural laws governing the great torrent, not against it, and it was intelligent study into the depths of its possibilities that made its harnessing an achievement.

The wave now starting shall roll high over creed and dogma in the centuries to come and he who would ride on the crest must drop the burden of inherited prejudice and superstition under which we were born. He must begin to think for himself.

Many raise objections to this broad teaching, claiming that it only leads to socialism, anarchy and license without law. This is unphilosophical, unreasoning judgment, and is the result of our past ideas of Brotherhood having been fostered by "isms" and societies, each one trying to force its special doctrines upon humanity to the exclusion of all others.

Universal Brotherhood is a never to be realized "will o' the wisp" unless it have its base in sound philosophy, unless there is scientific reason for its existence. The day is past for unquestioning acceptance of any theory of life based on authority or assumption. The heart doctrine is to supersede the eye doctrine of the past.

Every analogy in nature points to our origin in the one essence of the Absolute, and as such we are but divided portions of that Great All, and therefore, the Universal Brotherhood of Man is a fact in nature.

Like air, our souls were breathed out into existence and there will be no sense of separateness when we are indrawn to that from whence we came. White, black, yellow, brown, proceeded forth from the one great Father of us all, in whom could exist no shadow of injustice or wrong. Therefore, we cannot say that the experience of one seemingly far removed from us may not have been ours yesterday, or may not be ours tomorrow.

This most visibly lessens the feeling of separateness that is the base of most of the seeming difference between masses and classes today. Humanity needs to turn aside from the insane pursuit of material ideas, long enough to recognize that on the spiritual side we are divine, brothers equally pure, with no difference in caste, color or condition. It is only upon the fleshly side, an appearance temporary, that impurity and inharmony manifest, these depending upon our evolution, or the wisdom to which we have attained.

There are no mistakes in the divine plan. We are each having just the experience most needed for our development. But only as we feel that these experiences are equal, and all necessary to the fulfillment of some Infinite plan, can we be broad-minded, large-hearted, and look from the central standpoint where is no large, no small, no rich, no poor.

When Universal Brotherhood shall once more live in the hearts of men, the division between capital and labor will have ceased. Charity, that parcels out unfortunate humanity in bundles and "job lots" will be exchanged for the love that is now too often but a far-off vision, and that activity now so noticeable in strife and competition, will be given to mutual helpfulness.

FOOTNOTES:

1. Reprinted from the *Jackson County Pilot*, Jackson, Minn. ([return](#)

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Universal Brotherhood

THE SERPENT SYMBOL — Sarah F. Gordon

Mystics see in the Serpent the emblem of Cosmic Force, a high spiritual essence whose influence pervades the realm of matter.

The emblem of Eternity is a Serpent with its tail in its mouth: a circle, never beginning, never ending. It also represents the Astral Light or Universal Soul from which all that exists is born by separation or differentiation. Through all space thrill the magnetic and electrical elements of animate Nature, the life-giving and death-giving, for life on one plane is death on another plane. In the Secret Doctrine, it says: — "That 'Mystery of the Serpent' was this: Our Earth, or rather *terrestrial life*, is often referred to in the Secret Teachings as the great Sea, 'the sea of life' having remained to this day a favorite metaphor. The *Siphrah Dtzenioutha* speaks of primeval chaos and the evolution of the Universe after a destruction (pralaya), comparing it to an uncoiling serpent: — 'Extending hither and thither, its tail in its mouth, the head twisting on its neck, it is enraged and angry. ... It watches and conceals itself. *Every Thousand Days* it is manifested'" (*Secret Doctrine*, II, 504).

In the Kabala, the creative Force makes sketches and spiral lines in the shape of a serpent. It holds its tail in its mouth, the symbol of endless eternity and of cyclic periods.

It is held that the ancients believed more in the spiritual or invisible powers of Nature than the men of the present day. Spirit and Matter were opposite poles of the same essence. The dual is in all, active and passive, male and female. The nearer to the heart of mother Nature man keeps, the more he comprehends spiritual truths. A symbol once adopted is kept by its sacredness, though with varying meanings according to that which is

uppermost in the mind of the user. Hence a knowledge of the soul life of races is the only true guide in the explanation of symbols. The symbolic hieroglyphics of the ancients were based upon the occult science of correspondences. They defended symbolic teaching on the ground that the symbol left so much unexplained that thereby the intellect was stimulated and trained to deep thinking. Often, alas, the reverse is seen; the symbol being accepted as the thing itself. Occultism teaches that the possible in *thought* is possible in *action*. Religion rests on a mental want, we hope, we fear, because we desire. Both emotions prompt action and, to that extent, are opposed to thought. Religion has been through all the forms of self-love, sex-love, love of country, love of humanity, while in each is the germ of the highest love. Develop very strongly any of these forms of love and it will concentrate whatever religious aspirations a person has. All point to one high form which can become a passion for truth. "By the Divine Power of Love all Nature becomes renewed." This is the secret which underlies all the symbols. "Right thought is the path to Life Everlasting: those who think do not die," is an old philosophical axiom. Goethe said "Confidence and resignation, the sense of subjection to a higher will which rules the course of events but which we do not fully comprehend, are the fundamental principles of every better religion."

The Occultist believes that the spiritual and psychic involution proceed on parallel lines with physical evolution; that the inner senses were innate in the first human races.

The serpent is the symbol of the Adept, of his powers of Divine Knowledge. It is the emblem of wisdom and prudence. Every people revered the symbol. Jesus acknowledged the great wisdom and prudence of the serpent. "Be ye wise as serpents." The serpent also symbolizes the creative power. The creative powers in man are the gift of Divine Wisdom, not the result of sin. The

curse was not pronounced for seeking natural union, but for abusing these powers. Thus arose good and evil. This is the real curse alluded to in Genesis.

It is owing to the serpent being oviparous that it becomes a symbol of wisdom and an emblem of the Logoi or the Self-born. The *egg* was chosen as the universal symbol on account of its form and its inner mystery. Within the closed shell evolved a living creature apparently self-created.

The serpent represents the sensual, magnetic element which fascinates while it causes ruin: the alluring of the spiritual force into the vortex of sentient existence. By the symbol of the serpent the ancients represented fire, light, life, struggle, effort, thought, consciousness, progress, civilization, liberty, independence; at the same time it is the ever revolving circle with its opposite poles, life and death, pleasure and pain, heat and cold, light and darkness, active and passive. With heat comes expansion and consequent disintegration into new forms of life. It is only through sentient manifestation that man can rise to the plane of life immortal. It is in the experience earned through the tortures of mortality that man may evolve a God. No spiritual and psychic evolution is possible on earth for one who is forever passive. That would be failure on this material plane. Man is born, he has to evolve the angel by long and repeated lives on earth. Human passions correspond to the earth, which is the fructifier of the seed or germ sown in its depths. As the Voice of the Silence says: — "Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that, soaring onward 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path." "Inaction based on selfish fear can bear but evil fruit. The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain."

"Follow the wheel of life, follow the wheel of duty to race and kin,
to friend and foe, and close thy mind to pleasures as to pain. Both
action and inaction may find room in thee, thy body agitated, thy
mind tranquil, thy soul as limpid as a mountain lake."

Universal Brotherhood

THE VOICE OF THE SILENCE: II (1) — H. P. B.

(Continued.)

THE TWO PATHS

These vestures are; Nirmanakaya, Sambhogakaya, and Dharmakaya, robe sublime.

The Shangna robe, (2) 'tis true, can purchase light eternal. The Shangna robe alone gives the Nirvana of destruction; it .stops rebirth, but, (O Lanoo, it also kills — compassion. No longer can the perfect Buddhas, who don the Dharmakaya glory, help man's salvation. Alas! shall Selves be sacrificed to *Self*; mankind, unto the weal of units?

Know, O beginner, this is the *Open* Path, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart," the Buddhas of Compassion.

To live to benefit mankind is the first step. To practice the six glorious virtues (3) is the second.

To don Nirmanakaya's humble robe is to forego eternal bliss for Self to help on man's salvation. To reach Nirvana's bliss but to renounce it, is the supreme, the final step — the highest on Renunciation's Path.

Know, O Disciple, this is the *Secret* Path, selected by the Buddhas of Perfection, who sacrificed the Self to weaker Selves.

Yet, if the "Doctrine of the Heart" is too high-winged for thee, if thou needest help thyself and fearest to offer help to others — then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is

unattainable this "day," it is within thy reach "tomorrow." (4) Learn that no efforts, not the smallest — whether in right or wrong direction — can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives is not destroyed, but ever comes again." (5) The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn.

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," (6) causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those who, in their pain and sorrows are born along with thee, rejoice and weep from life to life, chained to thy previous actions.

Act them for them "today," and they will act for thee "tomorrow."

Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life — has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain.

Exhaust the law of karmic retribution. Gain Siddhis for thy future birth.

If Sun thou canst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

Behold Migmar, (7) as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa (8) extended in protecting love over the heads of his ascetics. Both are now servants to Nyima (9) (10) left in his absence silent watches in the night. Yet both in Kalpas past were bright Nyimas, and may in future "Days" again become two Suns. Such are the falls and rises of the Karmic Law in nature.

Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and — let him hear the Law.

Tell him, O Candidate, that he who makes of pride and self-regard bond-maidens to devotion; that he who, cleaving to existence, still lays his patience and submission to the Law as a sweet flower at the feet of Shakya-Thub-pa, (11) becomes a Srotapatti (12) in this birth. The Siddhis of perfection may loom far, far away; but the first step is taken, the stream is entered, and he may gain the eye-sight of the mountain eagle, the hearing of the timid doe.

Tell him, O Aspirant, that true devotion may bring him back the knowledge, that knowledge which was his in former births. The

deva-sight and deva-hearing are not obtained in one short birth.

FOOTNOTES:

1. "The Voice of the Silence and other Chosen Fragments from the Book of Golden Precepts for the daily use of Lanoos (disciples) translated and annotated by H. P. B." Published by The Theosophical Publishing Company, 144 Madison Avenue, New York. ([return to text](#))
2. The *Shangna* robe, from Shangnavesu of Rajagriha, the third great Arhat or "Patriarch," as the Orientalists called the hierarchy of the thirty-three Arhats who spread Buddhism. "Shangna robe" means, metaphorically, the acquirement of Wisdom with which the Nirvana of destruction (of *personality*) is entered. Literally, the "initiation robe" of the Neophytes. Edkins states that this "grass cloth" was brought to China from Tibet in the Tong Dynasty. "When an Arhan is born this plant is found growing in a clean spot," says the Chinese, as also the Tibetan legend. ([return to text](#))
3. "To practice the Paramita Path" means to become a Yogi with a view of becoming an ascetic. ([return to text](#))
4. "Tomorrow" means the following rebirth or reincarnation. ([return to text](#))
5. Precepts of the Prasanga School. ([return to text](#))
6. "Great Journey," or the whole complete cycles of existences in one "Round." ([return to text](#))
7. Mars. ([return to text](#))
8. Mercury. ([return to text](#))
9. The Sun. ([return to text](#))

10. *Nyima*, the Sun in Tibetan Astrology. *Migmar* or Mars is symbolized by an "Eye," and *Lhagpa* or Mercury by a "Hand."
([return to text](#))

11. Buddha. ([return to text](#))

12. *Srotapatti* or "he who enters in the stream" of Nirvana, unless he reaches the goal owing to some exceptional reasons, can rarely attain Nirvana in one birth. Usually a Chela is said to begin the ascending effort in one life and end or reach it only in his seventh succeeding birth. ([return to text](#))

Universal Brotherhood

PEACE — *Adelaide A. Deen Humt*

And the cry we hear is "Peace, Peace, but there is no Peace." Why does this wail go up from the people? Whence comes the unrest, the antagonism, the desire to hurt? From man himself. He has made the conditions, he alone is responsible for them. If he understood himself, if he really desired peace, then it would become an accomplished fact. That it must eventually be so many believe, but that the holy time may speedily arrive rests entirely within man's own self. Deep within the real being lies perfect peace, as in the depths of a storm-tossed ocean all is still. We see the surface, strewn, it may be with the wreck of many a seemingly noble craft, and we shrink from the saddening sight, not realizing that the storm will pass, the clouds break away and show the sun still shining, while every staunch and trustworthy ship comes safe to port, and through it all the depths have remained unstirred.

What man thinks, that he is, — so it is evident that the thoughts of the great majority of humanity at the present day are not in harmony with the law that rules the Universe. Were they, then in place of existing conditions in which man wars against his fellow-man, torturing him until his cry rises to heaven for help, and nations gird on their armor to battle for the right, the sword would be sheathed and peace reign throughout the earth.

As it is with nations so it is with organizations and individuals. We may take two persons as emblematical of differing worlds, nations, races, or lesser groups, for the analogy will hold good. One is irascible, unquiet, aggressive, seeing no good in any other, looking only to the betterment of his own material condition, and what is the result? Feverish unrest, utter disharmony and

thorough impossibility of seeing any good in another; a warped judgment, an intolerant criticism, an invading attitude, a disrupting force. The other, quiet, self-controlled, dominating the lower nature by the Higher, desiring the good of his fellow-man, earnest in all helpful work, unselfish, dispassionate, harmonious, carries with him wherever he goes, a strength, a force that stills the tempest, quells the wrath of the misguided and wins a moral victory without recourse to warlike measures.

But how many have girded on this armor? There are those who know that such a force would be invincible, that nothing could stand against it, that man has but to carry peace in his heart and the issue is assured. It does not matter that conflict may exist on the material Plane. That is a condition brought about by man's self-delusion, which he creates and blinds himself with, and so long as he arrays himself against the law of Brotherhood, just so long there will be wars and rumors of wars, until he finds that he is tilting against a force so mighty, so powerful that, if he would save himself he must lay down his arms. Somewhere in enumerating certain conditions, Mr. Judge says, "In war, Peace." That seeming paradox remains for man to solve, and every hour he who earnestly desires his brother's welfare draws nearer to its true solution. To condone a wrong is to share it, to argue about it is to waste energy, to stand firm, in battle array if need be, is already to have gained the victory. Did mankind, as a rule, understand and accept this, there would be no need of standing armies or naval forces, or of stirring nations up to armed interference: courts might be closed, laws, as they stand now, become dead letters and peace would reign throughout the earth. A Utopian dream, will be said by many. In the present condition of things, — yes — but the seed has been sown and a thrifty plant is already growing apace that shall fructify until, what today seems to nearly all men a visionary dream, will become a realized

fact.

We know that to some already the golden light is shining, "the light that never shone on land or sea," while to others an occasional gleam only may be granted, but it fills the soul with profound joy, with strength and steadfastness and yet with humility.

Such peace, such joy lies within the reach of every one who sincerely and unselfishly desires to attain it, and it appears that the initial step towards it is to accept one's conditions be they what they may. Most people are too anxious to *do* and not sufficiently anxious to *be*. "Why are we not doing something?" is a question often heard in these days. It is a man's own fault if he is not doing something every hour, every moment of his life. Has he, in the aggregate learned patience, self-restraint, silence — has he attained Peace? If not, then he has plenty to do, even if no especial task for the aid of humanity has apparently been allotted him. No army yet was ever formed that soldier and officer did not have to be drilled before they were ready to take the field against an opposing force. Just what this drill is, when begun, or how carried on, none can say, but what is true on the physical plane is equally true on other planes of being. The drill in the latter case differs in kind, but it is even more necessary. It is not so much what man does as what he is. When he has himself somewhat in hand, when he has caught a reflected gleam of that peace which passeth understanding, when he has learned obedience to the Law, for no one is fit to command till he has learned to obey, then he will indeed become a useful atom of that beneficent force that shall carry help and hope to suffering humanity. To do the duty of the hour, however small, trifling or insignificant it may seem, and *to wait* must prove very effectual discipline and lead on to the one path to peace and so to greatest usefulness.

If Truth, Light and Liberation are to reach Humanity, the attitude of mind of all mankind must be changed, and this can only be done by each individual attaining the right attitude. As centres of force it is necessary for all to be sure that the force is unselfish, beneficent, and rightly directed. How many are sure beyond a peradventure? There comes a certainty which admits of no doubt, no reasoning, but is an absolute truth to him who has power to perceive it and that is a point all need to attain, especially those so favored as to be enlisted under the banner of Universal Brotherhood. When that hour strikes and those so enlisted act as a unit, opposition and antagonism must cease.

No great movement for the world's benefit was ever yet set in motion that evil forces were not aroused, and what should be perfect harmony, through this cause becomes rent with discord for a time, but in the end the harmonious utterance and action must prevail.

No one really likes discord, but man allows himself to drift into such conditions until the true vibration is lost and he may even forget that it exists. He goes on using this instrument, all out of tune, increasing the clamor until the din seems to contain no note of sweetness, but the notes are all there, *all one*, the sound is ever the same, but the keys are being struck with false chords, — there is something wrong with the performer. He drives himself and his audience into a frenzy without either recognizing it. In the midst of this let a strong, pure note be sounded, let full chords of perfect sweetness and strength be opposed to it, — for a time the discord may seem to prevail; but little by little the harmony will become dominant and on the restless, seething, unhappy throng peace will fall with all its restfulness, if they are honestly in search of it. He who wants the Truth finds the Truth; he who longs for the Supreme goes to the Supreme. This, true of the individual, of the family, of the group, must be true of the nation. It only remains

for those who have these issues at heart, who wish to see peace prevail, to fit themselves to become pure, true notes in that grand chord that shall waken a responsive echo in the hearts of all peoples, all nations. It is music that must come from the heart to reach the heart. Its action is on inner planes. Musicians and poets have found it and given forth the tone or the word to move and raise the people. Now in this opening golden cycle it is given to those who may be neither musicians nor poets to do the same, but there is much to be done to accomplish it. Deep down into his own nature in which is reflected the nature of every other human being must man go, and there by unceasing effort, by constant vigilance, by earnest endeavor must he overcome until the true note is struck, the harmony is perfected and peace undisturbed by any outward clamor is his, then can he hope to aid efficiently in the great work of Universal Brotherhood, of Peace to all men.

"Seek first the kingdom of Heaven and all things shall be added unto you," and "the kingdom of Heaven is within you." It is the Place of Peace, the base upon which must be built all actions that shall accrue and be useful "for the Benefit of the People of the Earth and all Creatures.

Universal Brotherhood

IAMBlichOS AND THEURGY: THE REPLY TO PORPHYRY — *Alexander Wilder*

In *the Lexicon* of Suidas we find the following brief sketch of the subject of this paper: "Iamblichos (1) the philosopher, a native of Chalkis in Syria, disciple of Porphyry who was himself the pupil of Plotinos, flourished about the time of Constantine the Emperor (*basileus*) and was the author of many philosophic treatises." He belonged to a noble family, and received the most liberal education that could be obtained. He pursued the study of mathematics and philosophy under Anatolios, probably the bishop of that name who had himself delivered philosophic lectures at Alexandria as a follower of Aristotle.

After this Iamblichos became a disciple of Porphyry, and succeeded to his place in the School. He is described as scholarly, but not original in his views. His manner of life was exemplary, and he was frugal in his habits. He lacked the eloquence of Plotinos, yet excelled him in popularity. Students thronged from Greece and Syria to hear him in such numbers that it was hardly possible for one man to attend to them all. They sat with him at the table, followed him wherever he went, and listened to him with profound veneration. It is said that he probably resided in his native city. This may have been the case, as the affairs of the Roman world were then greatly disturbed. The philosophers, however, were not circumscribed to one region, and there were schools where they lectured in Athens, Pergamos and other places, as well as at Alexandria. Plotinos spent his last years at Rome and contemplated the founding of a Platonic commune in Italy; and Porphyry was with him there, with other pupils and associates, afterward marrying and living in Sicily. Alypius the friend and colleague of Iamblichos remained at Alexandria.

Many of the works of Iamblichos are now lost. He wrote Expositions of the doctrines of Plato and Aristotle, a treatise on the Soul, and another to demonstrate the virtues and potencies existing in the statues and symbols of the gods. Another work treated of the Chaldean Theology. The loss of this is much to be regretted. The religion of the Chaldeans was largely astronomic as well as mystical, and its creed could be read in the heavens. Late researches indicate that the Egyptian, with all its antiquity, was derived from it in the remote periods. The science denominated Mathematics, including geometry and astronomy, was a part of the system, and all problems of genesis and evolution were wrought out by it. The philosophy of Pythagoras was modelled from it, and the Rabbinic learning was Chaldean in its origin. It has been repeatedly suggested that the Mosaic book of *Genesis* was a compilation from the same literature, and capable of being interpreted accordingly.

Iamblichos also wrote a *Life of Pythagoras* which was translated into English by the late Thomas Taylor, and published in London in 1818. Part of a treatise on the *Pythagoric Life* is also yet extant. It contains an account of the Pythagorean Sect, explanations of the Pythagorean doctrines, the Profounder Mathematics, the Arithmetical Science of Nikomachos, and Theological Discourses respecting Numbers, besides other divisions which have not been preserved.

The most celebrated work ascribed to him, however, is the *Logos*, a *Discourse upon the Mysteries*. It is prefaced by a "Letter of Porphyry to Anebo, the Egyptian Priest," and is itself described as "*the Reply of Abammon, the Teacher, to the Letter of Porphyry to Anebo, and Solutions of Questions therein contained.*" This work was also translated by Mr. Taylor and published in 1821. The translation was thorough and faithful, but unfortunately, it is difficult for a novice to understand. He would need to know the

Greek text itself. There is a profusion of unusual terms, and the book abounds with allusions to occurrences, and spectacles in the Initiatory Rites which are nowhere explained, leaving the whole meaning more or less vague and uncertain. It has been said in explanation of this that Mr. Taylor desired the sense to be obscure, so that it would be difficult for all general readers to understand it, as truth is only for those who are worthy and capable. (2)

The genuineness of the authorship has been strenuously disputed by Meiners, and defended with apparent conclusiveness by Tennemann. It is certainly somewhat different in style from the other works, and as is well-known, it was a common practice at that period, not only for copyists to add or omit words and sentences in manuscripts, but for authors themselves to give the name of some more distinguished person as the actual writer. But there is said to be a scholium or annotation in several manuscripts in which Proklos declares that this treatise on the Mysteries was written by Iamblichos, and that he had merely disguised himself under the name of Abammon.

Iamblichos was greatly esteemed by his contemporaries, and those who lived in the ensuing centuries. Eunapios, his biographer, styled him *Thaumasios*, or the Admirable. Proklos habitually designated him the *God-like*, and others actually credited him with powers superior to common men. Julian the Emperor considered him as in no way second to Plato, and revered him as one of the greatest among mankind.

Iamblichos made a new departure in the teaching of philosophy. He exhibits a comparative indifference to the contemplative discipline, and has introduced procedures which pertained to Magic Rites and the Egyptian Theurgy. (3) It was natural therefore that Porphyry, his friend and former teacher, who taught the

other doctrine, should desire to know the nature and extent of this apparent deviation from the accepted philosophic procedures. Uncertain whether his questions would otherwise reach the Master, perhaps then absent from Egypt, he addressed them to Anebo, his disciple, who held the office of prophet or interpreter in the sacerdotal order. He did not assume to blame or even criticise, but asked as a friend what these Theosophers and theurgic priests believed and were teaching in respect to the several orders of superior and intelligent beings, oracles and divination, the efficacy of sacrifices, and evocations, the reason for employing foreign terms at the Mystic Rites, the Egyptian belief in respect to the First Cause, concluding with enquiries and a discussion in regard to guardian demons, the casting of nativities, and finally asks whether there may not be after all a path to *eudaimonia*, or the true felicity other than by sacrifices and the technique of Theurgy.

The reply of Abammon is explicit and admirable, as affording a key to the whole system. To us, perhaps, who have grown up in another age and received a training in other modes of thinking, his statements and descriptions may appear visionary and even absurd. We may, however, bear in mind that they did not appear so to those for whom he wrote; and should respect the convictions which others reverently and conscientiously entertain.

In the work under notice, the author plainly endeavored to show that a common idea pervaded the several ancient religions. He did this so successfully that Samuel Sharpe did not hesitate to declare that by the explanation given of them the outward and visible symbols employed in the Arcane Worship became emblems of divine truth; that the Egyptian religion becomes a part of Platonism, and the gods are so many agents or intermediate beings only worshipped as servants of the Divine

Creator. With this conception in mind, this work may be read with fair apprehending of the meaning of the author.

He proposes to base the classification of Spiritual Essences upon the doctrines of the Assyrians, but modifies it by the views better understood by the Greeks. For example, he enumerates the four genera of gods, demons, heroes or demigods, and souls, and explains some of their distinctions. Before concluding he introduces three other orders from the Assyrian category, making seven in all, occupying distinct grades in the scale of being.

In defining their peculiarities, he begins with "the Good — both the good that is superior to Essence and that which is with Essence," the Monad and Duad of the philosophers; in other words, the Essential Good and that Absolute Good that is prior to it. The gods are supreme, the causes of things, and are circumscribed by no specific distinction. The archangels not carefully described. This may be because they belong to the Assyrian and not to the Egyptian category. They are there enumerated as seven, like the Amshaspands in the Zoroastrian system. They are very similar to the higher gods, but are subordinate to them, and indeed seem to denote qualities rather than personalities. After them come the angels. These are likewise of the East, and doubtless the same as the Yazadas of the *Avesta*, of whom Mithras was chief. The Seven Kabeiri or archangels preside over the planets; the *Yesdis* or angels rule over the universe in a subordinate way. The demons or guardians carry into effect the purposes of the gods with the world and those that are inferior to them. The heroes or demigods are intermediate between the more exalted orders of spiritual beings and psychic natures, and are the means of communication between them. They impart to the latter the benign influences of those superior to them and aid to deliver from the bondage of the lower propensities. Another race that Abammon names is that of the

archons or rulers. These are described as of two species: the cosmocrators or rulers of the planets, and those that rule over the material world. Souls are at the lower step of this seven-graded scale, and make the communication complete from the Absolute One to the inhabitants of the world. The result of this communication is to sustain the lower psychic nature and exalt it to union with Divinity.

This union is not effected by the superior knowledge alone, nor by the action of the higher intellect, although these are necessary auxiliaries. Nothing which pertains to us as human beings is thus efficacious. There must be a more potent energy. This is explained subsequently.

In regard to oracles and the faculty of divining, Abammon quotes the Chaldean Sages, as teaching that the soul has a double life, — one in common with the body, and the other separate from everything corporeal. When we are awake we use the things pertaining to the body, except we detach ourselves altogether from it by pure principles in thought and understanding. In sleep, however, we are in a manner free. The soul is cognizant beforehand of coming events, by the reasons that precede them. Any one who overlooks primary causes, and attributes the faculty of divining to secondary assistance, or to causes of a psychic or physical character, or to some correspondence of these things to one another, will go entirely wrong.

Dreams, however, which may be regarded as God-sent occur generally when sleep is about leaving us and we are just beginning to awake. Sometimes we have in them a brief discourse indicating things about to take place; or it may be that during the period between waking and complete repose, voices are heard. Sometimes, also, a spirit, imperceptible and unbodied, encompasses the recumbent individual in a circle, so as not to be

present to the person's sight, coming into the consciousness by joint-sensation and keeping in line with the thought. Sometimes the sight of the eyes is held fast by a light beaming forth bright and soft, and remains so, when they had been wide open before. The other senses, however, are watchful and conscious of the presence of superior beings.

These, therefore, are totally unlike the dreams which occur in ordinary conditions. On the other hand the peculiar sleeplessness, the holding of the sight, the catalepsy resembling lethargy, the condition between sleep and waking, and the recent awaking or entire wakefulness, are all divine and suitable for the receiving of the gods as guests. Indeed, they are conditions sent from the gods, and precede divine manifestations.

There are many forms of entheastic exaltation. Sometimes we share the innermost power of Divinity; sometimes only the intermediate, sometimes the first alone. Either the soul enjoys them by itself, or it may have them in concert with the body, or the whole of the individual, all parts alike, receive the divine inflowings. The human understanding, when it is controlled by demons, is not affected; it is not from them, but from the gods that inspiration comes. This he declares to be by no means an ecstasy, or withdrawing from one's own selfhood. It is an exaltation to the superior condition; for ecstasy and mental alienation he affirms indicate an overturning to the worse.

Here Abammon seems to diverge from the doctrine of Plotinos and Porphyry. Indeed, he is often Aristotelian rather than Platonic in his philosophy, and he exalts Theurgy above philosophic contemplation. He explains himself accordingly.

The Soul, before she yielded herself to the body, was a hearer of the divine harmony. Accordingly, after she came into the body and heard such of the Choric Songs (4) as retain the divine traces

of harmony, she gave them a hearty welcome and by means of them called back to her memory the divine harmony itself. Thus she is attracted and becomes closely united to it, and in this way receives as much of it as is possible. The Theurgic Rites, sacred melodies and contemplation develop the entheastic condition, and enable the soul to perceive truth as it exists in the Eternal world, the world of real being.

Divinity, it is insisted, is not brought down into the signs and symbols which, are employed in the art of divination. It is not possible for essence to be developed from any thing which does not contain it already. The susceptible condition is only sensible of what is going on and is now in existence, but foreknowledge reaches even things which have not yet begun to exist.

Abammon explains the doctrine of "Karma" as readily as Sakyamuni himself. This shows what King Priya-darsi declared, that the Buddhistic teachings had been promulgated in Egypt, Syria and Greece. "The beings that are superior to us know the whole life of the soul and all its former lives; and if they bring a retribution by reason of the supplication of some who pray to them, they do not inflict it beyond what is right. On the other hand, they aim at the sins impressed on the soul in former lives; which fact human beings not being conscious of, deem it not just to be obliged to encounter the vicissitudes which they suffer."

His explanation of the utility of sacrifices is ingenious, but will hardly be appreciated by many at the present time. Some of the gods, he explains, belong to the sphere of the material world, and others are superior to it. If, then, a person shall desire to worship according to theurgic rites those divinities that belong to the realm of material things, he must employ a mode of worship which is of that sphere. It is not because of these divinities themselves that animals are slaughtered, and their dead bodies

presented as sacrifices. These divinities are in their constitution wholly separate from any thing material. But the offerings are made because of the matter over which they are rulers. Nevertheless, though they are in essence wholly apart from matter, they are likewise present with it; and though they take hold of it by a supra-material power they exist with it.

But to the divinities who are above the realm of matter, the offering of any material substance in Holy Rites, is utterly repugnant.

In regard to the efficacy of prayer, Abammon is by no means equivocal or indefinite. He declares that it joins the Sacred Art in an indissoluble union with the divine beings. It leads the worshipper to direct contact and a genuine knowing of the divine nature. A bond of harmonious fellowship is created, and as a result there come gifts from the gods to us before a word is uttered, and our efforts are perfected before they are distinctly cognized. In the most perfect form of prayer the arcane union with the gods is reached, every certainty is assured, enabling our souls to repose perfectly therein. It attracts our habits of thought upward, and imparts to us power from the gods. In short it makes those who make use of it the intimate companions of the divine beings.

It is easy to perceive, therefore, says Abammon, that these two, prayer and the other rites and offerings, are established by means of each other, and give to each other the sacred initiating power of the Holy Rite.

He denies the possibility of obtaining perfect foreknowledge by means of an emotional condition. This is a blending of the higher nature with corporeal and material quality, which results in dense ignorance. Hence it is not proper to accept an artificial method in divining, nor to hold any one making use of it in any

great esteem. The Theurgos commands the powers of the universe, not as one using the facilities of a human soul, but as a person preexistent in the order of the divine beings, and one with them.

The explanation of the use of foreign terms, not intelligible to the hearer, is noteworthy. "The gods have made known to us that the entire language of sacred nations, such as the Egyptians and Assyrians, is most suitable for religious matters; and we must believe that it behooves us to carry on our conferences with the gods in language natural to them." Names are closely allied to the things which they signify, and when translated they lose much of their power. (5) The foreign names have great significance, greater conciseness, and less uncertainty of meaning.

The First Cause, the God Unknowable, is indicated in graphic language, "Before the things that really are and universal principles is one Divine Essence, prior even to the First God and King abiding immovable in his own absolute Oneness. For nothing thinkable is commingled with him, nor anything whatever; but he is established the antecedent of the God self-fathered, self-produced, sole Father, the Truly Good. For he is the Being greatest and first, the Origin of all things, and the foundation of the primal ideal forms which are produced by the Higher Intellect. From this One, the Absolute God radiated forth; hence he is the self-fathered and self-sufficient. For this is the First Cause and God of Gods, the Unity from out of the One, prior to Essence and the First Cause of Essence. For from him are both the quality of essence and essence itself — for which reason he is called the Chief Intelligence. These are therefore the oldest principles of all things."

This is perhaps as plain and explicit as this subject can be made. The close resemblance to the Brahman of the Indian system, from

whom proceeds Brahma the Creator, is apparent at a glance. Abammon cites also the Tablet of Hermes, which placed Emeph or Imopht at the head of the celestial divinities, and named a First Intelligence as before him and to be worshipped in silence. The Chaldeans and also the Magians taught a similar doctrine.

It being established that the Supreme Mind and the Logos or Reason subsist by themselves, it is manifest that all things existing, are from them — beginning with the One and proceeding to the many. There is a Trine: a pure Intelligence above and superior to the universe, an indivisible One in the universe, and another, the universal Life, that is divided and apportioned to all the spheres. Matter is also introduced into the circle, being evolved from the spiritual substance; and so, "materiality having been riven from essentiality on its lower side, and being full of vitality, the spheres and all living things are created and organized therefrom."

Abammon has taken a view of Fate which though in many respects acceptable seems also to relate to the ruling of the nativity. It is not true, he insists, that every thing is bound with the indissoluble bonds of Necessity. The lowest natures only, which are combined with the changeable order of the universe, and with the body, are thus subjected. Man, however, has, so to speak, two souls: one that participates of the First Intelligence and the power of the Creator, and one from the astral worlds. The latter follows the motions of those worlds, but the former is above them, and therefore is not held by fate or allotment. "There is another principle of the soul superior to all being and becoming to all, nature and nativity, through which we can be united to the gods, rise above the established order of the world, and participate in the life eternal and in the energy of the gods above the heavens. Through this principle we are able to set ourselves free. For when the better qualities in us are active, and the Soul is

led back again to the natures superior to itself, then it becomes entirely separated from every thing that held it fast to the conditions of nativity, stands aloof from inferior natures, exchanges this life for the other, abandons entirely the former order of things, and gives itself to another."

In regard to nativities, Abammon admits that the divine oracular art can teach us what is true in respect to the stars, but declares that we do not stand in any need of the enumeration prescribed by the Canons of astrology or those of the art of divining. That the astronomic predictions are verified by results, observations prove. But they do not relate to any recognition of the guardian demon. It is true, he remarks, that there is the lord of the house, as mathematicians or astrologists declare, and the demon bestowed by him. But the demon is not assigned to us from one part of the celestial world or from any planet. There is a personal allotment in us individually from all the universe, the life and corporeal substances in it, through which the soul descends into the *genesis* or objective existence. The demon is placed in the paradigm or ideal form, and the soul takes him for a leader. He immediately takes charge, filling the soul with the qualities of physical life, and when it has descended into the corporeal world, he acts as the guardian genius.

When, however, we come, by the sacred initiation, to know God truly as the guardian and leader, the demon retires or surrenders his authority, or becomes in some way subordinate to God as his Overlord.

Evil demons have nowhere an allotment as ruling principles, nor are they opposed to the good like one party against another, as though of equal importance.

The "Last Word" includes a brief summary of the whole discourse. Abammon insists that there is no path to felicity and

permanent blessedness apart from the worship of the Gods as here set forth. Divine inspiration alone imparts to us truly the divine life. Man, the *Theotos*, (6) endowed with perception, was thus united with Divinity in the beforetime by the epoptic vision of the Gods; but he entered into another kind of soul or disposition which was conformed to the human idea of form, and through it became in bondage to Necessity and Fate. There can be no release and freedom from these except by the Knowledge of the Gods. For the idea or fundamental principle of blessedness is to apperceive Goodness; as the idea of evil exists with the forgetting of the Good and with being deceived in respect to evil. Let it be understood, then, that this knowledge of Good is the first and supreme path to felicity, affording to souls a mental abundance from the Divine One. This bestowing of felicity by the sacerdotal and theurgic ministration, is called by some the Gate to the Creator of the Universe, and by others the Place or Abode of the One Supremely Good. It first effects the unifying of the soul; then the restoring of the understanding to the participation and vision of the God, and its release from every thing of a contrary nature; and after these, union to the Gods, the bestowers of all benefits.

When this has been accomplished, then it leads the Soul to the Universal Creator, gives it into his keeping and separates it from every thing material, uniting it with the one Eternal Reason. In short, it becomes completely established in the Godhead, endowed with its energy, wisdom, and Creative power. This is what is meant by the Egyptian priests when they, in the Book of the Dead, represent the Lord as becoming identified with Osiris; and, with such modifications as the changing forms of the various faiths have made, it may fairly be said to be the accepted creed of the religious world.

FOOTNOTES:

1. There are several persons of this name mentioned by ancient writers. One was a king; of Arabia to whom Cicero referred. A second was a philosopher who was educated at Babylon and flourished under the reign of the Antonines. The original term is *Malech* or *Moloch*, signifying king. It was applied by all the various Semitic peoples as a title of honor to their chief divinity. The subject of this article employed simply the Greek form to his name, but Longinus translated the designation of his own famous pupil, *Porphyrios*, wearer of the purple. ([return to text](#))

2. The writer himself prepared a translation several years ago which was published in *The Platonist*. It is now undergoing revision with a view to make the author's meaning more intelligible to the novice reader, and notes are added to explain the frequent references to scenes and phenomena witnessed in the Autopsias and arcane ceremonies; which, however plain to the expert and initiated, are almost hopelessly difficult for others to understand. ([return to text](#))

3. "*Theurgy*. * * * The art of securing divine or supernatural intervention in human affairs; especially the magical science practiced by those Neo-Platonists who employed invocations, sacrifices, diagrams, talismans, etc." * * * *Standard Dictionary*. ([return to text](#))

4. The chants of the Chorus, at the Mystic Rites. The choir danced or moved in rhythmic step around the altar facing outward with hands joined, and chanted the Sacred Odes. ([return to text](#))

5. We may perhaps, see in this the ulterior reason why Brahmans choose the obsolete Sanskrit. Jews the Hebrew and Roman Catholics, the Latin in their religious services, saying nothing of the "unknown tongues," the use of which in religious services was so much deprecated by the Apostle Paul. We observe the same

notion or superstition in the attachment witnessed for the word Jehovah, a term falsely literated in place of the Assyrian divinity Yava or Raman. Even the Polychrome Bible transmits this idle whim by lettering the word as J H V H, which nobody can pronounce intelligently. ([return to text](#))

6. The Beholder or Candidate looking upon the spectacles exhibited at the Initiatory Rites. ([return to text](#))

[Universal Brotherhood](#)

THE SEPTENARY CYCLES OF EVOLUTION: II — *Katharine Hillard*

THE SEVEN ROUNDS AND THE SEVEN RACES

A STUDY FROM THE "SECRET DOCTRINE." (1)

(Continued.)

THE FIRST ROUND.

Each cycle of Evolution develops one of the compound Elements as now recognized, and as we go on, we see in each the dawn, so to speak, of the next Element. We are now in the Fourth cycle or Round, and we know Fire, Air, Water, and Earth, and we are beginning to study the nature of the fifth element, Ether, the characteristic element of the next cycle. The First Round developed but one element, *Fire*, and with it a nature and humanity in what may be called "one-dimensional space." (2) "The globe was *fiery*, *cool*, and *radiant* as its ethereal men and animals during the first Round." (3)

The mention of *cool* fire indicates that this primeval "fire" is not what we now understand by the term. It was in fact, *Akasa*, or Ether in its purest form. And there are two "fires" spoken of in occult science, the first, the purely formless and invisible Fire concealed in the Central Spiritual Sun, which is (metaphysically) spoken of as *triple*; the second, the Fire of the manifested Kosmos, which is septenary. (4) The first belongs to the spiritual plane; the septenary Fire to our own, in some of its seven forms at least. The particles of this primeval type of light and heat, (or "Aether in its purest form") on the plane of manifested being, are "fiery lives," which live and have their being at the expense of every other life that they consume. Therefore they are named the "*Devourers*" (5) But they are also the *Builder's*, for this "devouring" means "a

differentiation of the fire-atoms by a peculiar process of segmentation, through which process they become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind which work on the structure of our globes. (6) "From the One Life, formless and uncreated, proceeds the Universe of lives," says the *Commentary*. The genesis of life appears to be this: First, the cold, luminous fire; (7) second, the beginning of atomic vibration, producing motion and therefore heat, and third a segmentation of the particles of the fire-mist. Fourth, these segments become life germs, polarized cells, of some sort, because they are subject to the laws of cohesion and affinity. And fifth, from these life-germs, which are probably still on the astral plane, come the life-germs of the mineral kingdom, to form the structure of the earth. It was only towards the end of the first Round that the simple Essence of the first Element became the *fire* we now know, (8) Terrene products, animate and inanimate, including mankind, are falsely called creation and creatures; they are the development (or evolution) of the discrete (or differentiated elements.)" (9)

Into this fire-mist world, came the first of the three great classes of monads, the most developed Entities from the Moon, therefore called the "Lunar Ancestors," whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms, in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in and assimilate the nature of the newly formed chain" (of globes). (10)

As already stated, they have passed through the filmy shadows of the lower kingdoms in the first globes of the Round, and have reached the human-germ stage with the seventh and last, and they are to lead and represent the human element during the second Round. (11) Man in the first Round and first Race was an ethereal being, a Lunar Dhyani, non-intelligent, but super-

spiritual. (12) * * * In truth, during this Round, man was no *man*, but only his prototype or dimensionless image from the astral regions. (13) He was sexless, and like the animal and vegetable, he developed monstrous bodies correspondential with his surroundings. (14)

We may tabulate the evolution of the life-germs thus:

1. FIRE, (15) or pure *Akasa*, composed of
2. FIERY LIVES. — They differentiate the fire-particles into the
3. FIRE-ATOMS. They become the
4. LIFE-GERMS. Which produce the mineral essence afterwards solidified.
5. Mineral Life, in their earliest, most ethereal stages.
6. Vegetable Life, in their earliest, most ethereal stages.
7. Animal Life, in their earliest, most ethereal stages.

THE SECOND ROUND.

The second cycle of evolution brought forth and developed two Elements — Fire and Air, and its humanity (if we can give the name to beings living under conditions unknown to men), was adapted to this condition of Nature. (16) But we must remember that none of the so-called Elements were in the first three Rounds as they are now. (17) and so it is said that this *Air* may have been simply *Nitrogen*, "the breath of the Supporters of the Heavenly Dome," as the Mahometan mystics call it. (18) And again: "The second Round brings into manifestation the second Element; AIR, that element, the purity of which would ensure continuous life to him who would use it. There have been two occultists only in Europe who have discovered and even partially applied it in practice, though its composition has always been known among the highest Eastern Initiates. The ozone of the modern chemists is poison compared with the real universal solvent which could never be thought of unless it existed in Nature." (19) And again;

by Nitrogen as we call it, is meant the *nonmenon* of that which becomes nitrogen on earth, and "serves as a sponge to carry in itself the breath of LIFE, pure air, which, if separated *alchemically* would yield the Spirit of Life and its Elixir." (20)

"Man's process of development changes entirely with the second Round," says a Teacher. (21) And like man, "Earth — hitherto a foetus in the matrix of space — began its real existence; it had developed *individual* sentient life, its second principle; (22) the "first shadowy outline of self-hood." (23) At this stage the second hierarchy of the Manus appear, the Dhyān Chohans who are the origin of Form. It is still the Lunar Ancestors who lead and represent the human element, a much more exact phrase than *man* for beings still living under conditions unknown to men. This humanity, if the term be allowed, was still gigantic and ethereal, but growing firmer and more condensed in body, and more like physical man. "Yet still less intelligent than spiritual, for mind is a slower and more difficult evolution than that of the physical form." (24)

THE THIRD ROUND.

We have now reached the third cycle of evolution, and even yet can hardly talk of *man*, for during the earlier stages of this Round, vague and general terms are still used to designate humanity. "The *centres of consciousness* of the third Round," we read, (25) "destined to develop into humanity as we know it, arrived at a perception of the third Element, WATER." *Water*, as a synonym of the *Great Deep*, or the Internal Mother, also signifies astral Matter, and the third Globe on the astral plane. "For all we know, (we read further on) this WATER was simply that primordial fluid, which was required, according to Moses, to make a living soul." And the *Commentary* speaks of the *watery* condition of the Globe during the third Round. In all the old religions *water* is shown to

be the origin of all forms, and this is why Thales, the great natural philosopher, maintained that *water* was the principle of all things in nature. This primordial substance is said to contain within itself, not only all the elements of man's physical being, but even "the breath of life" itself, in a latent state, ready to be awakened. (26)

In this Round, then, not only the globe, but everything upon it, was in an astral condition, the densest point that matter had yet reached. The third Round astral prototypes were the shadowy sketches, as it were, of the future forms. "The fish evolved into an amphibian, a frog, in the shadows of ponds, and man passed through all his metamorphoses on this globe in the third Round" (in astral forms) "as he did in the present, his Fourth Cycle" (in physical forms). (27) "All the forms which now people the earth are so many variations on (the seven) *basic* types originally thrown off by the MAN of the third and fourth Rounds, (28) and one of the most interesting diagrams in the *Secret Doctrine* is that on page 736, volume II, which gives, as the "unknown root" of science, "one of the seven primeval physico-astral and bi-sexual root-types." Some of these astral forms of the last Round have consolidated with the Earth itself, and appear to us as hard fossil shapes. "The zoological relics found in the Laurentian, Cambrian, and Silurian systems (of the Primordial Epoch) *are relics of the third Round*. Such are the fern-forests, fishes, first reptiles, etc., which at first astral, like the rest, consolidated and materialized step by step with the new vegetation of this Round." (29) But when the prototypes have once passed from the astral into the physical, an indefinite amount of modification ensues.

Man has now (towards the end of the Round) a perfectly concrete, compacted body, at first the form of a giant ape, and is now more intelligent, or rather cunning, than spiritual. For on the downward arc he has now reached a point where the dawn of the

human mind begins to overpower the spiritual element in his nature. The veils of matter are growing thicker over the ray of the Divine within his soul. Still he becomes a more *rational* being, his stature decreases, and his body improves in texture, though he is yet more of an ape than a god. (30) But by the end of the Round, the Lunar Ancestors were already human in their divine nature, and were thus called upon to become the creators of the forms destined to serve as tabernacles for the less progressed Monads, whose turn it was to incarnate. (31) These "Forms" are called the *Sons of Passive Yoga*, because produced unconsciously, in a state of meditation. (32) The *Sons of Will and Yoga* owed their being to the exercise of conscious Will, and were a later development.

The diapason of type is run through in brief in the present process of human foetal growth, which epitomizes not only the general characteristics of the Fourth, but also of the third Round, terrestrial life. Occultists are thus at no loss to account for the birth of children with an actual caudal appendage, or for the fact that the tail of the human embryo is, at one period, double the length of the nascent legs. The potentiality of every organ useful to animal life is locked up in Man — the microcosm of the Macrocosm, and what Darwinists call "reversion to ancestral features," leads us further back in the processes of evolution than Haeckel or Darwin ever dreamed of going, for of course they were confined to the geological and biological history of the present cycle.

(To be continued.)

FOOTNOTES:

1. *The Secret Doctrine, the Synthesis of Science, Religion and Philosophy*. By H. P. Blavatsky. References are to the old edition.
([return to text](#))

2. *Idem* I, 250. ([return to text](#))
3. *Idem* I, 252. ([return to text](#))
4. *Idem* II, 241. ([return to text](#))
5. *Secret Doctrine* 1, 250. ([return to text](#))
6. *Idem* I, 259. ([return to text](#))
7. "The One Element in its second stage." *Idem* I, 140. ([return to text](#))
8. *Idem* I, 259. ([return to text](#))
9.) *Idem* II, 242. ([return to text](#))
10. *Secret Doctrine* I, 174. ([return to text](#))
11. *Idem* I, 174. ([return to text](#))
12. *Idem* I. 188. ([return to text](#))
13. *Idem* I, 175. ([return to text](#))
14. *Idem* I, 188. ([return to text](#))
15. "The Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation." — *Idem* I, 626. ([return to text](#))
16. *Secret Doctrine* I, 125. ([return to text](#))
17. *Idem* I. 142. ([return to text](#))
18. *Idem* 1, 254. ([return to text](#))
19. *Idem* I, 260 and 144. ([return to text](#))
20. *Idem* I, 626. ([return to text](#))
21. *Idem* I, 159. ([return to text](#))

22. *Idem* I, 260. ([return to text](#))

23. *Idem* I, 453. ([return to text](#))

24. *Secret Doctrine* I, 188. ([return to text](#))

25. *Idem* 1,252-3. ([return to text](#))

26. *Idem* I, 345. ([return to text](#))

27. *Secret Doctrine* II, 257. ([return to text](#))

28. *Idem* II, 683. ([return to text](#))

29. *Idem* II, 712. ([return to text](#))

30. *Idem* I, 188. All this is almost exactly repeated in the Third Root-Race of the fourth Round. ([return to text](#))

31. *Secret Doctrine* II, 115. ([return to text](#))

32. *Idem* I, 165, 207, 275. ([return to text](#))

Universal Brotherhood

RICHARD WAGNER'S MUSIC DRAMAS: VIII-3 — *Basil Crump*

VIII. — PARSIFAL.

(Continued.)

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all the mysteries of nature in our solar universe. — H. P. Blavatsky.

The name of Hall the second is the Hall of LEARNING. In it thy soul will find the blossoms of life, but under every flower a serpent coiled . . . Stop not the fragrance of its stupefying blossoms to inhale. . . This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Disciple, lest dazzled by illusive radiance thy soul should linger and be caught in its deceptive light. — *Voice of the Silence.*

In the second Act we are transported to the evil and delusive realm of the black magican Klingsor. The stormy Prelude prepares us for the weird and terrible scene which is to follow. Klingsor perceives the approach of Parsifal, and prepares himself to employ his most subtle arts to lure his victim to destruction; for well he knows that the "Pure Simple" is his most dangerous enemy. When the curtain rises the magician is seen in the tower of the Castle of Perdition surrounded by necromantic appliances. He is watching the progress of events in his magic mirror; on his head is the red turban which has always been the distinguishing mark of evil sorcerers. (1) He now causes a cloud of bluish vapor to arise and calls with imperious gestures on Kundry, who is to be his chief instrument of allurement. Notice that he conjures her by the names of some of her past incarnations:

Arise! Arise! Come to me!
Thy master calls thee, nameless one!
Eternal she-devil! Rose of Hell!

Herodias thou wert, and what beside?

Gundryggia there! Kundry here!

As the wretched one rises in her ethereal or astral form in the vapor she utters a piercing shriek of pain and terror, and calls for sleep or death rather than she shall be forced to such devilish work. But Klingsor tells her that she is obliged to obey his will because she has no influence over him. "Ha!" she cries with a mocking laugh, "Art thou chaste?" Enraged, but terrified, for the shaft strikes home, he mutters darkly: "Terrible extremity! Can the torment of irrepressible longing, the fiendish impulse of terrific desire, which I forced to silence within me, loudly laugh and mock me through thee the Devil's Bride? Beware! One man already has repented of his scorn and contempt, that proud one, strong in holiness, who once spurned me, his race succumbed to me, unredeemed shall the pious guardian pine: and soon — I sometimes dream — I shall be guarding the Grail myself."

But already the young hero is at the walls, and Kundry is hastily dismissed to her work while the sorcerer watches with uncanny glee the prowess of Parsifal, as right and left he strikes down the guardians of the ramparts who bar his way. For this awful incarnation of selfishness cares not who — even of his own retinue — is destroyed, so long as he himself prevails and gains his end. Parsifal now stands on the wall looking with wonder at the garden of flowers, in which numbers of young maidens are running about bewailing the wounding of their lovers. Their distress, however, changes to merriment when they discover that this handsome youth does not wish to harm them. Quickly decking themselves as flowers they cluster around him seeking eagerly for his favor and caresses. They are the personifications of the sensual appetites which are fostered by indulgence: "If you do not love and caress us, we shall wither and die," they cry. This garden is the Hall of Learning referred to in the extract from the *Voice of the Silence* which heads this article.

This is Parsifal's first contact with the temptations of the senses, but while

admiring these beautiful appearances he is not attracted by them, and quickly grows impatient of their attentions. He is about to escape from them when a voice calls from a bower of flowers: "Parsifal! Stay!" It is the first time he has heard his name since his mother uttered it in sleep. The maidens leave him, and he stands face to face with the temptation which lured Amfortas to his fall. Kundry, transformed into a woman of extraordinary beauty, is seen reclining on a floral couch: " 'Twas thee I called," she repeats, "foolish pure one, 'Falpars'i' thou pure foolish one, 'Parsifal.'" This vision only fills the youth with "a strange foreboding"; but Kundry at once begins her work by speaking to him in most pathetic accents of Herzeleide, his mother, and her tender love for him. She thus enchains his sympathy and introduces her theme in its most innocent and pure form: "I saw the child upon its mother's breast, its first lisp laughs still in my ear; how the heartbroken Herzeleide laughed too, when the delight of her eyes shouted in response to her sorrow! Tenderly nestled among soft mosses, she kissed the lovely babe sweetly to sleep; its slumber was guarded by the fear and trouble of a mother's yearning; the hot dew of a mother's tears awoke it in the morning." Accompanying all this is the sorrowful motive of Herzeleide:

Herzeleide-Motive.



Once again the painful recital of his mother's grief and death plunges Parsifal in self-reproachful distress, as it had done in the first Act. Kundry then cunningly offers him as consolation, from *herself*, the love which Herzeleide bore to Gamuret his father, and twining her arms around his neck she at length imprints a kiss upon his lips. But instead of falling a victim to her charms, as Amfortas did, Parsifal starts up in horror and clutches his heart, crying, "Amfortas! — The wound! — The wound! — It burns in my heart. — Oh! Wail! Wail! Terrible Wail! It cries to me from the depths of my heart. . . Oh! — Torture of love! How all things vibrate, heave

and throb in sinful lust! . . . (*Rising into a state of complete exaltation and terribly quiet.*) My eyes as in a trance, are fixed on the Sacred Cup; — the Holy Mood glows; the divine and most gentle rapture of redemption palpitates through every soul far and wide: only here in my heart the torment will not abate." Kundry, whose amazement has changed to passionate admiration, attempts to renew her caresses; but in them all Parsifal sees only the causes of the downfall of Amfortas, and, rising to his feet, he thrusts her from him with horror.

Foiled in this direction, Kundry instantly tries yet another device: He is the Redeemer she has sought through the ages and whom she once mocked as he hung upon the Cross. Can he not feel for her sufferings? "Oh! — Didst thou but know the curse, which through sleeping and waking, through death and life, pain and laughter tortures me, ever steeled to fresh suffering, unendingly through my existence! . . . Let me be united with thee but for one hour, and then, though God and the world cast me off, in thee I shall be saved and redeemed!"

"For evermore thou wouldst be damned with me," replies Parsifal, "were I to forget my mission for one hour in the embrace of thine arms! For thy salvation also am I sent, if thou dost refrain from desire. The consolation which shall end thy suffering, is not drawn from the fountain whence that suffering flows; salvation will never come to thee until that fountain is dried up within thee." (2)

"Was it my kiss then which revealed the world so clearly to thee?" pursues Kundry, wildly. "Then would the embrace of all my love make thee a God." "Love and redemption thou shalt have," replies the Chosen One, "if thou showest me the way to Amfortas," and with these words we hear the splendid motive of Parsifal as Hero:

Hero-Motive.



Enraged at the defeat of all her arts, Kundry curses Parsifal's path and calls on Klingsor to wound him with the Lance. May he wander through the world and never find the path he seeks. Klingsor now appears on the Castle wall and aims the Lance at Parsifal, but instead of striking him it remains poised over his head. Grasping it, he makes the sign of the Cross with it, saying: "With this sign I exorcise thy magic: as I trust that this shall close the wound which thou hast inflicted with it, so may it overthrow thy illusory splendor in sorrow and ruins!" With a loud crash the castle falls to pieces and the magnificent garden becomes once more a desert waste strewn with faded flowers, while Kundry falls to the earth with a loud cry. The last sounds from the orchestra are the wail of disappointed desire and the heartrending cry of the wounded Amfortas. I here give the former motive; the latter appeared in the previous article:

Disappointed Desire.



Thus has the Sacred Lance, the weapon of the Will, which was lost through yielding to desire, been regained from the clutch of self by purity and selflessness. But immediate redemption cannot be obtained. In the wanderings which the divine hero has to undergo, in his search for Amfortas, Wagner clearly shows us that the results of sin have to be worked out ere the Temple of the Grail is finally attained, the burning wound is healed, and the Redeemer-King is set upon his throne.

(To be continued.)

FOOTNOTES:

1. Since Wagner's death Klingsor's turban has been altered in color to *white*, and those of the Grail Knights from white to *red!* Frau Wagner has thus completely reversed the symbology intended and has shown her entire ignorance of Wagner's mystical use of color. It is indeed high time that the performance of mystery-dramas — as of old-was under the control of occultists who know what they are about. The sorcerers of the East are called "Red Caps." ([return to text](#))

2. In *Light on the Path* the following passage was condemned by Madame Blavatsky as an error of the writer's (not the *author's*): "Seek it (the way) by testing all experience, by utilizing the senses. . . .The true teaching is here given by Parsifal and in the *Voice of the Silence* by Madame Blavatsky as follows: "Do not believe that lust can ever be killed out if stratified or satiated, for this is an abomination inspired by Mara (the Great Ensnarer, corresponding to Klingsor. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart." ([return to text](#))

Universal Brotherhood

FRAGMENTS — *Adhiratha*

Everybody looks out for some thing; most people look around them as far as their eyes carry them and then stop; some look within, into that unlimited space, where, when vision ceases, the real begins. Internal vision has to go into Pralaya, (1) too, but the real will stand when beyond inverted sight there is unfathomable darkness; in that darkness sound yet prevails. But internal vision is more real than external vision and it lasts as long as the Monad (2) lasts as such, during a Mahamanvantara. (3) What the seeds of sound are in the Absolute is beyond creatures to know; we stop and bow down in deepest reverence. But on the road which lies in this direction there are many things and real things, as far as real may mean "lasting through one great age of Brahma." Let us call this real and the sheaths unreal, of which the physical is the utmost illusion of all, than which there is no greater illusion. So we have to work up from the very bottom of the ladder to which we have descended. We had to descend, we had to believe it to be real, or we should never have known it. We cannot investigate that which we do not believe to be really existing, and inasmuch as we will never know the soul if we deny its existence, we could never have known the physical world without believing it to be real through the power of Maya. (4)

We know the methods of investigation of the physical, because we have evolved senses and faculties which respond to it and take it in. These senses and faculties however, do not hold good for investigating other planes of consciousness, and if we want to do this we must evolve others, each set responding to the plane to which it belongs. Much that we do and think however, belongs already to other planes and only appears physical. All men think, sometimes very little, but the thought-plane is that of the

conscious performance of thinking as such, and not as a physical disturbance. Unless we do that we do not think self-consciously, but automatically. Doing a thing consciously means to master it, and we do not really think consciously as long as we do not master by will and knowledge every thought of ours. Thinking is doing work on the thought plane, and as a carpenter builds a house and not the house builds itself by the carpenter's hands, so we must perform thinking as we *will* it, and think such thoughts only as we have *willed* to think. But, oh, how long it takes a man, even with the best intention to do this. Two difficulties obstruct the way: The habit of doing otherwise, and the obligation to still act on the physical plane in order to work out past karma. If we try to do our best to overcome the first of these obstructions, we do all we can and must leave the rest to karma.

So now the first thing to do is to find out our habit of not thinking, which is but entering extraneous thought-currents. Truly H. P. Blavatsky calls this earth the "Hall of Ignorance"; in the physical we can only learn that we are ignorant, we can only find out that our pretended knowledge here is not knowledge but ignorance; form and name as the Hindu philosophy says. Thinking from a physical, earthly aspect is ignorance and illusion. We have to learn this first, but at the same time we must learn the real thinking; we cannot unlearn unless we learn, and we cannot learn unless we unlearn. H. P. Blavatsky calls the next hall the "Hall of Learning," and the third, the "Hall of Wisdom." The first of those two appears like a critical state between ignorance and wisdom, as the critical state of water before turning into steam. The forces of both states act on it, and it does not know which way to go. Learning in fact means the taking of a decision, one way or the other, for an entity having freedom of choice; it is no advancement in itself, but may lead to advancement. Thus a man as a thinker is in ignorance, learning, or wisdom, at each moment

of his mental activity. If he understands this well, he may begin to learn to do his own thinking and finish by dispelling all ignorance by the mastery over his whole thinking system.

But even this is not introspection, it is only what any reasonable man should do in order to be really somebody. Beyond the "Hall of Wisdom" stretch the "Waters of *Akshara*" the infinite, the beyond-thought, but thought has to be mastered first before it can be left, or else it will always be a disturbing element. Thoughts on the thought-plane are like objective things on the physical plane; as we build up our physical worlds around us by the power of representation and will, so we build up our thought world by thought representation and mastery of same.

There are always two ways of viewing a thing, looking at it, and seeing by it. You see a beetle crawl in the dust, that is you see its movements; then you observe where the insect wants to go and for what purpose, and thus entering into the insect's mind you see by it. With our thoughts it is the same. We know our habit of thought and we can feel habitual thoughts creeping up to us, trying to enter into our consciousness; we see them but we do not as yet enter into them. When we enter them, then we formulate the thoughts and so to say use them, give them strength and allow them to get hold of us more easily the next time. If we do not formulate them but oppose them, then there ensues a fight between our will and the acquired force of habit.

It is only when we have vanquished the latter that we can do our own thinking with less difficulty, and at last mastery will give us freedom of thinking.

It is only after we have gained this freedom that we may begin to try what Patanjali calls the arrest of the "modifications of the thinking principle." By giving form to thought the thinking principle is modified, and by arresting the latter no more mind-

pictures are produced and the consciousness may go beyond. This is so different from our every-day habit, and we know so little of it, that, as we are told, unguided we shall fail. We may study the books on Yoga, but, as H. P. Blavatsky says, we have to look out for our teacher in the Hall of Wisdom and on no lower plane. Happy he who reaches his teacher, who does not look out for him in the physical, who is not deceived by the astral, but who masters himself so as to reach the pure mind plane where the Master is ready whenever the pupil is ready.

FOOTNOTES:

1. *Pralaya*, a cyclic period of rest alternating with a *Manvantara*, a period of activity; night alternating with day. — Editor. ([return to text](#))

2. *Monad*, the unit life, the persisting unit of consciousness. — Editor. ([return to text](#))

3. *Mahamanvantara*, a great period of manifestation. — Editor. ([return to text](#))

4. *Maya*, illusion. — Editor. ([return to text](#))

Universal Brotherhood

THE ANCIENT DRUIDS: I — *Rev. W. Williams*

THEIR HISTORY AND RELIGION.

The Science of Comparative Religion originating out of the philosophic spirit of the age, has already won for itself a recognized position in the domain of positive knowledge. By its patient investigations amongst the wrecks and fragments of past and almost forgotten religious systems, that have reached us, and by a careful and accurate comparison of them with present existing religions, our knowledge of them has been considerably enlarged, so that taking a retrospective glance, we are able to realize the inner life and comprehend the thoughts and ideas which have swayed the minds and moulded the characters of mankind in all ages of human history.

Availing itself of the doctrine of evolution and its teachings, Comparative Religion has been able to translate and express in scientific terms, the historical development, as also the laws of growth and decay which govern the religious principle in man's nature. By the aid of Comparative philology it has tracked Religions in their migrations, followed them in their numerous ramifications and explained the causes of their chief distinctive features and even fixed the locality from which they first radiated as a common centre; so that the philosophic student, after a general review and calm consideration of the many interesting facts and data presented before him, arrives at this conclusion that the same fundamental truths and ideas lie at the basis of the many and diversified systems of religion; that all of them are but the reflections of man's faith, the expressions of his spiritual growth; — that their differences are mainly due to the influences of environment, of climate and natural scenery — the chief

instruments in exciting intellectual thought and meditation that have entered so largely as formative elements in religious development.

This is particularly noticeable and perceptible in the history of Ancient Druidism, one of those old-world religions whose origin is shrouded in mystery as dark and impenetrable as the groves and forest recesses in which its rites and ceremonies were celebrated and performed. Out of the dim and mystic Past, the Druid Bards loom up as beings of a commanding and awe-inspiring character, invested with tremendous powers and possessors of a secret knowledge of Nature and an occult philosophy which caused them to be regarded with sentiments of the deepest reverence. In the unfolding of the great panorama of History they suddenly appear begirt with a power and authority more than kingly in its extent and influence, majestic in form and feature, calm and self-contained in their deportment, with brows encircled with golden coronets, and arrayed in all the splendid robes and glittering insignia of a lofty and learned priesthood. Thus they appear on the stage of human life, and after discharging their functions and playing their parts in the world's drama, they disappear, retiring into that dark oblivion, the grave and cemetery of all that is mutable and human and in the minds of posterity exist no more, save and except as *umbra nominis magni* shadows of a great past.

HISTORICAL SKETCH

The history of the Ancient Druids owing to the scanty details and meagre imperfect traditions of their religious and philosophic teachings that have been handed down, becomes a subject requiring deep and prolonged research, a discriminating analysis, and a clear intuition in the separation of those incrustations of truth and error, fact and fiction which in the course of centuries,

have gathered round them and which have hitherto hindered and prevented us from obtaining right and adequate conceptions and views of their character as elements and factors in the religious life and development of Humanity. But few writers and historians have directed their researches in a field of knowledge which though limited and contracted in area, is rich with the relics and fragments of a race, the knowledge and details of which constitute a most interesting chapter in the universal history of Nations.

In the collection and marshalling of these various details, as also in piecing together the scattered historical data and placing them in their natural relationship and order, we hope to present, inadequate though it may be, a somewhat clear and vivid outline of a subject which to the theosophical mind is fraught with great interest and at the same time is calculated to become to the general reader, a source of instructive knowledge.

In order to avoid confusion in treating of the Ancient Druids and that the reader may obtain a clearer idea and conception of the subject, we shall first sketch their history and then present an outline of our investigations into their religion, its similarities to and differences from old-world faiths and systems of belief. Thousands of years ago the country of Bactria situated to the east of the Caspian Sea and stretching to the borders of northern India, was inhabited by a large number of tribes of the same origin and united together by the same manners and customs and modes of religious worship. They were chiefly agriculturists and possessors of large herds of cattle. Living at peace amongst themselves, their numbers became so much increased that their territories were finally unable to supply them with the necessaries of life. Calling together a council, it was decided that certain numbers should emigrate and form settlements for themselves and their families in lands that lay toward the regions

of the setting sun. Accordingly a large body consisting of those who were headstrong and of fiery temperament, left their homes and after wandering across the wide plains of Asia Minor, some of them settled in northern Germany; while others forced their way into Italy and Greece. The first were the ancestors of the Celts, whose descendants Julius Caesar found in Britain when he invaded it; the latter were the progenitors of the Greeks and Romans. The tribes that remained at home, through some unknown causes, probably on account of climatic changes and a consequent dearth of the means of subsistence, were compelled to relinquish their homes when part of them settled in Persia. The remainder proceeded southeast and entered that part of India known as the Punjaub.

These facts in the early history of the Aryans are beyond question and constitute what a learned German has described as "the discovery of a new world" and we now know that Icelander and Roman, Greek and German, Persian and Hindoo, Briton and Arab are all brethren, the descendants of a common ancestry, wanderers from the same homestead.

Though to acquaint ourselves with the history of the wanderings of these various tribes is a subject of great interest, we are compelled to limit and restrict our investigations and follow in the rear and wake of the Celts who were the first to leave their fatherland. It was an eventful period in their history when they went forth in quest of new homes; — a hazardous enterprise entailing upon them great privations. It involved the clearing a pathway through dense forests, the fording of broad rivers and rapid streams, and contests with foes ever on the alert to oppose their advance and thwart them in their enterprise.

They were a tall, muscular race of men, carrying stone battle-axes on their shoulders and horn bows at their backs. As they wended

their way westward and traversed the extensive plains over which they had first to pass, and as the dim outlines of the mountain peaks and summits of their native country faded from view, their courage abated not, for they were buoyant with hope in the future. In their hearts was an innate love of liberty and freedom, whilst their natures vibrated with those religious sentiments which form the basis of all true manliness and earnestness of character, essential in the achievement of lofty aims and purposes. By their indomitable energy and ceaseless perseverance, they entered Europe at length, leaving traces of the route they took in the Celtic names of places where they settled and of the rivers on whose banks they dwelt.

Nowhere in the countries through which they passed could they settle for any length of time, for they were hurried forward by an ever-increasing wave of numerous hordes of emigrants who were on the same quest as themselves and never found rest until they reached Brittany, a province in the north of France. Here they found their home and also in the island of Britain. In process of time, becoming settled and established, the Celts formed amongst themselves for purposes of mutual defense vast confederations of warlike tribes. They became fond of hunting, expert and skillful agriculturists and dwelt in conical huts formed of the branches of trees, covered with the skins of animals slain in the chase. They painted their bodies with figures to distinguish their families and rank, of which they felt so proud that in the most inclement season they preferred the dispensing with any kind of clothing. Like the Persians, their distant relatives, they held idolatry in abhorrence and overturned and destroyed the images and temples of the vanquished.

Whilst in their native land, the heads of families discharged all priestly duties and were termed Rishis, by whom were composed most of the hymns forming the Rig Veda, but owing now to their

altered conditions and circumstances of life, the Celts, in order that they might be better able to attend to the means of self-preservation and provide for their respective families, relegated and intrusted the discharge of all priestly functions to certain individuals who have become known to us as the Druids; the derivation and meaning of which name is still a matter of dispute and uncertainty. Pliny the Elder, a noted Roman author, derives it from the Greek word *drus*, an oak, but several Welsh scholars maintain that it comes from *Derwyda*, the old British form of the word, a compound of *derw*, a wise man, a vaticinator or prophet. However this may be, the word Druid was used to designate a class of priests and philosophers corresponding to the Brahmans of India, the Magi of the Persians, as also to the hierophants and scholars of ancient and modern people.

Amongst classical writers Caesar in the sixth book of his *De bello Gallico*, is the first who states that the Druids were the religious guides of the people as well as the chief expounders and guardians of the law. As, unlike the Brahmans in India, they were not an hereditary caste, and enjoyed exemption from military service as well as payment of taxes; admission to their order was eagerly sought after by the youth of Gaul. The course of training to which a novice had to submit was protracted, extending over twenty years, — resembling in this particular the system of education still in vogue in India. The office of Arch Druid was elective, extending over a lifetime, and involved supreme authority over all others. Desultory references and brief notices of the learning of the Druids are met with in the writings of Aristotle, Diogenes Laertius, the church fathers Origin, Clement of Alexandria and St. Augustine.

According to Pliny, the Druids held the mistletoe in the highest veneration. Groves of oak were their chosen retreat, esteeming as a gift from heaven whatever grew thereon, more especially the

mistletoe. When thus found, it was cut with a golden knife by a priest clad in a white robe, two white bulls being sacrificed on the spot. The name given to the mistletoe signified in their language All-Heal, and its virtues were believed to be great. The Moon Plant was held in great reverence by the Druids, as also by the Hindoos, whose praises of its occult virtues are dwelt upon in many of their most ancient writings.

The Druids had schools in the forests, where youths committed to memory certain maxims in verse, inculcating the worship of the gods, bravery in battle, respect to chastity of women and implicit obedience to Druids, magistrates and parents. These verses sometimes contained an allegorical meaning which was explained under an oath of secrecy to those educated for the higher orders of the priesthood. They were divided into three classes, the Druids proper, who were the sole judges and legislators, presided at the sacrifices and were the instructors of the novitiates. They were dressed in white robes. The second class were the Bards, who accompanied chiefs to battle and sang hymns to the god of war. They had to undergo a novitiate-ship of twenty years, during which they committed to memory the traditionary songs, the exploits and deeds of daring and valor of past chiefs. After passing the customary ordeals and examinations, they were given to drink of the waters of inspiration, which we are inclined to think was the same as the juice of the soma plant amongst the Hindoos; after which, like the Brahmans, they were said to be twice born and were henceforth held in the highest respect and veneration by their countrymen. The color of their garb was green.

The third class was that of the Vates or Diviners of omens and all the phenomena of nature, the flight and song of birds. They were also skilful in compounding herbs, philtres and medicines, and wore a blue and white colored robe.

Such is a brief outline of the history of the Druids, their functions and duties. The subject of their religion and philosophy will receive a separate consideration when we come to deal with them. For the present we must leave them in the seclusion and silence of their forest groves, surrounded by admiring neophytes, and as the last echoes of their mystic teachings resound in our ears, we divine the reason of that reverence and veneration with which they were regarded by all nations, and why they were able to wield an influence which in its extent and power has never been paralleled, either in ancient or modern times

(To be continued.)

Universal Brotherhood

THEOSOPHY AND UNIVERSAL BROTHERHOOD: IV — *Zoryan*

(Continued.)

What is this grand majestic sound (1) risen so suddenly in the sweet and tender morning hour?

The first rays of the Sun have touched the Memnon's statue. (2)

The Lords of the Immortal Wisdom came down to dwell in human souls, as far as those were ready.

The lunar beauty of the twilight skies and its selenic image are now flooded with the ubiquitous singing light of the Sun, which breaks the barriers of the night, and takes the moon, the skies, the earth, the waters as so many tints and shining notes of the one joy of Brotherhood Eternal, which awoke with daylight from out the Immortal Regions and brought the warmth of heart, the inner heat of action by the indwelling everlasting Right, the new Ideal ever-present, the beatific glory, which dissolved the lunar sighs and longings into perpetual heart-notes of its song, whose choral strain embraces the whole human kind.

This happened when humanity reached the middle of the Third Race and had gathered enough of power and intensity of aspiration to respond in the terms of consciousness known to it and in synchronous vibrations to the consciousness of the Immortal Egos, so that two might become one.

The *Secret Doctrine* (3) gives many hints as to the nature of these Celestial Beings. Descriptions it could not give, as no description will avail, because our earthly terms of expression are all pertaining to the world of separateness, of the square divided and subdivided into smaller squares, where no amount of

classification will give unity, — not that unity of being included in the large square, but the real conscious inner unity of the higher world, which is symbolized by the triangle. Even when we say that the Divine Hosts and Hierarchies of the Triangle are divided and undivided at the same time — "the undetached sparks" in the One Flame, as the *Secret Doctrine* expresses it — the phrase should be understood mystically, and not as an objective vision. This great truth is spoken only in symbols, poetical, for mystic natures, and purposely crude for the crowd, which hangs to the literal sense.

Let us then turn our eyes to the great pyramid of Egypt, which was constructed by the Teachers to commemorate the important event of their presence, and even more, of the presence of that Divine Triangle as touching with its lower line the square of earthly life and knowledge. Little can we say, but in our contemplative silence there springs the upward fire and then we can see how the Pyramid reminds one of "*the Root that never dies; the Three-tongued Flame of the Four Wicks. The Wicks are the Sparks, that draw from the Three-tongued Flame shot out by the Seven — their Flame — the Beams and Sparks of one Moon reflected in the running Waves of all the Rivers of the Earth.*" (4)

The fiery Pyramid on the watery base; the Eternal on the passing; Changeless Truth, giving its Rays to the reflections of its Moon, and then withdrawing them back, gathering them into itself, reflections, light and all; — who can understand the mystery, who has it in himself? Perhaps that Sphinx, so deeply meditating in the still vastness of the desert.

The Sphinx has a human face. Surely it will speak. Yet its lips do not move, its eyes do not even look upon us. Set and immovable is its face, as if the light of Eternity, on which it gazes, had enraptured it above all earthly visions. No speech proceeds from

its lips, unless that divinely human face is that speech itself, silent, spiritual, merged into the divine, conscious of naught save the harmony of silence, of which all ages speak and cease and speak and cease again. Can we understand this Voice of the Silence? Though it is above all understanding, yet each one of us has a Sphinx-like Inner Face, which, after its outer visage has been cheated by passing joys and torn by illusions and woes, — draws all its light inside, and arisen and immortal, as it feels itself alone, becomes silent and rises above itself. And though we return again into the world, that one grand moment, which is above all moments and outside their revolving sphere, ever remains with us, giving deep hue to the blue skies, a divinely-golden glow and the radiance of the immortal glory of the soul to all unselfish earthly loves, which it gathers into One Love, all sparks and reflections it gathers into another higher Moon, which is now the face of the divine and manvantaric Sphinx, through which we all shall gaze into the Fount itself of all our Unity and Brotherhood, into the mystery sublime of the Eternity's Great Breath.

And yet this Sphinx has not lost itself in that mystery; the Root of its life, wisdom and bliss is there above all play of Maya and above all woe, but its branches and leaves descend from its head to all its body. Not for himself alone has man risen even above himself, but for all nature, of which his body is a symbol. He pours his light from the mysterious selfless heights upon the millions of selves and lives in them. In pure, life-giving streams his light feeds all men and creatures of the earth, — and this is why the Sphinx is often sculptured with a woman's breasts, — a holy symbol of sacrifice. The lion-body of the Sphinx symbolizes the natural forces in man, and all lower selves and their heaving plane of interchange of forces in humankind. (5) They are also the smaller centres of evolution, led upwards, ordered, ruled, helped

on their ascending path. The Sphinx's serpent tail (6) emerging from the primeval genetic sea of evolution, from the first boiling chaotic depths, symbolizes those lower and incipient kingdoms of nature which necessarily must follow and depend on the superior kingdoms. This dependence arises from an organic unity, perfectly regulated, and not any occasional interchange. Thus stands this lonely sentinel of the Pralaya of his country. By whom was it reared, by whom understood?

He alone knows what the Great Pyramid is, who is but another expression of that secret himself; his enraptured face and his silence suggest how the questioner must search for the answer. His heterogeneous body is only a symbol of what will happen after the mystery is found. Explaining the different parts of his body will avail nothing. True unity is not on the lower planes of existence.

And yet we have a germ of this true unity in our souls, even in our special and exceptional sub-race of our modern times. What then, it was when the first self-conscious men at the close of the Third Race were as "the towering giants of godly strength and beauty" — when the descent of the Divine Mind from the Celestial Hierarchies produced undreamt- of civilizations, when the higher senses were active and the soul was not buried, as it is now, in a living casket of flesh and bones, where it has got in by long and long thoughts of identification, no matter what led to it, desire, hatred, anger, fear or doubt? No poet has depicted those times satisfactorily yet, and if we wish to read the story, perhaps in children's gleaming eyes we get the flashes of the past, or in some martyr's open gaze, when he renounces his bodily existence and his soul starts off like some great winged bird freed from torture. Poor indeed is the modern age; what avails that so many deeds were done, words said, and thoughts considered, if they entrap the man in their wide and streaming net, instead of leading him,

where he really *is* that which he so much does and speaks and thinks? But in those past ages men knew that they *were* a million times more than what they can do, say or even think. Their souls were as self-luminous, limpid lakes of inner truth and inner bliss, which at every touch they were too glad to distribute to those who needed, and to give them part of their life, their blood (in the sense spoken of by Jesus), their joy and thus live in them, without losing themselves in the least. And indeed as they were in others, others were in them, whether it was a day, or a glorious night, when all the stars came upon the skies and none was lacking. The soul-presence was not limited by a thought, it was not limited even by a myriad of thoughts and systems, passing and flickering as they were, when they floated, like clouds light or dense, in the soul's bright sky. It was best and clearest, when there were no such clouds in soul's bright shrine, for the real immortal soul of man is the presence of All-thought of the whole present great cycle of a monad and embraces past, present and future within the cycle's limits all at once. It is comparatively omniscient and omnipotent on its own plane, and it cannot contact a limited personality, but through mind. Now Mind, doing so, can take rightly all objects as shadows *of the soul* ideally as parts of itself, externalized only for a time and desirous to return, or it can in its blindness seek to identify the soul *with the objects* and run after them. Therefore mind is called higher or lower. With the help of the higher mind, the soul even on this plane sees nothing but its eternal essence, which is knowledge. All things for it appear from the standpoint of ideas. They are *its* ideas, *its* joy, *its* love, *its* sorrow. It is *its* self-assertion of hardness, which stones manifest in their inertia of velocity of revolving atoms; it is *its* sunny fragrance in the small lives of plants, *its* shadow forms and reflected fires in animals. "It is *my* sphinx-like shape in my brother men," says the soul, my objects of perception and my essence of knowledge, the earth and skies and *myself* are there.

"All this is mine; aye, all this is 'I,' for without seeing this I could not see myself; I should be blank and void and my heart would be cold if I had none to love, my knowledge would be dark, if I had none to know, my immortality would be lost, if I had no immortal friends; greeting to you, my brother men, ye imperishable stars enlightening my lonely star, and revealing to me this grand eternal flaming space, which without you would not be more than naught. If it is destined to me to become one with it, it is because there is a hope, that I shall be one with you and one with all. Infinity of Life in the final consummation of Brotherhood Eternal and the mystery which is in its inner depth." Thus speaks the human soul to the host of stars, reflecting them in its sweet, placid, shoreless waters, full of the bliss of contemplation, that if there is a reflection of the All, there must be the real All, and the great day: "BE WITH US" must come at last.

(To be continued.)

FOOTNOTES:

1. Sound corresponds in Indian philosophy to Akasha, through which act the forces of Angelic Mind, which is different from mortal mind of men, and superior to it, just as sound is superior to other senses, being more within, perfectly void of opacity, ubiquitous, each note being complementary to another and founded on the Unity expressed in the keynote. ([return to text](#))

2. The colossal statue of Memnori in Egypt greeted the sunrise with a melodious strain, produced by vibrations of molecules of the stone in the first rays of the solar heat. ([return to text](#))

3. By H. P. Blavatsky. ([return to text](#))

4. S, D. I. p. 65, third ed. ([return to text](#))

5. According as we take the narrower or wider meaning of the

Sphinx. ([return to text](#))

6. On some sculptures. ([return to text](#))

Universal Brotherhood

THE SEPTENARY NATURE OF THE THEOSOPHICAL SOCIETY — M. *Herbert Bridle*

Upon whatever scale other universes may be built the one to which we belong is, we are taught, built upon a sevenfold division and it has been pointed out, that all things, with which we have to do, may be studied from these sevenfold aspects. Not that there are hard and fast divisions that can be separated each from the other, for this is not the case. The sum total of the seven is a unity and always remains a unity, so long as it exists, but this unity manifests, or expresses itself, in a sevenfold manner.

If we look with sufficient care we shall find that all organisms, or organizations of any character, reflect this sevenfold division which in Theosophical parlance are termed — Physical Body, Astral Double Kama, etc., etc., and we can always pretty fairly judge of the progress of any organism, or organization, in its development, by noting which of its seven principles is the dominating one.

Thus a Society, such as the Theosophical Society, may be divided into The Body, which will be represented by the whole membership; The Astral or Design Body is represented by the tendencies of the Branches and Lodges, which constitute the organs of sensation, as it were, while the kind of vitality these manifest will represent the Prana or Life Energies of the whole.

The Kama Rupa, or Desire Body, will be made up of the passions and desires of those whose efforts are all of *a personal* tendency, and which are mainly devoted to maintaining the particular *form* to which they are attached, and who desire to retain the forces of the whole, chiefly in the principle they represent.

A few of these will constitute the Kama Manasic element of the organization, for they will be more advanced intellectually, using their reasoning powers for the purpose of advancing the interests of the Society as a society merely, and in order to exploit their own superior mental powers. Their great forte is "an appeal to reason" alone and as unfortunately their reasoning begins from a personal Kama-Manasic, or Kama Rupic bias, it generally leads them astray unless, in a moment of (lower) self-forgetfulness they gain light from a higher principle that enables them to "reason aright."

If now we apply all the above to the Theosophical Society, we shall see that those who today, and always have, constituted the true Divine-Wisdom Society, are they who care more for the whole than a part.

They seek to guide the growth of the Society in harmony with the spirit that pervades the whole, and provide means whereby the Spirit of Truth and Wisdom may spread through and irradiate the whole organization, and when any organism or organization — for both are the same — has arrived at thus point, *Intuition* begins to speak.

The doubting, debating Manas having come to a point where it recognizes its limitations and the necessity for something beyond its mere reasoning faculty to take charge, if the organization is ever to become anything *more* than a *reasoning animal*; the "doubting manas" having reached this stage, it begins to look and listen for the "illuminating Buddhi." The Buddhi has been there ready to act and control all the time, but the "doubting manas," attentive to its fair process of putting two and two together and as often making them five as four, has practically ignored the light of Buddhi — Intuition — until, trouble and distress, teaching it the true value of its lower power, it looks above for a higher, surer

light, in whose illumination doubting manas can throw aside its doubts and, led by the clear, pure, bright light of Buddhi — Intuition — follow and act its part. So the true T. S. has, by experience, attained to the point where the Intuitive Faculty can act and take control of the organization, so that with unfaltering steps it can follow out, by reason, subordinated to Intuition, the plans the Buddhi light shows to be wise and good.

This Centre of Intuition, call it by what name you will, becomes then in fact and in truth, the Head and Leader of this true T. S. Catching from the Lodge of Light, — the Atma of this true T. S., the true light of Theosophy — Wisdom Divine — it sends forth into the whole organization this illuminating ray of Intuition. If Manas has learned well its part and duty to the whole, it heeds this light of Soul-Wisdom and reasons and acts from that stand-point alone. If, alas! proud of its seeming powers, its "high development," its "independent judgment," it ignores and contemns this light, then does the whole organization become naught but a reasoning animal, where else it might have been a God, and done a God's work midst human kind.

How often have we seen foolish ones of good parts, equipped by nature to do a man's work well, had they but less conceit, fall far short of "what they might have been" and like the selfish devotee, live to no purpose; — lest it be a warning unto all, who see their lack of wisdom.

Universal Brotherhood

AN ELDER BROTHER — *Eleanor Dunlop*

"There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim;
Such harmony is in immortal souls!
But whilst this muddy vesture of decay,
Doth grossly close it in, we cannot hear it."

— *Merchant of Venice*

The World's Need has never yet cried in vain for a Champion. Forth from the Lodge of Light the Great Soul emerges at the appointed hour. "He of the great heart, and deep seeing eye" appears on life's arena to do battle with Its Ancient Foes. Thus stepped forth Buddha in the far off East, bringing to his downtrodden countrymen light, hope, and liberation. And thus the lowly Nazarene came unto his own — but being of them rejected — turned to the Western world with his Gospel of Peace and good-will. Right down the ages these Great Souls follow one another in quick succession.

Pythagoras, Plato, Lao-Tze, Shakespeare, Emerson, Blavatsky — still on they come, Pioneers of truth and liberty, Liberators of the Divine Forces of love and harmony.

Novalis has truly said of such, "There is but one temple in the Universe — the body of man. We touch heaven when we lay hands on a human form." God Incarnate in the flesh is still a divine mystery which few can penetrate. Time and space seem like veils by which the tender mother protects her infant from the light; as we grow older and stronger nature will remove, one by one, the wrappings of our childhood.

Can it be more than 2000 years ago that Pythagoras lived and taught? He seems such a familiar spirit to me — yet we are told that about 500 years b.c. Pythagoras first looked into his mother's eyes in the fair isle of Samos. Here Nature taught him his a b c and much else besides. Eager in his search for truth, Pythagoras left his island home. Travelling was a very slow business in those days — and yet this dauntless soul journeyed as far as Egypt to get instructions from the Priest Initiates. From that old land of occult knowledge Pythagoras took what he could receive and then started for the East to visit the Persian and Chaldean Magi and the Sages of India.

What founts of wisdom to drink at! — still there was a higher source for such as he.

We see him now, his earnest face lit by a new light, as he sets out on his homeward journey. On arriving in Europe Pythagoras went to reside in Crotona — which was then a fashionable Italian resort, whose inhabitants were notorious for their luxury and licentiousness. In the midst of this depravity, the Great Soul lived and worked, sending out rays of light and truth, until about six hundred men and women recognized in him their Master. These followers formed themselves into a society — pledged to secrecy and practical brotherhood — "Promising to aid each other in the pursuit of wisdom; uniting their property in one common stock for the benefit of the whole." The first lesson this brotherhood had to learn was Silence. Only the advanced pupils, after years of devotion and service, were allowed to ask questions or raise objections.

"He said so," was sufficient for his followers, no proof whatever being granted. By intuition alone the probationer could hope to advance — without this guide he was virtually disqualified. "Ipse dixit" — "He said so." Thousands of years have passed since these

words dispelled the doubts and fears of our brothers in Crotona.

Let us see what and how wise Pythagoras taught his followers. The central note of his teachings was harmony — the adaptation of each to the whole.

"The morning stars sang together and the sons of God shouted for joy," when the inception of this world took place. Numbers, he says, are the essence and root of all things — the elements out of which the Universe was constructed. "The relation of the notes of the musical scale to numbers, whereby harmony results from vibrations in equal time, and discord from the reverse," led Pythagoras to apply the word Harmony to the visible Universe. "The distance of the heavenly bodies from one another corresponded to the proportions of the musical scale. The heavenly bodies, with the Gods who inhabit them, move round a vast central fire, the principle of life." As numbers proceed from the Unit, so Pythagoras considered this Central Fire to be the source of Nature's forms. Whether they be Gods, demons, or human souls, according to the rate of vibration is the form produced. Music and rhythmic motion lie at the root of all things. Carlyle was a Pythagorean, though possibly he would have been the first to deny it, for we find him saying in one of his essays: "All inmost things are musical, all deep things are song. The primal element of us; of us, and of all things. The Greeks fabled of sphere harmonies, it was the feeling they had of the inner structure of nature; that the soul of all her voices, and utterances was perfect music. See deep enough and you will find music. The heart of nature being harmony if you can but reach it.

Pythagoras taught the immortality of the soul. Ovid represents him as addressing his disciples in these words — "Souls never die, but always on quitting one abode pass to another. I myself can remember in the time of the Trojan War I was Euphorbus, the son

of Panthus, and fell by the spear of Menelatis. Lately being in the temple of Juno at Argos, I recognized my shield hanging up there among the trophies; all things change; nothing perishes. The soul passes hither and thither, occupying now this body, now that. As wax is stamped with certain images, then melted, then stamped anew with others, yet is always the same wax, so the soul being always the same, yet wears at different times, different forms." Pythagoras taught orally as did Jesus 500 years afterwards. The greatest teachings the world has yet received, were given by the soul through the medium of sound. God said "let there be light, and there was light." "The Word was made flesh, and dwelt amongst us."

Universal Brotherhood

LIVE IN THE PRESENT — *E. A. Neresheimer*

Both the Past and the Future are contained in the Present; the past is the progenitor of the present and the future is the child thereof.

In the light of the theory of repeated births on earth and the progressive evolution of the human Ego it is easy to conceive that we ourselves must have been the makers of our present conditions by our conduct in the past; also, that what is in store for us in the future must largely depend on what we do now.

Although the present conditions in which we live are entirely the outcome of the past, the whole of that past evolution is not expressed or manifested in any one life in the physical body; the human Ego being a too many sided and conglomerate entity. The entire past of individualized existence is focussed, ready for development in the present life, but never is fully manifested nor can it be entirely objectivized for want of an appropriate vehicle which would respond simultaneously on all planes.

And, the future is always in the hands of the present so far as the use which we make of the present is concerned. There is a desire in the mind of every individual to repeat again and again pleasant experiences; consequently it is easier to drift into a groove than to pick up a new and untrodden path. If this desire is much indulged it breeds indolence and folly. It is another thing to consciously and determinately enter upon and *live over again* an experience; in such instance the act is not a repetition but a positive step for the purpose of gaining knowledge. Another phase is to dwell in the future; building castles in the air, tickling the emotions with prospects of sensations of future indulgences, which are again similar only to the pleasing experiences which

we have already had. But the temptation is so great to paint to one's self the most improbable far-off situations relating the same to precious personality in delightfully magnified proportions, that in this fancy we easily lose sight of the actual surroundings. Likewise the tendency to permit the welling up of spite and anger, contemplating to vent them on unsuspecting individuals in revenge for certain supposed unpleasantnesses which some one has perpetrated upon us, but which that person has long since forgotten.

All these phases of day-dreaming are futile, wasteful, injurious. Meantime the present becomes the past, never to be recalled, and we have missed the chance to live it or to learn from it our lesson.

It is clear that few people possess the power of living in the present from lack of concentration and observation.

How many people know or remember the simple things of their surroundings — the pattern of the carpet in their room, the exact position of or even the objects that adorn their table or mantelpiece: whoever listens so attentively to a conversation as to hear every word that is said and gives it sufficient consideration to understand its purport? Or, who observes the cyclic functions of his own body so diligently and correctly as to draw from it the knowledge to obtain perfect health? These important functions are heedlessly passed by for indulgences in trivial sensations.

Were we to observe more closely our own natures, thoughts and actions, we would learn more from them than from all the books in creation; in fact, on our own bodies, minds, souls, are the very book of nature. All that is of permanent value in knowledge comes from within. Adepts become such by introspection and by the universal application of the principles which are garnered at this fountain-head of all knowledge. It is true that we can only

appreciate in others what we know about ourselves; that is to say, the feelings, emotions and ideas of others are to us what they interpret to our consciousness in terms of reviving memories of past experiences which are already our own. These are the only standards by which we can measure what is going on within the souls of others.

Happiness, joy, sorrow, indifference, emotions, aspirations, are the elements of expression of soul-life; the deeper we have tested the experience of each of these, the more responsive are we towards like experiences of our fellow men.

The mind is so constituted that the consideration of either the past or the future crowds out the wholesome contemplation of the present moment; thus it is that worry over the events of the future often agitates us to no small extent. The source of this failing is the want of elasticity to accommodate ourselves to involuntary change. Our attitude towards the customary mode of living or certain surroundings, is more or less fixed and is often accompanied by fear of what others will think of a change in affairs which circumstances may compel us to face. Although the thing dreaded never comes to pass exactly in the way it is imagined; when it does occur and one is in it, it proves in reality never as bad as was feared.

Having once experienced this, it is unwise to contemplate trouble about the future at all, much less to dwell on it and paint a trouble-picture in detail.

Notwithstanding, prudence dictates vigilance over possible future events so far as the same are involved and growing out of the obligations from previous actions. Obligations and duties must not be lost sight of in the least, and active measures with full knowledge of the responsibility must be adopted to discharge the same. If that be done the dreaded future misfortune will never

come.

Life is full of burdens mainly because we permit it to be weighted with thoughts of the past and with fear of the future.

If attention and diligence be applied to momentary duties with full regard to observation of details in all directions and calmness and concentration on the present be practiced, then there is no time nor leisure left to fall into grooves of repetition or to indulge thoughts of an impossible future.

Every duty presents in each instance a new and never before experienced field or observation.

The restlessness of the mind to be constantly doing, doing, is a natural force which belongs to the present period of evolution. This must express itself in some way, it remains to be well studied and trained in order to recognize its power and turn the same to good account. If unguided by knowledge or by spiritual aspirations it runs unbridled beyond the limits of balance and then becomes the inevitable producer of painful experiences.

But these are the ways of nature! By allowing us to transgress the limits she teaches by hurling back the offender.

Whatever the effects of our past lives may be which express themselves here and now, they must run their course and the lessons which they have to teach are to be found only in the full appreciation of the *present moment*. If that be understood aright, then we have the key to our own mystery.

Universal Brotherhood

THE NEW ORDER OF AGES — *Alexander Wilder*

All human progress is in circles, and never directly in straight lines. Such is the course of events, the order of the seasons, the career of the stars in the sky. After all advancing there is an apparent going backward; all growth has its periods of retardation, all ascent its descendings likewise. We find this abundantly confirmed by example in the brief space of human activity of which we have been able to obtain historic records. Where it has been imagined otherwise, we can find it only apparently so. Where there is evolution and manifestation, there has always been a prolific seed to set the development in motion. The fragrant Nymphaea, the creamy pond-lily, or the sacred lotus, may have sordid mud for its birthplace and maintenance, but it began with a rudimentary plant. The like is always engendered from its like.

We may be content, therefore, to contemplate ourselves as having a human ancestry all the way to remote ages. We are perfectly safe in relegating the simian races to their own, with the assurance of the Creed — "as it was in the beginning, is now, and ever shall be, world without end." The origin of human beings may be counted as from the source to which their nobler aspirations tend. The oak and the pine grow toward the sky, because the effort is instinctive in the seed. We have good reason to presume as much in regard to ourselves. In regard, however, to conjectures about dates and periods we do not care to speculate. The point in the past is yet to be found at which a memorial of human beginnings may be set. Indeed, it is a matter entirely beyond our power of thinking. We do well to rest content with deducing what we may from the facts at our hand, and from the intuitions with which we are endowed. There is innate in us all a

desire and aptitude to learn what is beyond the scope of our present knowing. Our animal wants come first, and are peremptory, but the gratifying of them does not set us free from unrest. We are conscious that we are something else than brute animals, and it is manifest in the passion to know, and possess. The infant child will cry for the moon, explore the flame of the candle with his fingers, and pull the doll to pieces in order to find out the mystery of its construction. He even becomes curious about existence. I have heard a child that had attained to vocal speech discourse extensively and as from actual memory, of his residence and employments in the years before he was born. When, likewise, the phenomenon of dying is beheld, children become inquisitive about it, eager to know what has actually occurred, whether it is all or there is still living and being in some mode and form not plain to them. They are not willing to admit that the person is no more.

In this eager passion for more perfect knowing, and in these curious conjectures, are manifested the instinct of that life which is beyond time, and scintillations of the grander truth. The mind seems to exhibit the reflection of some concept, some memory of the Aforetime, and to have caught with it as by refraction from the other direction, an impression of the life continuing. From views like these the poet Wordsworth was prompted to write his memorable verse: "Heaven hangs about us in our infancy."

There has been in every people having as such a worship and literature, the memory or conception of a primitive period of felicity. "The races of men were wont to live as gods," says Hesiod. "Their life was devoid of care, labor and trouble; no wretched old age hung imminent over them, but with hands and feet always vigorous as in youth they enjoyed themselves without any illness, and when at last they died it was as though they had been overcome by sleep. They are now benignant demons hovering

about the earth, and guardian spirits over human beings."

In the Aryan records of India are similar traditions of the Hiranya or Golden Age of righteousness, in which was no labor or sorrow, no priests or sacrifices, and but one God and one Veda. The *Yasna*, or Book of Worship of the Par-sis, also describes the happy reign of Yima, in which there was neither cold nor heat, neither decay nor wasting disease, nor malice inspired by the devas; (1) father and son walked forth each like the other in the freshness of fifteen years. "Men enjoyed the greatest bliss in the Garden which Yima made."

Akin to this legend is that of the Garden or Park of Eden depicted in the Book of the *Genesis* in Hebrew story, copied apparently from that of the Grove or Park of the Gods in Babylonia. We may perceive a striking resemblance in the outcome. The serpent came; Yima beginning to desire the wrong, the celestial light withdrew. Long ages of evil followed, ages of silver and copper and iron, full of trial and calamity. Yet the Divine One has by no means wholly abandoned the children of the Earth. Here and there along the succession of ages, the "kingly majesty," or radiance unites itself with heroic men and gifted sages, till the circuit shall be completed. "That which hath been is that which shall be", and not absolutely new. The Golden Age, the Treta Yug, that preceded all, comes again as the cycle returns upon itself. "Now comes again the Virgin Astraea, the Divine Justice," sings the poet Vergil; "the reign of Saturn returns, and there is now sent down a new-born child from on high." The "kingly splendor," the light of the ages, now attaches itself to the new prophet Sosianto, the greatest of the sages and to all who are with him, in order to accomplish the restoration of all things. "The world wall now continue in a state of righteousness; the powers of evil will disappear and all its seed pass away." (*Zamyad Yasht.*)

A very similar culmination is set forth by early Christian teachers. It is related that the Apostle Paul was brought before the court of the Areopagos at Athens, by several Stoic and Epikurean philosophers, to explain certain of his doctrines which they accounted strange and alien. He protested that he was simply describing a Divinity whom they were worshipping without due intelligence of his character. He is the Creator and Disposer of all things, the apostle declared; and does not dwell in temples or depend upon offerings from his worshippers. Nor, is he far from any one of us, for in him we live and move and are, as several of the poets have affirmed: "We likewise are children of God." The former want of intelligence, however, is not regarded, but now a superior way of life and truth (2) is announced to all mankind everywhere: inasmuch as he has set a day or period in which the habitable earth will be ruled with justice and the Right hold sway thereafter.

This expectation has been a significant feature in subsequent history. It was not confined to any single religion. Not only was it general in the Eastern world, but it was also current in the new Continent of the West. The natives of Mexico greeted the coming of Cortes as the promised return of the "Fair God," Quetzalcohuatl, which would be followed by the establishment of a new reign of peace. The Mayas of Yucatan exhibited a similar confidence. These illusions were speedily dispelled when the Spaniards began to manifest their insatiable rapacity and merciless cruelty, but the belief is still cherished in many parts of that country that Motzuma himself, who was in some unknown way, adopted in place of the other, as the primitive hero of the people, is now living in a celestial abode, and will yet come and restore the Golden Era. The Peruvians had also a tradition that Viracocha will come from the region of the Dawn and set up his kingdom. Other cities and tribes have similar beliefs.

Christianity began with a like conception of a happier era for mankind. The epistles of the Apostle Paul mention it as an event near at hand, and even in the Evangelic writings are many sentences affirming the same thing. The prediction is recorded in them that "this gospel of the reign of heaven shall be proclaimed in the whole world for a testimony to all the various nations, and then the end will come." The Apostle supplements this by the emphatic statement that it had been proclaimed in all the created world beneath the sky, and thus gives his sanction to the general expectation. The unknown author of the *Apocalypse* seems to have been somewhat less catholic than Paul and covertly denounces him. He sets forth the concept of a new Jerusalem, which he describes as the holy city, complete in every respect, with the names of the tribes of Israel inscribed on its foundations and of twelve apostles on its gates, descending out of the sky from God, and illuminating the Gentile nations with its light.

The beatific vision failed of being realized but the expectation remained all through the Middle Ages as an important element of Christian doctrine. At the beginning of the Tenth Century this appeared in conspicuous form. This was a period of calamity almost unparalleled, war unceasing, years of famine, frequent earthquakes, and pestilence rapidly supervening upon pestilence, as though the human race was doomed.

The belief was general throughout Europe that the present order of the world was about to be dissolved. The augurs of ancient Etruria had predicted that the time of national existence for their country would be a thousand years and it had been verified. The duration of Christendom it was supposed would be for a like period. The coming judgment was at once the hope and the terror of that time. Under this conviction the Crusades and wars of extermination against heretics and unconverted peoples were undertaken in rapid succession. The Pontiff at Rome claimed

divine authority over the nations. The Emperor of Germany followed by assuming to be Prince of the Holy Empire to whom all kings and rulers owed allegiance, and the attempt was made by force of arms to plant peace perpetually in the world. Frederick Barbarossa perished in a crusade, but his faithful people continued for hundreds of years firm in their belief that he was only sleeping in the tomb, and would yet awake to realize the hope of the nations.

In these days of repression and violence it did not seem possible to divest men's minds of the persuasion that the expected reign of justice would be a dominion of external state and magnificence, and to show them instead that it was to be a brotherhood of charity, in which the pure thought, pure word and pure deed are prominent.

Yet several writers in the New Testament appear to have declared this very distinctly. Paul affirms that the reign of God consists in justice, peace and joyfulness in a holy spirit. It is also recorded that Jesus himself described it as not of this world to be supported by war and violence, or to make its advent with external manifestation, "Lo, the reign of heaven is within you" — such is the explicit statement. But men looked for the star, not in the sky over their heads, but rather in the pools that were beneath.

Some juster conception, however, was possessed by clear-seeing Mystics who flourished during the Middle Ages. There were gifted men, devoted to the profounder knowledge, who sought to escape persecution by the use of a secret speech with a covert meaning intelligible only to one another. Perhaps they were a fraternity like other sodalities. Some thought them illuminated from above; others, that they were dabbling in forbidden arts. What was not easily understood was accounted as magic. When the Renaissance came, the dense cloud began to dissipate, and men began to

apprehend more clearly. The early Reformers had some distincter perception, but the obscurity was still too dense for open vision.

And thus the centuries passed.

It is said to be darkest just before daylight. This figure is employed to indicate the woeful period that often precedes a happier one. The Sixteenth Century was characterized by crime and calamity. From that time has been a steady bettering. It was as the slow coming of morning. There were no changes to be considered marvellous, no miracles except as every event about us, if we might but see more deeply, is a miracle. There was, however, a gradual unfolding of higher principles of action, and a broadening dissemination of knowledge. For those whose eyes were open there was much to be descried; and those who had ears to hear caught the sounds of the harbingers of the new day. Emanuel Swedenborg, the Swedish Illuminate, looking into heaven like the Martyr Stephen, beheld it opening to reveal the winding up of the former order of things, and the evolution of the new. We may interpret him as we are best able, but the intrinsic verity of his revelation may not be denied.

The world of thought is enlarging itself as never before during the historic period. There is no Holy Office or Star Chamber with its tortures to repress and punish dissenting beliefs. There is greater freedom in regard to religious faith, and a wholesome increasing independence of formal creeds and dominating teachers. Yet while perhaps drifting more widely apart in speculative opinion, there is evidently an approximating to a closer unity of sentiment and a higher standard of duty.

We are nearing the end of the period when conquest, slaughter and rapine are honored as glorious war. There is a public opinion maturing among the "plain people" that all controversies can be determined justly without such recourse. In this the self-interest

of the selfish and the conscience of the conscientious concur as one. The reign of God is the reign of justice, and the reign of justice is the reign of peace. Nevertheless, we may not expect any speedy developing of Eutopia, or an ideal commonwealth of nations. There is an infinitude of preparation necessary, not merely in teaching, but in doing. The mills of the gods grind slowly, and there are hundreds of millions that people the earth that are not in condition to realize a very hopeful development. They require other discipline than that described by the Zulu chief: "First a missionary, then a consul, and then an army." The century that is about to open has in store for us, we trust, better things than have marked the long array of ages in the historic past.

It is not enough that scientific learning is widely extended, and mechanic arts developed to greater perfection. Civilization, properly understood, means something more vital and essential. It embraces life as a whole, a knowing how to live. In it the strong uphold the weak, the greatest serve the humblest, the wisest are those who dispense the most benefits. It implies a moral development, aiming to realize a perfect society.

The century now about to close, despite its shortcomings, made a long advance in that direction. In many respects it has also retrograded toward the former estate, both in ethics and legislation; but the Twentieth Century taking up its work will doubtless set out anew toward the ideal civilization.

FOOTNOTES:

1. *Deva*, which in Sanskrit signifies a divine being, here means a devil. The ancient schism between the two great Aryan peoples is indicated in these conflicting; definitions of characteristic words. Thus Yima, who is described in the *Avesta* as the ruler set by Ahurmazda over living men in the Garden of Bliss, is changed in

India into Yama, the first man and sovereign in the region of the dead. There are many other of these counterparts. ([return to text](#))

2. Greek, *μετανσσειν*, *metanoein*. This term is translated "to repent," in the authorized version of the New Testament, but I have taken the liberty to render it as a noun, by the phrase here given, considering it as meaning etymologically, to go forward to a higher moral altitude, or plane of thought. ([return to text](#))

Universal Brotherhood

RICHARD WAGNER'S MUSIC DRAMAS: VII-4 — *Basil Crump*

VIII. — PARSIFAL. (*Continued.*)

All (his lives) are cast aside at last, and he enters the great Temple, where any memory of self or sensation is left outside, as the shoes are cast from the feet of the worshipper. That Temple is the place of his own pure divinity, the central Flame which, however obscured, has animated him through all these struggles. And having found this sublime home, he is sure as the heavens themselves. He remains still, filled with all knowledge and power. The outer man — the adoring, the acting, the living personification, goes its own way hand in hand with Nature, and shows all the superb strength of the savage growth of the earth, lit by that instinct which contains knowledge. — *Through the Gates of Gold.*

The perfected "likeness" of the noblest work of Art should, by its arousing influence upon our feeling, point us the way to find the archetype whose "somewhere" must perforce reveal itself to our own *inner* life, set free from Time and Space, and filled alone with Love, and Faith, and Hope. . . .

What untold gain could we bring to those who are on the one hand terrified by the threatenings of the Church, on the other driven to despair by the physicists, could we fit into the lofty building of "Love, Faith, and Hope" a clear knowledge of the *ideality* of the world, — limited as it is by the laws of Time and Space, which are but the fundamental conditions of our perception. Would not, then, each question of the vexed spirit, each "when" and "where" of the "other world" find its answer in a happy smile? — Wagner's *Religion and Art.*

Since the time when Parsifal left the ruins of the Castle of Perdition on his

long and weary quest, the condition of the Grail Brotherhood has gradually become worse. Amfortas has refused to again unveil the Grail, and the Knights, deprived of its miraculous sustenance, have ceased their noble deeds, each seeking in the forest *for himself* the common sustenance of roots and herbs. The aged Titurel, whom only the divine light of the Grail could keep in being, has at last pined away and died; while his faithful armorer and companion, Gurnemanz, has retired to a hut in the forest to prepare by meditation for his end. All this, together with the weariness and sorrow of Parsifal's wanderings, is depicted in the Prelude to the third Act, which opens as follows: —



We also hear the Thoren-motive, that divine promise which now announces the coming of the Regenerator. It is the dawn of Good Friday and Gurnemanz is roused by a groaning from a thicket hard by. Going to it he discovers Kundry, clad in the coarse garb of the first Act and apparently rigid and lifeless. Let us remember that she represents the material forces of Nature now about to awake with the Spring and the dawn of a New Cycle — a Cycle of material and spiritual regeneration. "Awake!" says Gurnemanz, "Awake to the Spring!" He chafes her hands and brow and at length arouses her from her torpor; but how different now is her mien! All the wildness has vanished, and the only two words she utters in this Act are "Service — Service!" Setting about some useful work she presently draws the attention of Gurnemanz to a figure in the distance clad from head to foot in black

armor with closed helmet and lowered lance. The stranger approaches in a dreamy, hesitating manner and seats himself on a knoll with an air of patient but intense weariness. Questioned by Gurnemanz he answers only by silent movements of the head, until requested to put off his weapons in honor of the holy day; then he thrusts the lance upright into the earth, and laying his helmet and other weapons beside it, kneels before it in silent prayer. Gurnemanz is overcome with emotion, for he recognizes Parsifal and the recovered Sacred Lance; so also does Kundry, who gazes calmly and intently upon him. Rising, he greets the aged Gurnemanz tenderly, and to his question whence he came, answers:

"By paths of error and suffering I came; am I to deem my wanderings over and feel that my struggle is at an end. . . . Or — must I wander further?" Then he tells him that it is Amfortas whom he ever seeks, the wounded brother "whose bitter wail I listened to once in foolish amazement, to whom I may now consider myself as chosen to bring salvation." But the curse laid upon him by Kundry had caused him to be continually baffled and to engage in many painful conflicts. One may ask how it was that Kundry had the power to do this? Because in her evil aspect as temptress she represented the misuse of Nature's forces through selfish desire, and the Higher Self or Christos in man has to endure the results of that sin in its effort to redeem the lower self. That redemption is deferred until those results are worked out under the law of Cause and Effect. Parsifal *lives* for the world instead of dying for it; guarding the sacred Lance, which he might never wield in *his own* defense, he suffers many a wound, but brings it back undefiled to the Grail's domain.

Now he hears from Gurnemanz that his wanderings are at an end; but the recital of the sad events culminating in Titurel's death fills him with distress and self-reproach that his blind foolishness should have permitted all this misery to come about. Notice here that Titurel does not entirely depart until the new Messenger is ready to undertake the sacred trust. Humanity is never completely deserted by its Elder Brothers, although through its own folly it may have to pass through dark cycles of error and suffering. "The

Light has never faded and never will."

Parsifal is now conducted to a spring where Gurnemanz removes his dusky armor, revealing beneath a garment of pure white. While Kundry loosens his greaves and washes his feet, he asks if today he will be led to Amfortas. Gurnemanz assures him that will be so, for the funeral ceremony of King Titurel is to take place, and Amfortas has promised once more to unveil the Grail. Then, at Parsifal's request, he sprinkles his head, the following motive accompanying this act of baptism:



Kundry now takes a golden phial from her bosom and anoints Parsifal's feet, drying them with her hair. Taking the phial gently from her he hands it to Gurnemanz, saying to her: "You have anointed my feet; now let the companion of Titurel anoint my head, that to-day he may yet hail me as King." So Gurnemanz performs the solemn and touching rite, folding his hands upon his head: "So was it promised to us," he says reverently, "so do I bless thy head — and hail thee as King. Thou — pure one — compassionate sufferer, enlightened deliverer! (The Thoren-motive is heard.) As thou hast borne the sufferings of the redeemed one, so now take the last burden from his head."

Meanwhile Parsifal unobserved has taken water in his hand from the spring and now sprinkles it on Kundry's head, saying: "My first duty I fulfil thus: be baptized and believe on the Redeemer!" His first act of kingly compassion is to receive forever into the holy community the one who tempted him and then cursed his path. And she — who through many lives could only laugh, storm, and rage — bows her head to the earth and *weeps* for the first time.

"How beautiful the meadows seem today!" says Parsifal, gazing in quiet

rapture upon the sunlit landscape, "I once met with magic flowers, which climbing up to my head eagerly sought to clasp me; but never saw I the grass, the flowers, and blossoms, so sweet and tender, nor ever smelled they so childishly pure, nor ever spoke to me with such loving confidence." For, as Gurnemanz explains, "ransomed nature gained this morn her day of innocence," and Kundry, her representative, looks up at her conqueror and deliverer, her eyes filled with tears. "Thy tears have also become a dew of blessing"; he says, "thou weepst, see, the meadow smiles;" and bending down he kisses her gently upon the brow.

The bells of Monsalvat are now heard, and they hasten to invest Parsifal with his Knight's mantle. Grasping the Lance he follows Gurnemanz, and this time Kundry comes also. The scenery moves as in the first Act, only in the reverse direction, the accompanying music taking the form of a most impressive Death March in honor of Titurel.



Bells of Monsalvat.

The Temple is veiled in gloomy twilight, and the Knights enter in two trains, one bearing Titurel's coffin and the other Amfortas, before whom is borne, as before, the shrine of the Grail. Setting down the coffin in front of the altar, the Knights call upon Amfortas to be mindful for the last time of his office. As Amfortas wearily replies that he would more willingly accept death, the coffin is opened and at the sight of their dead Master the Knights make a sign of horror and utter a cry of lamentation. Addressing the corpse, the wounded son prays that the peace of death may descend upon him; then, as the Knights press around him commanding him in Titurel's name to unveil the Grail, he rushes amongst them in a paroxysm of despair, and baring the bleeding wound to their gaze calls on them to "kill the tortured

sinner," and then the Grail will glow for them of its own accord. Meanwhile Parsifal has entered unobserved with Gurnemanz and Kundry; advancing as the Knights recoil in fear from their distracted king he touches the wound with the point of the Lance, saying, "Only one weapon can avail! Only the Lance which opened the wound can close it." The face of Amfortas glows with intense rapture and he staggers healed but fainting into the arms of Gurnemanz.

"Be whole, purified and redeemed!" continues Parsifal, "For I now perform thine office. *Blessed be thy suffering*, which gave the highest power of pity, and the strength of purest knowledge to the timid Fool."

Marching with stately steps towards the centre of the Temple he raises the Lance, and with his eyes fixed upon its point he calls the Brotherhood to witness that he has restored the sacred weapon to its sanctuary. Then, mounting the steps of the altar, he takes the Cup of the Grail from its shrine and kneels before it in silence. Gradually it begins to glow with a soft light, and the gloom in the Temple deepens as the light from the dome grows brighter, while the celestial choirs and the Knights join in one great paean of joy and wonder:

Miracle of Highest redemption!

Redemption to the Redeemer!

A ray of light descends upon the Cup which glows with an intense lustre, and, as Parsifal elevates it, the White Dove, emblem of the Divine Spirit, floats down from the dome and hovers over its latest Messenger. Kundry with eyes ever fixed on her Redeemer falls lifeless to the earth; Desire is dead, and the deceptive, illusory powers of nature are dispelled by the light of Truth. No grander figure was ever depicted than that of Parsifal as he stands, the embodiment of compassionate Love, before the adoring Brotherhood, the "living link" between them and the fount of Divine Love whose light and power now radiate upon them from the Cup he holds.

This last and truly inspired effort of a noble life-work speaks with such

clearness and simplicity to our hearts that we must deem any further attempt at interpretation unnecessary. Wagner once said of his Lohengrin drama that all that was needed for its understanding was "a healthy sense and a human heart;" and if the great lesson of "Parsifal" is Sympathy, so it is by that power, and not by any intellectual process that we shall grasp its true significance.

Universal Brotherhood

THE SEPTENARY CYCLES OF EVOLUTION: III — *Kaharine Hillard*

THE SEVEN ROUNDS AND THE SEVEN RACES

A STUDY FROM THE "SECRET DOCTRINE." (1)

(Continued.)

THE FOURTH ROUND.

As this is the cycle of evolution to whose second half the present humanity belongs, it is of course described more fully than any of the others. We have now got beyond stages and steps in the development of a nascent humanity, and have to deal with the seven well defined Root-Races of the Round, described more or less perfectly as they are more or less material, for in each Round the experience of the former cycle is repeated on a new basis, and the early Races resemble in character the earlier Rounds.

With this cycle, we reach the solid state of matter and the centres of consciousness of the Fourth Round have added *earth* as a state of matter to their stock, as well as the other three elements *in their present condition*, for none of them as we have already heard, were in the three preceding Rounds as they are now. (2) The Fourth Round transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. "*Bhumi*" (the Earth) has reached her fourth principle." (3) That is the principle called *Kama* in theosophical parlance, which is *desire* in the soul of man, *cohesion* in the kingdoms of nature. It is what Jacob Boehme called "the astringent quality," or the principle of all contractive force, which produces hardness, and solidity, the grossest and densest condition of matter. But it is not molecular matter itself, least of all the human body, which is the grossest of all our principles, but

this informing force, the middle principle, the real animal centre, because from it spring the animal passions and desires. But as everything in nature has its two sides, this principle is the motive power that keeps the universe going, for without desire in some form we should have universal stagnation, and in its highest aspect it is aspiration, and leads the soul towards the Divine. And as man develops with the globe on which he lives, it is only in the Fourth Round, the middle-point of the life allotted to our earth, that he completely develops in himself this corresponding Fourth principle, which forms the fitting vehicle for the Fifth principle, which is *Mind*. And as there are no sudden transitions in Nature, but all conditions and states of consciousness shade into one another, so the blending of the Animal Soul, (or the emotional nature) with the Intellectual Soul (or mind), forms what is called Kama-Manas, or the lower mind, sometimes spoken of as the *human* Soul, as it partakes of the human and of the divine elements. It is the special characteristic of this last half-cycle, and with the next, we shall develop the Higher Mind.

"Intellect has had an enormous development in this fourth Round," says a Teacher, "and the world is teeming with the results of intellectual activity and spiritual decrease." "From the time of the Fourth Race, the hitherto dumb races acquire our present human speech, language is perfected, and knowledge increases. At the half-way point of the Fourth Race, which is, of course, the half-way point of the Round, humanity passed the axial point of the minor (Manvantaric) cycle." (4)

We have seen that the differentiation of the primordial germ of life (in the fifth globe of the first Round, or the fifth Creation) has to precede the evolution of the Third Hierarchy of the Forces of Nature before those (so-called) "gods" can become embodied in their first ethereal form, and for the same reason animal creation has to *precede* divine MAN on earth. This is why the fifth Creation

called that of "the sacred animals," precedes the sixth, that of "the divinities." In the First Round the animal atoms are drawn into a cohesive, human, physical form. In the Fourth Round the reverse occurs, and the human atoms thrown off during the life of man, are drawn into animal forms according to magnetic conditions developed during life. This is the real meaning of *metempsychosis* (5) as explained in H. P. B.'s article on the *Transmigration of Life-atoms*, in *Five Years of Theosophy*. "By his own evil acts, a man may condemn every atom of his lower principles to become attracted by and drawn into the bodies of lower animals by virtue of the magnetic affinity thus created by his passions." For in the Fourth Round, *man* is the dominant note, and from its very beginning, "all in nature tends to become Man. Man is the *alpha* and the *omega* of the objective creation." (6) And from its initial period, the human kingdom branched off in several directions. "Man was the first and highest (*mammalian*) animal that appeared in this creation," says the *Commentary*. "Then came still huger animals; and last of all the dumb man who walks on all fours." (7) The form of the gigantic Ape-man of the previous Round, was reproduced in this one by human bestiality, and transfigured into the parent form in the modern anthropoid. (8) This topic will be more fully treated under the head of *Races*, as it is properly a sub-division of the main subject, *human* evolution.

THE FIFTH ROUND.

We are now only in the Fifth Sub-Race of the Aryan, or Fifth Root-Race of the Fourth cycle of evolution, and therefore the next cycle, or Fifth Round, may certainly be spoken of as the "remote future," and it is no wonder that few glimpses can be given us of conditions of existence so far ahead of our own. For this Aryan Race, which is now in its Dark Age, will continue to be in it for 427,000 years longer (9), and then there are two sub-Races, and two Root-Races, each with its 7 Sub-Races, to follow before the

Fourth Round comes to an end. But owing to the often mentioned law of the overlapping of cycles, we find that the characteristic Element and the characteristic "Principle" of the coming Round are already beginning to be foreshadowed in the present one. For we are already endowed with *Mind*, (the Fifth Principle) which is to be fully developed in the next cycle, and are diligently trying to get at the nature of Ether, which is to be the Fifth Element. It is in the Fifth Round that the full development of *Mind* as a direct ray from the Universal Consciousness will be finally reached, a ray unimpeded by matter. (10) For as we are told elsewhere, (11) with the next Element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that its densest forms will seem like a thick fog and no more. This condition of things is admirably illustrated by a Roentgen-ray photograph of a booted foot, where you see the leather, the nails, the stocking, the flesh and the bones like layers of fog of different densities, but perfectly defined form.

This fifth, semi-material element Ether, will become visible in the air, we are told, towards the end of the 5th cycle. (12) It will then be as familiar to man as air is now, and those higher senses whose growth and development it subserves, will, during that 5th Round, become susceptible of a complete expansion. (13) This is not the Ether of our scientists, *that* is but a higher form of *physical* matter, one of its seven subdivisions, while the 5th Element is a subdivision of *astral* matter, called Akasa in its highest form. It is the medium which conveys the vibrations of *thought*, as air conveys the vibrations of sound, and therefore is said to "correspond" to the human mind. Cosmically, it is defined by occult science as "a radiant, cool, diathermanous, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the former condition it is called the Sub-Root; and in conjunction with

radiant heat, it recalls 'dead worlds to life.' In its higher aspect, it is the Soul of the World; in its lower, — the DESTROYER. (14) But *all* the elements, even this mysterious Akasa, are but *conditional* modifications and aspects of the One and only Element, which is the *Source* of them all. (15) "To put it plainly," we read elsewhere, "Ether is the Astral Light, one of the lower principles of what we call *Primordial Substance*, or Akasa." And this Primordial Substance is the vehicle or medium of Divine Thought. "In modern language, the latter would be better named Cosmic Ideation (16) — *Spirit*; the former, Cosmic Substance — *Matter*. These, the *Alpha* and *Omega* of Being are but the two *facets* of the one Absolute Existence," (17) Ether, or the Astral Light, is the vehicle of every possible phenomenon, whether physical, mental, or psychic. (18) And every one of the seven Cosmical Elements each, with their 49 sub-divisions (343 in all, with about 70 of which chemistry is acquainted) is, at one and the same time Life and Death, Health and Disease, Action and Reaction. (19) For occult science shows, as our modern chemistry begins to teach, that everything has its good side and its bad, may be healing agent or a deadly poison, and furthermore, that the principle we call *Life*, underlies and is active in what we call *Death*. (20) And so lunar magnetism generates life, preserves and kills it. (21)

FOOTNOTES:

1. *The Secret Doctrine, the Synthesis of Science, Religion and Philosophy*. By H. P. Blavatsky. References are to the old edition.

([return to text](#))

2. *Idem* I, 253. ([return to text](#))

3. *Idem* I, 260. ([return to text](#))

4. *Secret Doctrine* I. 189. ([return to text](#))

5. *Idem* I, 455. (5)

6. *Idem* II, 170. ([return to text](#))
7. *Secret Doctrine* II, 288. ([return to text](#))
8. *Idem* II, 730. ([return to text](#))
9. *Idem* II, 147. ([return to text](#))
10. *Idem* II, 301. ([return to text](#))
11. *Idem* I, 257. ([return to text](#))
12. *Secret Doctrine* I, 12. ([return to text](#))
13. *Idem* I, 257. ([return to text](#))
14. *Idem* I, 13. ([return to text](#))
15. *Secret Doctrine*, I, 326. ([return to text](#))
16. Cosmic Ideation being the origin of human Thought. ([return to text](#))
17. *Idem* I, 13. ([return to text](#))
18. *Idem* 1, 330. ([return to text](#))
19. *Idem* I, 347. ([return to text](#))
20. *Idem* I, 261. ([return to text](#))
21. *Idem* I, 398. ([return to text](#))

SOME WORDS ON DAILY LIFE (1)

WRITTEN BY A MASTER OF WISDOM

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration, and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature — moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of de-sultry orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others, and the task will become an easy and a light one for you. * * *

"Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbor's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the

indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

"Those of you who would know yourselves in the spirit of truth learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that Deity which can never be separated from your *true self*, *as it is verily that God itself*, called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention — expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself, and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court — prosecutor, defense, jury and judge — whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that self by the never wavering light of the inner divinity — your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. * * *

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent Deity of any idol save their own personalities — their lower selves; for those who try in their walk in life to follow their *inner light* will

never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle?

"They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful image of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish*, succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the figured image created by its own foul fancy, and which it has endowed with its own vices, that Society dethrones and breaks.

"Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an association*, it has not only

the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications — making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association, neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbor, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbor, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

"The problem of true Theosophy and its great mission are, first, the working out of clear, unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. * * * Do not indulge personally in unbrotherly comparison between the task

accomplished by yourself and the work left undone by your neighbors or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him*. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. * * * You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

"The degree of success or failure are the landmarks the masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated the shorter the distance between the student and master."

FOOTNOTE:

1. Reprinted from *Lucifer* Vol. I, p. 344. It is intended to reprint from time to time some of the early articles written by H. P. B. and others which were published in the early days of the T. S. — Editor. ([return to text](#))

Universal Brotherhood

THE VOICE OF THE SILENCE: III (1) — H. P. B.

THE TWO PATHS

Be humble, if thou wouldst attain to Wisdom.

Be humbler still, when Wisdom thou hast mastered.

Be like the Ocean which receives all streams and rivers. The Ocean's mighty calm remains unmoved; it feels them not.

Restrain by thy Divine thy lower Self.

Restrain by the Eternal the Divine.

Aye, great is he who is the slayer of desire.

Still greater he, in whom the Self Divine has slain the very knowledge of desire.

Guard thou the Lower lest it soil the Higher.

The way to final freedom is within thy SELF.

That way begins and ends outside of Self. (2)

Unpraised by men and humble is the mother of all rivers, in Tirthika's (3) proud sight; empty the human form though filled with Amrita's sweet waters, in the sight of fools. Withal, the birth-place of the sacred rivers is the sacred land, (4) and he who Wisdom hath, is honored by all men.

Arhans and Sages of the boundless Vision (5) are rare as is the blossom of the midnight hour, together with the sacred plant of nine and seven stalks, (6) the holy flower that opes and blooms in darkness, out of the pure dew and on the frozen bed of snow-capped heights, heights that are trodden by no sinful foot.

No Arhan, O Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation. Yet, O thou anxious one, no warrior volunteering fight in the fierce strife between the living and the dead, (7) not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.

For, either he shall win, or he shall fall.

Yea, if he conquers, Nirvana shall be his. Before he casts his shadow off his mortal coil, that pregnant cause of anguish and illimitable pain — in him will men a great and holy Buddha honor.

And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.

But if thou wouldst Nirvana reach, or cast the prize away, (8) let not the fruit of action and inaction be thy motive, O thou of dauntless heart.

Know that the Bodhisattva who Liberation changes for Renunciation to don the miseries of "Secret Life," (9) is called "thrice Honored," O thou candidate for woe throughout the Cycles.

The PATH is one, Disciple, yet in the end, two-fold. Marked are its stages by four and seven Portals. At one end — bliss immediate, and at the other — bliss deferred. Both are of merit the reward: the choice is thine.

The One becomes the two, the *Open* and the *Secret*. (10) The first one leadeth to the goal, the second to Self-Immolation.

When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The *Open* PATH leads to the changeless change — Nirvana, the glorious state of

Absoluteness, the Bliss past human thought.

Thus the first Path is LIBERATION.

But Path the second is — RENUNCIATION, and therefore called the "Path of Woe."

That *Secret* Path leads the Arhan to mental woe unspeakable; woe for the living Dead, (11) and helpless pity for the men of karmic sorrow; the fruit of Karma Sages dare not still.

For it is written: "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

The "Open Way," no sooner hast thou reached its goal, will lead thee to reject the Bodhisattvic body, and make thee enter the thrice glorious state of Dharmakaya which is oblivion of the World and men for ever.

The "Secret Way" leads also to Para-nirvanic bliss — but at the close of Kalpas without number; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals.

But it is said: "The last shall be the greatest." Samyak Sambuddha, the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of Nirvana — the pure state.

Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands Truth and looks thee sternly in the face. She says:

"Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men."

He who becomes Pratyeka-Buddha (12) makes his obeisance but

to his *Self*. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield" — accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD is he.

Behold! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles!

OM VAJRAPANI MUM.

FOOTNOTES:

1. "The Voice of the Silence and other Chosen Fragments from the Book of Golden Precepts for the daily use of Lanoos (disciples) translated and annotated by H. P. B." ([return to text](#))
2. Meaning the personal lower "Self." ([return to text](#))
3. An ascetic Brahman, visiting holy shrines, especially sacred bathing-places. ([return to text](#))
4. *Tirthikas* are the Brahmanical Sectarrians "beyond" the Himalayas, called "infidels" by the Buddhists in the Sacred Land, Tibet, and *vice versa*. ([return to text](#))
5. Boundless Vision or psychic, superhuman sight. An Arhan is credited with "seeing" and knowing all at a distance as well as on the spot. ([return to text](#))
6. See page 33, footnote No. 3; Shangna plant. ([return to text](#))
7. The "living" is the immortal Higher Ego, and the "dead " — the lower personal Ego. ([return to text](#))
8. See page 75, foot-note No. 2. ([return to text](#))

9. The "Secret Life" is life as a Nirmanakaya. ([return to text](#))

10. The "Open" and the "Secret Path" — or the one taught to the layman, the exoteric and the generally accepted, and the other the Secret Path the nature of which is explained at Initiation. ([return to text](#))

11. Men ignorant of the Esoteric truths and Wisdom are called "the living Dead." ([return to text](#))

12. *Pratyeka buddhas* are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvana and — disappear from the sight and the hearts of men. In Northern Buddhism a " Pratyeka Buddha is a synonym of spiritual Selfishness. ([return to text](#))

Universal Brotherhood

THE ANCIENT DRUIDS: II — *Rev W. Williams*

THEIR HISTORY AND RELIGION

(Continued.)

In our preceding remarks on the Ancient Druids, we gave a short sketch of the wanderings and migrations of the Celts from their native land until their final settlement in the northwest of France and the neighboring island of Britain in which the system of Druidism attained to its highest development. Owing to freedom from the incursions of surrounding nations, their numbers increased to such an extent, that the country of Wales, the Isle of Mona, Ireland and part of Scotland became peopled by Celtic tribes who were accompanied by their Druid priests and bards and formed the great strongholds of Druidism, to the spread of which, their extensive forests with their leafy dells and shady groves mainly contributed.

The existing remains of such enormous structures as Stonehenge and Avebury, of huge cromlechs, dolmens and menhirs, in Cornwall, Wales and Ireland, have been we think erroneously attributed to the Druids. It is more probable that these megalithic temples and betylia were already in existence on the arrival of the Celts, and were made use of for their annual assemblies and the celebration of their sacrificial ceremonies with which they were inaugurated. The Celts were not builders like the Suryas or members of the Solar race. They were hunters and agriculturists and the exigencies of their modes of living, left them neither time nor leisure to attend to works of architecture, of which they had no need, as Nature herself had provided them with structures and temples fairer, more enduring and grander in their proportions than those upreared by human arts and skill.

"The groves were God's first temples. Ere man learned
To hew the shaft and lay the architrave,
And spread the roof above them — ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood
Amid the cool and silence, he knelt down
And offered to the Mightiest, solemn thanks
And supplication, for his simple heart
Could not resist the sacred influence
Which, from the stilly twilight of the place.
And from the gray old trunks that high in heaven
Mingled their mossy boughs, and from the sound
Of the Invisible Breath, that swayed at once
All their screen tops, stole over him and bowed
His spirit with the thought of boundless power
And inaccessible majesty."

The existence in America and Africa of structures similar to those of Stonehenge tend to show that they were rather the erection of the Atlantean race, those Cyclops of Antiquity the wrecks and ruins of whose Architecture, fill the minds of all beholders with feelings of wonder and admiration.

It has been observed by students of Comparative Religion, that all systems of belief possess in common certain fundamental ideas and conceptions which according to the prominence given to them, become influential means and powerful agents in developing and moulding national character. Appealing to peculiar mental and spiritual faculties, they bring out and incite to activity latent powers and forces which result in the evolution of those religious systems which have prevailed from time immemorial throughout the world. Confirmatory evidences of this fact are amply furnished in the rise and progress of religion

in Arabia, China, India and Christendom. The doctrine of the unity of the Divine Being lies at the basis of all their cosmogonies and systems of philosophy, to which become attached, in course of time, teachings of Metempsychosis or Reincarnation, of moral and physical causation and speculations which crystallize into dogmas on the nature and ultimate destiny of man. There is also an embryological law which governs their development by which we can account for the many and differing phases of growth which they exhibit, as also the causes of their decline and extinction. Those in which the principle of humanity has been the ruling element, have attained the greatest longevity and become the most active and universal agents in the progress of civilization and the advancement of the Arts and Sciences which ameliorate the conditions of life and enable man to utilize the forces of nature and make them subservient to his welfare and enjoyment.

Religions, like empires, upreared on any other principle than that of humanity, have been transient in duration, disastrous rather than beneficial to the human race, and contained within them the seeds and elements of their own decay and annihilation. Sporadic in origin, as luxuriant in growth as tropical plants, like these they were short-lived, and, having no root in human nature, withered away and became extinct. This, as we shall presently see was the case with Druidism, a graft from that old prehistoric Aryan Religion whose vigorous offshoots attained to marvellous developments under the influences of more southern climes.

The religion of the Celts, like all other ancient religions, was patriarchal in its character, until, as we have stated, their altered circumstances and newly acquired modes of life necessitated a change which resulted in the relegation of religious rites and ceremonies and their celebration to certain individuals characterized for their learning and holiness of life, who

henceforth became known by the name of Druids. In silent forest glades and groves, they had ample opportunity, like the Aranyakas in India, for the development of those high spiritual states of ecstasy in which the whole realm of knowledge and the secrets of nature became unveiled and revealed to their wondering and inquiring gaze, and so long as they were unswayed by ambition and remained content to be advisers and teachers, the fame of their extensive learning and the vast stores of knowledge which they accumulated, caused them to become subjects of the highest reverence. The rumor of them spread throughout all lands, so that students from all parts of the world flocked to them for instruction, and tradition states that Pythagoras himself was indebted to them for the doctrine of Metempsychosis. It is admitted by Greek writers that he was a disciple of the Celtic sages and acquainted with Abaris, a great Druid adept, who instructed him in the doctrine of the Abred or Circle of Courses, which, like the Gilgal Nishmoth or *revolutio animarum* of the ancient Kabbala, is intimately connected with the doctrine of Reincarnation. Iamblichos, in his life of Pythagoras, informs us that it was the common opinion that he had been instructed by the Celts. Diogenes Laertius expressly states that the philosophy of Greece came originally from the Celts. Stephanus Byzantium relates that the name of Abaris belongs to the Cymry or ancient inhabitants of Wales, in whose language it is a familiar term meaning *The Contemplative One*, or as we would now say, *The Philosopher*. We gather from the fragments of Hecatoeus, an ancient Greek historian and traveller, that Abaris was a Hyperborean, which, taking into consideration the scattered notices of him in other Greek writers, clearly demonstrates that the Hyperboreans, to whom they frequently refer, were the Celtic inhabitants of Britain. This fact receives additional confirmation from the description which Hecatceus gives of the geography, climate, harvest capacity, temples, groves,

priests and harpers or bards of the island of the Hyperboreans, which plainly indicate it to have been Britain and no other country. Polyhistor, a great authority with ancient historians, mentions in his book of Symbols, that Pythagoras had visited the Druids, as also the Brahmans, and Aristotle especially affirms that Grecian philosophy was not of indigenous growth, but derived its origin from Gaul, whilst the Roman poet Lucan goes so far as to declare that the Druids alone were acquainted with the true nature and character of the Gods. Herodotus relates that a deputation consisting of two young Hyperborean virgins visited Delos, where they were received and entertained with great honors, and who continued to reside there till their death, after which the young women, in honor of their memory, cut off their hair before marriage, and rolling it around a distaff, deposited it on their tombs, which were situated eastward behind the temple of Diana.

Taking a general review of all these scattered references we are able to form some idea of the widely prevalent influence of the Druids and the vast power they wielded over the popular mind. Arrogating to themselves like the Brahmans, the possession of all knowledge, human and divine, natural and supernatural, they ultimately aspired to become spiritual autocrats and reigned with absolute sway in the domain of conscience to which the impressive and imposing character of their religious rites and ceremonies, their august assemblies in the midst of deep forests together with their mysterious and secluded mode of living greatly contributed. The splendid spectacular display of their annual festivals, their stately processions accompanied with strains of awe-inspiring music, of priests and bards arrayed in magnificent robes and bedecked with the glittering insignia of their rank and office, their solemn invocations to the great Deity and invisible Gods, and their no less awful curses and dread

anathemas and formulas of excommunication thundered forth against offenders, all these tended to invest them in the midst of spectators with the aureole of a regal majesty wielding mystic and direful powers. This was especially the case at the yearly festival of cutting the mistletoe which was celebrated in the depth of those sombre forests in which the Druids had their retreats and principal sanctuaries.

In these immense primeval forests existed vast openings, in the centre of which arose like rounded domes majestic oaks of great antiquity. As the time approached, bards were sent forth in all directions to summon the people to the great religious ceremony of the year. Vast multitudes from all quarters assembled at the appointed place where they stood waiting the commencement of the long looked for ceremony. A feeling of awe and dread seized hold of the vast crowd as the echo of a choral chant first resounded amidst the forest glades and the dim outline of white robed priests bearing lighted torches emerged from out of the darkness leading the sacrifices. Amidst a solemn silence unbroken by the rustle of a leaf, undisturbed by the flapping of the night bird's wing, the august procession came slowly on, headed by three venerable Druids of highest rank and dignity and crowned with ivy, one carrying bread intended for offering, another bearing a vase filled with holy water, the third holding a sceptre of ivory the characteristic mark of the chief Druid. Then followed the high pontiff whose office it was to gather the sacred plant, crowned with a garland of oak leaves, and arrayed in a magnificently embroidered robe aglow with the lustrous emblazonry of mystic symbols. In his hand was a massive golden crosier and on his breast a large ruby flashing forth rays of a strange and wondrous light. Suspended from his girdle by a chain of precious metal hung a pruning knife of gold, having the form of a crescent. Behind him marched the nobility and others of

inferior rank. On arriving at the centre of the grove, a triangular altar of wood was constructed around the oak from which it seemed to rise (*unity in the circle and trinity in the altar*). A circular tablet was then appended to the tree, on which were inscribed mystic letters signifying *God the Father, Sovereign Light, Principle of Life to the World*. Two white bulls were then offered, when a Druid cast upon a fire lighted at each of the angles of the altar a slice of bread on which some drops of wine had been poured and as the mystic flames serpent-like darted and flashed upwards, suddenly the weird stillness was broken by the choral strains of the Bards as they chanted a most impressive litany.

The smallest of the small,
Is Hu the Mighty, as the world judges.
But the greatest of the great to us.
And our mysterious God.
Light his course and active;
The glowing sun is his car.
Great on land and on the seas.
The greatest we can conceive.
Greater than the worlds.
Let us beware of mean indignity
To Him who deals in bounty.

Ere the strains had ceased to echo through the forest, the Arch Druid by means of a ladder ascended the tree and cut without touching it, the branch of mistletoe with his golden falchion, allowing it to fall upon a white linen cloth, which had never been used, the four corners of which were held by young Druidesses, great care being taken that it should not touch the ground. In profound silence portions of the sacred plant were distributed amongst the crowd of spectators. The ceremonies completed and the Druids returning again to their sombre retreats and sanctuaries, the remainder of the night was spent in feasting and

revels.

Having now finished the sketch of the history, as also of the rites and ceremonies of the Druids we shall next deal with their Theology and review the causes which led to their final overthrow and extinction. We leave them in the possession of fame and power, renowned and respected for their learning, exercising a sovereignty and sway over the popular mind that brooked no dispute, that feared no rivalry. The cynosure of nations, centres of law and religion, hedged about with a sanctity and divinity greater than that of kings, they built up a system of Religion which with its stately priesthood, its magnificent rituals and imposing ceremonies aided by profound learning and occult knowledge appeared impregnable to the assaults and ravages of time, and proof against all the elements of decay, and thus we leave it, equalling in its grandeur and magnificence that famed city of which its monarch and founder said in his heart, "Is not this great Babylon that I have built by the might of my power and for the honor of my majesty."

(To be continued.)

Universal Brotherhood

PARALLEL PASSAGES — *H. Percy Leonard*

Readers of the Bhagavad Gita have often been struck with the thought that they have met with identical teaching in the Christian Scriptures, and the following is an attempt to assist such comparisons. In the absence of direct evidence to show the higher antiquity of the Gita, it has sometimes been claimed that the author of the Gita has copied from the New Testament, but considering the religious pride of the Hindus and their scorn of depending upon outside sources, the idea of plagiarism may be dismissed from the mind as absurd.

N. B. In all cases the quotations from the New Testament are taken from the Revised Version.

BHAGAVAD GITA

Chap. II. Thou shalt forever burst the bonds of Karma and rise above them. The hungry man loseth sight of every other object but the gratification of his appetite, and when he has become acquainted with the Supreme he loseth all taste for objects of whatever kind.

Chap. V. He whose heart is not attached to objects of sense finds pleasure within himself.

Chap. VI. To whatsoever object the inconstant mind goeth out, he should subdue it, bring it back and place it upon the Spirit.

Chap. VIII. Know that the day of Brahma is a thousand revolutions of the yugas.

Chap. IX. Taking control of my own nature I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence. Whatever thou doest . . . whatever

thou eatest . . . commit each unto me. I am the same to all creatures; I know not hatred nor favor.

Chap. XI. Forgive O Lord, as the friend forgives the friend.

Chap. XII. He is also my beloved servant who is equal minded to friend or foe, the same in honor and dishonor, in cold and heat, in pain and pleasure, and is unsolicitous about the event of things, to whom praise and blame are as one.

NEW TESTAMENT

Romans VIII. i. There is therefore now no condemnation to them that are in Christ Jesus.

Matt. V. 6. Blessed are they that hunger and thirst after righteousness for they shall be filled.

John VII. 38, He that believeth on me out of his belly shall flow rivers of living water.

II. Cor. X. 5. Bringing every thought into captivity to the obedience of Christ.

II. Peter III. 8. One day is with the Lord as a thousand years.

Rom. VIII 20. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it.

I. Cor. X. 31. Whether therefore ye eat or drink ... do all to the glory of God.

Matt. V. 45. For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

Matt. VI. 12 And forgive us our debts as we also have forgiven our debtors.

Phil. IV. 12. I have learned in whatsoever state I am therein to be

content. I know how to be abased and I know also how to abound, in everything and in all things I have learned the secret both to be filled and to be hungry both to abound and to be in want.

Universal Brotherhood

EVOLUTION AND MIND — T. M. S.

With the development of mind in man it is not necessary for a changing form of the physical body. Admit, as do De Quatrefages and other anthropologists, that the form of man has not changed since the post-tertiary period and all animal forms have changed; then we should reason that the human form had reached its limit of differentiation.

We are evolving on the mind plane in nature, or humanity is now in the stage of the evolution of mind. The difficulty modern science meets with, is in the doctrine of biogenesis, life from life. Pasteur has shown that spontaneous generation is not a fact in nature.

Evolution is regarded as the law of life — the regulative law of all life. If life is an advantage and evolution is its process, why is it that so many infants do not have a chance to come under its sway? If life is not an advantage why is it that so many are compelled to live to old age?

Assuming, as all thinkers must, that the Universe is under law, then the many problems raised by the foregoing questions are cleared up by the application of the law of reincarnation.

The universe and the whole of creation is eternal. The matter in the universe is neither more nor less than at the beginning — hence it has been used over and over again for these bodies of ours, and as well for other purposes. If force can express itself through matter in the form of humanity once, it can do it again. Matter displays itself on different planes, as on solid, liquid and gaseous, give it the proper conditions and the manifestation follows. The human plane is a plane for the manifestation of

matter under a different rate of vibration of force as compared with the planes just mentioned. When we fully appreciate the universality of intelligence or consciousness, as well as the universality of matter and force, we are enabled to understand both man and nature, in the sense that our scope has been extended, and the view assumes grander proportions.

Just as the earth had a beginning in space as a vapor, separated from all other bodies and yet held to all other bodies, so had man a beginning. The vapor from which has differentiated our earth came from space — that is the potency for its formation was inherent in space. This vapor was ages in condensing and out of that gradually condensing vapor, by a process of differentiation, came all that belongs to the earth.

As man is evolved in and from nature, hence potentially man must have existed in the vapory condition of the earth. Else, where came the first germ? It is just as reasonable to consider man as involved and evolved in nature and as passing through the same stages as did our earth in early time, as it is to wait until after the earth has been formed and then attempt to account for the first germ of life. Hence a vaporous earth and a filmy man, etc. Thus it is that science is hunting for missing links that will never be found, because plastic life had no skeletons to leave in the mud of prehistoric times. And now that mind is the study of the hour they sadly lack a proper basis, a philosophy that will aid in solving the problems of psychic phenomena.

Assume that the earth and all its accompaniments existed in the plastic state and what we see is the unfoldment of inherent capabilities, and then extend the same reasoning to man and his attributes, and work out the problem of evolution along that line for a while. It will not take long to show that the missing links are gradually filled in, for all our missing links are in *our* knowledge

of nature and not in nature itself.

Universal Brotherhood

COMPASSION — *Adelaide A. Deen Hunt*

And he who still with strict Compassion lives, finds ample space in which at last to die.

What is the meaning of this apparent perversion of words? Why should compassion be strict? Metaphysically it might serve to show that whatever takes on form is not the Real, and that whatever inheres in this material plane is limited. Compassion is strict, because in no true sense is it maudlin sentiment. It must be just to be Compassion, and through that very necessity of justice may hurt the ministrant of Compassion, more than him who needs its benign influence.

In this closing cycle when the Wheel of Life is turning rapidly, revolving through clouds and angry flames, the outcome of man's evil passions, but ever progressing toward the new light, many, unable to bear the rapid motion in which every impulse is quickened, every good and evil desire accentuated, every act more positive in its effects, drop away into the darkness and are left behind. Can the wheel pause for these? No, the hearts of those who go on, may feel sad, may ache for many who have been pulled away by those who, unable or unwilling to progress themselves, have dragged the weaker ones away with them; but even in the very depths of his sorrow man may not pause. In that same Wheel of Life are millions looking longingly for the Light, seeing it already dawning for them, and none may strive to arrest it for the sake of those who have fallen away and who must wait until it again reaches them in its cyclic round.

In these days of actual war with another nation, what would be thought of the common sense of one who would bring a spy into the camp, simply because he had known and loved him before

relations had become strained, before this antagonist, from, it may be, a false sense of duty to those with whom his lot was cast, had become an active or even a seemingly passive opponent? This pseudo-sentimentalist would probably through the judgment of a military court share the fate of the spy, and like Arnold of old be deemed a foul traitor to his cause, while Andre, being honest so far as his convictions went, had the sympathy of those even though they might not condone his crime or spare his punishment. Everybody must see that there is no true Compassion in such condonation — it is merely a yielding to the weakness of one's own nature that cannot bear to be hurt.

Compassion is no weak, wailing, floppy damsel wearing her heart upon her sleeve, but a strong, glorious Angel of Light, girded with the sword of justice, but glowing with the golden light of love and bearing the precious balm of mercy.

The initial step toward reaching the Higher Compassion is sacrifice, and this means that from the moment one has turned toward the path that leads to final attainment he must be ready every instant of his material existence to yield himself for the good of humanity; but, as yet, like our raw recruits in camp, he must be drilled to be of service in striking an effective blow for the help of suffering humanity, and that drill comes hourly, momentarily into his life. It is to do cheerfully the small duty that looks so trifling, that may even be distasteful, without a murmur, — nay, as Mr. Judge puts it, "He must *work* and if he cannot have the sort he desires or seems best suited to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended either that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it."

Thus only do we exercise true Compassion in our small

environment, and fit ourselves to follow on in that Path where have gone before us the Masters of Compassion. They, who, having "overcome the self by the Self," have lifted the lid of that too long closed eye of discernment, and see no longer "as through a glass darkly but face to face." They who have attained, who, through many long lives of sacrifice and love have won the right to bliss eternal, but have turned back from the glory, at the threshold of Peace unspeakable, of Bliss inconceivable, and wait throughout the aeons of manifestation to aid their suffering brothers.

"Not my will but thine be done," — the will of the highest within us, utterly regardless of the swaying and urging of our personal desires, doing our simple and always manifest duty if we put our own predilections aside and listen to the inner voice. It is our first effort toward divine Compassion.

There are always wounds to heal, hearts to bind up, weak ones to strengthen, weary ones to aid, and if, often, the help must assume the form of a tonic rather than an emollient, it is all the nearer true, because it would be far easier for us to apply the temporary alleviation than to use the helpful but harsher scalpel or cautery. This does not mean that we are to constitute ourselves censors of our fellows, but it does mean that we are not to be carried away by our own hysterical Emotions, by our dread of being pained, by any perverted idea of Brotherhood into slurring over or condoning acts or thoughts that tend toward the injury of real Brotherhood and the cause of Humanity.

Each one of us will have all he can do to reach true Compassion by drilling ourselves into small acts of sacrifice that come to us hourly, in overcoming our own material tendencies, and in aiding with every little helpful act those about us who need them. Not by taking another's work when it is his duty to do it and he is able to

perform it, but by helping the overburdened and the weary. Even a look of love and sympathy into another's eyes may help him to go on with a task that seemed more than he could accomplish, though we may not be able to lift a finger in apparent help. Compassion is not benevolence, it is not alms-giving, it is not even sympathy. These are only some of its outward forms of expression and perhaps not of so much account as many of us imagine. Divine Compassion implies that the point of balance has been reached on inner planes, and its reflection may be made visible in our present condition. It is said of the Knight of the Holy Grail,

"His strength was as the strength of ten, because his heart was pure."

Behold the text from which to write the sermon of our lives; — to keep the heart pure, or, if it should have been sullied by evil contact, to purify it, so that our strength may be "the strength of ten" when called upon to oppose evil forces levelled against us.

Who has not felt the restfulness of one who stands firm, unswayed by the fluctuating emotions of those about him, steadfast, silent, true, a pillar of strength? He may say no word, but (the form is immaterial) the presence is enough. It fills one with courage, with strength to go on, to bear a cross perhaps that seemed crushing one, to stand firm when the very foundations of life seemed rent away. He, of equal mind, having attained the point of balance, can exercise true Compassion though he seems not to move in any way.

And such a Compassion are we daily and hourly environed by, though having eyes we see not. It is that which keeps us One, keeps together the nucleus of an army that is gathering from all quarters of the globe, flying many banners but each in due time coming to array itself under that banner that went forth with the

Crusade, bearing Truth, Light and Liberation for Discouraged Humanity as its motto; — the advance step in that Order of Universal Brotherhood organized "for the Benefit of the People of the Earth and all Creatures." This cannot be too often repeated, for thus was the keynote struck for that true Compassion whose echoing vibrations shall ring clear and sweet throughout all time, and true Brotherhood no longer be an altruistic dream, but a fact harmonizing with all of Nature's laws, and man himself be a living exponent of the highest Compassion possible to him.

Universal Brotherhood

THEOSOPHY AND UNIVERSAL BROTHERHOOD: V — Zoryan

(Continued.)

After reading what the *Secret Doctrine* says of the Third Race, one could dream and dream through ages about the grandeur and the beauty of those beings. Well it is to know, that our ethereal bodies were free, luminous and dew-fresh, when they descended with the First Race upon this earth, and that this state will foreshadow the future after the primeval purity is regained. But infinitely better is it to know that the core of our Being, the inner Fire, the Heart and free ideal Mind are of the same substance as that living, breathing and changeless Truth, on which the whole Universe is hinged and in which it floats, reflecting it in a thousand ways in every atom, man and world.

As much of that Truth, as informs a planet is called the Logos, and as much of it again as informs a man is called his Spirit, and they are really the same, though difference in vehicles makes the manifestations seem unlike. And again the manifestations are different because ideas can be manifested only imperfectly and in part, just as in geometry the great, invisible and unprovable space becomes visible by its numerous dividing and subdividing films: points, lines, superficies and solids in their exhaustless and yet harmonious combinations. And yet these floating fragile films are really dividing themselves; the space remains as ever unchanged, unmoved and undivided, and it is always invisible and seemingly vacuous in itself, — but in order *to see* this vacuity, the resting films for the eye are necessary between which we see the space as *interspaces*. Yes, these films, the only things we see physically, we see only as *limits* to our sight and *limits* to those invisible interspaces which give breadth and depth to the universe, and

which are the only things, though invisible, which really concern us in our geometric relations with this world.

As space to form, as darkness to color, and as silence to sound, so is the all-embracing divine spirit to every manifestation of matter, — interpreter, container and expounder of its own spacious changeless Self, whose numberless ideal Rays are *defined* by their shadowy ends. Yet the inner core of every Spirit-Ray between the defining matter-shadows (for every limited idea has its limits and its shadows in itself), that inner core, the *Secret Doctrine* says, is void of matter, as we know it. It has mystic breadth and depth and is of the same nature as Divinity itself, from which it is never divided, for even the limits hang *in It* and can not cut it, just as a man cannot cut space with a knife.

Thus this great Fire of the core, the Fire which has no limits, for it is within and without all limits, ever the same, pure, clear, untrammelled, unconfined, therefore above all, understanding all, this is the Divine Fire, the pure celestial dewdrop in the opened lotus of man's soul, the only treasure which keeps the soul ever fresh and golden and like unto one of the immortal gods.

Then the soul itself is that vehicle, that lotus flower opened to the celestial sunny dew and whose prison of matter is pierced by the divine shafts of light, whose ideas are sunny rays escaping from their prisons of finality with the radiance of Love to all that lives and breathes, whose defining films, under the impact of this expansive tender force become more and more clear as some roseate gauzy clouds proclaiming the glory of the Sun, — and this is the great, golden, all including omniscient Fire of the radiance of the unity of all ideas resting in one Bliss — the second Fire, which is the Divine Fire of the Heart.

Then again the glorious Swallow of the interspaces of the Radiant Stars of the Heart, their Messenger and Ray from each to all, the

Builder of the moving systems of the manifestations of the Radiant Truth, which are its collective speech (the Third Logos), the Bird which dives into the depths to save, what it has lost in the past, those dreams dropped from Unity and Truth, the Light in transit, the dark Son of Radiance dissolved in the skies, the Light-bearer, the destroyer of the dark limits, the daring Liberator and Regenerator of Mankind, — the third Divine Fire, the Angelic Mind.

These are the three Stars of the Eternal Radiance resting on dreamy mortal man and awakening his dreams to the consciousness of that great gleaming Self of Wisdom and of Light which needs no fuel to feed upon, for it is itself the fiery Fountain of all life, the knower and container of all things.

Where are the words, where are the colors, where is the music to relate the greatest mystery of life? Words but confine that which opens our prison-house of time and space; colors but darken the pure, the beautiful, the crystalline translucency visible to its endless end; sounds but still the joy of the eternal silent Breath — where no sound is first and no sound is last and the great harmony is only heard.

No! by no outward means comes the great initiation of the human Race. But simply, when the many cease to speak, the One is heard, "the inner sound which kills the outer."

Brotherhood, therefore, thus understood, is the only means of opening the way.

When a Son of Will and Yoga (1) begins to see in his clear rosy skies the dearest smile of the Eternal, the same above, around, and everywhere, then he completely forgets his power of the outer seeing and the shadow of its form, for that smile is so enchanting, so self-sufficient, that the beguiling current of events

ceases. The Eternal alone remains, victorious, alone, ideal, true, as if to say: "It is of me that all dreams strive to say; and after me, that all the runners chase, and with my flashes, that all the ripples of the water sparkle. All forms in a different way express my endless form. All ideas are but symbols of the great Truth of mine. All loves seek only me in all the husks of shadows. And though I speak to thee in a different way than to others, and though I am a seemingly different Being, born of thy own divine and undying radiance and of all thy past, yet am I a Ray of the same Eternal, that is seen everywhere and in all forms, for it remains the same forever, unseen, formless, timeless and causeless in thy own inmost depths. Thou hast awakened? Then know: with me, and with my Golden Heart and my Star of Truth in its Divine Bosom thou shalt forever abide."

And what if a man dies?

The radiant smile of the Eternal yet remains on the soul's glorious skies, and in it is all the blessed lustre of the Heaven-World. Dreams upon dreams pass before the soul; and as the golden mountains loom beyond its view and glorify the beauty of the scene, so the Radiance of the Heart Divine shines from beyond the dreams and makes them true. Those moments lived on earth when it flashed through the shadowy curtain of man's life, like summer lightning flashes through the gauzy film of fleecy clouds, those moments never cease in the still air of the Heaven-World. For they are now radiant dreams, the thought-flowers of the Angelic Mind. Their roots grow in the golden soil of the heart, their flowers wave towards those brothers whom they help, and to the earthly dwellers they seem as some strange and fanciful plants, growing upside down. In the musical stillness, in the electric freshness of the Heaven-World the soul holds sway, and the fiery fountain of life leaps high into the balmy air and its waters are fragrant, bright and clear. Here at last the heart may

send forth its radiance undisturbed, and learn the depth of its own powers, and so prepare for the next battle in the earth-world, though it is all wrapped in its sweet dreams, yet it is not itself, but others that it sees, and in those others it hears the echo-music of the Universal Heart. So this heaven-world is not a phantasm, but rather the great shore of the infinite ocean of Life Divine, where are the echo-murmuring sea-shells with their imprisoned sprites, whose melodious plaint whispers so sweetly its accord with the victorious song of the World-Soul's ceaseless waves.

(To be continued.)

FOOTNOTE:

1. *Secret Doctrine*, II, 173. ([return to text](#))

Universal Brotherhood

THE SEPTENARY CYCLES OF EVOLUTION: IV — *Katharine Hillard*

THE SEVEN ROUNDS AND THE SEVEN RACES.

A STUDY FROM THE "SECRET DOCTRINE." (1)

(Continued.)

THE SIXTH AND SEVENTH ROUNDS.

All that can be said of periods so remote, and conditions of existence so utterly different from the present, is necessarily very general, and the last two Rounds are usually spoken of together. To begin with, we are told that the sixth and seventh Elements are, as yet, absolutely beyond the range of human perception. They will, however, appear as presentments (presentiments?) during the 6th and 7th Races (of this Round), and will become known in the 6th and 7th Rounds respectively. (2) The elements now known have arrived at their state of permanency in this 5th Race of the 4th Round. They have a short period of rest before they are propelled once more on their upward spiritual evolution; when the "living fire of Orcus" (Darkness) will dissociate the most irresolvable and scatter them into the primordial *One* again. (3) The Earth will reach her true ultimate form — inversely in this to man — her body shell, only after the 7th Round, toward the end of the Manvantara (or great cycle). (4) Before the Earth reaches her 7th Round her mother Moon will have dissolved into thin air." (5) And when the next great cycle, or Manvantara, begins, the Earth will become the "mother Moon" of a new world. On page 172 of Vol. I, there is a diagram of the Moon in her 7th Round, and the Earth-chain *to be*, which may be compared with the diagram on p. 200, same volume.

The "Lunar Ancestors" (or Pitris) have to become "Men" in order

that their Monads may reach a higher plane of activity and self-consciousness, the plane of the "Sons of Mind," (or the *Solar Ancestors*). In the same way the human Monads (or Egos) of our 7th Round, will become the "Terrene Ancestors" of a new world (or "planetary chain"), and will create those who will become their superiors. (6) That is, each condition of matter and state of consciousness known as "one globe" of the seven-fold Earth-chain, has received its primitive impulse from a similar condition and state in the Moon. This impulse from the Moon-chain has started the corresponding centre of nascent force in the Earth-chain from the *laya*, or passive, into the active state, only upon a higher plane. So the Beings, our former selves, who built up the astral body of man from their own substance, "the subtler, finer form around which Nature builds physical man," have to go through all human physical experiences in order to develop self-conscious Mind, and become intellectual as well as spiritual entities. Now we can only see with our physical eyes that which is physical, so that all *visible* planets must exhibit to us only their physical form. We see the dead body of the Moon, for instance, which has not yet dissolved. When we reach the astral plane, in the 5th Round, we shall perceive her astral body with our astral eyes, but we cannot see it now with our physical eyes, even though it exists.

"Those Monads still occupying animal forms after the middle turning-point of the fourth Round, will not become men at all during this Manvantara. They will reach to the verge of humanity only at the close of the seventh Round, to be, in their turn, ushered into a new chain — after *pralaya* (7) — by older pioneers, the 'Seed-Humanity' for the next great cycle." (8) This corresponds with the statement that our "ancestors" reached the "human germ stage" only at the close of the minor cycle of the first Root-Race. And furthermore we are told that "the next great Manvantara will

witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may be still imprisoned — semi-conscious, — in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the vegetable world." (9)

This is why it is said that "the 'Door' into the human Kingdom closes at the middle of the fourth Round"; *because* "the Monads, which had not reached the human stage at this point, would find themselves so far behind humanity in general that they could reach the human stage only at the close of the seventh and last Round" (10) as before stated.

The only exceptions to this rule are "the dumb races," whose Monads are already within the human stage, as these half-animals are later than, and on one side descended from, man, their last descendants again, being the anthropoid and other apes. (11) These, the highest mammals after man, are destined to die out during our present (fifth) Race, when their Monads will be liberated, and pass into the astral human forms (or highest elementals) of the sixth and seventh Races, and then into the lowest human forms of the next (fifth) Round. (12) The apes generally will be extinct before the seventh Race develops. (13)

But man, as we have already said, tends first to become a god, that is a divine being, and then God; to be absorbed into the Infinite ocean of the Divine Consciousness, with which his spirit shall be identified. But it is said in the *Sacred Slokas*: "The thread of radiance which is imperishable, and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action." (14)

FOOTNOTES:

1. *The Secret Doctrine, the Synthesis of Science, Religion and*

Philosophy. By H. P. Blavatsky. References are to the old edition.
([return to text](#))

2. *Idem* I, 12. ([return to text](#))

3. *Idem* I, 543. ([return to text](#))

4. *Idem* I, 260. ([return to text](#))

5. *Idem* I, 155. ([return to text](#))

6. *Secret Doctrine*, I, 180. ([return to text](#))

7. Period of rest and inactivity between two cycles of activity.
([return to text](#))

8. *Secret Doctrine*, I, 182. ([return to text](#))

9. *Idem* I, 267. ([return to text](#))

10. *Secret Doctrine*, I, 173. ([return to text](#))

11. *Idem* I, 183. ([return to text](#))

12. *Idem* I, 184. ([return to text](#))

13. *Idem* II, 263. ([return to text](#))

14. *Idem* II, 80. ([return to text](#))

Universal Brotherhood

A FRAGMENT — *Zoryan*

Admirable and beautiful is the outer plane of existence, this physical world of ours; many are the attempts to fathom its mystery. Unity seems to pervade all: the one sky blazes with sun, moon and stars, with clouds, meteors and bows of wondrous colors; — do they move together, or each its way? Why do we see and feel them as the one beauty? The eyes of the child-mind open with blissful wonder. Why do these ever-shifting beauties seem to strike the soul as something ever present, beyond a doubt, ideal, everlasting?

In deep reverie, the soul takes this picture to itself, a moment seems eternity; the picture is, it must be, it always will be. Then when the soul is perfectly satisfied, glad and content, and returns back to the physical eyes, the skies are shifted, the picture is gone, another is in its stead. You can protest, close your eyes again, return to it in perfect surety, then once again opening your eyes, lo! a third picture is on the sky.

O, wonder of it! Why do things move and stand at the same time, — move in the world and stand in the soul, — where is the centre, where the circumference? What is this middle space? Where is a refuge, whence the origination?

Surely it must be, says the spectator who is now trying to search it out. But his outer eyes are too open, his inner powers too sleepy. In the outer world alone he tries to find the Law.

He studies sciences, he sees the order of Nature everywhere, he imagines that his chase after the shifting things is ended, and that his mind will vibrate with perfect harmony with the sequences of things. Light, heat and sound, — all are waves for him, just as the

seasons of the year and the birth and death of planets.

Now he craves for numbers to count his modes of motion. He makes many calculations, but satisfaction is as far away as ever.

Motion *is*, that is true! But *who* moves, *who* lives? Then in his search he dissects the things to find the molecules in their perpetual dance. Out of these innumerable points he builds his world. But a new wonder springs. How do those small things feel the presence of all their comrades throughout the world, how do they move unerringly in space and take cognizance of their co-workers, no matter how far away? Does space speak to them, or they know themselves? Are they the microscopic Gods?

Then the investigator returns back. He sees a power of strength and a beauty of form beyond the crystal, he sees vitality beyond the plant and so on he goes.

Again he turns to man, to earth, to star, till he stops at the threshold of the Unknowable and becomes silent for a while and bows before the ineffable mystery.

Then he returns with a new message to his world. He brings forth a truer philosophy and lifts up the thought of men. Thus he vibrates from one extremity to the other, the dweller of the middle plane. Now he sees the One expressed in the many, again he listens to what the many speak of the One.

And what speak they indeed?

They speak of the one form of space, wherefrom many forms do spring. Who has ever touched space? Some even doubt its existence and call it a subjective form of thought. Yet all forms speak of this form, and all solid things speak of this dream. Without it all would be solid and we could then touch nothing.

Who has ever seen matter? Colors we perceive, and the darkness

beyond, without which no color could be seen, and without admixture of which no relativity could exist.

Who has ever heard force? All forces speak of silence, and the meaning of all, purpose of all, is silent.

So then things speak of dreams, yet dreams are unknown as long as they remain but symbols — and veils of the beyond. Who will lead out of this astral world of real phantoms? If the spectator has faith and is not bewildered, it is well for him. Though the world now is a double field of dreams, the one seemingly so hard and unyielding, the other apparently so transitory and elusive, yet he lives, and in that life he feels, though the reality is hidden.

And as he feels so, the rosy dawn of life congeals into the red clouds of passions. Between the touchable things and the untouchable dreams he chooses the things and separations. And yet he feels that it is for the sake of dreams that the chase goes on. In that period of life all the world around him takes a very hard and perishable aspect. It becomes friend and enemy in turn. This middle period is the most illusive. Symbols and dreams turn into dragons full of life and implacable power.

Where to escape? The human mind creates in thought the better world. The mind ceases to serve the passions and becomes the lord. The world has its origin in the mind-stuff, but has forgotten to dissolve after the thought was ended, and has become hardened by desires.

It seems that much of man was absorbed in the world, and much of the world sank into man. Having it in himself, the spectator began to create a world of his own and was satisfied. The original plan and unity for the first time appeared understood as much as man could imitate them in the creation of his own civilizations. The great dragon of mystery now turned into the silent and

meditating Sphinx. The mystery is nearer. It is within man himself.

We stand now on the threshold of the new race. If the unity is within, what is that power that can perceive it? The Heart is that power, and it conforms and arranges the mind creations. It discovers the new, it knows what is best, it is full of harmony. It gives the keynote, it sounds forth the sweet chord, it enjoys the beauty. It is the Universal Chant of Glory, sounding as sweetly in the heart of my brother man as in myself and everywhere, one and the same. Different shells on the seashore of mystery gather it and re-tell it in different ways, yet it is the same story everywhere. Every child will recognize the note, no matter how faint and incomplete, and smile a bright response. It is its voice that we hear at the gray dusk and in the silence, . . . let us listen intently; the Heart of the World is speaking, and in its voice are the eternal voices of the living and the departed.

In it are all voices, which are One Voice — the Voice Divine. Issued from the Unknown Cause of Being, it stands as an Eternal Witness. Let us then bow our heads before the awful Mystery and keep our song of life in perfect harmony with that one divine keynote and all its overtones which are in ourselves and everywhere. At every right place and time let us add each his own clear note. O! what sweet privilege to find our place in the universe and to be part of the All.

Universal Brotherhood

WORKING FOR THE SELF — *James M. Pryse*

To the word "unselfishness" I have an unquenchable antipathy. The word "altruism" is offensive alike to philosophy and to etymology. When anyone talks of "working for others" and "living for others," I consider his phrases to be meaningless cant; for such "working for others" is not a reasonable thing to do, and to "live for others" is wholly impossible. I regard altruism — "otherism" — as a pernicious doctrine, the negation of true self-existence, put forward by people whose intellects have become so warped by the dogma of a personal Deity that they declare him to be the only self-existent Being and deny the self-existence of man, whom they declare to be merely a "creature" or created being. Denying that man is a creature, and rejecting the dogma of "otherism," I affirm the Self.

It is quite evident that all action arises from self-interest, nor can we conceive of any other possible source of action. Each individual must necessarily act from his own centre; and in order to shift that centre of action he would have to transfer his individuality along with it. To "live for others" one would have to cease existing individually and become merged in those "others," a useless transfusion such as may be accomplished with individual life-forces, but which is impossible to be performed with the individual Life. Again if it is wrong for a man to work for the advancement of his own personal interests, where is he morally the gainer if he takes to "working for others" in order to further the personal interests of those "others"? There would seem to be less excuse for him if he went out of his way to aid and abet others in their "selfish" efforts than if he had merely been "selfish" on his own account. He would be like the newly "converted" maiden who, when the revivalist persuaded her that

her jewels and finery "were weighing her down to hell," went and gave them all to her younger sister.

And why should "doing good to others" be any more meritorious than doing good to one's self? Equally in both cases it would be doing good. Every act is preceded by an incentive or motive; otherwise the act could not be originated or performed, for there would be no impelling principle. Now, when one does, of his own volition, any act for the benefit of another person, the incentive must necessarily reside in himself, and not in the other; consequently he is in reality acting for himself. After all, it is not actual unselfishness, but only selfishness through another. The fontal energy, whether of will, of longing or of desire, wells up from the depths of his own being, no matter into what channel it may be diverted. The mother sacrifices herself for her child because it is *her* child. Who lays down his life for his friend, does so because it is *his* friend. However noble and praiseworthy such deeds may be, still they do not constitute unselfishness; for always they are blemished, sometimes even vitiated, by the notion of possessing. Often the love for another is narrower and more pernicious than even self-love; for a man will perpetrate unjust acts to further the interests of one whom he loves which he would scorn to become guilty of in the furtherance of his own interests. A person who is becomingly modest about his own attainments may be the veriest braggart about the accomplishments of some one on whose friendship he prides himself, or who is related to him by family ties. A man who appreciates the good qualities of himself falls into self-conceit, becoming contracted, mean and detestable; but pride of family, of class, of sect, of race, is only self-conceit on an enlarged scale. It is not appreciation of the good qualities as such, but merely the self-satisfaction of regarding them as possessions. Yet man never really possesses anything; he can only hold things in trust, and

that usually for but a brief season. He is the world's beggar, and there is nothing that he can claim as his own; even his body is borrowed from the elements, nor can he retain possession of it. Death deprives him of it, and restores it to the elements whence it was derived. If he cannot retain the outer form which he calls himself, how can he lay claim to others, calling this one "my child," and that one "my friend"? This mistaken notion of ownership may make parents so tyrannical in attempting to control the destiny of their child as to cause their hapless offspring to wish that somehow he could have been born an orphan; one's friend may monopolize him so tenaciously as to arouse yearnings for the less oppressive society of a mere acquaintance or even of a stranger. That ingratitude is so common is due to the patronizing spirit with which favors are usually bestowed; the self-reliant person forced to accept the favor shrinks from this suggestion of his inferiority, hesitating to appear grateful lest that be taken as an admission of a claim against him, while the servile person, in his covert resentment at the superiority of his patron, becomes an ingrate, and actuated by a vague feeling of hostility may do him an evil turn.

Altruism is a wrong philosophy of life, for it is an assertion of the separateness of human beings. Now, the real basis of ethics, the initial point of all true philosophy, is the oneness of all living beings; the many are illusory manifestations of the One, upon which they are dependent, and without which they could not exist. Altruism is a moral arithmetic that ignores the unit. The dogma of a personal God is in effect an assertion that the unit has no relation to numbers, and that the numbers are derived from zero: God, the One, is apart from the universe, and the universe had to be created out of nothing. Starting with this error, every attempt to solve any problem in life necessarily leads to a *reductio ad absurdum*. A rational system of morality cannot be upbuilt on

such a fictitious foundation. It is clearly evident that before there can be the many there must be the primal unity, and that every being and thing in the multiform universe derives its individual existence from this unity. There is but the one and only Self for all beings. Right action comes from referring all one's thoughts and deeds to this ever-present, all-pervading Self. A man should not work for himself nor for other selves; he should work solely for the Self.

It is true that what a man thinks, that he becomes; yet usually the lives of men are nobler than their creeds; for there is in the mental realm of each man an element of intuitive, unformulated thought from which he derives his inspiration, and which is more potent than any formulated beliefs in prompting him to be virtuous, generous and benevolent. His reasoning may be a mere process of revolving in his brain-pan the concretions of thought, the corpses of ideas; but always the free and living aether is there, vibrant with impulses from the Self universal. He becomes spontaneously "unselfish" just to the extent that he becomes ministrative to his real Self. Every good man is a philosopher in action, even if his intellect has not been trained to philosophy. Broad sympathies, philanthropy, generosity and helpfulness spring from this recognition of the unity of life. Only in an age when this unity is so far lost sight of as to render possible the coining of such a word as "altruism" could a professed philosopher make use of so absurd a title as "the synthetic philosophy." Philosophy is synthesis in the highest and most inclusive sense; and science is but the particular application of it to the different departments of nature. Morality is philosophy applied to human conduct. People speculate as to what will be the religion of the future. If there is to be a religion of the future, it will be equally as fallacious as the religions of the past. True religion does not belong to the future or to the past, but is the

changeless spirit of Truth; it is eternal, and therefore in its fullness known only to the Immortals. It manifests through the lives of men, not through their professions of belief. Every good deed performed by any individual for the benefit of his fellow-beings is a revelation of God through man, more eloquent than all the bibles. They only are Christians who tread the path that the Christ trod; none are Buddhists save those who follow in the footsteps of the Buddha. And the divinity of the Buddhas and the Christs is in this, that they do nothing of themselves, but that through them the One Self is the doer. He who acts from personal motives, however great his deed, however wide his influence, is merely a man; but whoever acts from universal motives, even in the minor affairs of life that have seemingly little importance, is more than man; he is, like the Galilean, a *Theanthropos*, a God-man, for it is the God-self within him that performs the deed. And in such actions there is no thought of merit or of reward, no notion of separateness from "others"; it is simply the divine Love irradiating among men, as freely and ungrudgingly as the sun sends its light into space.

It is not enough that a man should love his fellow men. A man may do that, and toil with seeming unselfishness in his philanthropy, but only to accomplish more harm than good, and even to bring about his own destruction. If, in "working for others," he persists in regarding them as really other than himself, he may be excluding the dictates of the One Self, shutting himself off from the source of true inspiration, and deadening his intuitions, thus losing the guidance that alone can render his effort effectual. To repudiate the supreme source of individual strength is to call in the lower elemental forces, the fires that burn but give no light. Thus it sometimes happens that the philanthropist whose purpose is not sufficiently high, even though his life is pure and his labors unselfish, opens the door to

these lower psychic forces, becomes "mediumistic," and is preyed upon by astral influences, the earth-bound souls and nameless creatures called into existence by the evil thoughts of men, to which his purity of life makes him all the more vulnerable. It is unsafe to abandon one's own individuality, or to go astray from one's own duty in seeking to assume the duties of others. The human individuality is Deity focused in man, and it is not to be thus rashly cast aside. Even the physical body is sacred, to be devoted to the purposes for which the individuality takes upon itself the outer existence; whoever profanes it, or becomes guilty of suicide either by intentional violence or by sinful perversion of the bodily functions, meets with heavy penalties. But to destroy one's outer life is as nothing compared with the abandonment of the inner life. And it is a desecration of that interior Self to seek merely "to do good" on the outer plane of activity while at the same time ignoring the Good and averting the eyes from the Beautiful and the True. A man who does not understand his own nature, has no grasp of the real purpose of living, and does not perceive the inner causes which are outwardly manifested in suffering and sorrow, is not well equipped for humanitarian work. Public "charities" are largely a failure. In such work the left hand usually has a detailed report of what the right hand is doing. Too often there are Judases who have the carrying of the box, and the poor get but a small share of what is thrown into it, and that only after the sacrifice of their self-respect. It is indeed Christian to look after the orphans, but it is most decidedly unchristian to herd them in asylums and to array them in uniforms of Satanic ugliness. If men would but turn their eyes toward the Light which is within themselves, there would no longer be this futile striving in the darkness, this hopeless groping with helpless hands. If they would but work for the Self which is within them, there would then be no need of charities, no notion of helping others, no delusion of self and other selves; for then the great Self would be

working through each and for the whole, and the prime cause of human misery would be done away with forever. That cause is the Satan which beguiles men into the belief that they are separate from God and from their fellows; and when that Satan of separateness is dethroned, mankind in a divine unity will be God's own Son arisen, white-robed, star-crowned, and holding in his hand the keys of Death and of the world of Gloom; immortal in beauty, truth incarnate, goodness triumphant, humanity will itself be the work of the ages perfected in the divine Selfishness of the One Self who says, "Thou shalt worship no other Gods but me."

Universal Brotherhood

CONVERSATIONS WITH OURSELVES — *Eva F. Gates*

A newspaper writer giving a light sketch of the theosophic concept of man's nature says: — "According to this philosophy, a man may sit in his bare soul and lay his body, his mind and his other parts around him in a semi-circle and hold converse with them making up a very respectable 5 o'clock tea party all by himself."

That a person may analyze and hold converse with his principles and glean wisdom from the process is to be seen by reading E. D. Hitchcock's "Remarks on Shakespeare's Sonnets." And Barnstorff in his "Key" says: "Shakespeare in his Sonnets gives us simply intuitions of the soul; he depicts his own ultimate, spiritual personality under the form of appeals of his mortal to his immortal man; of his external being, which belongs to time and circumstance to his higher self, which belongs to humanity and eternity; invocations, so to speak, of the civil and social man to his genius and his art."

These sonnets are supposed to be addressed to persons, but it appears to be more reasonable to regard them as "soul studies," as the poet's conversations with his complex self, regarded as a soul struggling with a double nature by which he is linked to earth and heaven.

Under the disguise of the language of love, the witnesses to the Truth who carried the torch through the dark ages, have permitted that torch to cast some gleams of light into the darkness of that time. And beneath the surface meanings of the "fables and fairy toys" the real meaning is to be looked for by those who have "lover's eyes," quick to penetrate disguise.

Love represents devotion to the Divine; to Knowledge; to Humanity; to Beauty as the representation of Divinity; to Religion. Love is the esoteric devotion to God, for the guidance of which Chaucer gave mystical rules in his "Court of Love."

Plutarch, Spenser, Sir Philip Sydney, wrote sonnets addressed to ladies — personifications of ideals. This is the meaning of the love literature of the Middle Ages, of the time when men "were tongue-tied by authority."

The Sonnets of Shakespeare show the spirit of man to be one with God and Nature. A sense of this unity was the secret joy of the poet, taking the name of love. The joy of a part for a whole which it was just beginning to recognize as itself.

This Unity as "Beauty's Rose," — the spirit of humanity — is realized as double in its manifestation in man, where it is called the "Master-Mistress." The master, the reason, the mistress, the affections, for one interpretation.

Hence comes the double nature of man, with which his consciousness has to battle and from whence proceed the tribulations of life.

"Two loves I have of comfort and despair,
Which like two spirits do suggest me still;
The better angel is a man right fair,
The worser spirit a woman colored ill."

— Sonnet 144.

Thus are personified the reason and the affections. The affections may pass into the passions when they are not balanced by reason and harmoniously adjusted.

In the 146th Sonnet he advises himself to sacrifice the passionate side of his nature to feed his soul.

Addressing his spiritual nature or conscience in the 61st Sonnet, he says:

"Is it thy will thy image should keep open
My heavy eyelids to the weary night?
Dost thou desire my slumbers should be broken,
While shadows, like to thee, do mock my sight?
Is it thy spirit that thou sendest from thee
So far from home, into my deeds to pry;
To find out shames and idle hours in me,
The scope and tenor of thy jealousy?
O, no! thy love, though much, is not so great;
It is my love that keeps mine eye awake;
Mine own true love that doth my rest defeat,
To play the watchman ever for thy sake;
For thee watch I, whilst thou dost wake elsewhere,
From me far off, with others all too near."

The idea that the soul of man is free during sleep to commune with the Over-soul is beautifully expressed in the 27th Sonnet.

"Weary with toil I haste me to my bed,
The dear repose for limbs with travail tired;
But then begins a journey in my head,
To work my mind, when body's work's expir'd;
For then my thoughts, from far where I abide,
Intend a zealous pilgrimage to thee;
And keep my drooping eyelids open wide,
Looking on darkness which the blind do see;
Save that my soul's imaginary sight
Presents thy shadow to my sightless view,
Which, like a jewel hung in ghastly night,
Makes black night beauteous, and her old face new.
Lo, thus by day my limbs, by night my mind,

For thee and for myself no quiet find."

The lower self in its pride and faults, and the change to the contemplation of the Higher Self as that to which praise alone is due are expressed thus:

"Sin of self-love possesseth all mine eye,
And all my soul, and all my every part;
And for this sin there is no remedy,
It is so grounded inward in my heart,
Methinks no face so gracious is as mine,
No shape so true, no truth of such account;
And for myself mine own worth do define,
As I all other in all worths surmount.
But when my glass shows me myself indeed,
Beated and chopp'd with tann'd antiquity,
Mine own self-love quite contrary I read;
Self so self-loving were iniquity,
'Tis thee, myself, that for myself I praise,
Painting my age with beauty of thy days."

Thus by skimming the mere surface of these sonnets we see it is not at all impossible to converse with the various aspects of our natures and learn to balance and harmonize the different parts, until, like the Great Unity which they reflect, all is order and symmetry in the little world as in the great, to which it belongs.

Universal Brotherhood

THE ANCIENT DRUIDS, THEIR HISTORY AND RELIGION: III — *Rev W. Williams*

(Concluded)

Though Druidism, with all its fame and prestige, had now passed away, yet the spirit of it survived in its order of Bards who, now scattered throughout Wales, Ireland, Scotland, and many parts of Britain, became wandering minstrels and sole depositories of Druidic philosophy and learning. There are clear evidences of their existence in all these countries. They were treated with the utmost respect and exempted from taxes and military service, and revered as the sole survivors of an age of freedom and liberty, the traditions of which are still cherished in the heart of every true Celt, for they gave poetic expression to the religious and national sentiments of the people which have never become entirely extinguished. It was, however, chiefly in Wales that Bardism attained its highest development and continued to exert a powerful influence even after the introduction of Christianity into that country. This was also the case through the middle ages, and after the conquest of Wales.

At stated intervals great festivals or *Eisteddfodaw* were held at which the most famous bards from various districts met and contended in song, the umpires being generally the most learned of the princes and nobles. To this day, these festivals are celebrated not only in Wales but in America, Australia, New Zealand and wherever Welshmen abound, who still cherish and retain many of the Druidic traditions, apothegms, symbols and emblems. In Brittany and other parts of France still exist ancient customs and superstitions of Druid origin which have utterly repelled the eradicating influence both of the Catholic and

protestant clergy. Through these Bards has been handed down what knowledge we possess of the theology and philosophy of the ancient Druids. The *Barddas* one of the great occult books preserved in the bardic college in Glamorgan has been published, and contains a vein of teaching and thought clearly which may certainly be regarded as of Druidic origin. Editorial exigencies preclude us from pointing out at great length the many similarities and interesting analogies and correspondences with the religions and philosophy of the East which are presented in the above-named work. To do this in an adequate and satisfactory manner would swell our remarks into a volume, and we therefore most reluctantly limit ourselves to giving short extracts in which are expressed some of the chief teachings of the Druids and a translation of *The Circles of Existence* which we trust may not prove devoid of interest to the student and general reader. For the better understanding of them we would observe that the Bardic theology is expressed in tercets or verses consisting of three lines, the number three being held in great esteem by the ancient Druids.

THEOLOGY AND PHILOSOPHY.

Three are the Circles of Being.

Cyleh y Ceugant — The Circle of Space.

Cyleh y Abred — The Circle of Evolutions.

Cyleh y Gwynfyd — The Circle of Happiness.

Three are the successive states of animated beings.

The state of existence in Annouin,

The state of liberty in Abred,

The state of happiness in Gwynfyd.

Three are the phases of existence:

Commencement in the Abyss (Annou-for).

Transmigration in Abred.

Completion and perfection in Gwynfyd.

As supplementary and forming a commentary on these circles, we give the following extracts — Souls when purified ascend to still higher spheres from whence they can no more descend. Souls that are sullied with earthly impurities are refined by repeated changes (incarnations) and probations till the last stain of evil is worn away and they are ultimately ripened for immortal bliss in a higher sphere — the abode of the Blest — of the Sages — of the Friends of Humanity. With respect to the creation of the Universe we learn that this grand event took place "by the voice of the Divine energy, that is, by its melodious sweetness, which was scarcely heard when, lo! dead matter gleamed into life, and the non-entity which had neither place nor existence flashed like lightning into elementation, and rejoiced into life and the congealed, motionless shiver warmed into living existence, the destitute nothing rejoiced into being a thousand times more quickly than the lightning reaches its home." One of the Masters being asked, with what material did God make all corporeal things endowed with life? replies, "With the particles of light, which are the smallest of all small things, and yet one particle of light is the greatest of all great things, being no less material for all materiality that can be understood and perceived as within the grasp of the power of God. And in every particle there is a place wholly commensurate with God; for there is not and cannot be less than God in every particle of light, and God in every particle; nevertheless, God is only one in number. On that account every light is one, and nothing is one imperfect co-existence but what cannot be two, when in or out of itself."

How were animation and life obtained? "From God and in God they were found; that is from the fundamental and absolute life; that is from God uniting himself to the dead, or earthliness; hence motion and mind, that is, soul. And every animation and soul are from God, and their existence is in God, both their *pre-existence*

and derived existence; for there is no preexistence except in God, no coexistence except in God, and no derived existence except in God and from God." (1) With reference to the evolution of men we give the following: "It is necessary that every living and animate being should traverse the circle of Abred from the depth Aunwn, that is, the extreme limit of what is low in every existence endowed with life, and they shall ascend higher and higher in the order of gradation or life, until they become man, and then there can be an end to the life in Abred, by union with goodness."

"But no man at death shall go to Gwynfyd (Nirvana) except he who shall attach himself in life, whilst a man, to goodness and godliness. The man who does not thus attach himself in godliness shall fall in Abred to a corresponding form and species of existence of the same nature as himself, whence he shall return to the state of man as before. And then according as his attachment be either to godliness or ungodliness, shall he ascend to Gwynfyd (Nirvana), or fall in Abred when he dies. And thus shall he fall for ever, until he seeks godliness, and attaches himself to it, when there will be an end to the *Abred of necessity* and to every necessary suffering of evil and death."

THE CIRCLE OF ABRED (EVOLUTION).

Three necessary things are there in the circle of Abred, — the primordial origin of life, the protoplasm of all things, mortality and death.

Three things shared by every animated being whilst in Abred, Divine aid without which there could be no consciousness, the privilege of sharing in divine love, and harmonious action with the Divine in order to attain the end and object of their destiny.

Three necessary causes operate in the circle of Abred, that of the development of the bodily structure of every animated being, that

of the attainment of universal knowledge, also that of moral growth in order to triumph over the spirit of evil (Cythraul) and obtain self-deliverance from evil (Droug) for without these there could be no progress.

Three essentials are there in order to obtain perfect knowledge, reincarnations in Abred, in Gwynfyd and reminiscence of past experiences.

Three are the things inevitable in Abred, the transgression of law (natural and spiritual), deliverance by death from Droug and Cythraul, growth of spiritual life.

Three are the essentials to man's triumph over evil, — suffering, calm endurance of change, — liberty of choosing, by which he can determine his own destiny.

Three are the alternatives offered to man, Abred and Gwynfyd (heaven and hell) necessity and liberty, — good and evil, all in equal balance, man being able to attach himself to one or the other.

By three things man falls under the necessity of Abred; ceasing to strive after knowledge, refusing and resisting good — preferring the evil, in consequence of these he descends in Abred to the place for which he qualifies himself and begins again his pilgrimage through the circle of evolutions.

Three principal things to be acquired in the stage of humanity — knowledge — love — and moral power. These cannot be acquired anterior to the human stage but through the exercise of liberty and free choice. They are the three victories. They begin with humanity and attend it through all the cycles of the ages. Three are the privileges incident to humanity — the adjusting of evil and good, giving rise to comparison — liberty of choice giving rise to judgment and preference — increase of moral power. These

are necessary in the working out and accomplishment of human destiny.

THE CIRCLE OF GWYNFYD. — (HAPPINESS).

Three are the principal blessings in the circle of Gwynfyd, — freedom from evil, freedom from care, freedom from death.

Three things attainable by man in the circle of Gwynfyd, his primordial genius, — his primordial love and memory of past incarnations without which he cannot attain to perfect happiness.

Three are the Divine gifts to man, — a life complete in itself — an individuality absolutely distinct, — and natal genius. These constitute the personality of every animated being.

Three are essentials to universal knowledge — transmigration through the stages of being — the memory of each incarnation and its experience — the power of passing at will into previous states for the enlargement of knowledge and experience and these are attainable in the circle of Gwynfyd.

Three are the things of endless growth; fire or light, — intelligence or truth, — spirit or life; the ultimate result of which is the rule over all things when the circle of Abred (evolution) will terminate.

Three are the things continually decreasing, darkness, error and death.

Three are the things which ever become stronger, Love, Knowledge and Justice.

Three are the things which daily become weaker, Hate, Injustice, and Ignorance.

Three are the beatitudes in Gwynfyd, the reciprocal sharing of benefits, — the willing recognition and ready acknowledgment of

individual genius and Universal Brotherhood based upon the love of God. Three are the prerogatives of the Divine, to be self infinite, to become finite in the finite and unification with all the various states of existence in the circle of Gwynfyd.

From this outline of Druidic teaching we learn: that in those remote ages, the doctrines of reincarnation and Karma, were understood and grasped with that clearness of apprehension so as to make them facts of the Universe. Its moral teachings were pure and healthy, inculcating chastity in all the relationships of life, the infringement of which was visited with the punishment of death. Druidism throughout its whole career kept itself perfectly pure and un-contaminated from those vices and phallic impurities which have so shamefully degraded most of the great religions of the world ancient and modern.

FOOTNOTE:

1. Barddas, p. 257. ([return to text](#))

[Universal Brotherhood](#)

THEN AND NOW — *Herbert Coryn*

"My spirit has passed in compassion and determination around the whole earth — ."

That might justly be the claim of H. P. Blavatsky, but the words are Whitman's, another if a lesser, of those "torch-bearers" of the century whose work yet awaits an acknowledgment surely coming.

It is twenty-four years since H. P. B. began her public labors; six since their conclusion. Measured against centuries, twenty-four years seems but a little span, yet within the limits of these last inches of time, the work, the changes of centuries, have been compressed. We could see, day by day, almost hour by hour, we who knew what to expect, the altering color of public thought and feeling.

Though, on earth as we see them, pursuing their myriad ways of life, men are separate units, yet also they have their being in one atmosphere of their collective thought. From this each draws; to it each contributes, just as with the air they breathe. Because of this there are cycles, rhythms, epochs of general thought; times of general bent this way or that; times when ideas will bear fruit, and others when they will fall sterile and be no more heard of till their season comes. The state of preparedness prevails among all minds in the conscious atmosphere; then comes the sower with his opportune seeds, the new ideas for the times, and men seize them eagerly, even when they follow an ancient custom and revile the sower.

So here is the old question — does the Leader create and compel the movement, or does the movement call forth and crown the

Leader? The movement is like the coming of spring; no man can create or hasten it; but, if when it is come, no sower of fit grain appear, the summer can but cover the fields with weeds. So the Leader is seed-sower, and before that work can begin he must tear the hard ground into furrows for his seed.

The furrowing against the spring-coming of a new era was the voluntary task of H. P. B., standing almost alone in the grey fields, and the seeds of her sowing have taken root. This must seem absurd to those who now hear, for the first time, of this woman; to those who have no other picture of her than that drawn by her enemies or by those who saw her blindly; and to those who only know of her as the target for ceaseless accusations, infinitely varied, throughout the years of her public work.

What was this work, and what is her place as a maker of history? Her work endures, its results widen day by day; with those to whom it was confided in her life, or who have assumed it since her death, and who thereby get touch of her living power, in the hands of such are the keys of the future. For that which she taught in its outline to a few will in its fullness constitute the future religion of all humanity. We stand near to the source of a stream flowing outward to all men; let us see that those who drink of it know whose hands first struck the rock. To say what we know of her, to couple her name with her enduring work, is answer enough, in its good time complete and final, to all the charges that fell about her feet through all those twenty years, charges that never stayed her for a moment. For all future generations we can thus secure that her name and repute shall be as was her life.

Her work was to sow the idea of Brotherhood into the soil of mysticism. From time to time in western history the color of mysticism develops in the general consciousness, manifesting as a

desire to search into the hidden deeps of nature and man. The collective mass of men resemble the individual man who is stirred to look within himself, to lead henceforth a life that shall manifest his inner nature. He looks into and attends more closely to his own soul. If in this attempt his aim is high, his intent pure, or if, by following the teaching and example of some one higher than himself, it become high and pure, infinite good will result. But if his aim be or become impure and selfish, he may root some gained power of soul in that selfishness; or he may break reactively from his quest and plunge back lower than ever into his former way of life. So with the nations, and men collectively. When, at its cyclically returning season, the impulse or atmosphere of mysticism develops in the general consciousness, the never-failing Leader will try to cast far and wide into the air ideas which, taking root in the hearts of men, would secure the swift coming of that golden age both prophesied and remembered by every people. But hitherto they have failed, died in the inhospitable soil; and the light of mysticism in the consciousness of men has gone out, leaving always behind it a deepened gloom. Then men have run riot in reaction, broken out into bloodshed, sunk back upon sensation and lust, reasoned themselves into materialism and applied to its blind creeds the sacred name of philosophy.

Such has hitherto been the history of mysticism in Europe.

The mystic is he who sees; it is the others, and not he, who walk veiled. Mysticism is the consciousness in the soul of its divinity, the awareness of itself as a Light now free or hereafter to be freed, not touchable by death. This consciousness, in the degree of its clearness, is mysticism; for the man in whom mysticism is perfectly absent there is no consciousness save what is rooted in the sensations and emotions of his body. Mysticism therefore consists in the being aware of certain great facts of which the

totally unmystical person (a rarity) is not aware: and the immediate knowledge or consciousness of these facts has no relation to the clearness or vagueness, the elaborateness or simplicity with which they are intellectualized. systematized, related to common science, thought out, or expressed. Just as common sensations may serve as food upon which the intellect may work to the extent of its ability or which it may leave undigested, so these highest intuitions. And as, whether intellectualized or not, the physical sensations may constitute the whole spring of action, so these highest intuitions. According to the one or the other case, the life lived will be base or noble.

Two forms of Brotherhood may exist among men; one real, spiritual, rooted (consciously or not) in mysticism; one false, and ultimately involving its own destruction. This second is the "Brotherhood" of thieves or of assassins, where men are banded to destroy, to gain for themselves at the expense of others, to steal collectively the property or rights of others. Of this "Brotherhood" today affords us many types. But in the end the "Brothers" and "Comrades" and "Citizens" must turn upon each other and pursue towards each other the policy which formerly they pursued towards their opponents or victims.

The other Brotherhood is real, spiritual, "a fact in nature," known to be so by the spiritual or mystical consciousness. Every soul "sees indeed" — is mystical — when it sees or feels this. Every mysticism is imperfect, impermanent, or utterly evil, when this is no part of it! It is one of the deliverances of the mystical consciousness, perhaps the highest; it is a part of those other deliverances — the freedom of the soul, its divinity, its absolute life, its relation to the ultimate spirit of life — of the mystical consciousness. A gleam of it is present in nearly all men; it is easily apprehensible by the intellect; it affords a complete guide to practical life; it is the readiest mounting-step to all the other

spiritual truths, the base and even every step of the ladder.

Taking advantage of the general atmosphere, of the promised spring-time, H. P. B. scattered this idea and formed the Theosophical Society to go on with her work; knowing well that if when men's minds had swung toward mysticism, "occultism," had become for a period more subjective, and would at the same time let fructify the seed-idea of Brotherhood, hope could not soar too high of the glory of the immediate future. She did not argue; she proclaimed her message of many truths; she knew that in this case the far-spreading, interlaced, rank overgrowth of weeds would wither as the fruit-trees rose; that the false: "Brotherhoods" and false "philosophies" would go down before the true.

And so it is. The seed has struck root, the young leaves and treasuring buds are already under the sun.

In 1875 the Theosophical Society was founded; in 1898 it had earned and assumed the title of Universal Brotherhood, meaning that by that principle, applied to "all creatures," the world should be henceforth ever more and more completely guided. Now there is a membership of many thousands and the ranks spread in many countries, in nearly all countries. And this growth has been achieved against opposition, ridicule, slander, hate, such as perhaps no other society has ever had to face. Much of the opposition, sometimes taking intellectual forms, sometimes taking also far subtler and far grosser, has in reality been based on deeper foundations than intellectual dissent. Beside the opposition of bigotry and of the established order in all its forms, there has been the opposition and hate of reactionaries from our own ranks, who, quickly tired of the growing intensity of the real inner life, instinctively shieing at the very thought of self-restraint or self-denial, turned violently about, and in self-defense against even self, were driven to denounce without measure that to

which for a moment they had been attached, and in denouncing it to include its Leader and leaders. There has been the opposition of those who, consciously or not, had come to a belief expressed by the words and practice "Let us eat, drink and be merry, for tomorrow we are no more." Much materialistic intellectualization is but an attempt, unconsciously made, to justify a life of sensuality. It is done against the warnings of the real soul which knows that "tomorrow" we do *not* die, but reap what we have sown. They are irritated by the presence of this constant and ancient Witness, and turn vengefully upon whomever ventures to call attention to what, in denying, they feel to be true. And beyond these there were other and subtler sources and methods of opposition.

But all were useless and the principle of Brotherhood reigns over wider and wider areas. The pulpits repeat the ideas and even the phrases of our magazines. Our lecturers are welcomed and their lectures reported. We have taken place in the public mind and have colored the currents of public thought and action. Brotherhood has even made itself felt at last in the dealing of nation with nation, and whatever the settling of some old accounts may bring about, in the near future, of pain and bloodshed, on the other side of the cloud is the glory of the new day. Here and there on the earth its peace already rests, and in that peace itself a promise of a higher and grander future than we have yet dared to picture, the souls of men can "drink in wisdom on every hand." But twenty-four years, and so immeasurably great a work! Let another twenty-four pass, another fifty! We can feel the breath of all those who in ages past worked for this hour, worked and waited, and yet worked again. We have learned that Life is not limited by years nor by time; that the will to work for man, resting on love is its power, not ceasing when body and brain must cease. Knowing this, we are already immortal, in

thought as in fact. We need no more forget ourselves into mortality, quitting the greater companionship we have begun to feel. The spirit of the age is with us, touching the hearts of all, waking impulses, intuitions, unfelt for ages. A little trust, even a little hope, a willingness to slip loose from old moorings — these are all we need.

Universal Brotherhood

ZOROASTER, THE FATHER OF PHILOSOPHY — *Alexander Wilder*

Seven cities are named as claiming to have been the birthplace of Homer. His great poem is the classic above other literary productions, but the personality of the man, as well as the period and place in which he lived, is veiled in uncertainty.

A similar curious indefiniteness exists in regard to the great Oriental sage and teacher of a pure faith, Zoroaster. There have been credited to him not only the sacred compositions known as the *Vendidad* and *Yasna*, the remains of which sadly interpolated, are preserved by the Parsis of India, but a large number of *Logia* or oracular utterances which have been transmitted to us by writers upon ancient Grecian philosophy and mythology.

Mr. Marion Crawford has presented him to us in the character of a young Persian Prince, a pupil of the prophet Daniel, who had been made governor of Media by Nebuchadnezzar. He is described as learned in all the wisdom of the prophet himself, and the learning of the wise men of Assyria. Dareios Hystaspis having become the "Great King," Zoroaster is compelled by him to forego the warmest wishes of his heart, and becomes an ascetic. Having retired to a Cave, he performs the various rites of religion, and passes into trances. His body appears as dead, but the spirit is set free, and goes to and fro returning to its place again. Thus he attains the intuitive comprehension of knowledge, to the understanding of natural laws not perceptible by the corporeal senses alone, and to the merging of the soul and higher intelligence in the one universal and divine essence.

The late Dean Prideaux propounded somewhat of a similar statement many years ago. He did not scruple, however, to represent this Apostle of the Pure Law as a religious impostor and

made much account of the theory of Two Principles, as evidence of his perversion of the true doctrine.

The conjecture that Zoroaster flourished in the reign of Dareios Hystaspis, is chiefly based upon two ancient memorials. The Eranian monarch Vistaspa is several times named in the *Yasna* and other writings, and many identify him with the Persian King. Ammianus the historian declares that Hystaspis, the father of Dareios, a most learned prince, penetrating into Upper India, came upon a retreat of the Brachmans, by whom he was instructed in physical and astronomic science, and in pure religious rites. These he transferred into the creed of the Magi.

Some countenance for this conjecture appears from a reading of the famous trilingual inscription at Behistun. This place is situated just within the border of Media on the thoroughfare from Babylon to Ekbatana. The rock is seventeen hundred feet high, and belongs to the Zagros (1) range of mountains. This was engraved about three hundred feet from the foot, and was in three languages, the Skythic or Median, the Persian and the Assyrian. Sir Henry C. Rawlinson first deciphered it, and found it to be a record of Dareios. The monarch proclaims his pure royal origin, and then describes the conquest of Persia by Gaumata the Magian, the suicide of Kambses, and the recovering of the throne by himself. He distinctly intimates that he was first to promulgate the Mazdean religion in the Persian Empire. The Kings before him, he declares, did not so honor Ahur'-Mazda. "I rebuilt the temples," he affirms; "I restored the *Gathas* or hymns of praise, and the worship." Doctor Oppert, who read the Medic inscription, asserted that it contains the statement that Dareios caused the *Avesta* and the Zendic Commentary to be published through the Persian dominion.

On the tomb of this king he is styled the teacher of the Magians. In

his reign the temple at Jerusalem was built and dedicated to the worship of the "God of heaven" thus indicating the Mazdean influence. Dareios extended his dominion over Asia Minor and into Europe, and from this period the era of philosophy took its beginning in Ionia and Greece.

Porphyry the philosopher also entertained the belief that Zoroaster flourished about this period, and Apuleius mentions the report that Pythagoras had for teachers the Persian Magi, and especially Zoroaster, the adept in every divine mystery. So far, therefore, the guess of Crawford and Dean Prideaux appears plausible.

It should be remembered, however, that other writers give the Eranian teacher a far greater antiquity. Aristotle assigns him a period more than six thousand years before the present era. Hermippos of Alexandria, who had read his writings, gives him a similar period. Berossos reduces it to two thousand years, Plutarch to seventeen hundred, Ktesias to twelve hundred.

These dates, however, have little significance. A little examination of ancient literature will be sufficient to show that Zoroaster or Zarathustra was not so much the name of a man as the title of an office. It may be that the first who bore it, had it as his own, but like the name Caesar, it became the official designation of all who succeeded him. Very properly, therefore, the Parsi sacred books while recognizing a Zarathustra (2) in every district or province of the Eranian dominion, place above them as noblest of all, the Zarathustrema, or chief Zoroaster, or as the Parsis now style him in Persian form, Dastur of dasturs. We may bear in mind according that there have been many Zoroasters, and infer safely that the *Avesta* was a collection of their productions, ascribed as to one for the sake of enhancing their authority. That fact as well as the occurrence that the present volume is simply a transcript

of sixteen centuries ago, taken from men's memories and made sacred by decree of a Sassanian king, indicates the need of intuitive intelligence, to discern the really valuable matter. Zoroaster Spitaman himself belongs to a period older than "Ancient History." The *Yasna* describes him as famous in the primitive Aryan Homestead — "Airyana-Vaejo of the good creation." Once Indians and Eranians dwelt together as a single people. But polarity is characteristic of all thinking. Indeed, the positive necessarily requires the negative, or it cannot itself exist. Thus the Aryans became a people apart from the Skyths and Ethiopic races, and again the agricultural and gregarious Eranians divided from the nomadic worshippers of Indra. (3) The resemblances of language and the similarities and dissimilarities exhibited in the respective religious rites and traditions are monuments of this schism of archaic time. (4) How long this division had existed before the rise of the Great Teacher, we have no data for guessing intelligently.

It may be here remarked that the world-religions are not really originated by individual leaders. Buddhism was prior to Gautama, Islam to Muhamed, and we have the declaration of Augustin of Hippo that Christianity existed thousands of years before the present era. There were those, however, who gave form and coherence to the beliefs, before vague and indeterminate, and made a literature by which to extend and perpetuate them. This was done by Zoroaster. Hence the whole religion of the Avesta revolves round his personality.

Where he flourished, or whether the several places named were his abodes at one time or another, or were the homes of other Zoroasters, is by no means clear. One tradition makes him a resident of Bakhdi or Balkh, where is now Bamyan with its thousands of artificial caves. The *Yasna* seems to place him at Ragha or Rai in Media, not far from the modern city of Tehran.

We must be content, however, to know him as the accredited Apostle of the Eranian peoples.

Emanuel Kant affirms positively that there was not the slightest trace of a philosophic idea in the *Avesta* from beginning to end. Professor William D. Whitney adds that if we were to study the records of primeval thought and culture, to learn religion or philosophy, we should find little in the *Avesta* to meet our purpose. I am reluctant, however, to circumscribe philosophy to the narrow definition that many schoolmen give it. I believe, instead, with Aristotle, that God is the ground of all existence, and therefore that theology, the wisdom and learning which relate to God and existence, constitute philosophy in the truest sense of the term. All that really is religion, pertains to life, and as Swedenborg aptly declares, the life of religion is the doing of good. Measured by such standards, the sayings of the prophet of Eran are permeated through and through with philosophy.

Zoroaster appears to have been a priest and to have delivered his discourses at the temple in the presence of the sacred Fire. At least the translations by Dr. Haug so describe the matter. He styles himself a reciter of the mantras, a *duta* or apostle, and a *maretan* or listener and expounder of revelation. The *Gathas* or hymns are said to contain all that we possess of what was revealed to him. He learned them, we are told, from the seven Amshaspands or archangels. His personal condition is described to us as a state of ecstasy, with the mind exalted, the bodily senses closed, and the mental ears open. This would be a fair representation of the visions of Emanuel Swedenborg himself.

I have always been strongly attracted to the Zoroastrian doctrine. It sets aside the cumbrous and often objectionable forms with which the ceremonial religions are overloaded, puts away entirely the sensualism characteristic of the left-hand Sakteyan

and Astartean worships, and sets forth prominently the simple veneration for the Good, and a life of fraternalism, good neighborhood and usefulness. "Every Mazdean was required to follow a useful calling. The most meritorious was the subduing and tilling of the soil. The man must marry, but only a single wife; and by preference she must be of kindred blood. It was regarded as impious to foul a stream of water. It was a cardinal doctrine of the Zoroastrian religion that individual worthiness is not the gain and advantage of the person possessing it, but an addition to the whole power and volume of goodness in the universe.

With Zoroaster prayer was a hearty renouncing of evil and a coming into harmony with the Divine Mind. It was in no sense a histrionic affair, but a recognition of goodness and Supreme Power. The *Ahuna-Vairya*, the prayer of prayers, delineates the most perfect completeness of the philosophic life. The latest translation which I have seen exemplifies this.

"As is the will of the Eternal Existence, so energy through the harmony of the Perfect Mind is the producer of the manifestations of the Universe, and is to Ahur' Mazda the power which gives sustenance to the revolving systems."

With this mantra is coupled the Ashem-Vohu:

"Purity is the best good; a blessing it is — a blessing to him who practices purity for the sake of the Highest Purity."

But for the defeat of the Persians at Salamis it is probable that the Zoroastrian religion would have superseded the other worships of Europe. After the conquest of Pontos and the Pirates the secret worship of Mithras was extended over the Roman world. A conspicuous symbolic representation was common, the slaying of the Bull. When the vernal equinox was at the period of the sign Taurus, the earth was joyous and became prolific. The picture

represented the period of the sun in Libra, the sign of Mithras. Then the Bull was slain, the blighting scorpion and the reversed torch denoted winter approaching to desolate the earth. With the ensuing spring the bull revives, and the whole is enacted anew. It is a significant fact that many religious legends and ceremonies are allied to this symbolic figure. It was, however, a degradation of the Zoroastrian system.

It is a favorite notion of many that Zoroaster taught "dualism" — that there is an eternal God and an eternal Devil contending for the supreme control of the Universe. I do not question that the Anhra-mainyas or Evil Mind mentioned in the *Avesta* was the original from which many of the Devils of the various Creeds were shaped. The Seth or Typhon of Egypt, the Baal Zebul of Palestine, the Diabolos and Satan of Christendom, the Sheitan of the Yazidis and the Eblis of the Muslim world are of this character. Yet we shall find as a general fact that these personages were once worshipped as gods till conquest and change of creed dethroned them. This is forcibly illustrated by the *devas*, that are deities in India and devils with the Parsis.

Whether, however, the Eranian "liar from the beginning and the father of lying," was ever regarded as a Being of Light and Truth may be questioned. Yet there was a god Aramannu in Ethiopic Susiana before the conquest by the Persians.

Zoroaster, nevertheless, taught pure monotheism. "I beheld thee to be the universal cause of life in the Creation," he says in the *Yasna*. The concept of a separate Evil Genius equal in power to Ahur' Mazda is foreign to his theology. But the human mind cannot contemplate a positive thought without a contrast. The existence of a north pole presupposes a south pole.

Hence in the *Yasna*, in Dr. Haug's version we find mention of "the more beneficent of my two spirits," which is paralleled by the

sentence in the book of *Isaiah*: "I make peace and create evil." Significantly, however, the *Gathas*, which are the most unequivocally Zoroastrian, never mention Anhra-mainyas as being in constant hostility to Ahur' Mazda. Nor does Dareios in the inscriptions name Anhra-mainyas at all. The *druksh* or "lie" is the odious object denounced. But evil as a negative principle is not essentially wicked. In this sense it is necessary, as shade to light, as night to day — -always opposing yet always succumbing. Even the body, when by decay or disease it becomes useless and an enthraller of the soul, is separated from it by the beneficent destroyer. "In his wisdom," says the *Yasna*, "he produced the Good and the Negative Mind. . . . Thou art he, O Mazda, in whom the last cause of these is hidden."

In his great speech before the altar, Zoroaster cries: "Let every one, both man and woman, this day choose his faith. In the beginning there were two — the Good and the Base in thought, word and deed. Choose one of these two: be good, not base. You cannot belong to both. You must choose the originator of the worst actions, or the true holy spirit. Some may choose the worst allotment; others adore the Most High by means of faithful action."

The religion of Zoroaster was essentially a Wisdom-Religion. It made everything subjective and spiritual. In the early *Gathas* he made no mention of personified archangels or Amshaspands, but names them as moral endowments. "He gives us by his most holy spirit," says he, "the good mind from which spring good thoughts, words and deeds — also fullness, long life, prosperity and understanding." In like manner the evil spirits or devas were chiefly regarded as moral qualities or conditions, though mentioned as individuated existences. Their origin was in the errant thoughts of men. "These bad men," the *Yasna* declares, "produce the devas by their pernicious thoughts." The upright, on

the other hand destroy them by good actions.

In the Zoroastrian purview, there is a spiritual and invisible world which preceded, and remains about this material world as its origin, prototype and upholder. Innumerable myriads of spiritual essences are distributed through the universe. These are the Frohars, or fravashis, the ideal forms of all living things in heaven and earth. Through the Frohars, says the hymn, the Divine Being upholds the sky, supports the earth, and keeps pure and vivific the waters of preexistent life. They are the energies in all things, and each of them, led by Mithras, is associated in its time and order with a human body. Every being, therefore, which is created or will be created, has its Frohar, which contains the cause and reason of its existence. They are stationed everywhere to keep the universe in order and protect it against evil. Thus they are allied to everything in nature; they are ancestral spirits and guardian angels, attracting human beings to the right and seeking to avert from them every deadly peril. They are the immortal souls, living before our birth and surviving after death.

Truly, in the words of the hymn, the light of Ahur' Mazda is hidden under all that shines. Every world-religion seems to have been a recipient. Grecian philosophy obtained here an inspiration. Thales inculcated the doctrine of a Supreme Intelligence which produced all things; Herakleitos described the Everlasting Fire as an incorporeal soul from which all emanate and to which all return. Plato tells Alkibiades of the magic or wisdom taught by Zoroaster, the apostle of Oromasdes, which charges all to be just in conduct, and true in word and deed.

Here is presented a religion that is personal and subjective, rather than formal and histrionic. No wonder that a faith so noble has maintained its existence through all the centuries, passing the barriers of race and creed, to permeate the later beliefs. Though

so ancient that we only guess its antiquity, we find it comes up afresh in modern creeds. It is found everywhere, retaining the essential flavor of its primitive origin. It has nobly fulfilled its mission. "I march over the countries," says the Gatha, "triumphing over the hateful and striking down the cruel."

It has survived the torch of Alexander and the cimeter of the Moslem. Millions upon millions have been massacred for adhering to it, yet it survives as the wisdom which is justified by her children. The Dialectic of Plato has been the text-book of scholars in the Western World, and the dialogues of Zoroaster with Ahur' Mazda constitute the sacred literature of wise men of the far East.

"The few philosophic ideas which may be discovered in his sayings," says Dr. Haug, "show that he was a great and deep thinker, who stood above his contemporaries, and even above the most enlightened men of many subsequent centuries."

FOOTNOTES:

1. Occult symbolism, says Mr. Brown in *Poseidon*, has frequently availed itself of two words of similar sound or of one word of manifold meaning. We notice many examples of this in the old classics and in the Hebrew text of the Bible. This name Zagros is strikingly like Zagreus, the Bacchus or Dionysus of the Mysteries, and his worship was carried from this part of Asia. In an inscription of Nebuchadnezzar, we find the name "Shamas Diannisi," or Shamas (the sun-god) judge of mankind. Osiris, the Egyptian Bacchus, had also the title, apparently a translation, Rot-Amenti, the judge of the West. The Kretan Rhadamanthus, doubtless here got his name.

The Zagros mountains were inhabited by the Nimri and Kossaeans, which reminds us of the text: "And Cush begat

Nimrod." For the ancient Susiana is now called Khusistan, and was the former Aethiopia. Assyria was called the "land of Nimrod," and Bab-el or Babylon was his metropolis. (*Genesis* x — 8, 10, 11, and *Micah* v — 4.) The term *nimr* signifies spotted, a leopard; and it is a significant fact that in the Rites of Bacchus, the leopard skin or spotted robe was worn. ([return to text](#))

2. It is not quite easy to translate this term. The name Zoroaster, with which we are familiar, seems really to be Semitic, from *zoro*, the seed or son, and Istar, or Astarte, the Assyrian Venus. Some write it Zaratas, from *nazar*, to set apart. Gen. Forlong translates Zarathustra as "golden-handed," which has a high symbolic import. Intelligent Parsis consider it to mean elder, superior, chief. ([return to text](#))

3. The name of this divinity curiously illustrates the sinuosities of etymology. It is from the Aryan root-word *id*, to glow or shine, which in Sanskrit becomes *indh*, from which comes *Indra*, the burning or shining one. The same radical becomes in another dialect *aith*, from which comes *ether*, the supernal atmosphere, and the compounded name *Aithiopia*. It is therefore no matter of wonder that all Southern Asia, from the Punjab to Arabia has borne that designation. ([return to text](#))

4. Ernest de Bunsen suggests that this schism is signified by the legend of Cain and Abel. The agriculturist roots out the shepherd. ([return to text](#))

Universal Brotherhood

THEOSOPHY AND UNIVERSAL BROTHERHOOD: VI — *Zoryan*

(Concluded.)

And what if a man lives on earth again?

Above the surging waves of life a sweet note arises, which all the waves catch, echo, and repeat, — and thus the never ending song of Brotherhood Eternal proclaims of that one dominant voice, which in all is heard.

Inside the deepest laws of nature the same great breath divine, the fiery spirit of man's soul and its changeless self shines as mover, keynote, and the starry germ of life, passing through many re-embodiments of matter.

Throughout the vistas of the time and their harmonious change it darts and flits as some swift daring bird, achieving hope and carrying the glorious message of the endless ages, whose sufferings are to be consoled and labors vindicated in the great harmony of Karma, that sweetest Law of Justice, which with the tenderest motion surely leads the aspirants to the Divine through many a dark passage of man's own dreaming.

For the enraptured eye of him, who knew the blessed visions beyond the curtain of death, life's great veil of the phenomena of matter is scintillating with the joy of Heaven.

As the early riser in the morning greets the sunlight and knows it to be the same, though it appears azure and gold and red in the skies, blue on the waters, purple on the mountains and sparkling emerald on the dew fresh grass, so the returning heaven-dweller perceives the divine thrill of pearly opalescence running through all the tints of the awakening human fire-gleams of the mind and

telling the great message that all Life is One.

It is this that gives the sameness to the thoughts and feelings of me and thee and him and catches the mental essence of the passing dreams of color on to the white screen of ideality, where death and loss and parting are unknown and where to think is to possess.

It is this that makes out of every tear of sorrow a mirror wherein the soul's treasure is again reflected, so that the soul stops weeping and smiles gloriously in silent admiration, seeing an image of the reality which is above all woe.

It is this that shines in darkness, takes power and satisfaction from itself, and counts for nought all personal gain or loss, and heeds neither blame nor praise from those who cannot know. It loves the tragedies and carries its banners into the thick of the fray. As says a poet: "Then I saw a terrible mystery, that all souls gather where there is battle, where hearts and helmets are being broken, and shun the places where the spirit has its bed of sleep." Here the soul learns that the most frightful shadows are those projected from its own lower nature, through which the heart fails to shine, and which the soul fights then to the end.

It is this that makes it possible for man's life to become a poem and a song. All beauties of his thought which have been won in battle gather around him, bright and fairy-like, yet potent and real. An army it is indeed, and work for an artist to instill them with greater glow and splendor. But there are poems of the sacrifice, and then the fairy messengers of thought and their harmonious array acquire a soft and cheering voice, a simple garb, a quiet loving posture, and all their enticing power is substituted by the white childlike simplicity of those who found the one home of all humanity and in their joy of ministration forgot the smaller matters. The Great White Spirit of the Sun

shines on such a poem from beginning.

It is this that urges men to dare the Promethean lot of those who are brave enough to find reality in the ideal, even though it makes them see their bodies bound in the dark and stormy valley of Caucasus, their feet washed by the tears of the ocean-daughters, who cannot help now any more, their livers torn by vultures of their own awakening mental skies, which are destined to be made clear and bright and illuminated by a promised child-redeemer; a new born mystery of the soul.

It is this light of love given, which drowns the shadow of love taken, for how can love be taken, when it is within already. At evening's twilight it makes the meditating soul all blissful with the love it sends to all the world through its clear mental skies, and when it is so, no dear friend and companion is absent. There is no loneliness, no doubt, no fear for those who dare to seem to others all in darkness and in shadow and in nothingness the mourners of the past which is not past for them, the Utopians of the future which they carry with them; lost and wandering birds in others' sight, but in truth the messengers of the great golden everpresent cycle, which is the ark of man's salvation.

It is this that makes the heart worship and love one mystery, one treasure and one fire in all the fires of the world. By the oneness of this fire the heart grows one itself and spreads its vision throughout the world. The black lilies that grow on the ruins and the graves, where heroes fought and died, though unfortunate but true, — those are the dearest for the heart, for they are besprinkled with the immortal dew of the great unknowable mystery above this life, its evil and its sadness. And though of the black lily the heart has in itself a golden counterpart, the vision of the black flower and the sparkling dew enchants it into the primeval purity divine. Evil and suffering of the past turn to be

films, which are gone, containing treasures which will never go, and the flower of time is bursting into the air of the eternal light.

The Seven Fires burn in man. The Mind — the fifth — is a link. It sees them all, it recognizes all. It changes passing dreams into imperishable ideas. It divides the wheat from the chaff, dissolves the shadows, saves the truth. It links the gems of thought with the conscious unity and scorns the material base. It came into this world to be a victor and a lord, not the servant of selfishness and passion, and of those forms of matter into which they harden. It came from the changeless kingdom and is not frightened when its embodied song is dying. It repeats it in new lives again and again. The songs grow into poems, the poems grow into the great drama of the whole human kind. Then the song never stops till the cycle runs its course, for the song and cycle become one and fly on the wings of the same bird. All is provided, the bird is waiting, oh! let us hasten, brothers, to go out with our thoughts and hearts towards the sweet spacious fields of all this humanity of ours! The bitterness of life is frightening? O, no! It is not the bitterness of life, but of life's illusion projected on the screen of the separateness. Life is sweet; the joy of life is pure and boundless; earth, water, air and fire are vibrating with it, and only our shells of selfishness are painstricken. Since we know it well after so many sufferings of the dark ages, that have just passed, now is the time for each strong soul to leave below its chrysalis and prison and to enter the fresh and balmy air, where there is neither me nor thee, but the one great light of the human race. That which looks as a far distant Utopian dream below, will be a potent thought above, — and what is the difference between thought and deed on those clear heights? Reared in their fresh air, clear-headed, free from desires, unmindful of the lot of our own personal shells below, here shall we get that strength and daring, before which the mists shall vanish, scattered by their light and

warmth.

And let not any pride mar the work! For, after all, we are only useless servants, — very imperfect channels of the returning cycle, and all our glories and ideals and utopias, which we make true, are simply foreflashes of that which must come from the forgotten past, gliding through us into the future. No poet, no philosopher ever speaks of dreams and fancies, but either of reminiscences of that which was or prophecies of that which is to be. All he can do is to abridge, to mix, and to distort, but even that he cannot do so freely as he thinks, — if he is earnest and sincere. Let us then forsake pride. Our best thought of freedom belongs, perhaps, to a mountain shepherd of some unknown country of the ancient times; our best expression of the sense of justice came, perhaps, to us from some modest devoted mother keeping order among her children. The deepest thoughts may have come to us from the humblest channels, called out by sympathy, by the heart attracted. Let us send them also from the heart, relinquishing all sense of our importance, (1) for then only that which we send out, will be fresh and sweet and healing and will not strike with terrifying force into the minds of others, but will softly fall like some flower-flakes or a golden rain, and it will give rest, hope and trust and be as a mother's care for the new born of the new cycle.

Thus we transmit our peace, our fears, our doubts, our hopes into the future. We are the threads on the great woof of life and we are the weavers. The beauty of the future is the radiance of our threads and their harmonious interblending. It is for us to choose whether our threads will roll around themselves in selfish lumps and fill the space with meaningless color-blotches, or whether they will spread out and weave together the shining rope of life. It is for us to decide whether we will greet every human being: "Come, dear brother; oh! how we have missed your tint and shade

of color in the great pattern of our work! or whether we dropping him thus undo ourselves. Shall we look on every foreign nation as so many curios good only for a museum, or shall we say to the nations of the seven islands: "From each island a sweet song is wafted on the morning breezes. It seems to come from the great Angels of the rising Sun. What grand shapes are on the smooth and glistening sea? Are they their shadows, or are they simply dawn-colored mists, purple, gold and blue? Are they the fairies or the angels of the islands? Each is more fair than others, each shall we love the best."

Who can then blame the sweet Law which penetrates the world? No jewel more precious can be found than understanding of the depth of mercy therein contained. The Law invites us to take a full hand in making future patterns of our life. Who could see more freedom in any religious conception? Therefore it is called Karma in the East, the web of our own weaving, our own deed and doing, that of the past, returning into the present, so that nothing might be lost, that of the present sent ahead into the future to prepare our way according to our secret wish. And though we serve the Law imperfectly, how perfectly it serves us, preserving our smallest thought, word or deed, including even our own identity and its lining. And who would like to exchange his own identity for that of another? Therefore the Blessed Law complies with our own secret wish, perfectly keeping away from us that confusion, which would be for us above all dooms and terrors. It is so merciful, that when we have done a wrong and are distressed, and our light is dim, and our skies are dark, and all joys are void and pale and annoying to our inner nature, it is so merciful then to shut those joys away from us, that the pain and cry of our heart might not be insulted, it is so sympathetic as to cry with us: "Come back, dark deed, that I might undo thee," and lo! by the great mercy of the Law the dark deed comes back in all

its breadth and length and depth, that the spirit of a man might undo it by its fiery look and better chance and will, so that nothing remains, only the mercy of Karma, which becomes a mercy of a human heart.

Invisible and unassuming, yet it is an anchor of our hopes and trust, and the invisible light of its eternal mercy, surety and fitness of all things, when we find refuge in it and work with it, burns like a pillar of a radiance above our own identity. Thus we open way to our own Divine Fathers, who are the servants of the Law, in their great planetary life. Then, if we choose, we become ourselves the conscious channels between them and the peoples of our humble earth and all its creatures. Then shall we nearer approach in our liberality and mercy to the Great Law, — and as the Sun sends its light on the deserts and the meadows, and as the rain falls on the just and the unjust, so will our heart shed its light and love of equal brilliancy to all our brothers, — and not for us, but for them, it will be left to decide how much light they must take and how soon they must proceed. There is no screen for the light of the heart on its own transparent sunny plane, and all especial attentions on the earth are simply acknowledgments in the bodies of that which souls already have spoken and accepted.

The Karmic Law may be likened to a wheel of gems. The centre of it is motionless, eternal, sure, divine. Its rays like fiery spokes illuminate, cheer, and liberate all the revolving gems of meaning, love and life in all the cyclic changes of the world. It separates the gems of the spiritual essence in all things from the chaff and husks; the husks it drives away, the gems it attracts along its rays towards its radiant centre. This motion produces other smaller wheels inside the greater wheel, and so on and on, so that the Law grinds by day and night and grinds exceeding fine. As the wheel turns, our chances come and go. At the next turn we get what we left in the same arc before: so much illusions or so much

bright helping deed and thought; so much of clear central light or so much darkness, pain and sadness of our outer crusty, unrejected shell.

Then the aspirant will hear the voice not only of Theosophy but of the silent speech of the Great Law itself calling to him through every star and dewdrop, man and angel and all that lives: "Arise, dear child, awake, and join thy numberless companions throughout all nature in our progressive pilgrimage towards the Unity of Life through our labors in the Unity of Truth and Love."

FOOTNOTE:

1. All importance which we have, belongs to our heart, — and we know that our heart is not ours, but belongs to all we love. The personal question may just as well collapse. ([return to text](#))

Universal Brotherhood

THE EVANGEL ACCORDING TO IOANNES — *James M. Pryse*

EXCERPTS FROM A NEW TRANSLATION OF "THE GOSPEL ACCORDING TO JOHN"

[I. 1-9.]

In a First-principle (1) was the Mind, (2) and the Mind was in relation to The God, (3) and the Mind was a God. (4) This [God] it was who in a First-principle was in relation to The God. All [things] (5) came into being (6) through him, and apart from him not one single [thing] came into being. That which has come into being was Life (7) in him, and the Life was the Light of the Men; (8) and the Light illuminates in the Darkness (9) and the Darkness did not overtake it.

There came into being a Man sent forth from a God; his name [was] Ioannes. This [forerunner] came for a witness, (10) that he might bear witness about the Light, that all might gain intuition (11) through him. *He* was not the Light, but [he was sent] that he might bear witness about the Light. That True (12) Light, which lights every Man, was coming into the Kosmos. (13)

[III. 1-21.]

Now, there was a man of the Pharisaians — Nikodemos [was] his name, — a leader (14) of the Ioudaians. This [man] came to him by night and said:

"*Rabbi*, we know that you have come from a God as a Teacher; for no one can do these Signs which you do unless The God is with him."

Iesous answered and said to him:

"Amen, Amen, I say to you, if any one be not born from above (15) he can not see the Realm (16) of The God."

Nikodemos says to him:

"How can a man be *born* when he is old? Into the womb of his mother can he enter a second time and be born?"

Iesous answered:

"Amen, Amen, I say to you, if any one be not born of Water and of Breath, he can not enter into the Realm of The God. That which has been born from the flesh is flesh, and that which has been born from the Breath is Breath. Do not wonder because I said to you, You have to be born from above. The Breath breathes where it wills, and you hear only its voice; (17) but you do not know whence it comes and where it goes. So is every one who has been born from the Breath." (18)

Nikodemos answered and said to him:

"How can these [things] be brought about?"

Iesous answered and said to him:

"Are *you* the Teacher of Israel and do not know these [things]? Amen, Amen, I say to you, That what we know, we speak, and what we have seen, we bear witness to; and our witness you do not receive. If I told you the [things] of the Earth, (19) and you did not gain intuition, how, if I tell you the [things] of the Sky, will you gain intuition? And no one has gone up into the Sky, unless he who came down out of the Sky — the Son of the Man, he who *is* (20) in the Sky. And as Moses raised on high the Snake in the desert, so shall the Son of the Man have to be raised on high, (21) that every one who gains intuition into him may not die, but have On-going (22) Life. For The God so loved the Kosmos that he gave his son, the Singly-generated, that every one who gains intuition

into him may not die, but have On-going Life. For The God did not send his Son into the Kosmos that he might separate (23) the Kosmos, but that through him the Kosmos might be saved. (24) He who gains intuition into him is not separated; but he who does not gain intuition into him is separated already, in that he has not gained intuition into the Name of the Singly-generated Son of The God. And this separating is because the Light has come into the Kosmos, and the Men loved rather the Darkness than the Light, for their works (25) were useless. (26) For every one who practises worthless (27) [things] hates the Light, and does not come to the Light, that his works may not be brought to proof. But he who does the Truth comes to the Light, that *his* works may shine forth, for they have been accomplished in a God." (28)

FOOTNOTES:

1. Gr. *arché*, first cause, inherent principle of evolution as opposed to the primary elements (*stoicheia*), which are the first differentiations of the root-substance. It is the divine spirit of Life pulsating through Chaos, or Space. Considered as the cosmic matrix, or womb of the world, it was symbolized by the crescent moon (typical of female generative power), and by the ark, or ship of life, floating on the "Great Deep," or watery abyss of Space, and preserving the germs of all living things during the intervals between the periods of cosmic objectivity. ([return to text](#))

2. Gr. *logos*, the external expression of the interior thought, and the thought itself; a saying, oracle, divine revelation; a "word" as the embodiment of an idea, but never in the grammatical sense as the mere *name* of a thing. The Vulgate mistranslates it *Verbum*, "Word"; but the Beza has *Sermo*, "Speech"; and Tertullian (*Apol.* c. xxi) gives *Sermo atque Ratio* "Speech and Reason." To render it in English as "Thought" would be misleading and in conflict with the context; for if The God (*ho theos*) be taken as synonymous with

absolute mind (*nous*), then it could hardly be said that "the Thought was a God" (*theos*). The Logos must therefore be taken as the Receptive Mind which mirrors the ideas of the Absolute Mind. It is the Archetypal World, containing the Ideas or Souls of all things. The Logos and the Absolute Principle (*arche*) are the two aspects of the One. ([return to text](#))

3. Gr. *ho theos*, probably from the older form *Zeus* — the Father of the Gods and of men; but still not Absolute Deity, the Unmanifested, which was called *Sige*, the Silence, and *Buthos*, the Abyss. The God is a collective term for all in the purely spiritual worlds. ([return to text](#))

4. Gr. *theos*, without the definite article, in contrast with *ho theos*, The God. The distinction is clearly indicated also in the preceding phrase (which is emphatically repeated), "in relation to The God," *pros ton theon*, where the preposition *pros* — though commonly translated "with," out of deference to theological notions and in defiance of Greek — has somewhat of an adversative force; in fact, it would be good Greek for "in spite of The God," while the rendering "with God" is wholly unwarrantable. The conception in the text is unmistakably identical with that of Philo Judaeus, who speaks of the Logos as "the Second God" (*De Somn.*, i, 655), and makes him the synthesis of all the piritual powers acting upon the Kosmos . Hermes Trismegistos also (quoted approvingly by Lactantius, *Divin. Instit.*, iv. 6) calls the Logos "the Second God"; he moreover makes the same distinction between *theos* and *ho theos*, calling the Logos "a God," to distinguish him from The God. Justin Martyr held the same view, using the term "Second God." ([return to text](#))

5. Gr. *panta*, all things; here used absolutely, all, the whole Kosmos. ([return to text](#))

6. Gr. *ginesthai*, to become, to come into objective existence, to

come out of the Eternal into Time, as contrasted with *einai*, to *be*. The God is boundless Duration, which neither *is* nor *is not*; the Logos is Time in the abstract, which eternally *is*; the Kosmos, in manifested Time, is ever *becoming*. Nothing is "created" or "made," but all things emanate from the Eternal Substance (*ousia*), and pass through the sphere of Transition (*genesis*) into the differentiated World (*kosmos*). ([return to text](#))

7. Gr. *zoe*, life, as opposed to death. Life is also the Breath (*pneuma*). In kosmic manifestation it is the Solar energy, which visually is Light. The punctuation of the text as above is incontestably the correct one, having the support of a majority of the orthodox church fathers as well as of all the so-called "heretics." The punctuation which severs the words "that which became" (*ho gegonen*) from the sentence to which they belong, and joins them in a meaningless way to the preceding sentence, is a futile attempt to conceal the fact that Life (the Breath) is one of the Emanations that came into being *in* the Logos. Not only do all ancient authorities prove that the stop should be placed before *ho gegonen* but also the whole sense of the passage imperatively demands it. ([return to text](#))

8. The Men are the twelve zodiacal signs — in the astronomical rendering — the twelve "Patriarchs" of the Old Testament; the twelve months of the year, whether a year of mortals, or the sidereal year of about 25,000 years, or a year of the Gods, the whole life-time of the kosmos. The zodiacal signs are alternately diurnal and nocturnal, making six periods of activity as days and nights. ([return to text](#))

9. The principle of duality, of good and evil. Darkness is the chaotic element, that blind turbulent energy in matter which is the source of all "evil." The imagery in this passage is solar, referring to the ancient mythos of the dragon of darkness

pursuing the sun to devour it, but never able to overtake it. he verb used, *katalambanein*, means to catch, to come upon, to overtake; in the middle voice it is used in the *Epistles* in the sense of apprehending mentally, but in the active voice, as here, it can not have that meaning. The word is used also in the passage, "Walk while you have the Light, so that Darkness may not overtake you." (ch. xii, v. 35). ([return to text](#))

10. One who can retain in his physical consciousness the memory of things in the psychic and spiritual worlds is said to "bear witness" when he declares them to men who cannot so remember, to help revive their dormant psychic faculties. ([return to text](#))

11. Gr. *pisteuein*, to trust in, to rely on, to have conviction; from *pistis*, assurance, good-faith, credit (in business affairs), a pledge, an argument, a proof; in a philosophic sense, certain knowledge based upon *intuitive perception* gained by correlating the physical body with the psychic. Those who had the faculty of *pistis* were called the psychics (*psuchi-koi*), as distinguished from the spiritually-regenerated men (*pneumatikoi*) on the one hand, and the carnal or earthy men (*sarkikoi*, *cho'ikoi*) on the other. While *pistis* is psychic knowledge rather than spiritual, it is by no means blind faith or unreasoning opinion. For lack of an English verb to convey its exact force, *pisteuein* is here translated "to gain intuition." ([return to text](#))

12. Gr. *alethinos*, the *real*, as opposed to the *apparent*. At the beginning of each of the Life-Cycles there is an outshining of the Light, and a *Messias* (one anointed by the Breath) appears as the spiritual Teacher of mankind for that particular cycle. The cycle of Ioannes-Iesous (for the two are really one, the sycho-spiritual man) was that of the Sun in the sign Pisces, the Fishes. Microcosmically, Ioannes is the psychic or magnetic light which

precedes, and prepares the way for, the True Light, the noetic or spiritual illumination. ([return to text](#))

13. This word is left untranslated, as it is not even an approximate equivalent in English. Its primary meaning is "good order," and it is applied to anything having definite form or arrangement, from an ornament, or a fashion in dress, to the whole manifested universe. Chaos, or rather the primary matter it contains (*hule*, unwrought material) becomes, through the formative power of the Logos, the Kosmos or objective universe, each department of which is also a Kosmos or world in itself; hence the word applies to the suns and planets in space, to this earth, to humanity in general, and to individual man. ([return to text](#))

14. Gr. *archon*, chief, captain; king; magistrate. ([return to text](#))

15. Gr. *anōthen*, from above; from the first, over again (but very rarely used in this sense). The sidereal body is said to be "born from above," that is, from the brain-centres; the physical body being "born from below." The Immortals are *hoi ano*, "those above," as distinguished from the mortals, who are *hoi kato*, "those below," and *hoi nekroi*, "the dead ones," meaning those incarnated in the *dead* forms (physical bodies), and also those in the nether-world or region of "ghosts" — men in the psychic body, whether the physical body is dead or in the sleeping state. Nikodemos, however, takes the word *and then* in the sense "over again," thus betraying his ignorance. Such word-plays are common in this Evangel; and Iesous is usually represented as speaking in a mystical way, while his listeners are made to appear very materialistic, understanding his words only in a crudely literal sense. ([return to text](#))

16. Gr. *basileia*, royal power, dominion, rule; a kingdom, dominion, realm. ([return to text](#))

17. Gr. *phone*, a tone, articulate sound; vowel sound (as opposed to that of consonants); voice, speech. The Breath as seven sounds (the "seven vowels" of the Gnostics) corresponding mystic ally to the seven planes of the sidereal world. These sounds are heard in succession by the mystic as the Breath awakens the seven brain-centres. They are also called "trumpet-calls" (*salpinges*) in the *New Testament*, the seventh heralding the new-birth or "resuscitation of the dead ones" (*Cor.*, xv. 52; *Rev.*, xi. 15 — xii. 1-2). ([return to text](#))

18. Alluding to the mysterious coming and going of the Initiate in his Fire-body or "mayavi-rupa." ([return to text](#))

19. Earth (*gaia*) is the lowest of the our subtile elements, and is the material aspect of the World-Soul; Sky (*ouranos*, the expanse of air) being the spiritual aspect. Gaia is therefore represented as the bride of Ouranos, the two standing for the psychic and spiritual worlds respectively. Fire (*pneuma*, the *vital* Breath) is an active principle; Water (*hudor*) is passive; Air (*ouranos*) is active, and Earth (*gaia*) passive. The "things of the Earth" (*ta epigaia*) are psychic; the "things of the Sky" (*ta epourania*), sidereal. ([return to text](#))

20. That is, whose real being is always in the higher realm, even when manifesting in the lower worlds. Even when incarnate, the "Son of the God " — the true Self of man — still exists independently, as before, in the infinitudes of Space. ([return to text](#))

21. The snake on the cross symbolizes the spiral action of the Breath coiling about the cross in the brain. ([return to text](#))

22. Gr. *aion*, a period of time; a manifestation of life in time, period of evolution; lifetime (from the Sanskrit root *i*, "to go," the concept of time being inseparable from that of motion, and time

being measured by the motion of the heavenly bodies in space). The God alone is Eternal or Boundless Duration; everything manifested has limits in time and space. The highest *aion* is the lifetime of the manifested Universe, considered as a conscious divine being; and each evolutionary cycle — as the lifetime of the planetary system, of the earth, of a human race — is also an *aion* and collectively a being. The sidereal body (*sonia pneumatikon*) of man endures throughout the life-cycle of the Kosmos, and so after the mystic birth "from above" his consciousness is continuous throughout all the lesser cycles of reincarnations, racial periods, etc., which constitute the great On-going or day of the Gods.

[\(return to text\)](#)

23. Gr. *krinein*, to separate, put asunder; to pick out, choose, distinguish; to decide, determine, judge.

24. Gr. *sozesthai*, to be kept alive, preserved, saved; to escape, get well; frequently used in *the New Testament* in the sense of "making whole," "healing." [\(return to text\)](#)

25. Gr. *ergon*, deed, work, action; employment; mental effort. In *New Testament* terminology, works (*erga*) are the labors of purification, by which the soul regains its freedom. [\(return to text\)](#)

26. Gr. *poneros*, unlucky, sorry, good-for-nothing; bad, knavish. [\(return to text\)](#)

27. Gr. *phaulos*, paltry, mean, trifling; habby, ugly; easy. The useless and worthless works are those that are performed from ignoble motives or selfish ends, and do not make for spiritual progress. The many (*hoi polloi*) who lead thoughtless lives, absorbed in the objects of the senses, and having no definite purpose, no knowledge of the realities of the inner life, are called "the useless ones" (*hoi poneroi*), "the worthless ones" (*hoi phauloi*),

and even "the dead ones" (*hoi nekroi*), as contrasted with "the wise" (*hoi sophoi*) and "the perfect" (*hoi teleioi*), the purified men and the Initiates, who take conscious control of the forces of evolution and become co-workers with the divine principle in nature. The "useless ones" are simply the immature souls, of few incarnations and little experience; and the sense of positive "evil" does not attach to the term, nor is it one of reproach. ([return to text](#))

28. That is, they are in harmony with the energies of the World-Soul, or God of this planet. ([return to text](#))

Universal Brotherhood

FRAGMENTS: STRENGTH — *Adhiratha*

STRENGTH

Who of us can say: I am strong, I am ready? We sometimes think we have strength and are ready for more power. Then all at once we find ourselves down, and have but to be thankful for not having been given more power, because surely we should abuse it and work mischief. How easy it would be to be strong if some messenger would come and tell us: Now be careful and hold fast, your trial is to begin, and if you stand it you will be accepted. But lo! That would be like an examination of a university student, who, after passing his examination, soon forgets most of what he has learned. Such a forgetting is not admissible in real development, and therefore we are never told to prepare for a trial, but must prove continually ready. Trials come when we are least aware of them, and only when they are over do we begin to see their meaning. Then only we conceive of the wise ruling hand that held back powers which would have been our ruin.

Strength means capacity of resistance. The stronger a bridge the more it can carry; we are that much stronger the more misery we can bear.

The molecules of steam are stronger according as they are more or less squeezed together or expanded by heat. The strength of our globe is its power of keeping together under the action of accumulated force whereby it whirls about in space. If at a single moment our globe could not resist, it would be shattered to pieces. With us exactly the same; we must be so strong as to resist at *every* moment and not at *some* moments, continually and not at some examination time prepared beforehand. We need not trouble ourselves about trials and impose such or such little

torments on us like an Indian fakir, but we must be ready to resist whenever trials come to us. They are sure to come in their regular order without ourselves conjuring them up — our Karma will take care of that.

The beast is always ready to be beastly, and so long as we identify ourselves with the beast, we are it. It is only when we take a higher standpoint, above the beast, and tell him: No, I will not let you! that we have strength. But it is of no use to be the beast and try not to be beastly; this is unnatural. Thus it all depends where we place ourselves, and thus it depends entirely on ourselves and on no other power in the universe.

We have only to go there where strength is and take it and use it, and not try to gain it where there is none. We need strength on the physical, the moral and the intellectual planes before we can attain to spiritual power. Strength on the physical plane means endurance of physical pain and resistance to the senses, when they are stirred up by Kama. (1) Strength on the moral plane means to be able to support apparent injustice, uncongenial surroundings and direct kamic attacks before the senses are reached. By strength on the intellectual plane is meant the doing of one's own thinking and the turning off of uncongenial thought waves from without. The strength to do all this resides, as I said before, on the spiritual plane, whereto we must strive if we want to become our own master physically, morally and intellectually. This tendency alone will give us strength and will lead ultimately to spiritual power, which may then manifest itself on the three planes mentioned. Thus becomes evident the utter foolishness of some people who wish for power before they have strength, as the former without the latter is an impossibility and can neither be gained nor conferred.

Some people think that having done all that seems to them

necessary, why do they not make more progress. This lack of progress is a sure sign that they are not strong enough and may fail at some new trial. Thus they had better be on their guard and keep ready for whatever may come to them. Think of even such a high being as Gautama, the Buddha, and of the severe trials he had to pass, before he became the channel through which the highest truths flowed for the benefit of millions of men.

Our strength depends on our will, and the time to gain it depends on our past Karma, of which more or less is drawn upon us in a given time, as we will it. The will cannot modify our Karma, but it can call up the effects of past deeds, and thoughts to work on us in less time. The path is surely one of sorrow, but by patiently enduring, our strength increases, and at no time have we to carry more than we can bear.

FOOTNOTE:

1. Kama, the passional nature. ([return to text](#))

Universal Brotherhood

THE WISDOM RELIGION OF ZOROASTER — *Alexander Wilder*

"The primeval religion of Iran," says Sir William Jones, "if we " rely on the authorities adduced by Mohsan Fani (1) was that which Newton calls the oldest (and it may justly be called the noblest) of all religions: — 'a firm belief that one Supreme God made the world by his power and continually governed it by his providence; a pious fear, love and adoration of him; a due reverence for parents and aged persons; a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation.'"

The believers in a Golden Age preceding the ruder and unhappier periods of human history readily trace in this a confirmation of their cherished sentiment. Those who contemplate religions as substantially the same in their essential principles, can subscribe heartily to the statement. Even they who ignore and repudiate the past as solely bestial and barbarous, and place everything in the future as a goal of effort and expectation, will not hesitate to accept the proposition as an ultimate attainment.

Yet that which is to be must be to a large degree something that has been, and a rehabilitation of the old. It must have existed in idea, or it would not be evolved in manifested existence. Religions may have their Apostles, but Apostles are not the first creators of religions. For religion has its inception not from the logical reason, but in the human heart, in the passionate desire for the better and more true, for that which is superior to the present selfhood. It comes into existence as an infant child, and grows gradually, taking form and shape according to the genius of those by whom it is adopted and cherished.

When the first Zarathustra was born, Mazdaism was already

divergent not only from Turanian Shamanism but likewise from the Aryan Deva-worship of archaic India. The pioneers of Eran were tillers of the soil and dwellers in ceiled houses and walled villages, while the followers of Indra and Saurva were still nomadic shepherds and fed their flocks wherever pasture was afforded, little regardful even of any respect for the enclosed and cultivated fields of their brethren. Yet at that period the two had not become distinct communities. "Hard by the believers in Ahura live the worshippers of the devas," says Zoroaster.

Much curious speculation has been bestowed in regard to the identity of the Great Sage and Prophet of archaic Eran. Some modern writers have even suggested that he was simply a mythic or ideal personage described in ancient hyperbole as a Son or Avatar of Divinity, because of representing the religious system of which he was the recognized expositor, Plato more rationally styles him "the Oro-Mazdean," who promulgated the learning of the Magi, by which was meant the worship of the Gods, and being true and truthful in words and deeds through the whole of one's life. "By means of the splendor and glory of the Frohars or guardian spirits," says the *Fravardin-Yasht*, "that man obtained revelations who spoke good words, who was the Source of Wisdom, who was born before Gotama had such intercourse with God."

We find him accordingly set forth in the *Gathas*, the most ancient literature of his people, as an historic person of the lineage of Spitama, with a father, remoter ancestors, kinsmen, a wife, and sons and daughters. (2) The *Yasno*, or Book of Worship, declares the following: "Then answered me Homa the righteous: 'Pourushaspa has prepared me as the fourth man in the corporeal world; this blessing was bestowed upon him that thou wast born to him — thou, the righteous Zarathustra, of the house of Pourushaspa, who opposeth the devas, who art devoted to the

Ahura religion and famous in Airyana-Yaejo, the Aryan Fatherland."

He seems to have begun his career as an humble student and reciter of the chants and prayers in the presence of the Sacred Fire, but to have been developed in maturer years into an apostle and speaker of oracles which should impart the true wisdom to all who heard. He gave a rational form to the religious thought of his countrymen, elaborated it into a philosophy, and began lot it the preparation of a literature by which it should be perpetuated.

Nevertheless we may not accept for him much that has been published under the name or title by which he is commonly known. Whether he actually wrote much we do not know. Generally, the disciples, and not the Masters, are the ones most prolific in literary productions. Besides, there have been many Zoroasters, or spiritual superiors, who succeeded to the rank and honors of Zarathustra Spitaman. All these who made contributions to the Sacred Oracles, appear to have received acceptance like that awarded to the Mazdean Apostle. Nor does the distinction seem to have been confined to the Eranian country, nor even to the collections of the *Avesta*. When conquest extended the Persian authority to other regions, it was followed by religious propagandism. In this way the Zoroastrian faith burst through the limitations of a single people and country, and for a period of centuries appeared likely to become the principal religion of the world. It was supreme in the Parthian dominion clear to Kabul (3) or further, and it extended over the Roman Empire as far as Germany and Scotland. As conquest removed the lines of partition between peoples, religion and philosophy met fewer obstacles. The "pure thought" and doctrine may have been greatly changed by the commingling with the notions of the newer receivers, as we observe in the Mithra-worship and the various forms of Gnosticism. We also find men in different

countries of the East who, for their apperception and superior intelligence bore the same honorary designation as the Sage of the *Avesta*, which has created some uncertainty in later times in distinguishing the individual who was actually first to bear the title.

The Mazdean faith has left a vivid impress upon the doctrine and literature of other religions. The Hebrew Sacred Writings of later periods treat of the "God of Heaven," and the "God of Truth," (4) and contain other references significant of acquaintance with the Persian theosophy.

The *New Testament* is by no means free from this influence; the Gnosis or superior wisdom is repeatedly mentioned; also guardian angels, and various spiritual essences. The reference in the *Apocalypse* to the tree of life, the second death, the white pebble inscribed with an occult name, the procession in white robes, and the enthronement, are taken from the Mithraic worship.

The pioneers of the later Platonic School distinctly named Mithras as the central divinity. He had to a great degree displaced Apollo and Bacchus in the West, and ranked with Serapis in Egypt. Porphyry treats of the worship of the Cave, the constructing of a Cave by Zoroaster with figures of the planets and constellations overhead, and declares that Mithras was born in a *petra* or grotto-shrine. (5) He describes the Mithras-worship as being in touch with the Esoteric philosophy, and his famous Letter to Anebo, the Egyptian prophet, appears to have been called forth by the apprehension of an endeavor to qualify or supersede it by a theurgy which was chiefly deduced from the occult Rites of Serapis and the Assyrian theology.

In connection with their expositions of the Later Platonism, the various philosophic writers, as for example Synesios, Proklos, and

Damaskios, quoted selections from the Oriental literature. These have come to us under the general name of "Chaldean Oracles," but later redactors have styled them "*Ta Ton Zωροαστρου λογία*" the Memorable Sayings of the Zoroaster. (6) They exhibit a remarkable similarity to the Neo-Platonic teachings, and we have the assurance of a distinguished Parsee gentlemen famous alike for his profound attainments and his extensive liberality, (7) that they are genuine. He declares that there is no reason to doubt that the Persian doctrine was based upon that of the Chaldeans and was in close affinity with it, and he adds that the Chaldean doctrine and philosophy may be taken as a true exposition of the Persian.

We may remark that much of the religious symbolism employed by the Persians was identical with that of the Assyrians, and the explanations given by M. Lajard in his work, *La Culte de Mithra*, plainly accepts rites and divinities from the Chaldean worship.

Many of the Maxims attributed to the Eranian Zarathustra, as well as the Memorable Sayings of the Chaldean Zoroaster are replete with suggestions in regard to the true life of fraternity and neighborly charity, as well as information upon recondite and philosophic subjects. They are inspired by a profound veneration as well as intuition. Every family was part of a Brotherhood, and the districts were constituted of these fraternities.

The Zoroastrian designation of the Supreme Being was Ahura and Mazda, the Lord, the All-Wise, Mazdaism or the Mazdayasna is therefore the Wisdom-Religion. The Divinity is also honored as the Divine Fire or inmost energy of life — in his body resembling light; in his essence, truth.

Mithras was the God of Truth. The Zoroastrian religion was an apotheosis of Truth. Evil was hateful as being the lie. Trade was discouraged as tending to make men untruthful. "The wretch who

believes Mithras," who falsifies his word, neglecting to pay his debts, it is said, "is destructive to the whole country. Never break a promise — neither that which was contracted with a fellow-religionist, nor with an unbeliever."

As Ahur' Mazda is first of the seven Amshaspands, or archangels, so Mithras is chief of the Yazatas or subordinate angels. "I created him," says Ahur' Mazda, "to be of the same rank and honor as myself." Mithras precedes the Sun in the morning, he protects the Earth with unsleeping vigilance, he drives away lying and wicked spirits, and rewards those who follow the truth.

Those who speak lies, who fail to keep their word, who love evil better than good, he leaves to their own courses; and so they are certain to perish. His dominion is geographically described in the *Mihir-Yasht* as extending from Eastern India and the Seven Rivers to Western India, and from the Steppes of the North to the Indian Ocean.

Although much is said about "dualism" and the corporeal resurrection, it is apparent that it is principally "read into" the Zoroastrian writings rather than properly deduced from them. Opportunity for this is afforded by the fact that the vocabulary of the different languages was very limited, and single words were necessarily used to do duty for a multitude of ideas. We notice this fact, by comparing them, that no two translators of passages in the *Avesta* give the same sense or even general tenor. We are often obliged to form a judgment from what is apparent.

This text from Dr. Haug's translation seems explicit: "Ahura Mazda by his holy spirit, through good thought, good word and good deed, gives health and immortality to the world." Two ideas are distinct: 1, that all real good is of and from Divinity; 2, that intrinsic goodness on the part of the individual, makes him

recipient of its benefits.

It seems plain, also, that in the mind of Zoroaster, as of other great thinkers, life is sempersistent. The *Yasna* and *Hadokht-Yasht*, both "older Scriptures," declare this plainly. They recite the particulars of the journey of the soul, the real self, from the forsaken body to the future home. It waits three days by the body, as if not ready to depart forever. The righteous soul, then setting out, presently meets a divine maiden, its higher law and interior selfhood, who gives the joyful assurance: "Thou art like me even as I appear to thee. I was beloved, beautiful, desirable and exalted; and thou, by the good thought, good speech, and good action, hast made me more beloved, more beautiful, more desirable, and exalted still higher." So the righteous soul having taken these three steps, now takes the fourth, which brings it to the Everlasting Lights.

Here is no talk about the resuscitating of anything that had really died. There is recognized a continuing to live, and for the worthy one, this life is eternal, or what is the same thing, divine.

For the others, there is the counterpart, a meeting with an impure maiden figure, a falling under the sway of the Evil Mind with the probations which this entails. Nevertheless we may not consider this Evil Mind as sempiternal, or all-powerful; else there would be two Intelligences in conflict for dominion over the universe, and so the shifting scenes of human life could be only an absurd, pitiful farce. In the nature of things, evil must exist as the correlative of good; but it is never an essence or a principle. It is always self-destroying and never permanent in any form. In most old copies of the *Hadokht-Yasht*, we notice that no fourth step is mentioned, in the case of the wicked soul; though far from righteousness, it is not consigned to perpetual hell.

The primitive Mazdean doctrine was philosophic on these

subjects as well as moral, "All good has sprung from Ahur' Mazda's holy spirit," the *Yasna* declares: "and he who in his wisdom created both the Good and the Negative Mind, rewards those who are obedient. In him the last cause of both minds lies hidden."

Further we are told of the real origin of devas or devils, that those who do not perform good works actually themselves "produce the devas by means of their pernicious thoughts."

In the end, however, the Savior is to make the whole world immortal. Then the Truth will smite and destroy the lie, and Anhra Manyas, the Evil Mind, will part with his rule.

By this we are not to understand any coming crisis of the external world, but a palingenesis or restitution and regeneration in each person individually. It was a true saying in the Gospel: "This is the crisis or judging: that the Light comes into the world, and men love the darkness rather than the light; for their deeds were evil."

Both the *Memorable Sayings*, and the recorded utterances of the *Avesta* which are still preserved, abound with philosophic and theurgic utterances. Many of them are very recondite, others excel in sublimity. The following selections are examples.

"The Paternal Monad (or Divine Fire) is: It is extended and generates the Twin. For the Dual sitteth close beside the One, and flashes forth mental promptings which are both for the direction of all things and the arranging of every thing that is not in order."

"The Paternal Mind commanded that all things should be divided into Threes, all of them to be directed by Intelligence."

"In all the cosmic universe the Triad shines, which the Monad rules."

"Understand that all things are subservient to the Three

Beginnings. The first of these is the Sacred Course; then in the midst is the region of Air; the third, the other, is that which cherishes the Earth with fire — the fountain of fountains and Source of all fountains, the womb containing all; from hence at once proceeds the genesis of matter in its many shapes."

"The Father takes himself away from sight; not shutting his own Fire in his own spiritual power. For from the Paternal Beginning nothing that is imperfect gyrates forth. For the Father made all things complete and delivered them to the Second Intelligence which the race of men call the First."

"He holds fast in the Mind the matters of mind, but sensibility he supplies to the worlds. He holds fast in the Mind the things of mind, but supplies soul to the worlds."

"The Soul being a radiant fire by the power of the Father, not only remains immortal and is absolute ruler of the life, but also holds in possession the many perfections of the bosoms of the world; for it becomes a copy of the Mind, but that which is born is somewhat corporeal."

"Let the immortal depth of the soul lead and all the views expand on high. Do not incline to the dark-gleaming world. Beneath is always spread out a faithless deep and Hades dark all around, perturbed, delighting in senseless phantasms, abounding with precipices, craggy, always whirling round a miserable deep, perpetually wedded to an ignoble, idle, spiritless body."

"Extend the fiery mind to work of piety and you will preserve ever changing body."

"The mortal approaching the Fire will be illuminated from God."

"Let alone the hastening of the Moon in her monthly course, and the goings forward of stars; the moon is always moved on by the

work of necessity, and the progress of the stars was not produced for thy sake. Neither the bold flight of birds through the ether, nor the dissection of the entrails of sacrificed animals is a source to learn the truth; they are all playthings, supports for gainful deceptions; fly them all, if thou art going to open the sacred paradise of piety, where virtue, wisdom, and justice are assembled."

Despite all these mentions of the Father and the Paternal Monad, no reference is made in the *Avesta* to God as a father. Nevertheless he exhibits all the qualities of a parent and protector; he gives happiness, rewards goodness, creates beneficent light and darkness, and loves all his creation.

Many of the Avestan utterances are sublime.

"My light is hidden under all that shines," says Ahur' Mazda.

"My name is: He who may be questioned; the Gatherer of the People; the Most Pure; He who takes account of the actions of men. My name is Ahura, the Living One; my name is Mazda, the All- Wise. I am the All-Beholding, the Desirer of good for my creatures, the Protector, the Creator of all."

The *Yasna* abounds with expressive sayings, somewhat of the character of proverbs.

"He first created, by means of his own fire, the multitude of celestial bodies, and through his Intelligence, the good creatures governed by the inborn good mind."

"When my eyes behold thee, the Essence of truth, the Creator of life who manifests his life in his works, then I know thee to be the Primeval Spirit, thee the All-Wise, so high in mind as to create the world, and the Father of the Good Mind."

"I praise the Mazdayasnian religion, and the righteous

brotherhood which it establishes and defends."

In the Zoroastrian religion a man might not live for himself or even die for himself. Individual virtue is not the gain of only the soul that practices it, but an actual addition to the whole power of good in the universe. The good of one is the good of all; the sin of one is a fountain of evil to all. The aim of the Mazdean discipline is to keep pure the thought, speech, action, memory, reason and understanding. Zoroaster asks of Ahur' Mazda, what prayer excels everything else? "That prayer," is the reply, "when a man renounces all evil thoughts, words and works."

Fasting and ascetic practices are disapproved as a culpable weakening of the powers entrusted to a person for the service of Ahur' Mazda. "The sins of the Zoroastrian category include everything that burdens the conscience, seeing evil and not warning him who is doing it, lying, doubting the good, withholding alms, afflicting a good man, denying that there is a God, — also pride, coveting of goods, the coveting of the wife of another, speaking ill of the dead, anger, envy, discontent with the arrangements of God, sloth, scorn, false witness.

The soul of man is a ray from the Great Soul, by the Father of Light.

It is matter of regret that so much of the Zoroastrian literature has been lost. It is more to be regretted that it has not been better translated. Yet books do not create a faith, but are only aids. Men are infinitely more precious than books. The essence of the Wisdom-Religion was not lost when the Nasks perished. "The Zoroastrian ideal of Brotherhood is founded on a recognition of the Divine Unity, and does not represent an association of men united by a common belief or common interests." There is no distinction of class or race. In the Zoroastrian writings the Frohars or protecting geniuses of all good men and women are

invoked and praised, as well as those of Zoroastrians. Any one whose aspirations are spiritual and his life beneficent, is accepted, though not professedly of the Mazdean fellowship.

So much of the literature has an esoteric meaning that superficial students lose sight of, that the genuine Wisdom-Religion is not discerned. There are eyes needed that can see and apperceive. Then the symbols which materialists blunder over will be unveiled in their true meaning and there will be witnessed a revival of a religion devoid of elaborate ceremony, but replete with justice, serene peacefulness and goodwill to men.

FOOTNOTES:

1. Mohsan who is here cited was a native of Kashmir, and a Sufi. He insisted that there was an Eranian monarchy the oldest in the world, and that the religion of Hushan, which is here described, was its prevailing faith. ([return to text](#))
2. The father of the first Zoroasuter was named Pourushaspa, his great grandfather, Ha-katashaspa, his wife Hvovi, his daughters, Freni, Thrity, Pourushista. The daughters were married according to archaic Aryan custom to near kindred. ([return to text](#))
3. The Afghan language appears to have been derived from that of the *Avesta*. Perhaps the book was written there. ([return to text](#))
4. The name Mithras signifies truth. Falsehood was regarded as obnoxious to this divinity, and as punished with leprosy. (*Kings II. v. 27.*) ([return to text](#))
5. That ingenious writer "Mark Twain" calls attention to the fact that all the sacred places connected with the Holy Family in Palestine are grottoes. "It is exceedingly' strange," says he, "that these tremendous events all happened in grottoes," and he does not hesitate to pronounce "this grotto-stuff as important."

We may look further, however. The ancient mystic rites were celebrated in *petras*, or grotto-shrines, and the temples of Mithras bore that designation. The Semitic term PTR or *peter* signifies to lay open, to interpret, and hence an interpreter, a hierophant. It was probably applied to the officiating priests at the initiations, in the "barbarous" or "sacred" language used on such occasions. There was such an official at the Cave or Shrine of Mithras at Rome, till the worship was interdicted. In the Eleusinian Rites, the hierophant read to the candidates from the *Petroma* or two tablets of stone. The servants of the Pharaoh in the book of *Genesis* were sad at having dreamed when there was no *peter* to give a *petrun* or explanation. Petra in Idumea probably was named from the profusion of its *petra*; or shrines, and the country was famed for "wisdom" (*Jeremiah* xlix, 7). Apollo the god of oracles was called *Patereus*, and his priests *paterae*. Places having oracles or prophets were sometimes so named, as Pethor the abode of Balaam, Patara, Patras, etc. ([return to text](#))

6. An edition published at Paris in 1563 had the title of "*The Magical Oracles of the Magi descended from the Zoroaster.*" By *magical* is only meant gnostic or wise. ([return to text](#))

7. Sir Dhunjibhoy Jamsetjee Medhora, of the Presidency of Bombay who has written ably on Zoroastrianism. ([return to text](#))

Universal Brotherhood

THE SOUL KNOWS — *Adelaide A. Deen Hunt*

"In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit." — *Yajur Veda*.

How well it is for us that the soul does know. How would life be bearable were it not that such is the fact? How could we possibly reconcile our own vagaries or those of our friends or of humanity at large, with the protestations, the professed creeds, or the formulated beliefs which are (seemingly) daily and hourly transgressed in action? But life as we see it is only a distorted reflection in a mirror, the personality a Jack-in-the-box whose springs are disordered, and who consequently jumps at unseemly times, in unseemly ways, because its harmony has been disarranged. But even as he who manipulates the toy, knows that the fault lies in the twisted spring, so does the soul know that a similar warping of the mental reflection of the real truth, is the occasion of all the antics in which man indulges.

Let us take, for instance, the various and often absolutely opposing creeds which have sprung from the Truth the Master came to teach nearly two thousand years ago. How could one possibly reconcile the life of his followers, so called, with their professed belief in the usual interpretation of his words, were he not aware whether consciously or not that the Soul knows; that there is something above all this turmoil of assertion and denial, viewing all with calm judgment and absolute knowledge, certain that at some hour an awakening to the Real must come. Most creeds, founded on the misinterpreted rendering of the writings of the disciples of Jesus of Nazareth, have postulated an Eternity

of bliss or woe, resultant from the action of man during a mere seventy years of manifestation, and this eternal or rather sempiternal existence they attempt to identify with the Unlimited. In Oriental philosophy, we know that eternity meant a period of such far-reaching duration that it is beyond man's finite thought to conceive. The Brahmins have a period of time which they compute at 311,040,000,000,000 years which they call a Maha Kalpa or Brahma's age, containing innumerable periods of manifestation and withdrawal. This is beyond the mind to grasp. We cannot measure the time in which the Soul evolves from the Infinite, to pursue its cyclic round, until it becomes again involved in the Infinite. Yet throughout this tremendous sweep of years, in which all experience contained within its limit, is to be gained, gathered through many personalities, on many planes of consciousness, the Silent Spectator watches and waits.

How evident that all must have a sub-conscious knowledge of this truth, or personal man would never act as he does. Had he the faintest conception of that eternity, of which he talks so glibly or with emotional excitement, his whole course of life would be different, especially if he really believed that only seventy years was his allotted time in which, by a certain line of conduct, to obtain unending bliss or to doom himself to everlasting woe. Would he have time for fads, and fashions, and follies, continually doing the thing that afforded him personal gratification, or amusing himself — like one dancing on the brink of a precipice — at best only slightly restraining his passions or desires? Certainly not. Every moment would be spent in as determined an effort to secure eternal happiness, as is now given to securing whatever earthly advantage seems most desirable. The simple fact then is that all these assertions are, so far as man's personal conditions are concerned, mere modes of speech, and that really he does not believe them. Such an one is only

aware in his innermost consciousness that somewhere, somehow, there is something connected with him that persists, that goes on and will continue to go on, let him do what he may.

Occasionally we find a person who has set himself to realize what he professes, and in such case we are apt to find the searcher after truth on these lines overcome by abject terror by a dread of having committed the "unpardonable sin," of being in torment continually, until, unless more wholesome modes of thought can be introduced, melancholy supervenes, reason is dethroned, and a certain needed experience in this incarnation is delayed.

Or take another instance in which one who has bound himself to some ascetic creed and tries to live the life prescribed. Let such an one, especially if it be a woman, be bound by the closest earthly ties to one who cannot see as she does, a so-called unbeliever; one who doesn't care for prayer (in the wife's idea an absolutely necessary means for salvation), who finds church-going a bore, and who would rather stay at home after his week's work and rest, read his newspapers or magazines, than listen to dogmas that have no possible meaning to him and whose limitations are barriers that he cannot endure. Imagine a wife or mother under such conditions. Would she have one happy moment if she really believed what she postulated? It could not be. No living soul would be willing to go into eternal bliss and feel that another soul with whom she was closely allied was destined to eternal torment. If she really thought so, she would either be steeped in deepest melancholy, plunged in despair, or else harry the poor victim of her doubts and fears out of all benefit to be derived from his present state of existence, through striving to make him see the error of his ways.

That such conditions rarely prevail and that each believes that somewhere, somehow, by a death-bed repentance, or some

unknown virtue in the beloved one, all will come right, simply points to the fact that every one is aware that the soul is One, — that we are only differentiations under certain aspects: that eventually full evolution from material manifestation must come, and all souls be one again with the Oversoul — as each drop of a river or stream finds its way to the ocean, mixes, blends, and is one with it, but is still an individual drop, imperceptible in the whole. So, after all, these professed creeds are but distorted and limited reflections of the One Truth, simply carrying with them the fact, that the higher the aspiration, the more earnest the desire to find the Christos, the sooner will man become aware of his own soul and awaken to its knowledge.

How could we bear the petty cares of life, its frequent injustice, its misunderstandings, its pain, even its physical demands and weariness, were we not sure that these were merely transitory and of no account except for the lessons that they contain, and which we must learn if we would be through with them. Nothing but the fact that we are certain of this Silent Spectator who, undisturbed, immovable as the Sphinx, views all with knowledge that compasseth everlasting truth, could enable us to endure to the end. If, however, there is a moment in the day or week when we can enter into the secret chamber of the heart and learn the higher wisdom that the immortal part of us can teach, we shall realize that there is nothing but one point of time for us, and that point is the Eternal Now. We have nothing to do with the past. It is dead — let it bury its dead. The present contains it and its results. As for the future, that too is contained in the now, and the instant of time we are living contains the future as well as the past: consequents all we need consider is each moment as it is and strive to live that moment in its highest possibility. Thus may we attain to real perception of what life really is and means. If we could only keep this in mind how steady, how self-controlled,

what forces we should be. Unfortunately we cannot or do not. The personality becomes rampant. We do not like the feel of the gad when it touches a sore spot and we flinch and rebel, though possibly, indeed we might say undoubtedly, it was the very discipline that we needed. We cross bridges continually that we never come to, we dwell on a past that we have nothing to do with, we shrink from what we consider the false judgment of our associates, and immediately retaliate by sitting in judgment on them — a judgment, which taken only from our point of view, is probably equally one-sided, or, it may be, entirely false. We are glad or sad, depressed or elated, troubled or rejoiced, according to circumstances, quite oblivious of the fact that they are entirely of our own making and need not be if we did not wish or permit them. What a waste of energy in all this!

Why should we not then try always to realize that the Soul knows, and endeavor to attain to a state of consciousness in which this knowledge may be completely apparent to us. Thus, and thus only, shall we cease to continue in our old ruts, to go through experiences of which we have already had too many; but, by conserving our energy, so uselessly wasted, become at peace with ourselves and so be at peace with the Universe, working in harmony with it.

Universal Brotherhood

THE KABALAH — H. T. Patterson

Everywhere in nature there is interior and exterior; in material forms, and immaterial conceptions; in physics and metaphysics; in arts, sciences and religions. It is not necessary to demonstrate this; the fact is so apparent. That which is interior is so from its essential nature. In the fruit the pulp is interior to the rind or skin, the seed to the pulp. The exterior protects. The interior is that seat which contains the valuable, vital and living part. The seed or the interior can only be reached through the protective exterior. In knowledge, crude opinions surround and preserve hidden truths. Those truths are stored up in the treasure houses of wisdom. Their custodians are those whose worthiness has been proven. Only those who have broken through the barriers, scaled the parapets and overcome the warders can be trusted as defenders. At different times, and in different places, from the treasure house, have been given to the people by those whom the Pharaohs have placed in charge, the necessary grain for food and seed. The seed thus given has been implanted in the minds of the people, and from it has grown the crop, according to the nature of the soil and seed; the teachings, though never the same in form, are always the same in essence, and are always imparted by similar methods. The lowest form of dissemination is by means of words carrying associations of ideas. Back of this form, is the cipher contained in the words, which as combinations of letters are complex symbols; back of the symbol is the sound *per se*, apart from its association of ideas; back of the sound is the color which sound always produces by correlation; back of the color is the numerical valuation; back of the numerical valuation the related state of consciousness.

Before written teachings came oral teachings; before oral, other

forms. The Gnostics say that the superior creatures impart of their efflux to the inferior creatures when they — the inferior — adore. If we look upon adoration in its aspect of aspiration, and upon aspiration as associated with inspiration, we get a clue to the meaning of this statement. When we — the inferior creatures — aspire, then the superior creatures can impart to us of their efflux and we inspire from the higher planes. The creatures of these higher planes are the devas. In all the great religions the anagram was one of the most prevalent ciphers. Transposing the letters of the word devas we have the word vedas that highest form of instruction in which the higher imparts to the lower of its efflux. In the course of time, however, as by emanation the instruction took lower and lower forms the impartation of knowledge by efflux became the impartation by sound, the impartation by sound became the impartation by the written word, and so the devas became the vedas. This is why the vedas are spoken of as the leaves of the universal tree. They are such in their original devic form. The Upanishads are the keys to the vedas.

Looking for the interior knowledge of the Hebrews we find it not in the old testament, which is quite external in its nature, but in the Kabalah, the key to the old testament. The story of the creation, of Adam and Eve, of Noah, of Abraham, Isaac, Jacob and his twelve sons came from the East to the Jews through the Babylonian civilization. Adam us the *ad-om*, the first, ad, and the logos, om. Adam was thus the first logos, Adam Kadmon, the Adam of Adams, the logos of logoi. Abram is taken from the Sanscrit Brahm, and the wife of Abram was Sara (Saras?), as Sarasvati was the wife of Brahm. The twelve sons of Jacob are but euhemerizations of the twelve signs of the Zodiac, the macrocosm from which we, the people of Israel, as part of the microcosm must have descended. These are, however, merely surface

revelations. There are far deeper ones some of which can never be found in the Kabbalah itself, excepting with extraneous suggestion. Every letter in the Hebrew language is both a form, a symbol, and a number. Thus Aleph is the horns of a bull; Beth a House, Gimel a serpent, and so on. Also each letter has a number corresponding to it. The use of these corresponding numbers gives mathematical formulas. These are expounded in the Sepher Jezirah. Sepher is the same as our word cipher, the s-ph-ra tallying with our c-ph-r. In this system of numbers the naught precedes the enumeration. It is Ainsoph, the limitless, the boundless light, the infinite. It is in no sense creative, the true Kabbalistic teachings not admitting of creation in the sense of production of something from nothing. It is, however, that from which emanation takes place. It is from it that the Sephiroth emanate. These are grouped in triads, the upper sephirothal triad being in the Archetypal World. In the sephiroth we have the ten points of the Pythagorean triangle, the ten Prajapati of the Hindus. Only by understanding the different systems can we comprehend any one by itself; and yet the terms of one system are not translatable literally from one to the other. It is like the translation of ideas from language to language. To make a good translation more than the dictionary values of the words must be understood, and much freedom must be used.

In some of the names of the creative entities there are proofs of the profundity of the learning of the old Kabbalists. The numerical equivalent of Alhim or Elohim, who created man in their image, is 13514. Considering these numbers anagrammatically, as the letters in the words devas and vedas have already been considered, we have the relationship of diameter to circumference 3.1415. This exactly expresses one of the aspects of the Elohim. It is through them that the finite is related to the infinite, the diameter to the circumference, the 1 to the 3.1415.

This also is true of man made in their image. Equally interesting is one of the Kabalistic names of God — God as revealed to Moses. Its numerical equivalent is 543. 5, 4, 3 are the basic numbers of manifestation. In plane geometry they are the pentagon, the square and the triangle. On these forms are built up the fundamental figures of solid geometry. 5, 4, 3, also gives the multiple and separate parts of 4,320,000, the maha-yuga; of 360, the number of degrees in a circle; of 86,400, the number of seconds in a day, of the 24, 27, 30, 32, 36, 40 and 45 vibrations of the musical scale, of the 12 signs of the Zodiac, of the 12 inches in a foot, of the number of degrees in the tetrahedron, the cube and the dodecahedron, of the number of degrees in the triangle, the square, the pentagon and the hexagon, and the relationship of the simplest right angle triangle which gives the most complexity in whole numbers, the one whose hypotenuse is five and two sides four and three respectively. But Moses saw God backward, or from behind, that is the 5 preceding the 4 and the 3 following. This is precisely what does happen when man seeks to know the divine or fundamental. First he perceives through his five senses the exterior manifestations, later he rises until he unites himself with the trinity, the three in one, and so cognizes the interior manifestations. Moses, himself, in numerical equivalents was 345. That is from the trinity emanated by degrees that which became the pentagon or five-fold, five-sensed man. Thus all through these old, old teachings runs the marvelous story of creation by emanation, of transmutations, of successive objectivizations. The grand cycles are changing once again, and man begins to look back to the source from whence he came. From the five, through the four, the three, the two (the pairs of opposites) he is reaching towards the one ray, and through it towards the luminous ocean which is neither one nor many, but the shoreless ocean of infinite being from which all came and to which all must return.

The subject could be continued indefinitely. Suffice it, however, that there is in these old books, the Kabalah, the Upanishads, the Vedas, and the rest, many a key which will unlock store-houses of knowledge which cannot be entered otherwise excepting by long, weary years of hard unremitting labor and study.

Universal Brotherhood

A FRAGMENT — *Zoryan*

Some children, poets and mystics of recent years show by the most unmistakable signs, that they feel the coming of the new, better, nobler and wider life. *The unavoidable spring is approaching. The wide, wide spaces are opening.* Many a heart has the sensitiveness of a flower, which turns towards the sun and seems to know its ways upon the skies. A flower, which was, when a small bud, above the will o' wisps and apparitions of the night, a flower which felt the darkness of the night and knew how to sing upon the black lyre of sorrow for mankind, when it was time to do so, such a flower is now well prepared to meet the dawning day. Those who have not seen the blackness, shall not see the light; those whose heart was not lonely and deserted, as though a heart of an orphan, shall not experience the immeasurable sweetness of the universal brotherhood. For who was it longing in the night, if not that divine germ of light, which shines in darkness and which the darkness cannot overtake? Better still, — it regains in darkness its ideal purity, its invisible visibility, and when later comes the day, it takes from itself whiteness and colors, and from the night it takes shadows and outlines, and with these contrarities it paints the raiment of the day. For every color is the light shaded in its quality, and every form is the light outlined in its quantity, and stronger are the lines and shadows upon the white divine back-ground of the world, greater is the world, more diverse, more powerful.

The blackest spot of the picture has, perhaps, the greatest meaning, if this meaning is merged in the idea of the whole scene. A whiteness without black lines is only a background and nothing more. Ormuzd is not able to create the world without Ahriman. Ahriman is the interpreter of Ormuzd and his best helper, though

seemingly he is at war with his twin brother. The proud and indomitable Lucifer is yet a bright and morning star. Better still, — through this darkness and loneliness and by being itself left therein, the spirit of a man reaches that self-consciousness, which alone can show to him its immortality. Indeed, deeper and deeper we look there, more than whiteness we see in that darkness, and more than Ormuzd. In this darkness dwells an invisible whiteness, hidden in the night, and rocking, as though in a cradle, a new ideal day; in this darkness is that super-ideality, from which comes out every being and existence; there reposes an invisible power, higher than Ormuzd, there rests the infinite and never comprehensible mystery of the light and shadow, joy and sorrow, beginning and end, alpha and omega; there is the inexpressible Zeruana Akerne (1) before which alone we are permitted to bow our heads and which can be worshipped only in silent adoration.

FOOTNOTE:

1. The cycle of infinity, the circle, the zero, of which contains in it the All, the plenum, the pleroma. ([return to text](#))

Universal Brotherhood

THE VOICES OF A STILL NIGHT — *Mary Konopnitsky*

TRANSLATED FROM THE POLISH BY V. A. H.

As a murmur of the ocean and as the rumbling of thunder, thou speakest to me, O stillness of the night! Thy stormy breath plays with the hair of my head; thou strikest into the corners of my house. My spirit hears thy call, as though of a roaring lion in the wilds, and my heart burns in me when thy voice is speaking.

As the buzzing of a golden bee, thou speakest to me, O stillness of the night! As a whisper of growing grass, as the tinkling of the sand of the desert, and as the rustling of a leaf that sways in the wind. The breath of the life of the whole earth breathes in thy sigh. . . . And my heart stops in me, when thy voice is speaking.

I.

I will tell thee what is the secret of happiness, O my heart! Die for that which has the face of death and utters a groan of pain for a passing life; and do not sow thy grain for the harvest of the grave.

I will tell thee what is the secret of happiness, O my heart! Revive for that which endures for aye above death and sorrow and above all illusion; and let thy trembling anchor fall, where is the peace of the depths, and where the silence reigns.

II.

Gain for thyself the seeing faith, O my spirit! Let not slavish fear oppress thee! Rend the veil, by the movements of which thou now surmisest that there is hidden an ever-living power. Cross the threshold of the mystery; lift thy eyes and behold the divine truth of the world!

III.

If thou hadst once been weeping over this suffering world and wast a brother to the sad ones of the earth, it is possible now that there will open for thee, through the multitudes of shadows, the gates to the paradise of hope, blooming all over with azure celestial flowers! Thy soul is there divinely calm; it breathes out the light of peace, which the Angel of the Future gathers ray by ray in its alabaster urns; and even now, above this gloomy world, a dawn of a clear day begins to shine, as a purple lustre of a morning moon.

IV.

In a robe of innocence clothe thyself, O my spirit! and in a robe of freshness. As over the virgin mountain-snow, which has not been touched by the vernal sun, are the silver-blossomed pure sasana-flowers, such aromas must thou gain, and such a snow-broidered raiment, O my spirit!

V.

The weakness of hate is this, that upon its skies it sees neither sun nor stars, neither the iris nor the purple of the dawn, neither the grand cloud of a summer storm, nor endless milky garlands of the starlit skies, — it sees naught of these but only the veil of self, — a huge and empty shadow, which so envelopes it, as the torture of an eternal night.

And the power of love is, that upon its skies it never sees itself; but in the morning or in the twilight of eve, there unfolds before its enraptured sight, worlds of endless brightness, roses of the suns, deep azure of the starry fields, white lunar asters of the garden of the skies, silver alabasters of the urns, wherein the altars of the soul burn their eternal fires . . . and upon its shadow it looks as upon a mirage.

VI.

And when thy path thou liftest from the high-ways of this earth,
ascend into the clearest azures, and stop not on the threshold of a
phantom-cloud!

And when thou soarest from the nests of earth take an eagle-flight
towards the sun itself, and be not stayed by the fiery sand of
meteoric dust.

Let thy track be towards the highest light. ... So aims a lark its
winged course towards the brightest dawn.

Scan with thy eye the farthest span of space; scorn those goals
which lie too near; and leave for the weak ones of the earth the
timid step into the future.

And have no fears, though there be no mileposts on the way,
where thy will is set so straight and free. ... A bird knows whereto
it has to fly in its migration.

And the spirit is as the waters of the rivers: both the traveler and
the path. It needs no one to lead it, it finds the current of its own.

VII.

Keep thy soul at peace, as a still and quiet lake, that the depth of
the skies may find its reflection in thee; and a flower of the shore
see again in thee its vernal beauty; and that cloud-boat travelling
on the blue with its taut sails and hiding at times the sun; and that
sun emerging from the cloud, shining so radiant above the earth,
sweet and refreshed by the rain!

Lull thy soul into the endless harmony with the silence of the
world, which seems to buzz as a golden bee. That which is divine,
is reflected on thy wave; that which is earthly, lies on the bottom
deep. When thou art still, the radiance of eternity is burning upon

thee; but when a stone of passion falls into thy waters, the blackness of thy deeps will appear, the blackness of the soil and mud.

VIII.

Advance, O valiant soldier, and do not question whereto the dawns are leading thee through their ruby-gates, and where will thy golden-azure star emerge aflame from the gray mists into the eternal skies, shaking off her dying sparks into the ocean of the ever-silence. The path which will lead thee out of all ways of life, out of all experience of man, out of the whole horizon of the heavens and of the earth, out of thy own self through the threshold of the azure light, that path lies neither before thee nor behind, nor on any side; it is not deep, neither it is before thy sight, and it is neither near nor far.

Advance boldly, and when thy last battle is won, thou wilt find thyself upon this shining field, walking with such ease among the globes of the world, as now, when on a morning in May thou didst walk the meadows as a child and pluck its blossoms.

IX.

Desire nothing for thyself, either in the heavens or upon the earth, O my heart! Strive not after that which can be grasped in thy hand, and is taken away from others, that it might be in thy house, O my heart! But above all the treasures of the skies and of the earth and above all actualities of life, desire that inheritance, which may be shared with thy brothers. Desire infinitely that which can be, as a flame, divided among millions and millions of fires, — and yet exist undiminished and entire. Desire that, which, as the ocean, can not be shut in a room, neither put in a box, but above which forever burns the blue light of the eternal dome of the heavens.

X.

Beware lest thy heart permit its shadow to fall upon the path, the shadow of thy own desires and trembling fear, and to cover it with a pall of gloom; for then thy feet will be in terror rooted to that darkness. The sun of spirit will not reach thee then, neither will it disperse the shadows of thy pain and joy of earthly, carnal substance. These shadows will then grow to a giant size, obscure thy path with overhanging mists, cut it in twain and fork it in thy eyes, mislead thee, and deafen with the whispers of an evil doubt, and thou wilt fall, and thy feet not enter into the house of silence.

XI.

Though thousands of miles would part thee from thy brothers, if thou shouldst call to them, thy voice will not be lost; but over rivers, steppes and mountains it will fly with faster wings than any bird, and nothing will it stop upon its way, till by a mysterious whisper or a piercing cry it will, with thy language, speak in their hearts.

And though a message thou wouldst send with only a thought, it never will be lost; but passing o'er the oceans many a league, flying through the great spans of this wide world, as some liquid flame, it will fall at the threshold of thy brother's dwelling, as a dove sent out with a far message, and will beat there with its pinions by day and night, till his door will unclose at last.

For between thee and him throughout the heavens and the earth there is open a vibrant way for the shooting stars of thought, a road of our common mental atmosphere, sensitive to the faintest whispers, which fills all space, and penetrates all time and distance; and, by its mysterious movements, heart to heart it brings, and lips to listening ears; and though it seems to be a void, in it there calls and lives the spirit.

XII.

Seek for the moment which will make thee a sower — in the desert; free — in captivity; smiling — in pain; silent — in the storm; full of hope — even when defeated; a king — amongst the ruins; and holy — though thou failest. Thy angel shall then appear in the fires of the dawn of infinity. The divine balance leans towards thee for a moment; and as though by a miracle, thy spirit for that moment is not thine, but of the Great Soul. And it is a moment of thy cooperation with the immortal labor of the spirit of eternity! Even for a sinner there may be such a moment. And what, if he is condemned, if he has a scaffold for his bed? That one moment of his life is saved. And when his body shall have dissolved to dust, his soul as a bee upon a flower, will alight upon this single moment, and drink from it the honey-dew of divine dreams, in the morning of an undying brightness.

XIII.

Do not curse, my soul, thy failures and thy errors; they are steps of the ladder which thou must climb, if thou wouldst lift thyself from the dust of earth to the sunny skies. . . . Jacob, the shepherd, had to dream a stairway for the angels!

XIV.

Dost thou fear death, as some cruel executioner? Make thy own the life of the world; tear down and destroy those walls, with which thou hast fenced thyself from the rest of nature! In the immensity of the worlds feel thyself with thy own kin, as though in thy father's home; and as thou walkest from a chamber into a chamber thus pass through the worlds, pass through existences, and say: "I step from life to life," but not: — "Death changes me."

XV.

That which thou hast loved and for which thou hast suffered, will appear to thee in new angelic robes, O my soul!

The still, fragrant breeze shall bring to thee thy loves and hopes, and the mists of thought will bloom, as meadows, into a rosy tint, and into a tint of blue, O my soul!

It is thyself, in thy silent meditating eyes, that breathest these bright glories, paintest these glad hues, O my soul! Till at last extending thy arms into the air, thou wilt be carried with thy own sigh through many ages of an endless spring of May, among the flowers which were conceived and born from thee, O my soul!

XVI.

When all the threads, which were spun by the heart on earth, are broken; when the pink fingers of hope drop the wilted rose; when the night of life sits down, all veiled in a cloak of dusk, and sings a song of nothingness, — then are drawing near the white swans of day, and the ear of the wheat of light is coming to its ripeness.

XVII.

Sweet is this wisdom, which is not censured by the sorrow of the human kind, and which makes life and death to grasp their hands in the vernal joy of ideal concord.

Universal Brotherhood

MUSIC — *Edward C. Farnsworth*

Judged from the standpoint of the occultist, music in its essential nature is a subject whose full elucidation would demand an investigation into, and explanation of, some of the greatest secrets of microcosmic and macrocosmic life.

It is therefore with some feeling of incompetence that I shall endeavor to present what, at best, is a poor and incomplete statement of facts lying at the surface; leaving unexplored many veins of thought whose following out would certainly lead to rich and varied results.

In early days, much greater significance was attached to music than obtains in our own time, notwithstanding the enormous development this art has reached both in structural form and polyphonic complexity since the era beginning with Sebastian Bach.

To the wise among the ancients, music was not to be separated from Mathematics and Philosophy; they formed an inseparable Trinity, whose final expression was Unity. And because of this inter-blending, each contained within itself the full explanation of what the others demonstrated. The modern science of Acoustics shows that every tone represents a mathematically fixed number of vibrations. When sounded as single notes, as chords, or combined with all the contrapuntal skill of Bach, or the knowledge of subtle tone relations displayed by Wagner, the seven, or possible twelve, notes of the musical scale represent a conglomeration of figures that should delight any mathematician. The relation of music to mathematics is thus hinted at.

Science has shown everything in the material universe to be in a

vibratory state; color for instance represents a higher vibration than audible sound. It has also been shown that color is sound though inaudible to us; and we may add without stretching the conclusions of modern physics that all vibration is sound. Ancient wisdom declares the manifested, — not merely objective, — universe to be made up of vibrations and their mutual contacts; thus declaring the universality of sound.

Philosophy was to the ancients no single department of knowledge, leaving religion to be the plaything of dogmatists, for it synthesized in one grand harmonious whole the Trinity of Science, Religion, and Philosophy. The relation of music and mathematics to philosophy becomes apparent if we consider that each deals with vibrations, and that the manifested universe is vibrating life and being. The great universal truths of philosophy were perpetuated by the Mathematicians in various symbols, and it has been said the Arabic numerals symbolize, especially in their original form, long forgotten truths made public only within the last quarter of this century.

Having by way of introduction briefly indicated the mutual relations of music, mathematics and philosophy; I shall proceed directly to more particular conclusions as to the important part music plays in our human development. That music does play this important part was fully realized by the old philosophers, consequently a theoretical knowledge at least, of the art was an indispensable preliminary to admission into the highest of their schools.

It was known to those qualified to impart wisdom, that an appreciation of harmonious sounds and a technical knowledge of their mutual relations, was no mean aid in bringing the student into sympathetic vibration with the great harmonious laws of being; quickening his perception of those spiritual laws and

conditions of which the material plane, the objective Universe, the field of modern scientific research, is but a distorted and deluding reflection, and subject as such to radical change should man's power of cognition suddenly be enlarged or diminished.

It was the conception of Pythagoras that the planets speeding on their circular paths represented, each in its totality of vibratory force, and gave utterance to, some particularly sound. These tones in their varied combinations produced, for beings capable of perceiving them, the "music of the spheres." This is derided today by some, and yet, that branch of science dealing with sound is working unconsciously toward the same conclusion.

The ancient Chinese, Hindus, and some others, understood the seven and twelve divisions of our diatonic musical scale. It was also known to ancient wisdom that each note of the seven is capable of seven sub-divisions, making the total number forty-nine. Moreover, the occult relations of the minor and major scales each to the other were known, and that the seven and forty-nine divisions corresponded to other septenaries — some secret — in nature and man. But the twelve notes of the chromatic scale are sufficient for practical musical effect.

Could we, while acknowledging the universality of sound, extend the domain of our observation beyond the limits of the physical organs of hearing, we should undoubtedly know the varied harmonious forms of nature to be the outward expression of an euphony having its origin in the beneficent laws guiding the atoms in their evolutionary progress. The humble flower, with its perfection of color and symmetry of design, is a revelation of harmony, an unheard musical idyl or lyric; or perchance it is some delicate instrument unnoticed in the rush and sweep of nature's mighty symphonic crescendo; but in those quieter, serener moments when the roar of brass and the roll of kettle-

drums has ceased, its peculiar penetrating power finds a way to the heart, there revealing its own individual message. The potent if inaudible voices made manifest to the eye in the beauties of cloud and sky; in the manifold marvels of budding springtime life; Summer's mature growth; Autumn's ripening realization of earlier promise; and even Winter's season of recuperative rest — all sing their song to the inner ear.

The winds, whispering their secrets through the dancing leaves; the artless calls of forest birds; waves wheeling landward, breaking on the sandy shore, or encountering in full course some defiant rock or promontory — all are vocal in that universal chorus. These heard and unheard voices repeat with ever varying rhythm, polyphonic device or subtly graduated effect, one theme, — "The essential underlying unity of all things." But, "while this muddy vesture of decay doth grossly close it in, we cannot hear it."

It becomes the specific province of music to interpret these voices of the world around us, but its power would be unfelt in human life, did not man, as the microcosm, synthesize within himself at least potentially the Macrocosmic whole. If the great mathematicians of the past perpetuated universal truths through glyph and symbol, appealing therein to all future time, it becomes the province of Modern Music to bring home to the very heart, in a manner particularly adapted to our own day and condition, the old, always new axiom reiterated by Sage, Philosopher and Poet in every age — the mutual interdependence of each and all, and the consequent necessity of brotherly feeling and practice. Music, of all the arts, most completely brings about that mental state, that touch of nature which, as the poet philosopher says, "Makes the whole world akin."

Modern Music! What visions of beauty, what enchantments

spring to life before the potency of those magic words? Hark! A practiced hand indeed touches the keys; the mighty organ responds in tones of ever growing complexity. Surely it is he, the great master of fugue, the humble, unostentatious Leipsic Choir-master. Now Heaven and Earth are singing in prophetic tones Hallelujahs for a regenerate world. 'Tis "The Messiah," the great Oratorio, we hear, and its culminating chorus. A feeling as of perpetual youth, of gladness and spontaneity lays hold of us. Why should we not rejoice with Father Haydn at "the marvellous work" while "the heavens are telling the glory of God"? Now there is a peace and calm in the air, the landscape takes on richer color, glowing in a purer light than Earth's sun has ever shed; for the spell of Mozart's versatile genius is over all; but as we listen to his limpid notes of diamond purity, scintillating from Opera, Mass, and even the humble peasant dance, we feel a strange mesmeric power drawing us to diviner beauties; visions of Edens yet to be, wherein no sophistry, no serpent guile can harm, for the necessary fruit of the tree of knowledge has strengthened us: bitter experiences have we known, but we have learned the true lesson of life, — compassion for all.

"The scene by the brook," a simple pastoral scene! — hear Beethoven, sublime Master, in this new Eden he has pictured for us; Man, the lord, realizes his true position as guide and helper to those lower forms of life he was wont to believe existed simply for his own convenience. Alas, these glimpses of Edenic bliss are only glimpses, and a deep mysterious yearning has seized us, a longing with Schumann's Mignon to return and make once more our own that land where the citrons grow — the Fatherland, as it was to Schubert's wanderer, heartbroken, for his mortal eye shall ne'er again behold his childhood home; to us, the imperishable sacred land where the first race in the purity of ignorance started on its evolutionary way around the world.

Hush! let us listen still more intently, for we may even then lose the elusive quality of this most unique yet searching voice, in its sinuous chromatic windings. Chopin, if thine was no Organ tone, it was nevertheless a revelation of subtle evanescent beauty — the bloom upon the morn-awakened flower.

But while we stood so rapt, oblivious; dark clouds have gathered overhead. That harsh reverberating thunder must be the din of battle. Woden and all the warriors of Valhalla have met their ancient adversaries upon the long fore-told and fatal field. But no, the world still moves, for we hear at intervals the gentle cadence of some shepherd's pipe, mingling its artless joy with the weird grief-laden chant of the penitent pilgrims seeking the sacred shrine at Rome.

Having thus very briefly characterized the different epoch makers in musical history, from Bach to Wagner, I would say in concluding that the creative Musician should, like the Poet, keep himself in constant sympathetic touch with nature. Thus will he, understanding in his inner being her hidden ways, be better fitted for his office as interpreter. How can he more surely bring about and preserve that harmonious condition so necessary to his mission, than in the practice of unselfishness? No selfishness or partiality is displayed in the working of nature's laws. The fructifying shower softens the sun-dried soil and completes the conditions necessary to the germinating seed; but it recks not who shall be the harvester. Deep in the human heart a seed lies buried, though too often the soil, dried and hardened by the fires of passion and selfishness, refuses to yield, and the imprisoned seed helplessly awaits the beneficent rain of sympathy and compassion.

Modern Music with its infinity of rich and varied effects is more potent, it seems to me, than the idealized forms of sculpture and

the painter's art, and even the inspired language of Poetry, for these all convey to the mind conceptions of conditions more or less fixed, while music whispers of the spiritual, of what is beyond our finite, form-limited conception. Thus it reaches the inmost heart, quickens into life the germinating seed, and softens the reluctant soil with its harmonious rain. Who can tell what that mature growth will be when, at the close of the great day — the seventh round and seventh race completed — the perfected humanity of this globe, shall stand by the shore of the calm unfathomed waters, the boundless ocean of the unknown.

Universal Brotherhood

FRAGMENT: INTELLECT AND INTUITION — Adhiratha

It is always difficult to know what we are doing, and more difficult yet is to know how we do it. The thousand and one functions of our body take place without ourselves being conscious of having given the necessary orders, nor do we know how these orders are given and executed. The reason of it is that our thoughts are on a different plane from our instinct, and the latter can only be understood when we become conscious on the plane of instinct.

The action of our intellect is thinking. This comprises observing, coordinating and concluding. Now, what is a conclusion? It is a supposed fact on the thought plane. Thus we start from real facts and arrive at supposed facts, either by going backward by considering the real facts as effects and trying to find the causes, or by going forward by considering the real facts as causes and trying to find out the effects. When we start from supposed facts instead of from real ones, the thinking lacks a real base and is less sure; but if we once start from a given fact, our conclusions become realities for us and also causes for new conclusions, and so forth. By "real" I mean that of which we are sure of having taken place.

We thus see that thinking is a process by which we try to establish a tie which connects two facts of which one is a reality and the other a supposed fact. We call the tie between facts "Karma," and thus thinking is a search after Karma, and correct thinking must be one with the law of Karma. Thinking takes time because the physical modifications in the brain, by which thought-images become conscious to us, require time to take place.

Intuition is something like thinking with the difference that it

takes no time, and thus cause and effect are simultaneous. Intuition therefore is the absolute knowledge of the law of Karma, and for the intuitive faculty time cannot exist whereby cause and effect are separated when thought of.

Of our thinking we mostly know only a series of brain-pictures, but how these pictures are really connected we do not know. This connection is also intuition as it absorbs no time. We instantaneously jump from one image to another across an unthinkable abyss. We could not think if we had no intuition, because our thoughts or mind-pictures would be without connection. Now, if we arrest the modification of the thinking principle and stop with the last mind picture without adding a new one, then if we can do this, we are on the intuitional plane and live outside of time and consciously within Karma. Nothing of it can be expressed in time and mind, and therefore it is incomprehensible to the intellect.

It is easy enough to form mind-pictures, but by intuition alone such pictures are formed which follow each other in true karmic order, and by even a little intuitive faculty the thinking is immensely intensified.

A word about instinct. We say that animals have instinct, because naturally, without thinking, they do the right thing according to their species. This is simply the result of their obedience to laws and orders provided for them by the devas who preside over them respectively. They could not think of doing otherwise, because they have not yet the faculty to think. Even we, when mindless, act the same; for instance a person during sleep-walking will pass the most dangerous places without hesitation, where when awake and in possession of his mind, he would never dare to pass. But we had to give up our obedience to our (let us call them) instinct-devas, in order to develop our thinking

principle, just as we have to give up the latter for the time during which we want to concentrate on intuition. But of course no step of the ladder can be left out, and unless we have done with our mind plane we cannot rise to the plane of intuition. Far be it from me to say that we have to live in intellect or dry-reason alone, before we can get ready for a higher plane; we know that Manas (the principle of Mind) has a double aspect and that the real intellect is the higher Manas, which overlaps already into Buddhi (the principle of Intuition).

Man cannot go back in development, and when he has reached the buddhic plane, he cannot possibly lose his faculty of free will and begin again, like the animal, to blindly obey some presiding deva. Thus, even on the plane of intuition he has a choice, and Buddhi must then necessarily become to him a duality. What these conditions may be we cannot even guess at; we can only think with rapture of a condition which awaits us, in which we shall have an absolute knowledge of cause and effect without the least hesitation or doubt.

Universal Brotherhood

THE VEIL OF MATTER — *W. E. Gates*

To raise the veil of matter and to understand the hidden meaning of sacred books — how great an undertaking, for those who did not even know that aught was hidden. And yet who can look back over the century now closing without seeing an unfolding comprehension on the part of the world, which would seem most truly to bear witness to our having been at school, guided all unconsciously to ourselves in courses that lead to this unveiling.

One of the first distinctions drawn between the ancient and modern materialistic methods, was that the former did not seek to impart a formal instruction, but rather only offered a key, which the student must use and try himself. And men forthwith wondered where that key could be found, what it was like, and what sort of a door it unlocked. But many became interested in the ancient philosophy now again presented to the world and the interest grew, and with it came new (to us) ideas, ideas which men perforce had to treat and consider in a different manner from the old classifications and labelings, and in the handling of which men learned new methods, and had to break out of many habits of mind, abandon many hard and fast conventions of thought. Knowledge came to be seen as different from learning, form (mental and physical) as one thing and reality another. Old ideas full of meaning and value in the life of the race, long buried and encrusted till they passed for dry nothings, came again to life and influence.

Nothing could show this more clearly than a study of the language of today compared with that of fifty years ago. The enlarged vocabulary required by our increasing dominion over material things is not more wonderful than the expanded circuit

of ideas now involved by the words we use, fifty years ago as latent and unrealized as were the telephone or X-rays. Almost every distinctive word in the realm of philosophy and sentiment has suffered some modification, in every case in the way of greater manifestation of the underlying reality behind the "fleeting show." The very words "fleeting show" mean a great deal more to us than when we then used them — mere counters, for we thought the matter that composed the "show" was anything but fleeting. It begins to dawn on us that a show "shows" something, and that all of nature is worth something, mirroring and working out a great conscious life within.

"Religion" is no longer a thing of form, the expression of the bondage — as by chains — of man to some god imposing his *fiat* law upon him; it begins to connote the inter-relation of real planes of consciousness and activity. Brotherhood is ceasing to be an unscientific, unbusinesslike sentiment, and is becoming an actually sufficient reason for conduct, more and more a recognized fact in the universal economy.

And the greatest wonder of all would seem to be the additional raising of the veil of matter which is involved in the evidence accumulating through it all of a guiding, helping hand, leading the human race by the infiltration of ideas which necessitate the use of divine methods of study and develop divine consciousness by their very presence in our minds. Who would have believed that the great nineteenth century, the most physical and materialistic in thought of all, would so unveil the divine, give reality to consciousness, show a unified evolutionary progress inside the manifested, and suggest to human beings that each one's soul is the real working part of him, his actual conscious self, while what he has regarded as his self-centre is only a make-believe, the protege of the real.

Universal Brotherhood

THEORY AND PRACTICE — *Vespera M. Freeman*

From the foundations of the world, before literature was, all great Truths have been orally transmitted and finally embalmed in Legends. These legends speak an Universal language, for the truths conveyed are universal and each man hearing, receives and comprehends according to his merit or the degree of his development.

We find in the Legend of the Holy Grail as retold by Tennyson with all the magic art and flowery setting possible to modern language, one of these old truths which at this time specially seems to press forward for recognition and assimilation. One asks here:

"What is this phantom of a cup that comes and goes?
For on a day she sent to speak with me.
And when she came to speak, behold her eyes
Beyond my knowing of them; beautiful
Beyond all knowing of them; wonderful.
Beautiful in the light of holiness.
She said Sweet Brother, *I have* seen the Holy Grail.
For, waked at dead of night, I heard a sound
As of a silver horn from o'er the hills
Blown and the slender sound
As from a distance beyond distance grew
Coming upon me. Oh never harp nor horn,
Nor aught we blow with breath or touch with hand
Was like that music as it came; and then
Streamed through my cell a cold and silver beam,
And down the long beam stole the Holy Grail,
Rose red with beatings in it, as if alive,

Till all the white walls of my cell were dyed
With rosy colors leaping on the wall:
And then the music faded, and the Grail
Past, and the beam decayed, and from the walls
The rosy quiverings died into the night.
So now the Holy Thing is here again
Among us, brother; fast thou too and pray
And tell thy brother knights to fast and pray,
That so perchance the vision may be seen
By thee and those, and all the world be heal'd."

* * *

"Then leaving the pale nun, I spake of this
To all men; and myself fasted and pray'd
Always, and many among us many a week
Fasted and pray'd even to the uttermost,
Expectant of the wonder that would be."

* * *

"Then on a summer night it came to pass,
While the great banquet lay along the hall
That Galahad would sit in Merlin's chair.
And all at once as there we sat, we heard
A cracking and a riving of the roofs
And rending, and a blast, and overhead
Thunder, and in the thunder was a cry,
And in the blast there smote along the hall
A beam of light seven times more clear than day:
And down the long beam stole *the Holy Grail*
All cover'd over with a luminous cloud,
And none might see who bare it, and it past.
But every knight beheld his fellow's face
As in a glory, and all the knights arose
And staring at each other like dumb men
Stood, till I found a voice and sware a vow."

One great difficulty always presents itself to me, when I attempt to deal with any *single* subject. I can never find a good beginning point where *that* subject may be wholly detached from any other. Live tendrils cling and pull in every direction, showing more clearly with every effort that nothing is anything in itself but only *is*, as it is part of something else. Its meaning lies in its relation to other things. Cut off its clinging tendrils, separate it by force from its relations, you find its horn of meaning, mutilated, dead. There are no beginnings. All beginning is assumed. There is no detachment. All things are but parts of one thing.

I will not try then, to find a beginning. I will not try to separate one thing from another, but just tell you clearly as I can, what I have been thinking lately about theory and practice in their relation to the moral health and consequent happiness of all mankind. That the sorrows of the world are grievous, is but too well-known. I need not stop and try to picture them; they show too plainly and speak too loudly for themselves. Their daily burdens seem too heavy to be borne by those who have no true theory of life — no light — no guide — no refuge — no sure goal.

All those who have passed beyond this condition, who have won through even to that point of vantage where they know that there is light and help, if they are *men*, must feel constrained to give what aid and cheer they can to those who still are in this greater stress and darkness. How is it then with those to whom the message has been given to "fast and pray," and pass the word on to the brother knights that they too "fast and pray," so that the Holy Vision may be seen again by men and all the world be healed?

Always in learning anything, first comes theory — basic rules — formulas. Then follow examples to demonstrate, explain and prove. Then certain questions or problems are put to the pupil

which he must analyze and adapt for himself, to that particular rule or formula under which it properly falls. That is, he puts into practice what he learns in theory. It seems clear to me that in such practical application of theory the benefit lies. I will not say *all* benefit — but much of it. Let us suppose for instance that music were left to theory and all its strings were dumb; that artists studied light and shade, color and form and picturesque effects, leaving the canvas bare; that men learned in navigation were to sail no ship across seas to its happy destination; that men knowing seasons, soils and seeds were never to sow nor reap; that no miner, mine, no builder, build, no potter turn his wheel.

In short, suppose no knowledge were applied. Could benefit and progress come from theory alone? What a naked world we should find it and sadder than it seems even now. And after all, is the knowledge our own and can we hold it unless we put it to the test of use and *prove* our right? The very meanings of our words are lost if we neglect to keep them well applied and used. A word repeated, parrot like, soon turns into an empty form and stands for nothing, or like a house dismantled, shelters unworthy tenants. Look at the words: Religion, Brotherhood, Faith, Love, Justice. What have these come to stand for, to the world at large! Have not the most atrocious crimes *all* been committed in these sacred names? Nothing is truly ours except through use. No song of bird, no scent or bloom of flower, no poet's thought is ours or can remain and help us, unless we seize upon its meaning and relate it to ourselves and apply it in our daily lives.

We have been studying a great and beautiful philosophy. I should say *the* great philosophy, since there is only the one in reality. Its basic principles appear self-evident truths. It satisfies the mind and gives the key through use of which the complex problems of existence may be solved. Understanding even the outlines of this Philosophy, the Chaos which the world presented, falls into

perfect order, governed by perfect law. Now comes this question of theory and practice.

Our burdens have been eased through even this partial understanding. Shall we now study further detail and hurry on for more relief and greater freedom, or shall we put to use what we have learned in helping others? *Can* we go on and leave these others who have no understanding of life or why they suffer, to sink under their heavy loads or struggle on unhelped? I do not think we can. I think the only path to greater knowledge lies through our effort at application of what knowledge we already have. For the keynote of our philosophy is that all men are simply different presentations of one thing. That the Soul of all Humanity is the One Great Soul manifesting itself to itself, through the medium of matter in individualized centres and forms, for a purpose of Its own. Here is the true basis of Religion, of Brotherhood, of all ethics and of moral law and of the proper conduct of Life. If this be true, then the real aim and purpose of each man must be the same. That is to learn to understand and consciously carry out in his own particular way the purpose of the one Soul. There can be no conflicting interests, no opposing duties, no good for one that is not good for all — no unequal gifts or unmerited awards. There can be no injustice in the Soul. The only way a man may gain or merit a reward lies in his conscious obedience to the impulse of the Soul. And the reward he gains is only a more enlightened understanding and an increased ability and power to work more surely toward universal ends.

We are all here for each other — each for all. We are object lessons for each other, but what we learn or what we gain is equally for all — no other gain is permanent — it is Dead Sea fruit. We must rise and fall together as we advance through fiery trials and crucifixions of earthly life to a common destiny. This doctrine, of course, is nothing new. It has been repeated from age

to age. It is the underlying meaning in legend and fairy tale, in the folk lore of every people, in the old tragedies and in the great world epics.

At the Centre of his being every man recognizes its truth, but he is not helped if he lets it pass as theory and does not apply it in his life, nor can he help others; until he in some measure delivers himself, he is powerless to deliver others.

The trouble is, so few *believe*. The pity is, there is so little *Faith*. Even the good knight Percivale lacked faith enough to carry him safely through his first trial. After he had made his vow and started on his Quest he said:

"Thereafter the dark warning of our king,
That most of us would follow wandering fires,
Came like a driving gloom across my mind.
Then every evil word I'd spoken once
And every evil thought I'd thought of old
And every evil deed I ever did
Awoke and cried 'This Quest is not for thee.'
And lifting up mine eyes, I found myself
Alone and in a land of sand and thorns.
And I was thirsting even unto death
And I, too, cried 'this Quest is not for me.'"

Man holds himself too cheap, seeing and recognizing the truth he is ready to yield when difficulty presents itself.

He will not see that in the very struggle lies his opportunity; that strength and courage and all noble qualities develop and strengthen only through his efforts to overcome these evils in his nature and in the adverse circumstances of his life. He is still too ready to cry out "this Quest is not for me." But the Quest is, indeed, for every man at every moment; by different paths

perhaps, but the same Quest.

Into his daily life, into each word and thought and act must enter the recognition of this living truth. No question of right or duty or propriety in our relations with each other, no matter how great, no matter how small, but will fall into its proper place and find its answer if we simply apply this test: "Will it help on or will it obstruct the purpose of the Soul manifesting through me?" If it help, it is right, if it hinder, wrong.

This is the only path toward happiness, for true happiness is the conscious approval of the Soul. It has nothing whatever to do with outward conditions and environments, with the so-called failures and successes of life. The individualized Soul, the real man, is swathed round and in a way imprisoned in material forms while on this earth. He has a body and a physical brain and senses and organs, which he has assembled for himself that he may carry on his investigations in matter. It is in this contact with physical nature that the trouble lies — also the opportunity.

There is an element of delusion inherent in Nature. She is full of temptations. She is all the time trying to lead a man up into some mountain to show him some shining possession or other, and saying to him "All this will I give thee if thou wilt fall down and worship me." The senses say to him "you certainly are separate from these other men." The mind reports to him that his good is separate from the universal good — that he certainly can gain riches and fame for himself — that the body must be fed and clothed and taken care of and that it must not be overworked or lack sleep or risk illness for anything but his own pleasure — that he must compete for possessions and place and power in order to exist. It insists that the present life is all the life he knows and that he must believe nothing he cannot see proved. All these combined efforts on the part of Nature more or less involve the man. He

imagines he is identified with the mind that doubts and hesitates and with this brain that reasons and speculates and with these senses that make false and faulty presentations and with the body that feels heat and cold, hunger and thirst. Thus is the man beguiled and bound and loses command of his own servants in his own dwelling place. Then does he need a trumpet call from some good brother that will rouse him to exert his strength in battle. For he *must* fight or quit the field He must win free and take command or the purpose of his life can never be accomplished. Identifying himself with the soul alone what doubt or fear can reach him? What evil thing can touch him? What good, either of beauty, truth or love can miss him? These passing shadows which the lower nature casts upon him cannot affect him permanently. They cannot affect us now if with our whole heart and mind and strength we work on steadily until Brotherhood is recognized in the world for what it is and humanity is humanized. This is the proper application and real use of what philosophy we already have, — and for the present it seems enough.

"Fast and pray," the message came to Sir Percivale. Brothers, let us too fast and pray. Jesus said "Watch!" *We* have been told "Work!" The words do not matter, — the meaning is the same in all. Let us then fast and pray and watch and work, "that the Holy vision may be seen again of men and all the world be healed."

Universal Brotherhood

THE REBIRTH OF BEAUTY — *H. T. Edge*

Just before the death of our great Teacher, H. P. Blavatsky, there appeared in *Lucifer* one of her thundering editorials, entitled "Civilization the Death of Art and Beauty." In it she referred to the desolation of landscapes by smoke and refuse-heaps, the meanness of modern architecture and decoration, and the dreary, prosaic, and desecrated aspect of modern life in general. Surely, in this swan-song of hers, she struck one of those key-notes which she was sent to strike, and which it is the duty of her pupils to echo. Beauty is one of the age's departed glories that it has to win back, for ugliness is a thing of evil.

Modern ugliness is the expression of internal discord and gloom, and cannot be altered until harmony is felt in the souls of men. Artificial attempts to produce beautiful forms only lead to greater incongruities; for scenic and decorative beauty are like human beauty — not to be won by cosmetics, but the symbol of a healthy vitality within.

It is said that the beautiful has been sacrificed to the useful, but never was worse blasphemy uttered. As if the truly useful could ever be dissociated from the truly beautiful! But "useful" and "beautiful" have come to have quite different meanings nowadays. Nearly all our "useful" things are ugly, and very many of our beautiful things are useless to us. But this is only because we have lost that canon of art and construction which can produce objects that combine the greatest utility with the greatest beauty. Surely this canon is of universal application; if it is recognized in bridge-construction, why could we not also make our grand-pianos and steam-rollers beautiful? But this is a question for artists.

The first essential to beauty is harmony or concord. In music, painting, sculpture, architecture, this principle is obvious. In Nature, whether in her mineral, plant, or animal kingdoms, harmony is preserved. But civilized humanity is like an orchestra in which each instrument plays a different tune. The members of our human choir must be trained to have one ear for their own part and one ear for the general effect, or they will get out of time and tune. Which of our great money-makers ever has an eye to the effect which his doings will have upon society generally?

This exclusiveness, pushed to extremes, may become very ridiculous, even to our hardened eyes. For instance, we often see two semi-detached houses with a common portico, one half of which is painted red and the other half green; or two members of the same family in church, one turning to the east and the other to the north. Sights like this make one say, "Verily, un-brotherliness is the insanity of the age."

To achieve beauty, then, we have to practice harmony. We may as well begin at home, in our family circle. We can make the experiment of living henceforth with a view — not to our own personal interest — but to the general harmony. To try to fit in to the general pattern, instead of shouting our own favorite note regardless of other notes — this will be a first step in the direction of practical harmony. This harmony does not mean subjection to prevailing prejudices, for harmony is not the same as unison.

There is need to welcome back the old mystic idea that every family, as also every community, has a special Over-soul of its own, apart from the souls of the individual members thereof. We speak of the "family interest" and the "commonweal," but the ideas are not concrete enough to furnish strong motives for collective action. If we could look upon a family as an actual conscious being, of which each member is a part, the motive for

harmonious action would become more real. Such a being could be invoked in cases of disagreement among the members, and thus the family would become a unit and its parts would be in mutual adjustment. I have taken the family merely as a type of communities in general, and the same principle applies throughout.

It is in Individualism and Selfishness, therefore, that the cause of ugliness lies; nor will beauty reign again in our midst, until harmony rules our lives. Aesthetic movements, artistic, musical, or what not, will fail, as they have failed, unless the basic truth of soul-harmony is made their foundation-stone. In default of this, they fall an easy prey to the harpies of greed and sensualism. Lovelier far a cottage, where love reigns, than the most aesthetic mansion that rots in stifling atmosphere of selfish seclusion.

Oh! let each of us who loves beauty keep his great, angular, jarring personality muzzled, and blend unobtrusively with the mass. Let us not ask the beauties of Nature to degrade themselves by clustering around our personality in some isolated palace-prison. Let us devote our humble life to the endeavor to sing in tune in whatever choir we may find ourselves. Thus we may do our part in restoring that lost harmony which is the soul of beauty.

Universal Brotherhood

THE ART OF FORGETTING — *M. L. Guild*

I have never spoken of it without raising a laugh and the assurance that, as one bright woman put it, "*My forgettery* is all right; it's my memory that needs training."

Ah, indeed? Is it truly so? Let us examine ourselves a moment carefully, honestly. Most of us will then be obliged to acknowledge that, difficult as we find it to remember when we wish, it is still more hard and often impossible for us to forget at will. As a usual thing we remember because we cannot forget and, *vice versa*, forget because we cannot remember. Rarely are remembrance and forgetting, as they should be, acts of direct volition on our part. This is most true of forgetting because, though we often wish, sometimes vaguely, sometimes bitterly, that the unpleasantness of the past might be wiped out, yet the actual need of it has not been pressed upon us, as has that of remembering, by the loud-voiced calls of physical existence. To remember is needed if we would get on in the world; to forget concerns, we think, but our heart's repose. So as usual the harsh insistence of the outer drowns the gentler pleading of the inner: and we struggle and strain in our efforts at a one-sided development, forgetting that all one-sided growth carries within it its own destruction.

We look wistfully at Mr. A., a splendid man of business with every detail of his vast undertakings at his fingers' ends, and we covet his marvelous control over his affairs, due we think to his Splendid memory. Control! Poor Mr. A.! He does not see any more than we do that he is the veriest slave on earth. Control his business? Not he! It is e business that controls him, and that like some evil genius haunts him day and night.. He may lock the door

of his office; but his business walks home with him. It dines with him, and if after dinner he smokes a cigar, hoping to quiet himself, the scent of it recalls one smoked by Mr. B. when making a new business proposition, and away the tired brain goes, over and over details and figures. For hours, perhaps, after he has gone to bed he tosses, reckoning, planning, calculating, and when at last his eyes close the brain dreams on. Yet the next day he accepts at the office some envious compliment on his wonderful memory, feeling quite sure that he deserves it. Does he? Ask his family and they will tell you, if they are not too loyal, that his wife has always to remind him of their social engagements, that it is never safe to give him a letter to post or to trust him with an errand: he will surely forget. In other words the man has no memory at all. What seems a memory of business matters is simply an inability to forget them; for they have possessed his whole nature. He is simply possessed by the spirit of business and what seems like a memory of business details is in truth, but an inability to forget them.

But a business life is so full of strain! Yes; but the same conditions belong to almost all men. Take Mr. C, a musician. We laugh at and excuse his absent-mindedness as only a proof of genius. "He has such a wonderful musical memory." He has nothing of the kind. He as much as the businessman is controlled; controlled by his music which will not leave him and which like the other's ledgers haunts him day and night. He does not remember his music; he simply cannot forget it. Try him. Ask him to put one little tune out of his head. That particular tune will ring in his ears all night.

And so it goes with all of us, whether business man, scientist, musician, or woman of fashion, we remember only those things which have taken possession of us. The brain-cells change and move, open and close, and like the biograph give forth over and over the scenes of the near or far past while we perforce sit still

and watch; watch, in renewed agony at past woes or regretfully at past joys, but always watching. Yet are we machines that we should thus tamely submit to giving forth the impressions on any cylinder that may be shoved into us? No; we are human beings with the divine gift of free-will, and the holy mission of continuing our evolution by "self-devised and self-induced effort. "But evolution means betterment; and betterment means change; and so we find one who knew whereof he spoke saying:

"Memory is the great foe to occult development."

Not the true memory, the ability to remember; but the false memory, the inability to forget. Not memory in the sense of deliberate retrospection for a distinctive purpose; but the automatic and often unwished-for reviewing of the past. The former is usually helpful; for in it we retain our will and consciousness, and are able to learn from it; but in the second we lose our present self and become once more the toy of the emotions and passions of the past, retarding our growth. None of us would deliberately seek out the man or woman who, we knew, was going to do that which would anger or distress us. Yet we sit still and allow the denizens of our waking dream-world to arise again and again before us, stirring up each time, and with no fresh cause, the sorrow or anger that their originals had aroused in the past. We are so indignant at past wrongs (which we then deserved or they could not under the Great Law have come to its) that we continually re-inflict them upon ourselves; like a kitten that has bitten its own tail and bites it again in anger at the tail. Or it may be it is the happiness of the past that we dwell upon; and, because we surround that past with a glory that does not belong to it, the memory of it brings sorrow instead of joy, makes the present seem blank and mean, so that when perforce we arise from our dreamland we find ourselves enervated for the present.

And all because we have not mastered the Art of Forgetting; because, indeed we have not realized that there is such an art and that it is but the other half of the true Art of Memory which consists in an absolute control of our brain-cells, in compelling them to give forth at our bidding, and only at our bidding, the impressions made upon them. This is easily seen; for the man who cannot remember at will is usually the man who cannot forget; in other words the man who has not his brain in his own control. Nor is this materialism; for there is none possible in Theosophy. The control of the brain-cells, like that of the cells of our entire body, is possible only because, after all, they are not blind matter, but evolving entities with a consciousness and memory of their own and, because of that, capable of answering to our higher mind and consciousness and will. It is one of our duties on the great ladder of evolution to stretch down and help these lower intelligences to develop; and, so perfect is the law of compensation, so absolute the interdependence of all nature, that only thus can we develop ourselves.

The past, the whole past, both near and far, must be forgotten, as it can be, deliberately forgotten; else while we sorrow or rejoice over it the present too, becomes past and we have gained nothing from it.

But shall we not in thus forgetting lose the lessons of the past? Lose? We can lose nothing that truly belongs to us. Forgetting does not mean wiping out the past, for that cannot be done; but only closing of our own will the doors of the cabinet that holds its records. No impression is ever wiped out as is shown by the visions of the dying and the dotage of old age prattling of that which belonged to childhood. As for the lessons of life; learning them does not consist in an intellectual recognition of them, but in assimilating them and making them part of our own nature. If this were not so the Law would not throw the veil of oblivion over

our past lives and send us with clean tablets into each fresh incarnation. Let us of our own choice do for the little past of this one life what has been done for us with the ages that have gone by.

But besides helping us in our own growth, the Art of Forgetting serves us greatly in our dealings with others.

Does one come to us, and because of the influences of time, place, and his own temporarily weakened will, tell us that which we know in stronger mood he would not have revealed? Forget it. It can be done. If we do not, he too will remember and, if he be not of a generous nature, shame of himself will presently turn to dislike of us. Our own forgetting will help him to do likewise. Is it an act, weak or wrong or foolish, that we have witnessed? Forget it; and the actor will also. But if we remember, then will he too; with shame, then anger, and close himself against us so that we shall find it very difficult to help him.

Concerning our own actions too is the Art of Forgetting necessary in our dealings with others. As long as we remember our past, so will they. But if we have the strength and the courage to forget it, both the bad and the good, the failures and the successes and, resting neither on the thorns nor the laurels of the past, free ourselves from that past and live in the mighty present; then will our friends too forget that which has been and take us, as they should, either better or worse, as we now stand. For these human hearts that surround us are kindly in their depths and ready to agree that, as has been said:

"The Past! What is it? Nothing. Gone! Dismiss it. You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as now you exist, lies *all* the past.

Universal Brotherhood

TWO STREAMS — *Zoryan*

Two movements arise always, when a star of hope begins to shine upon the human skies.

Both are the movements of tearing the bonds, and of a glorious feeling of the freedom gained, when a world is found beyond the senses, when a satisfaction is achieved above the burning fields of passion, when the inner knowledge has begun to blossom, as a flower of the soul awakening in her own kingdom.

But a few steps taken are sometimes sufficient to spread a cometic agglomeration into a thin thread of meteoric dust.

Who are so hastening forward, and who are remaining with the central group?

The first are those who feel repulsion to the forms left behind, who disavow the earth, which gave them birth, who drop all ties, which had taught them and, which perhaps, may be lessons unto others.

"Forward and forward" is their cry. "Drop all your nonsense" is their advice to the weaker brothers, who by being weaker are not so quick-witted. They preach the utmost simplicity and peace and try to quench the illusion by smashing it. Charming and enticingly swift are they, the advance runners of the world of hope. "Not so fast, brothers, that we may see you yet and enjoy your sight." When they turn back to answer with their enchanting smile and their cry "forward," the sky around them burns like a budding rose. But the weaker brothers cannot follow yet.

Books have they discarded, theories have they broken, the human intellect flung to the four winds (those winds, whose Karmic

waves deal even with such a food, and without spurning it). They seem some angels of simplicity, not men. To help our troubles? They can do that. They say: "Harsh lessons must be taught those foolish men, who are so stupid as to have any troubles!" Is not that a radical answer? — "How can we help you" — add they — "bothering our heads with your illusions and producing a false impression that there is any cure for foolishness except wisdom? And wisdom is: renounce the world and follow our flying footsteps, or meditate on the stern alternative of Karma to be left behind."

The cure is really so strong, that many follow them, before the last regret for earthly things dies in their hearts. Many fall back, many shoot forward. The secondary meteoric thread is following their steps. Sometimes it breaks, and the advance guard seems to be lost and lonesome for awhile.

The second are those, who enjoy also the forward movement, but their hope is so great, and their scheme is so wide as to dare the inertia of the whole body of mankind.

With gratitude they look upon the earthly friends and comrades and thank them even for their illusive smiles, which cheered them and made the journey easier, when the night was dark and thick.

They have now a chance to smile sweetly back with a smile of wisdom, and yet with a return of gratitude for the illusive help of the past, and for that love, which, who knows, perhaps, was not a phantom after all, though only phantoms are remembered on the screen.

Ay! sweet is the divine centre even in their dreams. A common centre do they feel with the weaker than themselves, a centre of the roundness of their present comet, of a new world of hope in

the free celestial space, and a centre, perhaps, of a future planetary sphere, and even, after ages, of a blazing sun.

This is why they do not scorn to look on any form discarded. Illusive are the wrappings, and even their evil is illusive, and sweet is that bright essence, around which they cloud and roll. And thus they say: "Together had we woven this bright shining spell of the appearance of the world. Together had we suffered, rejoiced and hoped in truth. Together had we sinned and together shall we rise."

And the addressed weaker brothers understand their speech. Perhaps there is not in it a loftiness of an ideal starry flight into the lonely azure atmosphere — but the sublimity of true and faithful love, what heart exists that will not feel?

Forgiveness for the illusions of their friends and a patient hand! No chances of a reaction of a "nonsense" in which the "non-sense" is hidden. The world of hope has dawned in the whole length and breadth of the illusive life for its bright inner essence.

The helping words of the true wisdom speak through a speaker, but not for the speaker alone. Thus when they sound, every angel, man and creature hears the word spoken, as though directly to his inner ear, and this they understand.

These helpers, instead of taking an independent flight, tarry yet in the illusive fields, even though their soul is free. Freedom from action for our own sake, this they find and proclaim, but for another's sake they dare to enter into a net of spells and winds of a dark stormy night, and calm the terror stricken brothers with an assurance that all will end well, if they so wish. And they are glad to do at a time even so much.

They quicken the rising flame in every mind they touch. They send it to the uttermost limits of the earth. The blessed fire burns

in flaming ribbons around the planet. The sparks descend into the deepest pits, even into places of torture, despair and shame.

To the service of the tables they attend, gathering the sorrow-stricken who crave for bread and a sweet word. To the ordered life and march of progress, even through illusions, they lend their labor. Wrapping after wrapping gently they remove from humanity's sleeping soul, opening a way for the golden Heart-light's cheering glow.

The mazes of the intellect they do not fear, neither sound they an alarm for all to run for life, but quietly and with a wise assurance and a faithful heart they gather those who wish the light, and point the way to many and to all who are entrapped in this seemingly measureless labyrinth.

Wall after wall is broken, channel after channel is formed towards outside; orderly movements start, — all the halls merge into a system, that by escape might profit not a handful of the alarmed few, but all the hosts of captives, those hosts who were once free among the stars of heaven.

And when all unite in the great work, a thunder is heard right in the centre of the earth, and even the laws of nature undergo a change, and all creatures rejoice at the approaching liberation.

Two movements rise, when a star of hope begins to shine.

Upward mounts the first one, driven by its own propelling force, lifting itself to the blue fields of the infinitudes, caring more for freedom than for love. The second starts at a slanter angle above the useless inertia of the lower world, and watching with a loving eye those it leaves behind. Flying it turns to them and turns again, and makes a circle around their common centre, ever helping on. Thus in it, two forces, one propelling, another centre-seeking, tend to equilibrate, and this is what the Teacher calls the Middle

Path.

More and more of rings are formed by joining new companions of the workers of Compassion. Closer become their trajectories, swifter grows the motion of their flight. Life becomes intense and bright beyond all dreams and blazes like a sun.

They will also earn their rest, but not in the far distances, where all motion dies. Attracted to the centre, revolving closer to it, though their circles will ever faster move, yet the great Peace will they surely gain, because, — before a man, a planet, or a world can reach the Realm of Silence, he must merge all his swifter and swifter lines of motion into a single point — the burning divine centre of the universal Heart.

Universal Brotherhood

THE NECESSITY OF SACRIFICE — *Hubert S. Turner*

The necessity for sacrifice in all domains of nature is shown by a study of evolution. Sacrifice, conflict and a ceaseless struggle have made the world what it is. Life began with self-sacrifice, and self sacrifice will have to continue as long as there is a single cell of life to evolve into something higher.

The most rudimentary form of life we know of is the single cell. This cell had a duty to perform, as we all have, namely, to divide itself into two. Upon this basis all evolution rests. Life here gets its first instruction from Nature to sacrifice itself in order that Life's higher aims may be accomplished. These cells in turn sacrificed themselves, dividing again, that other forms might manifest from the invisible into the visible. For centuries and centuries this continued. Then nothing but these almost homogeneous forms existed. Their period of manifestation was limited; their duty apparently insignificant. For them, what was their reward? If they had had the power of thinking, would not they have had good grounds for doubting the justice in placing them there, and the uselessness of their avocation? The great law to them would have seemed monstrous, nothing before them but death, no future, only the past to look to, which but showed the same thing as they were enduring, nothing but sacrifice, without hope of gain. Yet if it was not for the sacrifice of these, the simplest yet the most wonderful of all manifested lives, we would not have the different evolving kingdoms and the many species that we see around us.

If the cell was a complex organism it would not be so wonderful, but here we have a homogeneous substance performing all the duties of a complex one. Truly we can learn a good deal from the

cell. If we all did our duty as the cell does, this globe would soon change its appearance. The cells did not realize their own powers, that they alone were preparing the way for more experienced entities. All this was not wasted; this homogeneous substance began to show differences, the differences increased and multiplied, the apparent uselessness of the cell's development vanished. The differences continued until at last we had the mineral kingdom fully developed. By this time the vegetable kingdom appears in its rudimentary stages. Nature continued her efforts; more sacrifices, then the animal kingdom makes its appearance. Now the vegetable has to sacrifice its life that Nature's higher form, the animal, may have food to live on. The vegetable here reaps its reward in that its molecular structure is converted into the higher animal structure As the Kabbalah puts it: "The stone becomes a plant, the plant an animal, the animal a man, the man a God." Species then began to develop; these species differentiated, then we find them warring upon each other.

This apparent necessary sacrifice appears to be one of the necessities of evolution. The opponents of the claim that "Brotherhood is a fact in nature" harp very strongly on this warring proclivity both of the animal and the human kingdoms. Yet, it seems to me, that until absolute self-consciousness and a full knowledge of the spiritual side of evolution is reached, this is the only way nature can *force* progression. If it was not for this sacrifice we would not have any birds, nor animal or human life. Man alone has the power of reasoning and thinking.

Nature developed this power in him through countless sacrifices and at fearful cost. This is why nature does not entirely *force* him to evolve as she does the lower kingdoms. Having developed this she expects man to evolve and to make all necessary sacrifices *voluntarily*, as he is now in a position to *know* why he should do

so. Unfortunately he has not yet realized this.

Whenever we see a variation from any type in any kingdom, there we will find a conflict and necessarily a sacrifice demanded. When the increase of any species had arrived at the time when they were forced to occupy the same localities, the struggle became harder and harder, until the greatest law of Nature, "self-sacrifice" was in operation. Up to and including the present time, *that* law of conflict was compulsory on everything that lived and lives. Nature has ever been seeking "workers," the idlers she casts out as the drones are cast out of the bee-hive. It was work, or else give way to another, to await for a chance again to progress. Darwin's law "of the survival of the fittest " reigned supreme. This compelled all who wanted to live, to more perfectly adapt themselves to their surroundings; to change themselves as conditions changed; to progress.

Unless nature had forced these entities to evolve they never would have succeeded. How fortunate they had not the power of reasoning. The reptile might have been perfectly satisfied with its lot unless the receding of the waters had not compelled it to adapt itself to living on the land. It might still have been satisfied unless others of its kind warring on it had not simply forced it to protect itself some way. Ages and ages must pass; hundreds of reptiles must be the prey of their enemies before between the entity and its bodily habitation there was formed a closer tie and gradually the body changed little by little until our reptile has changed to a bird of the air. Does it seem possible that the reptile could have evolved into a bird any other way?

This method of evolution looks severe until we begin to fathom nature's ways a little more deeply. View it from the standpoint that when the reptile was killed, that was the end of that particular entity and the necessity and purpose would vanish —

for what could be gained? — in this case the reptiles would have always remained the same. But look at it from the view that the entity will profit by the experience it has just had and when it again incarnates its body will be different, a mere trifle assuredly, but still enough so that in the course of time the entity that was a reptile now manifests as a bird, and is safe from attacks from that source. See how the law of reincarnation throws a light on evolution and the necessity for sacrifice. This is only an isolated case, but a few moments' thinking will show that this is the only way the lower animal kingdoms progressed.

To take up our evolving reptile again, it has escaped its old enemies only to meet new ones, more sacrifices are demanded as the price of further evolvment. The bird is still in the struggle for life; a continuous war with other species of birds is his lot. If he has not gained strength enough to conquer, then he is conquered and slain, and has again to appear, only the next time a little stronger. In this way our defenceless bird increases the strength and size of its beak, the sharpness and strength of its claws, its fleetness of wing, its power of endurance and keenness of sight, until at last we have after countless slaughter and sacrifice such a bird as the eagle.

It is useless to say nature might have taken another way of evolving, we know she did *not*, no other way could have succeeded. We have here an illustration of the fate of those who idle and do not profit by their opportunities, there is one such example in the bird family that I happen to think of, there may be more. The Dodo was once a powerful bird that for some inexplicable reason had advanced so far and became satisfied with its lot, but declined to take advantage of its opportunities for still further advancement. Not caring to fly, its wings gradually grew shorter and shorter and lost their powerful muscles; contented to stand and sleep all day long, it lost its keenness of

sight, its beak grew shorter, its claws contracted. Slaughter of its kind by other birds did not awaken it from its stupor. Gradually degenerating, suffering under the *curse* of inaction, what remains of the Dodo today? — not a single known specimen is in existence. As one of the Scriptures has it "Nature spews up the luke warm." *Here again Nature shows us the "necessity for sacrifice," this whole species had to be sacrificed to save it from still further degeneration, to save it from itself. Truly "Justice rules all."*

We find a parallel to this in the human kingdom, in those who advance so far along the "Path" that they think they have reached the goal, and instead of toiling on, stop and rest contented. They think they have done enough, that no more sacrifices ought to be demanded of them, refusing to listen to those who *know*. Then the door closes in front of them and they have to await another opportunity in a future incarnation. They, like the Dodo, have been saved from themselves. Suppose the rabbit had never been chased by its natural enemies, where would have been its fleetness of foot, its long ears to catch the slightest sound? If it had not been forced to be constantly alert it too might have thought it had reached the "Supreme," rested, and also degenerated.

Man is the climax of life on this planet and his physical body represents the perfection of all the kingdoms of nature adapted to his needs. He has now almost grown out of the necessity of being *forced* to evolve, yet conflict and antagonism still hold their sway over him. What a struggle man has to conquer the lower and to develop the higher nature! How many times must that lower nature be sacrificed before he succeeds; a constant struggle and conflict must be kept up all the time. What is this life to most of us but a bitter struggle, sometimes against almost unsurmountable obstacles? How hard it all seems; every bit of experience and knowledge gained only by a series of hardships? Nature is taking good care that when we do learn our lesson, we will know it well.

When everything looks desperate, when you think as the *cell* might have thought, of the uselessness of it all, and the apparent injustice of life, just look back at what the lower kingdoms suffered, and how *you* profited by *their* sufferings which were really yours and how *you* will eventually profit by your present sufferings. Do a little thinking and you will soon see how necessary it is, this eternal goading onward and yearning for something better.

The restless energy we see in this country, especially lately, is but another manifestation of this same force. We are always wanting something, never satisfied, constantly seeking change and variety. This is one of the results of the schooling we have been through. Is it not this that has made this country what it is? Again, we see, if it was not for this conflict and sacrifice, man also would be liable to degenerate. We unfortunately have too many men who are degenerates like the Dodo. For years and years we have been striving to find the origin of evil. The most wonderful thing is the origin of good, not that of evil. Where and when did man get the ability to say, "this is good, that is evil," if not in the struggle and sacrifice of the lower nature, and the higher self ever striving to manifest. Primitive man gradually awakens from his useless paths, slowly he realizes his mission, gradually he begins to *know* what is right, and what is wrong. "Slowly the Bible of the race is writ, Each age, each kindred, adds a verse to it."

Man's proclivity to fight is a relic of the lower animal self, it will cease as he becomes more spiritual, and as the necessity for it ceases. Man now, ought to have enough intelligence to evolve himself willingly, aided but not forced by Nature and her laws. Here is his necessity for sacrifice. H. P. Blavatsky says in the Secret Doctrine, "The sole purpose of nature on this globe is to evolve men; and, from men, Gods." Man from his present position having profited by all sacrifices in the past and being in a position

to appreciate it, should now sacrifice himself and endeavor to assist "Humanity and all creatures" in their evolution to a higher state. He can do it or not as he pleases, the penalty for not doing is stagnation, for himself, as he can not leave this plane of action until his duty is done. Ceaseless reincarnations will be his lot until by hard experience he learns Nature's great law "that by compassion and self-abnegation *only* can he progress."

We see the working of the "law" again, when anybody is strong enough to come out and say what he thinks when it is different from what people have been in the habit of thinking. Look back through history and see what has been the price of all reforms. When a Society such as the Theosophical Society was formed with its radical change of thought, what is the result? Nature again enacts her law that "any variation of a type must be capable of sustaining itself against the old forms," we find it not only in the animal but in all domains of life. Think of the sacrifices made by the Founders of the Theosophical Society, and how we are all benefiting by them, how necessary was that movement they began, and which has now culminated in the Universal Brotherhood. We and all creatures benefit thereby. If it was not necessary to make some kind of sacrifice to hold up such a movement, what would be the result? If it was not for the law of conflict compelling us to fight every inch of the way it would have been the same as with the Dodo and we would not have carried it to the point we have. Events just passed through in the history of the work show the result of thinking sacrifice is unnecessary. The fate of the inactive and over-confident is always to be thrown out in every work that is along the lines of Nature. Like everything else in Nature, man has to learn by hard experience and sacrifice, consciously or unconsciously, how to properly use the powers he is developing. Yet the majority of people today live solely for individual gain; they have not yet learnt the *law*. All men are still

under the "necessity for sacrifice," and until they learn this, the law of cause and effect will bring them again and again back to this plane of action, until at last all will realize it and fulfil their mission. How long this will be is hard to tell, though we find the beginning of this universal recognition of the law in the formation of the Universal Brotherhood Organization formed "for the benefit of the people of the earth and all creatures." What better opportunity can be had for all those who realize the "necessity for sacrifice." Here certainly is a chance for all to help, however little it may be. Let us keep in consideration the "cells" performing their duties as they find them however insignificant, remembering that therefrom springs the welfare of the whole and our own true development. Let us do our duty and remember the advice given in the *Bhagavad Gita* "Be not attached to the fruit of action," "the duty of another is full of danger." If we all do this, eventually the movement will truly become *universal* and everything *then* will be beyond the "necessity for sacrifice."

Universal Brotherhood

TIME AND SPACE — *Edward C. Farnsworth*

Any students of philosophy recognize time and space as illusionary aspects of one eternal unity, each manifesting to finite conception in a threefold manner.

Owing to the limitations of the human mind, we divide time into past, present and future; but on the highest plane all time-limitations melt into one eternal Now. Our conception of space on this physical plane is the result of the imperfection of the human organs of physical sight, and therefore is restricted and imperfect. Gazing at a landscape, we say that such an object is five, ten, or twenty miles distant; our knowledge of perspective, gained from experience, helping us to guess more or less correctly apparent distances; while the child reaches for the moon as confidently as for the nearest toy. A painter, who causes that to appear near, which he intended for a distant object and *vice versa*, violates the laws of perspective.

Imagine a straight row of houses extending for ten miles across a level plain, all precisely of the same size, and fifty or one hundred feet apart. An ignorant observer stationed at one end of the line, at an angle where the houses can all be seen, might say that they grow smaller and nearer together while receding from him. Neither conclusion is true. The eye is an imperfect organ and deceives the observer, as he will find by calling to his aid a good field-glass. Now objects eight or ten miles distant appear to be close at hand; and if the glass is reversed, they seem perhaps twenty or thirty miles away. From this we gather that an eye superior to the illusions of perspective could see the last house in line as minutely as the nearest one, and it would appear to be no further away. Similarly in regard to what we call time. Events

transpiring at the present moment are mentally viewed at close contact, like the first house; those of yesterday are not so distinct, and may be compared to some house farther down the line. Yet some one may say, "I remember a certain event which took place years ago and it seems but yesterday." Exactly! — for now he is using his field-glass so to speak. It is said, that at the moment of death the whole past presents itself in successive details to the mind. Why? Because the soul is shaking off those vibrations which make up the physical body and which, having their origin in the physical brain, hold it to our distinctions of past and present, through the illusions of mental perspective. Then the soul losing its grasp on outward things, turns inward, and in that temporary concentration on its own personality is enabled to focus its whole past in the present moment. On the other hand, the present fleeting moment may become for us indefinitely lengthened thus showing our almost complete servitude to time; but by him who has mastered the secret of time, a lifetime can be measured at a glance.

It is held by some that it is possible to bring to the minds of men so vivid a realization of a past event that the illusionary veil dividing the past from the present may be rent asunder, and the event itself projected onto the physical plane. This may be in part mentally realized while witnessing, for instance, the play of Julius Caesar.

Transported by the magic power of sympathy to those stirring times, we are now in Rome and do as the Romans do. We thrill with the splendid rhetoric of Marullus, and, while we listen to the wily eloquence of Antony, the fate of Brutus trembles in the balance.

The father of song strikes the bardic string, and that heroic note vibrating down the ages finds responsive echo in the heart today.

Again the Grecian watch-fires are blazing round the walls of Troy. Yet once again sounds forth the voice of Andromache, as she stands beneath the towers of wind-swept Ilium and bids farewell to Hector, going forth to meet his doom.

Time appears to move in cycles, but all so-called circular motion is in reality spiral. A circular saw revolves on its axis and at the same time is carried from west to east by the rotating globe. The Earth moves round the sun in its orbit but because the sun is travelling in its own path, the earth is never twice in the same place. So too on a higher plane than the physical, the plane of mind, for instance, motion is spiral and each mental experience is different from its cyclic predecessor.

I have spoken of the past and present, but what of the future? If the first two are illusionary aspects of one eternal Now, it follows that the future belongs to the same category. The old saying, "There is nothing new under the sun," expresses a deeper truth than some may imagine. If everything progresses in cycles then knowledge of the past may be a key to knowledge of the future and the future, a projection of the past. Remembering that the Universe as a whole is on an upward spiral trend, it follows that the future will resemble the past in general outline, though fuller and richer in detail; or we can consider it to be the past seen from a higher and better point of view; in other words its correspondent on higher planes.

Again, if the manifesting trinity, past, present, and future, are merely finite divisions of one eternal Now, it necessarily follows that the spirit existing in man today, existed in the past and will continue in the future, and what applies to man must apply to everything in the universe. The form or garb of every entity in the different kingdoms of nature undergoes change; for form expresses the degree of evolutionary progress attained by the

inner entity in its usually unconscious attempt, — under the guiding power of higher intelligences — to recognize its unity with what is above and beyond finite conception of form.

If such finite conceptions as time and distance are only limitations we put upon Divine Unity, it follows that there are no distinctions of great and small to the divine mind and vision. The microscope bears witness to the wonderful perfection of detail in the smallest things, and rivals as a revealer the telescope itself.

Man in his evolutionary progress toward that goal which stands at the apex of the spiral, has been constantly taking thought of the morrow and its new sensations, and, like the traveller circling the globe, he seems to himself to move in a straight line. And yet, man has circled the globe many times in previous rounds and races; and if everything appears new to him now, it is because he then failed and still fails to comprehend its real significance; for, mark well! as everything is a seeming part of a real indivisible whole; a true knowledge of one thing means a knowledge of all.

He who is driven round the spiral of past, present and future, by selfish desire, contacts at every point the results of past causes; but for him who has freed himself from the disquieting and blinding results of passion, the sun never sets. Morning, noon, and midnight are the same, for the eternal spiritual Sun sheds its beams upon him; and, in its pure light, illusion vanishes; past, present and future present themselves simultaneously to his mental vision; distance vanishes. Starting at the centre his eye sweeps the circumference of the circle, and he knows that the centre and circumference are one.

STUDENTS' COLUMN — *J. H. Fussell*

Whence arises the sense of duty? In what does it originate?

In considering every proposition of life, the method of its ultimate correct solution will always suggest a paraphrase of the ancient axiom that "all roads lead to Rome."

In seeking to follow the pathways of truth, the burden of the search has ever been the discovery of a new "Rome," which shall prove to be the common centre of all ethics and religions, whence emanate the varying aspects of truth which through the ages have brought hope to discouraged humanity and confidence in an eternal existence.

That such a common centre must exist is evidenced by the fact that whether the sincere person be Christian, Buddhist, or what not, his belief regardless of outward label can and does at the crucial moment bring that calm and "peace which passeth understanding," which at trying times constitutes the chief and only desideratum.

If we can discover the reason for this common experience, it is very possible that the real centre of truth may be found to be within our apprehension.

Examining, then, the various religions with special view to discovering tenets common to all, the most manifest similarity is in the universal enunciation of what today is called the "Golden Rule."

There was a time, perchance of not exceeding antiquity, when precepts and injunctions were accepted by the masses and followed in the letter with varying exactness by reason of their

confidence in the dicta of their leaders. But as the world is learning to think, it recognizes that good rules of conduct cannot be arbitrary in their origin, but of necessity must be founded upon natural law and formulated with the sole purpose of conforming therewith.

That it is an excellent thing, even good business policy, to do as one would be done by, is plainly apparent, and it must be admitted that the universal observance of the rule would speedily remove every mundane difficulty; but it can require no argument to satisfy us that such fact is by no means a mere happening or sentimentality. Rather is it and must it be the result of Law, and that, too, of a character which is inflexible, in that it is nature's — that which originates in man's puny intellection being the only type which requires an exception for its proof.

Finding, then, that action and reaction are always equal and opposite; that bread cast upon the waters invariably returns, even as our "chickens always come home to roost," the observing mind marvels and asks with holy awe: "What is this universe?" and in the final word of the question does its answer appear.

The universe is indeed correctly so named, for it is a unit, a single, all-comprehensive One. This does not imply an aggregation of multitudes, but as tersely stated by St. Paul, "members of one body." Then does it appear why brotherly action is profitable. Then do we learn the reason why true love is a magic solvent, or rather amalgam. Then does the sun of enlightenment pierce the gloom of blindness and gradually unroll before our vision the fullness of truth.

Unconsciously the various portions of the physical body, which is perhaps the readiest analogy, give evidences of this great law in their constant cooperation for the well-being of the entirety. Likewise unconsciously, at least for some reason not generally

understood, but quite as naturally, do we, the members of the larger body, at times feel impelled to cooperate in some uplifting effort; and to satisfy our groping reasons for this tendency we have coined the label "duty," which really designates our, so to speak, unconscious consciousness of unity and the necessity for governing ourselves in accordance therewith.

Therefore do we find that, even as in the past, "all roads lead to Rome," so today does every ethical or, for that matter, business or other practical proposition lead to and centre in unity, with full exemplification in Universal Brotherhood, by reason of which fact in nature our sense of duty arises and reveals its origin. —
Lucien B. Copeland.

"I slept and dreamed that Life was beauty, I waked and found that Life was duty."

Whence arises the sense of duty? In what does it originate? I cannot be expected to answer categorically these questions that go to the very root of all morality. I can at best simply give my own impressions regarding them and add a few resulting thoughts. It appears then to me that a man's sense of duty is his personal perception or consciousness of the fundamental law of his own complex nature. It is his recognition of that "Power Divine which moves to good" and of his relation to it. It must originate for him in that divine centre of himself which is also the divine centre of all other men; in that divine unity which is the basis of Universal Brotherhood. Duty is the "Noblesse oblige" of his own Soul. Being divinely descended and related, he owes it to *himself* to be and to do that which is in keeping and harmony with such descent and relation.

In my own mind I have pictured the path of duty as a man's peculiar orbit round the spiritual sun. Each man has his own orbit, but all have a common centre. Thus it becomes clear to me

why we have been warned to attend strictly to our own duty and that "the duty of another is full of danger." That mysterious and elusive thing we call conscience is the channel or medium through which we get our light from the sun to perceive our own path of duty. This path is not clear nor easy to be seen, for though the Soul sees, the personality is beclouded and befogged by his thoughts and desires and the earthly illusions.

The more the Soul dominates the lower mind and through it, the body, the more clearly he can "see his way," The more he aspires, the more conscience speaks.

In the Gita we find Arjuna demanding of Krishna that he tell him distinctly what is right to do. "I am thy disciple, wherefore instruct in my duty me who am under thy tuition." Krishna declares that he is not to regard the "outcome of action," but to make ready for battle and do the present apparent duty, "seeking an asylum in mental devotion."

So it seems to me that our whole duty is to follow along our own path as we see it from moment to moment relying upon intuition or conscience to guide, until through mental devotion we reach spiritual illumination and become one with

"The Law that moves to Righteousness
Which none at least can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation." — V. F.

Universal Brotherhood

THE CYCLE OF LIFE: I — *Mary Konopnitsky*

TRANSLATED FROM THE POLISH BY V. A. H.

PRELUDE

In the new morn, that dawns above the world, I put aside the black and sombre harp, that plays and sings so sadly. For, from the ocean's farthest shore, with the first daybreak blushes, with the golden arrows of the sun, there comes on rosy wings, all radiant with fiery auroras, a new song, a bird of the arriving spring.

In the new morn, that dawns above the world, I stretch the golden strings, I weave them from the day-beams, I paint them with the iris dew. For through the mould of sorrows, there breaks the music of mountain waterfalls; their vernal voice and chime now reach me from every rock and rill, and a new flowery raiment is again woven for the earth.

In the new morn, that dawns above the world, I tie fresh golden cords of sound, — not for the pain, not for the longing in the gloom, not for the old complaint of the lonely heart. I send them into the blue infinitudes unrestrained, I launch them from globe to globe, into the farthest space. From star to star there glistens of my strings the golden grate.

I.

I am a ray. The fount of Light I cannot circumscribe. And yet I fly. Through the dark nights I fly, through stars and pallid moons; I kindle ephemeral scintillations, I send out my trembling light towards infinity's eternal flame, from which shines forth the sun of all the suns. And now I darken, totter, pale; I lose my breath,

my hope, I smoulder like a spark. And lo! again I energize my rays, cast into endless skies; again I illumine myself and burn; I reach forth, I fly in space as a fiery ribbon from the spindle of the spirit. Now my tiny ray approaches the great sun; it is already burning with eternity's first blush. As an arrow I sling myself into the bright path, illuminated by the rosy dawn. I am a ray — the fount of Light I cannot circumscribe. Let me, then, be encompassed by its dome.

II.

I am a spark of eternity; and I am a pilgrim. Even today shall I pass away, after a while, after an hour's stroke, together with the smoke of the shepherd's fire, which writhes in blue strands over the forest in the eve, and disappears in the tears of dew before the night. Even today shall I be divorced from that power, which holds me here from the twilight to the twilight, and the sun shall not see me more with his golden eyes.

I am a spark of eternity. Beyond the cold ashes I shall exist even to the dawn, . . . And then in my own embers shall I wax in brightness, glow as gold and burn as ruby; I shall pass through the grayness of the dust of this my bed, and before the rosy dawn shall have bathed herself in dew, before the sun shall have lifted his golden gaze from beyond the sea, I shall strike into the flames of life.

III.

How many dawns, how many twilights have I passed? Do I know it myself? Through how many gates of body and of soul have I entered into life, as an eternal voyager, who is born daily, now here, now there, from the sleep of death, in the earliest morn.

And then, exhausted, I departed to the West, through the great twilight dusk, which, all blazing with gold and red as blood, led

me into the silent fields of blue, upon the dreamy meadows of the moon, all heaving with the beating of the wings of Psyche-butterflies, where I sought my sleep, and my head leaning on eternity's great bosom, I rested after a life and before a life.

IV.

Myself — the gate, and myself — the path, once only in this cycle have I issued from the Divine Light. Once only blew its breath for all bodies and souls, once only has it in the morning of Day opened its bosom of luminous archetypal thought, — and all subsequent myriads of forms, before and now, were sculptured by myself.

Lo! I emerge from the conflagration of blood; I come in the likeness of a child, I who am a lion, crouching for the powers of the heavens and of the earth. And I depart into the night, through the blood and through the pain, crouching as a shadow, for the dawn and for the day. After a time, after a moment I increase in strength, I spring up in the dust. My germ of existence now feels hunger of life; it attracts life's forces and lifts green blades above the grave. The sun now warms it for a new day of its immortal labor.

V.

With no gift am I favored in my early hour. All my radiance have I spun myself through many nights and shadows. And all my powers upon the earth and in the heavens have I obtained from my own mystic depths. Every form I have, it is of ages' toil, it is an effort of many births, a battle of many darkling deaths. What light have I, by a promethean labor, through thousand lives, spark by spark have I stolen it from the sun, spark by spark have I seized it from the blushes of the morning. The rosy coral of the dawns, and lilies' whiteness have I plucked unseen in the gardens of the night

from the silvery stars. There is no color and no sound upon the waving meadows, among the nests of eagles or of nightingales, which through the ages, in ruins' coldness and scorching heat of life I have not worked out from a laughter to a groan, — alive by my own self.

VI.

And my right is to upwards grow through all the worlds. And my right is to expand my heart through all the worlds. In storms, in silence I burst the bars of death's prisons, and strike the metal of the all-awakening bell!

Lightning of life, and thunderbolt of life I let into the dark camera of death, into the house of dust. And touched by a spark of the spirit the dust explodes with life, the soil opens, waving the flowers of new spring, and again breathes joyous in the splendor of the day.

VII.

The soul-bird builds her cage herself, — with songs and flapping of her wings, — and enters then its gates all fascinated with the life.

But soon the winged guest, from the infinity, newcomer, striking her prison's trellis-wall, reddens her golden pinions with the ruby blood.

She hushes then in-the dusky shadows of her house; a longing eats her heart away for the freedom of the dawn.

Till overcome with pain she strikes her breast against the walls and breaks the cage herself.

With songs and flapping of her wings, from the dusk, called life, she flies away near to the gates of the eternal light.

VIII.

Upon the dark and stormy roads I walk, bare-footed, poor; I
onward pass, naked and hungry, through life's cold and night;
only one light can brighten there my way and feed my strength,
— the light of daring, burning in my breast; it helps me more than
stars and more than moons. No sun in heaven can kindle it in me,
but I must get it from myself, striking my spirit against the hard
experiences of life, that the breast might catch the spark as does
dry tinder when the steel strikes the flint.

IX.

With me do I carry the enemy, whether I leave my threshold, or
return back to my home.

With me do I bring the traitor, and he is my heart's shadow, — the
thunderbolt striking me.

With its storm it will scatter the roof of my dwelling, set fire to my
house.

And then suddenly stopping, the sails of my boat will be folded,
and down will it sink.

(To be continued.)

Universal Brotherhood

GODS, HEROES AND MEN — *Amos J. Johnson*

According to Theosophy every man is a God incarnate. In his real nature, each man is a spark from the Divine Flame, which descends from the Infinite Fountain of Life and courses through Eternity on a pilgrimage, the purpose of which we can but faintly conceive.

Great mystics have said that "the universe exists for the sake of the soul's experience," and that the purpose of life is that the soul may reach perfection. The term embraces infinity, perfect virtue, wisdom, power, perfect altruism. Each department of Nature must be carried on to a full completeness and the soul may not rest content with achieving merely its own perfection, but must labor for the perfection of the great Whole.

Reaching from the One White Light of Absolute Being down to the tiniest atom of matter, each plane of existence is governed by Divine Intelligences. All one can say is that after reaching to the highest conception possible to us of the Divine Intelligences that rise above us and to the highest knowledge attainable of the Divine Worlds, still stretching far beyond the highest, beyond the utmost reach of human thought, there exists: What? "An omnipresent, eternal, boundless and immutable Principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the reach and power of thought, unthinkable and unspeakable."

This is the postulate of sublime and everlasting Deity. As far as we may go in endless Eternity, yet above and beyond all there reigneth absolute Law.

Recognizing then, that the great unknowable Deity is beyond our ken, our study must be confined to the lesser Deities, though some of these seem unknowable; but we may partially learn the relation they bear to men.

All the great religions present a series of divine Presences, and generally a triune Godhead stands as the primal object of all adoration. The Hebrew Bible trace three Deities, the highest of these being the Most High God, supreme ruler over all, and synonymous with Law; the second Deity is God, the Elohim, a great hierarchy, or rather a series of hierarchies of Gods, who formed the earth and filled it with living creatures and endowed man with his human nature; while the third in rank among the ancient Hebrews was Jehovah, who stands as their tribal Deity. The distinction between the Most High God and Jehovah is clearly shown in Deuteronomy (32: 8-9), where it says: "When the Most High divided the nations, their inheritance, when He separated the Sons of Adam, He set the bounds of the people. . . .The Lord's [Jehovah's] portion is his people, Jacob is the lot of His inheritance."

The New Testament also gives a triple Godhead in the Father, Son and Holy Spirit. Among the Brahmins, Brahma is the Creator, Vishnu the Preserver and Siva the Destroyer; with the Greeks it was Uranos, Kronos and Zeus; and with the Egyptians, Osiris, Isis and Horus. These were not necessarily the most powerful Gods in the Pantheon, but those most popularly known. The Hindus, for instance, are said to call their chief Deity, Zyaus — which bears a close resemblance to the Greek Zeus; and the Egyptians called their Unknown God, Amen or Ammon. All religions tell also of lesser divinities, as archangels and angels.

Theosophy, the Wisdom Religion, shows the three Logoi which have proceeded from the Unknowable Principle; these Logoi are

respectively the First Cause, the Spirit of the Universe, and the Universal World-Soul. From the Manifested Logos, the Universal Over-soul, spring hundreds of classes of divine beings, and these in their turn are the progenitors of the lower classes of beings. From God down to the lowest mineral monad, there is a direct chain of heredity, binding all of existence into one great universal whole. Humanity is the child of the Gods and traces its heredity through all the divine hierarchies to the Unknowable Root of all.

The traditions of all old nations tell of a Golden Age when Gods and Demigods lived among men. Greek mythology gives the following account of the formation of the Earth and heavens:

"Before earth and sea and heaven were created, all things wore one aspect, to which we give the name Chaos — a confused and shapeless mass, in which, however, slumbered the seeds of things. Earth, sea and air were all mixed up together; so the earth was not solid, the sea was not fluid, and the air was not transparent. God and Nature at last interposed and put an end to this discord, separating earth from sea, and heaven from both. Then one of the Gods gave His services in arranging the Earth. The air being cleared, the stars began to appear, fishes took possession of the sea, birds of the air and beasts of the land. But a nobler race was wanted, and Prometheus and his brother Epimetheus made man in the image of the Gods. Then Prometheus went to heaven and lit his torch at the chariot of the Sun, and brought down fire to man. He taught him to make weapons to subdue the animals, tools to cultivate the ground, and introduced arts and commerce."

The "fire" which Prometheus brought, refers not to a physical flame, but to "mind." Prometheus stands for the hierarchy which endowed physical man with his mental faculties, and it is related that when mankind was supplied with the "divine fire" the Gods became jealous of the new race, and in revenge they chained

Prometheus to a rock where a vulture feasted on his liver, which was renewed as fast as devoured. He thus stands forth as the first Saviour of humanity, and his sufferings represent the first crucifixion.

Mythology is written in glyph and symbol, but if one stops to analyze these mystic tales, volumes may be found hidden beneath the outer husk. Perhaps it was not revenge — but Law — which caused Prometheus to be chained to the rock. He assumed the task of raising man to Godhood and incarnated in the animal form that the lower entity might be better aided. Thus the rock to which he was chained becomes humanity itself, and the vulture represents the desires and passions of the lower man.

Humanity has always had divine Teachers. Schools of Magi or Wise Ones were established on the old Lemurian continent, and were open to all who were worthy. These schools or temples were known to the public down to a period as late as 2000 years ago, when they closed to the world at large. But the light has been kept burning in hidden places even to the present day. The Great Lodge has maintained a continuous existence ever since its establishment millions of years ago, and it is from this Lodge that all the great Teachers of the world have come — Krishna, Buddha, Jesus, and all others. A recent Messenger from the Lodge was H. P. Blavatsky, who founded the Theosophical Society and Universal Brotherhood. Through this channel the archaic teachings are again being presented to the world at large. All who desire to learn the mysteries of life, all who desire to advance along the Path which leads from manhood to Godhood are welcome to the archaic wisdom.

If the applicant for divine knowledge will purify his nature and be brotherly to his neighbor, then he may gain the greatest profit by a study of Theosophy, for then its teachings will be illuminated

by a greater light than intellect itself can ever shed. The true men of to-day are those who are able to subdue their lower nature and make it obedient to the behests of the spiritual man. It is a heavy task, but in the end will lead to a higher life.

The course of training at first is very simple, being concerned with the commonest of daily duties. If one is irritable, quick-tempered, censorious, lazy, selfish or unjust, his first steps upon the Path will consist in correcting these faults. One must make a persistent struggle to become industrious, self-controlled and sweet tempered, and not until these qualities are developed need one be anxious for anything beyond. If one fails in some respects or in all respects he need not be discouraged, but should try again, and keep on trying until he does succeed.

The evolution from man to Hero or Seer, and from Seer to Perfection can not take place in a single life, for one life is not sufficient to furnish either time or environment for the many lines of development that are required. Before the man can become one of the company of the great Helpers of Humanity, he must be purged of every weakness and defilement. He does not need Their learning, but he must have Their purity.

Universal Brotherhood

FRAGMENTS - OMNISCIENCE — *Adhiratha*

In the "Key to Theosophy" of H. P. B. there are some allusions to the omniscience of the real man within everybody. Not grasping the meaning, I once had a conversation with Madame Blavatsky on the subject, and I must confess that at the time I was not any wiser for it. I thought what a good thing it would be if instead of passing hours and hours on the solution of a problem, one might simply ask the real man, who knowing all, would tell you at once all about it. I must confess that I had some doubt about the real man knowing all, and I asked Madame Blavatsky to explain. I am sure that she tried to awake my understanding, but at that time it was all a beginning, and young Theosophists felt then (as they do sometimes even now) proud, when they knew the Sanskrit names of the seven principles and a few more strange sounding words.

I thought: Omniscience is knowing all, which of course must comprise everything and every problem, and the hardest mathematical nut will be child's play for the real man to crack — *if* H. P. B. is right!

Now if we but change intonation and instead of knowing *all*, say *knowing* all, we shall get a little step nearer the standpoint from which the question looks more attackable. The question turns first about that much abused word "knowledge." We generally think it to mean the conviction or even certainty, that under given conditions of things some unavoidable result took place, and will take place anew when those conditions will re-occur. A doctor knows that for a certain illness, the name of which implies a certain condition of the human body, a certain remedy will reestablish other conditions called health. An engineer knows by experiment and calculation, that a certain form of structure

under given loads will have to resist such and such forces in its divers parts, and then he lodges his material in such a way, that no part gets too much and no material gets too little anywhere, which he can only do approximately. But all this is not real knowledge and neither the doctor nor the engineer knows what that thing is he is dealing with and how its molecules feel.

Real knowledge has nothing to do with apparent knowledge, and it is useless to ask the real man within to write out the development of a mathematical problem for you. But when it comes to the application of such a mathematical solution whereby one tries to get a certain insight into nature, then it may be said that the real man has that insight into nature without passing by the tedious ways of a mathematical investigation.

What science tries to find out, that the real man is already, and he knows without a shade of doubt that which science strives at but never reaches. That essence which constitutes the real man, which has passed through all the kingdoms below man, which we find specified in every human being as the monad, clothed in different garbs so as to appear distinct, that essence knows all about everything we can think of, and that part of the Universe which we can think of constitutes the *omnia* for man. Having had the experience of all the kingdoms below us, the monad knows them, and our all, as far as human nature is concerned, is that of which we are able to think; therefore it is right to say, that the real man knows that which the ordinary man comprises under the term "all," and even more, because the all for the man of the present day is less than the all of those who served to clothe the monad at some earlier periods. It thus seems to me that the object of the development of the thinking principle is not to arrive at a better knowledge of nature, but to arrive at some knowledge in a certain way, which way has to be learnt during certain periods of evolution. Discrimination has to be learnt, and if one will learn

how to avoid a wrong way, he must pass it first, or else it would remain unknown to him. It seems a strange thing that man has to incarnate so many times during millions of years in order to develop the thinking principle, and after having developed it, abandon it as a wrong way. But is it not the same with the evolution of all the principles in Cosmos? Has not all to be gone through? Has not every plane of consciousness to give way to another? We call them higher or lower — but what about such terms? This is no loss, it is a momentary necessity for a certain purpose of divine law, and although less in one sense we gain and go forward in another, and pass where we have to pass. This must not be misunderstood, and we must not say: Very well, I have to develop intellect, and I shall do it, and shall not care for real knowledge which will all come in time. This is sophistry. Through our will and endowed with the thinking principle we have to regain that knowledge which gradually has become latent while Manas had to be developed, or else we shall never regain it. Thus we have to work with ardent aspiration towards our highest ideals along the lines of nature and divine law; thus we keep balanced, and while doing every one of our daily duties, we inwardly live a life of spirituality and in consciousness divine.

Universal Brotherhood

RICHARD WAGNER'S PROSE WORKS: I — *Basil Crump*

VOLUME I

The world knows Richard Wagner as a daring musical genius; a few know him as a poet who wrote the poems for his own dramas; fewer still know him as a writer, philosopher and mystic. His voluminous prose works are being translated into English by Mr. W. Ashton Ellis, of the London branch of the Wagner Society, and the work will be completed by the end of the century. When these writings become familiar to the reading public, Wagner will be much better understood than he is now; the vast scope of his work, and its harmonious relation to other universal schemes of work which make for the elevation of the human race, will be more fully recognized. Then the narrow and ignorant criticisms of a Nordau or a Tolstoi, will have no foothold in the mind of an enlightened public.

In the previous series of articles entitled "Richard Wagner's Music Dramas," my purpose was to throw some light on the inner meaning of those dramas. In doing this some quotations were made from the prose writings, where Wagner has made actual explanations or thrown out hints of his meaning. In dealing with the prose works themselves, my aim will be to show the basis of Wagner's reform in the field of dramatic art, and the great motives which led him to strike out a totally new path. And here at the outset let me say that no brief review of these volumes can possibly convey any clear conception of their contents; it will therefore be necessary to devote several of these articles to the more important essays. The volume with which I am about to deal opens with an

AUTOBIOGRAPHIC SKETCH

Wagner wrote this in 1843, at the request of a German editor. In it we see the germs of his future genius, and I will select such details as serve to indicate them. Wilhelm Richard Wagner was born at Leipzig on May 22, 1813, and learnt to play a little on the piano at the age of seven. Two years later, when the family migrated to Dresden, he used to watch Weber "with a reverent awe," as the composer of *Der Freischutz* passed to and fro to rehearsals. Thereupon his piano exercises were speedily neglected in favor of the overture to *Der Freischutz* executed "with the most fearful fingering."

"But this music-strumming was quite a secondary matter: Greek, Latin, mythology and ancient history were my principal studies." At this time he wrote some prize verses on the death of a schoolfellow. "I was then eleven years old. I promptly determined to become a poet, and sketched out tragedies on the model of the Greeks." He also translated twelve books of the *Odyssey*, and learnt English in order to study Shakespeare. "I projected a grand tragedy which was almost nothing but a medley of *Hamlet* and *King Lear*. The plan was gigantic in the extreme; two-and-forty human beings died in the course of this piece, and I saw myself compelled in its working out to call the greater number back as ghosts, otherwise I should have been short of characters for my last acts."

Being removed to the Leipzig *Nikolaischule* he there for the first time came into contact with Beethoven's genius; "its impression upon me was overpowering. . . Beethoven's music to *Egmont* so much inspired me, that I determined — for all the world — not to allow my now completed tragedy to leave the stocks until provided with suchlike music. Without the slightest diffidence, I believed that I could myself write this needful music, but thought it better to first clear up a few of the general principles of

thorough-bass. . . But this study did not bear such rapid fruit as I had expected: its difficulties both provoked and fascinated me; I resolved to become a musician."

Thus far we see the embryo poet-musician. In his sixteenth year the mysticism in his nature was roused by a study of E. A. Hoffmann: "I had visions by day in semi-slumber, in which the 'Keynote,' 'Third,' and 'Dominant' seemed to take on living form and reveal to me their mighty meaning." These visions are curiously confirmed by the scientific phenomena of Chladni's sand figures and the sound forms of Mrs. Watts Hughes. The fact that sound is the means through which all form is produced is a very old teaching. Pythagoras, who brought the art of music from India to Greece, taught that the Universe was evolved out of chaos by the power of sound and constructed according to the principles of musical proportion.

About this time Wagner seriously studied Counterpoint under Theodor Weinlig. In less than six months he was dismissed as perfect. "What you have made by this dry study," he said to his youthful pupil, "we call 'Self-dependence.'" In 1832 he composed "an opera-book of tragic contents: *Die Hoch-zeit*" his sister disapproved of the work and he at once destroyed it, although some of the music was already written. *Die Feen* (The Fairies) followed in the next year and was the first of his completed operatic works. At the age of twenty-one he tells us: "I had emerged from abstract Mysticism, and I learnt a love for Matter." The result was *Das Liebesverbot* founded on Shakespeare's *Measure for Measure*, in which "free and frank physicalism" prevails over "Puritanical hypocrisy."

This wild mood soon ceased under the pressure of petty cares; in 1836 he married the woman whose devotion helped him through so many years of bitter struggle. The following year he began his

first large work, *Rienzi*, and became musical director at the Riga theatre. The poem was finished in 1838, and in 1839 when the music was nearly completed, Wagner embarked with his wife and his beloved big dog on board a sailing ship bound for London *en route* for Paris. His object was to get *Rienzi* performed there, but despite the influence of Meyerbeer he was doomed to disappointment and found himself stranded there in the utmost poverty. This, as we shall see from an essay later in the volume, was the turning-point in his life; but we have now to consider the next essay, the famous

ART AND REVOLUTION

The main theme of this fine article is the relation of Art to the Universal Brotherhood of Man. It is prefaced by an introduction written in 1872 which begins with Carlyle's trenchant words on "that universal Burning-up, as in hell-fire, of Human Shams." Wagner goes on to explain how the essay was written "in the feverish excitement of the year 1849." This was the revolution which cost him so many years of painful exile at Paris and Zurich. He says he was guided by an ideal which he thought of as "embodied in a Folk that should represent the incomparable might of ancient brotherhood, while I looked forward to the perfect evolution of this principle as the very essence of the associate Manhood of the Future."

After some explanations of certain technical words which might be misunderstood, Wagner introduces us to the essay itself. He begins by saying that the essence of Modern Art is only a link in a chain of causes started by the Ancient Greeks. The Grecian spirit found its fullest expression in the god Apollo: "It was Apollo, — he who had slain the Python, the dragon of Chaos who was the fulfiller of the will of Zeus upon the Grecian earth; who was, in fact, the Grecian people." Proceeding then to connect Dance and

Song, as inseparable elements in early Greek Art, he says: "Thus, too, inspired by Dionysus, (1) the tragic poet saw this glorious god; when to all the rich elements of spontaneous art ... he joined the bond of speech, and concentrating them all into one focus, brought forth the highest conceivable form of art — the DRAMA.

That this Drama was a religious teacher connected with the Mysteries is very clearly brought out, and Wagner draws a fine picture of one of those great sacred days when thirty thousand people assembled to witness "that most pregnant of all tragedies, the *Prometheus*; in this titanic masterpiece to see the image of themselves, to read the riddle of their own actions, and to fuse their own being and their own communion with that of their god."

How fell this glorious Tragedy? "As the spirit of *Community* split itself along a thousand lives of egoistic cleavage, so was the great united work of Tragedy disintegrated into its individual factors." For two thousand years since then Art has given way to Philosophy; but "True Art is highest freedom" and can only arise out of freedom.

Then follows a splendid description of the brutal materialism of the Romans which hangs to this very day like a pall about her ruins: "They loved to revel in concrete and open bloodthirstiness." Mutual slavery of Emperor and people was the result, and "self-contempt, disgust with existence, horror of community" found their expression in Christianity. But this Christianity of Constantine Wagner is careful to distinguish from the teaching of "the humble son of the Galilean carpenter; who, looking on the misery of his fellow-men, proclaimed that he had not come to bring peace, but a sword into the world; whom we must love for the anger with which he thundered forth against the hypocritical Pharisees who fawned upon the power of Rome; . . and finally

who preached the reign of universal human love." In short, one might say that Jesus and his teaching stood in the same relation to the later Christianity as Dionysus and the early pure mysteries to the later degraded and materialized Bacchic mysteries.

Then in a very fine passage Wagner indicts Modern Art, based, as it is, on fame and gain and serving all the lower needs of a debased public taste. The Drama is separated into Play and Opera; the one losing its idealizer — Music, — the other, its dramatic aim and end: "What serves it us, that *Shakespeare*, like a second Creator, has opened for us the endless realm of human nature? What serves it, that *Beethoven* has lent to Music the manly, independent strength of Poetry? Ask the threadbare caricatures of your theatres, ask the street-minstrel commonplaces of your operas: and ye have your answer!"

Think of it! This was written half a century ago, and in spite of it the Music Hall more than ever sways the masses, and the cheap inanities of the comic opera are the rage with the rest of the community. I shall review the remainder of this essay in the next article.

(To be continued.)

FOOTNOTES:

1. Dionysus was the productive or bountiful power of Nature, and the earlier and pure conception of him was of a beauteous but manly figure, attended by the Graces and presiding over dramatic, representations of Nature's mysteries. It was only in later tunes that he appeared as Bacchus, the God of wine and intoxication, attended by Bacchantes, and presiding over sensual and drunken orgies. ([return to text](#))

PASSAGE TO INDIA (Selected Extracts) — *Walt Whitman*

(Curious in time I stand, noting the efforts of heroes,
Is the deferment long? bitter the slander, poverty, death?
Lies the seed unreck'd for centuries in the ground? lo, to
God's due occasion,
Uprising in the night, it sprouts, blooms,
And fills the earth with use and beauty.)

O Thou transcendent,
Nameless, the fibre and the breath,
Light of the light, shedding forth universes, thou centre of
them,
Thou mightier centre of the true, the good, the loving,
Thou moral spiritual fountain — affection's source — thou
reservoir,
(O pensive soul of me — O thirst unsatisfied — waitest not
there?
Waitest not haply for us somewhere there the Comrade
perfect?)
Thou pulse — thou motive of the stars, suns, systems,
That circling, move in order, safe, harmonious,
Athwart the shapeless vastnesses of space,
How should I think, how breathe a single breath, how
speak, if, out of myself
I could not launch, to those, superior universes?

Swiftly I shrivel at the thought of God,
At Nature and its wonders, Time and Space and Death,
But that I, turning, call to thee O soul, thou actual Me,
And lo, thou gently mastereth the orbs,
Thou matest Time, smilest content at Death,

And fillest, swellest full the vastnesses of Space.
Greater than stars or suns,
Bounding O soul thou journeyest forth;
What love than thine and ours could wider amplify?
What aspirations, wishes, outvie thine and ours O soul?
What dreams of the ideal? what plans of purity, perfection,
strength?
What cheerful willingness for others' sake to give up all?

For others' sake to suffer all?
Reckoning ahead O soul, when thou, the time achiev'd,
The seas all cross'd, weather'd the capes, the voyage done,
Surrounded, copest, frontest God, yieldest, the aim attaind,
As filled with friendship, love complete, the Elder Brother
found,
The Younger melts in fondness in his arms.

Passage to more than India!
O secret of the earth and sky!
Of you O waters of the sea! O winding creeks and rivers!
Of you O woods and fields! of you strong mountains of my
land!
Of you O prairies! of you gray rocks!
O morning red! O clouds! O rain and snows!
O day and night, passage to you!
O sun and moon and all you stars!
Sirius and Jupiter! Passage to you!

Passage, immediate passage! the blood burns in my veins!
Away O soul! hoist instantly the anchor!
Cut the hawsers — haul out — shake out every sail!
Have we not stood here like trees in the ground long
enough?
Have we not grovel'd here long enough, eating and

drinking like mere brutes?

Have we not darken'd and dazed ourselves with books long
enough?

Sail forth — steer for the deep waters only,

Reckless O soul, exploring, I with thee, and thou with me,

For we are bound where mariner has not yet dared to go,

And we will risk the ship, ourselves and all.

O my brave soul!

O farther, farther sail!

O daring joy, but safe! are they not all the seas of God?

O farther, farther, farther sail!

Universal Brotherhood

THE HUMAN CELL — *Arthur A. Beale*

"To demonstrate that Brotherhood is a fact in Nature; to investigate the laws of Nature and the divine powers in Man."

When we fall away from the path of duty, when torn by the storms of passion we forget that there reposes within the complexities of our nature a divine spark — much more, perhaps, that we ourselves are a universe, nay, a universe of Universes, a Great Eternal God, controlling, energizing and creating worlds that live and have their day and cease to be. But it is so. Hour by hour worlds are falling away and with them ebb the vital forces of our being. Take a flake of scurf from the head and put it under the microscope, — a new vista is opened up. And yet, this is only a type of millions of like or dissimilar entities, which are so bound together as to compose the mighty universe of man's body, — the least important of his constitution. These little lives take different shapes to suit different necessities, but they agree in certain essential features which we learn to call *the cell*. And looking lower still this cell is of the same type as those found in the animals and again in the plants. How very little difference, too, between these and the monads of the mineral kingdom!

But keeping to man, these cells form themselves into societies, which we call tissues, these into others we call organs, and the organs form together a corporate organization, the body, which in a healthy state is subservient to the synthesizing forces emanating from the Heart, where lives the source of life, the divine Ruler. So the organs work together in harmony. If any organ begins to absorb more attention and life than is due to it, not only does it suffer itself, but brings discord into the whole.

But as long as it observes its own duty and fulfils its place, so does it maintain its own status, and receive its own benefits; for thus, and thus alone, can it participate in the higher impulse, that comes from that sacred centre..

As of the organs so of the cells of which each is composed, they must act in accordance with the unified impulse of the organ, but so must each cell be true to the heart of its own tiny body — whence, as I shall try to show, comes the true impulse, by which it evolves, — that centre where are played the divine harmonies and where stands the God directing his forces in the building of "the temple not made with hands."

This is a Universal Activity. It is the same process going on through all the kingdoms of the Universe, from the tiny crystals to plants, from plants to animals, and animals to man.

But specializing the cell we note not only that all the body is composed of cells or the deposit of cells, but that one type of cells develops from another type, and ultimately all cells result from one single cell "into which," in the words of Darwin, "life was breathed by the Creator" — of course always understanding that we have not specified the nature of the Creator.

If this is so, and no one in these times will dare to dispute it, it begins to dawn upon us that this curious complex body of man is, as it were, a tremendous society of entities, the separate individualities of which, whilst retaining their place as such in the great body, are swamped in the individuality of that one. Not only so, but as it will be our endeavor to show later on, the healthy existence of each part greatly depends on its maintaining its loyalty and subservience to the supreme Chief, from which it gets its daily source of energy and inspiration.

What is true of the part is true of the whole and *vice versa*. For in

its turn the body of man must be subservient to that of which it is a part, and answer to the call of that which represents the corporate body of bodies, and to the divine light within, "that lighteth every man that cometh into the world," which is one with the Father, the Divine over soul, of which we are all dim reflections. So also of the part, the tiny microcosm of man, the cell, it is in its turn a universe, a universe so grand that the many revelations that scientific investigation has unveiled makes that science stand aghast; but these, we may venture to prophesy, are nothing to the occult secrets that still lie waiting for revelation.

All that the magnificent symbolism of the Gnostics has taught us concerning The Man Iesous and his relation to Ichthys the fish, the ark and the ship, can be well applied to the *cell*, which is a veritable Ark with its Holy of holies in which sit and meditate the holy ones, the *prajapati* of the Hindus and the Christos of the Gnostics. Veritably it is *par excellence* the Astral Vehicle, the ship floating on the watery ocean, veritably it is the Dagon, the fish-man, the new teacher coming from the unknown regions of the Silence, the boat of Vishnu carrying the God-Man into the world of Manifestation. We may well exclaim: O God, how manifest are thy works! how sublime are thy powers! And when we contemplate the tiny vehicle of life under the microscope we may well close-to the doors of the senses, take off the sandals and worship, for are we not at the very altar of the Temple — the temple of the Almighty; are we not face to face with the Creators? He that hath eyes to see let him see!

Amongst the great contributors to the Science of the Cell perhaps none has approached nearer the Holy of Holies — none so nearly tore aside the Veil of Isis, as H. P. B. has practically told us, than Professor Weissmann in his contribution on the Germ Plasm and the New Problem of Heredity as handled by him. Under the guiding hand of this savant we see the cell in a new light, we

begin to see kingdom within kingdom; and had he but recognized the other side, had he but explored the dark side of the Moon, much more might have been written, many more mouths might have gaped and many more sceptics have smiled. Professor Weissmann however has found a mare's nest. He has raised the devil, but forgotten to give him something to do, and as of old we cannot help exclaiming, what next! The cell of Weissmann like the cell of most other students, is a tiny ball of protoplasm with a central nucleus (the Holy of Holies, Fish Man, etc.) but unlike that of other writers, instead of containing more differentiated protoplasm, taking the forms of meaningless and accidental rods, our revered professor has discovered a Nest of Creators. He tells us that the greater portion of the cell does not in any way participate in the process of hereditary transmission. Nay, further still, not only does he regard the nucleus as the all important particle but to quote his own words: "The law that only a certain part of the nuclear matter is to be regarded as the hereditary substance appears to me to receive fresh support from all the more recent observations."

Now the parts referred to are a series of minute rod-like structures called *chromatin rods* that are very active and manifest all kinds of changes according to necessity, especially at that critical period in the history of a cell called cell-division, when it is about to propagate its species by *making itself* into two by equal distributions of its substance between its two selves. For you must know that when a cell divides (and this does not refer to human cells alone, but all vegetable and animal cells from the simplest to the most complex) the products are two so-called "daughter cells," but they are daughters without a mother. It is one of the most mystical processes in existence and contains much secret knowledge for it contains the mystery of the birth of two from one. In this process, called in scientific parlance *Karyokinesis*,

these little rods play a most important part, nay, the *all-important* part, for the whole process commences with them and proceeds from the centre outward. There is at the commencement of the process a disturbance, a series of vibrations throughout the nucleus. These little rods immediately form into a kind of reticulum or network; then this network arranges itself into an indefinite spiral, at which instant two mysterious bodies issue from the mass at opposite poles, and take up a position in the cell, at some distance from the coil of rods; then the spiral breaks up into two opposing sets of loops.

Ultimately these two sets of rods settle down in the neighborhood of the two little bodies (*centrosomes*) shot out, or, I should perhaps say, are attracted separately to the two poles of the cell by the *centrosomes*. Then a cell wall forms between; the one cell becomes two.

There are some very occult forces at work behind all this, and they generally are referred to, to cover our ignorance, as the law of polarity, albeit that this law, whatever it is, involves the most occult of the creative forces, in fact of all manifestation.

To go back, Dr. Weissmann does not consider these rods which he calls *idants* as the essential units, but states that in their turn these are themselves composed of more minute bodies he calls *ids*.

In this respect, however, he considers protoplasm as a whole as composed, not of so many chemical compounds, having an indefinite and uncontrollable action on one another, but of collections of "molecules united into a single group." These molecules he calls *biophors*. The biophors, as bearers of vitality, possess the power of growth and of multiplication by fission. But the biophors which go to make up the rods, have a more specific character of their own, and are the carriers of those minuter

bodies still which this savant speaks of as the real creative units, or what he calls "*determinants*." These ultimate determinants, smaller than microscopic, hold within their tiny hearts the ideal shape of the part which they are destined to control, carried and distributed in the process of evolution of the creature by the process of cell division.

This conception, enormous advance as it is on the previous materialism of Huxley's protoplasm, is yet so pregnant with the taint of the materialistic age, that it requires modifying before it can even be admitted as a logical hypothesis. For one must ask; if the cell gets its impulse from the nucleus, the nucleus from the rods that inhabit it, these rods from the little biophors of which they are composed, and these from the determinants, where on earth do the determinants get it from? We are reminded, moreover, that there was a time, not far away, when this particular cell had no separate existence of its own. And if we are directed back to the ovaries, and from them to the germinal layer, and this from the cell again, still there is no escape, for we may well ask with the Duke of Argyle: "What then! Whence the first?"

But the thing has a more definite and easy solution, for if these material units are the Creators, and if as it is stated, the ingredients of matter, especially sentient matter (so-called) are constantly undergoing motion and change, by displacement; what about these units when the time comes for them to play their part, has not their substance been lost and replaced over and over again.

So we come back to our philosophy and we realize what our Chief, W. Q. Judge, taught us, that the cell only has an existence as an *idea*. Thinking of this word for a moment, looking it up in the dictionary we find the following *verbatim* (Gr. *idea*, from *idein*, to see) "one of the archetypes or patterns of Created things,

conceived by the Platonists to have existed from eternity in the mind of the Deity." (1) Now look at the words used by Dr. Weissmann, *idants* and *ids*. Is there not something very suggestive here. We are then dealing not with matter alone, but with ideas; nay, more, what is matter but an idea or congeries of ideas? For as has been well said we know nothing of matter *per se* but only the manifestation of matter. It is the idea not the matter that takes form. Now we must surely recognize that ideas as *things* are not causes but effects. So our professor all this time has been dealing with effects and gets these mixed up with the causes. If cells and the contents are ideas containing ideas, and if idea means that which is seen, then there must somewhere be a Seer, and such a seer without any sophistry must be a magician — not because we associate the word Seer with magician, but quite independently.

Now we have realized that the body of man is composed of many minuter entities, over which stands the supreme ruler. Each organ is composed of many entities, over which rules the conscious governor of that organ, and so on to the little cells which in their turn are composed of minuter creatures each having a conscious existence of its own, whilst that Consciousness is composed of the consciousness of all its component lives. That consciousness is in each case part of the Divine consciousness that pervades all things and acts in direct proportion to its plane of activity.

This Divine Consciousness in man which is the real man — real in the sense of permanency — is quite on a par with the Creators, though that real self is perhaps not known to any of our personal selves. But then stands that real Self at the commencement of each New Birth. As the process of evolution goes on each step in the meditation of this mighty Self as he contemplates existence, finds a responsive thrill in the tiny ovum, bound to himself by the

strong bonds of Karma. As he emerges in contemplation from the mineral to the vegetable and on to the animal, so the sensitive plasm of the germ responds. Page after page of the history of man is retold till once more the story is complete to the point where the previous incarnation ended; then the child is born to carry on the history as best he may.

So in the cell the determinants are the little bundles of ideas coming from the Magician (ourselves) and being instilled bit by bit into the heart of each of those groups of molecules and ensouling it, so the tale is told and this side of manifestation opens out into the beautiful blossom of Humanity, moulded also in part by the parental influences which can make or mar the impulse as it comes straight from the Creator's mind. Make or mar, and yet how few women think of the real, sacred and holy duty of parentage. How hellish the times in which any dares to point the finger of scorn and shame at a blessed pregnant woman. But as we are beginning to understand, soon shall we be able to reverence them all as the sacredness of motherhood is understood.

This little picture contains the whole of our philosophy, and it must be left more or less to the intuitions of each. But in closing we can say this much. The study of the cell teaches that Brotherhood is a fact in nature. It teaches that that brotherhood depends on the harmonious coordinate activity of many entities, working together united by the recognition of the one source of life and inspiration. It also teaches the great Divine mystery that hangs about every new birth, and that the real seat of that Divinity is in the Hearts of all Creatures.

There is one more lesson that we ought not to miss. We have seen the magnificent results of harmonious action which is always synthetical and finds its highest expression in Love and

Compassion issuing from the heart.

Sometimes the same force becomes converted into Hate, when once the centrifugal disintegrating force is set going and gains the ascendancy, selfish in nature, self centred, it cuts away the bonds that bind man to his fellows; he tries, but in vain, to carry on an existence of his own, but he soon finds that he has no existence, no meaning, no life apart from the whole. The foolish virgins repent too late, their light has gone out, they have no oil of life with which to kindle their lamps anew. In their own blind conceit they are lost. Nay, but look! Have not some demons, spooks and malignant fiends got hold of them and, having gained an entrance, are now without their consent messengers of Disease and Death. Is this not so of the cells? Some little impulse causes them to pursue a course contrary to the interests of the whole; for a time they are centres of discord; and neuralgia, rheumatism, indigestion, etc., are the result. But anon the cells fall away and, as entities, die. The smaller containing entities, the Chromatin rods, little pregnant particles of life are set free. Losing their parental protection and cares, they go on with the impulse given them, till some malignant breeze sweeps over them and they become the victims and servants of hate, disease and Death. Are these not the germs of disease that science is fighting about just now? Verily! verily! who shall deny? These little escaped convicts, the rods, previously servants of Love, become now the free agents of disease. They are none other than the bacilli, associated with so many pestilences; and a further disintegration produces spores — the ingredients of bacilli. These are not the diseases, nor yet the cause (primary), they are merely the vehicles of disease. Can we not see how well this applies to every organism and organization as an entity? Poor lost bacilli, how hardly have ye been used by your masters!

FOOTNOTE:

1. *The Library Dictionary*. ([return to text](#))

Universal Brotherhood

THE CYCLE OF LIFE: II — *Mary Konopnitsky*

X.

He who into the realm of truth aspires to enter, must from the limits of time and space with his spirit grow, and overstep the boundary line of illusions and perishable shadows. When consciously in him the free primeval light shall burn, the hundred doors of the labyrinth will open before him, as those of his own native home.

XI.

Harden not thyself into a stunned and deadened log, O my spirit! Let the ever-living essence percolate through thee, and the fountain of the spring eternal! For a day will come when the Lord (1) shall rise to smooth thee and to apply his ax where thy bark is hardened; and thy wounds will bleed and the chips will lie scattered around thee, that thou of a new life mightest shoot forth the twigs.

Harden not thyself into a flinty rock, O my spirit! Be as fresh clay in life's soft fingers and let the pattern of the spring work easily in thee. For a time will come when thy God shall rise to pulverize thy torpor, and roaring waves shall he send out upon thy hardened rocks, across the silvery threshold of the sea; and the sea will shatter thee and crumble thee into powder, and leave thee as a furrow of the field before the plow of God.

XII.

With nature work, my spirit, if thou wouldst be the herald of freedom! To her purposes, to her tasks, lend thy living labor. Thy home, thy workshop make from her, but not a pleasure-dwelling

for thy idle visits. Burn with the rose, shine with the sun, and with the bud expand the future's wrapping petals; fly with the lark, as though thyself a lark; swell with the grain, buried in the field; sculpture the crystals with the block of salt; propel the lightnings with the storm; groan with the earth beaten by the wind and calling for the silence; help the river her icy crust to break, and when the skies are blue and still, let thy soul hear in the great ocean's hymn eternity itself.

Climb with the mist-wrapped summits of the mountains up to the roof of heaven; strive with thy pinions with the eagle's flight towards the sun; on the ledges of the rocks sparkle in rainbows and in the purity of the spray, leaping over the mountain's crest; and in the valley of brooding peace keep stillness with the boulder of the field. * * *

Then only shalt thou be free.

XIII.

Be thou all in all, through the battles of life, O my spirit! For every shape be ready, for the master has merged into deep thought, and changes will he make, before which the opposing forces will vanish as the wind-blown chaff. As a breeze be thou immeasurable — as the earth be thou merciful, be as radiant as fire and as bottomless as the ocean.

Be thou all in all, through the labors of life. O my spirit! For every change be ready, and to every form of being, whether that of the day or of the night, say: It is I! For from the sunbeams even to the grave-worms, the thread of life shall not be broken; and death's spindle will carry it back again inviolate to the silvery web of the milky way, of which thou art a shuttle, and thy God — the weaver.

XIV.

Vainly I flee to deserts, vainly I rear temples, while potent is the world's evil, I am one with the world's spirit; when into the gulf 'tis sinking, my lights are also paling.

'Tis useless on bright pinions to hover in spheres of splendor — I may not depart from nature.

Downward the chains will drag me, which hold the groaning spirits, though ev'n should I be groan-deaf.

Should I say: "I am not guilty," the evil snakes will issue, their slime will spit upon me.

And the storm in a foe's dwelling, and the litter upon his threshold, it is my dirt and my terror.

The sinful robe inglorious covers us all together, blood-stained and contagious.

'Tis mine, world's leprous ailment, whether on sea or mainland; I shall not escape the judgment.

As long as my brother is crooked, myself be just I shall not, nor I nor any one living.

Rust of the guilt and excrescence are staining virgin bodies, and the white lily knows it.

The footsteps foul of a murderer infect with blood my ankles, when I return from the altar.

Shame on my face is hailing for those abandoned damsels who walk the streets so openly.

And infamy on the forehead, ev'n that of a passing stranger, tarnishes in me the Angel.

Thus share we the bed of mire, the shame of souls and bodies, just as we do the life's breath.

The soul which in me is burning has stood at the flogging pillar,
was touched by an executioner.

And with a secret murderer she took a hot-iron stigma; she was
branded with blood-red letters.

On a block her neck she was laying, listening how a dog was
howling, how soldiers their drums were beating.

None carries his guilt apart; the human kind is a plant-stalk from
which upshoots the black flower. The giant reek of sinning I
breathe in every movement, whether I cry or smile.

The giant root of evil tangles the human garden into deep jungle
thickets.

If a pure soul I desire, I must cut with an ax in the jungle, till I
move the great root of evil.

No lofty tower rises above the world sin-covered, into the
heavenly azures.

The tower-men carry it with them, their souls sick and life-thirsty;
they burn with a secret fire.

No cell of Thebais of desert secludes a lonely anchorite from this
dread conflagration.

And only he is holy who in the common world's guilt, upon the
cross is bleeding.

XV.

If from sharing common life I may not break away, it is not
possible for me to avoid the sharing of the treasures; and one way
have I open: to desire neither gold nor silver, but to gather such
possessions, as will enrich the common life's unfading Spirit, for it
is my Ego and my real Self.

In labor, in tears, and in burning heat I have to desire — peace. In the day's twilight and in the darkness of the night I have to desire — power; and through the ways of earth I have to endlessly fly: into the light, towards the sun.

XVI.

Upon the golden stalk of the sunny ray of omniscience, upon the azure line which divides light from shadow and day from night — I see unfolding the Flower of Power, which will not drop its petals in any storm.

It is the dawning rose of Love and Universal Brotherhood.

THE MESSAGE

Whether I shall enter the Path, or remain alone, the seed throw I into my furrow. Bloom ye with flowers, my well-tended plants, towards the spring, which it is not destined for me to see.

Whether I shall enter the Path, or remain alone, the seed throw I into my furrow. Glisten ye golden ears of harvest and give the bread, which it is not destined for me to break in sweet companionship with my brothers.

FOOTNOTE:

1. Higher Self. ([return to text](#))

Universal Brotherhood

DIVINE FIRE — *Hattie A. Browne*

Could we let our inner sight sink down deep into the recesses of our own hearts, we should, I think, see a tiny spiral flame. Imagine this flame steadily ascending, forever keeping its spiral motion, and at the same time sending out an impalpable silvery vapor, which penetrates, through and through, every portion of our body, and finally emerges, but it is now no longer a mere vapor, for behold: it has taken on a form divine, it is our Soul; and then if we could extend our mental vision, we would see these Soul forms all around us, and, looking deeper, we would see the same tiny spiral flame in the heart of each one, and in the heart of every tree of the forest, every flower of the field, and in fact we will see it hidden down deep in the heart of the whole created universe, and everywhere the same silvery vapor, and the same though varied, soul forms.

This flame is a spark of the Divine Fire, the universal life, within all nature, animate and inanimate, it is the great "Over Soul," it is you, it is I. The "Secret Doctrine" declares: "It is life and death, the origin and end of every material thing, it is divine substance, the creator, the preserver and the destroyer — the Soul of things."

Each flower of the field is the embodiment of the divine thought, an expression of the Divine Fire, hence its beauty and this is why the sight of a flower speaks to every heart, no matter how deeply stained with sin the heart may be. There is something in nature we all feel, and yet cannot express. As we gaze on a beautiful landscape, we cannot bring ourselves to believe it is made up of merely grass and trees, sunshine and shade. There is something more, something no artist, be he ever so proficient, has ever been able to reproduce. That something is the Divine Fire; it flows into

us and around us; it mingles with our Soul. Often we may gaze at the landscape and go away apparently unmoved, yet often do we find we have carried something of the beauty with us, and it comes back to us, to cheer and comfort, when we least expect it. It may be on a bed of sickness, a picture of a beautiful scene will come before us, although scarcely noticed at the time of beholding it, and perhaps long ago forgotten. How account for this unless we are one with it! I think Keats meant this when he wrote the following verse:

"A thing of beauty is a joy forever.
Its loveliness increases, it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathings,
A flowery band to bind us to the earth."

We often hear the remark, "live near to nature," and we are apt to think that to do this, it is necessary for us to dwell far from the "madding whirl," of city life. But this is not always necessary, for we have nature within us, and to live close to the Soul of nature, and to vibrate in harmony with its great heart-throbs, we have but to follow up this little spiral flame, to keep it alight, and to try to feed the flame, and to clear away the rubbish, that it may shine out more brilliantly as it does in the great nature around us. If our personal thoughts are held in abeyance so that the Divine thought may shine through we shall, like the flowers, help the world by our presence, and we shall radiate a glory as far surpassing that of the flowers, as man surpasses the vegetable kingdom in range of consciousness. We all know how absolutely perfect is the beauty of even the humblest flower; "Solomon in all his glory was not arrayed like one of these," but could the very meanest of mankind let the Divine Fire radiate through him as does even a little blade of grass the world would be dazzled with

its brightness.

But how are we to do this? we may say. We all know we have this Divine flame, burning steady and bright within, but alas it is so covered up and darkened by dense physical matter, that we cannot see it: many even doubt its existence, and so they go on piling up around it selfish thoughts, animal desires, and unbrotherliness until it is no wonder it cannot be seen. It is a greater wonder it can shine at all. It is truly, "A light shining in darkness, and the darkness comprehendeth it not." "Blessed are they who not having seen, yet believe;" who diligently set to work to dig away the rubbish, to purify the shrine, and to build an Altar in their hearts for the Sacred Flame, and who make a daily pilgrimage to that shrine and reverently fed the fire, laying as fuel upon the altar, first, "The sin that doeth so easily beset" and then all selfishness, greed and unbrotherliness and vanity and desire of worldly advancement. The fire will in time consume them all, one by one, and transmute them into purest gold, the virgin gold of love, and in this way we shall so strengthen this flame and it will burn so brightly, that the physical matter which surrounds it will not be able to hide it. The casket will become so transparent, that the rays of the jewel within will shine forth in gentle deeds, and kind actions, in forgetfulness of self, and love for mankind. This is not a fancy sketch, for I think we all are acquainted with such characters who really appear to radiate light. Wherever they go they are welcome, their very presence brings cheer and comfort.

But it is so easy to talk; so easy, that we are apt to turn away and say with Hamlet, "words, words, words." How shall we begin to act, and having begun, how shall we keep it up? "This is the victory that overcometh the world, even our faith;" it is the one who believes, and who has faith, who will conquer. And love and brotherhood are the weapons with which we fight. The Divine

Fire is like a stream for all mankind to drink; it rises clear and pure in the mountain tops of Divinity — the nearer the source, the clearer and purer the stream, but as it flows down through material existence, it becomes more and more clogged and impeded with rubbish. The stream itself always remains pure like a pure mountain stream, though at times it may flow underground or be covered with a thick slime, or refuse. Each may drink from the pure stream if he will or from the foul waters which cover it up, but each is responsible for the condition in which it is passed on to those below; and again we have the privilege of drinking of the pure stream, close to its source, or taking but the polluted washings of others.

It is easy to love humanity in the abstract, but when we begin to particularize, and say, it means to love such and such a one for whom perhaps we may feel a special antipathy, how can we do it? Shall love and brotherhood be but names to conjure by, leaving for each a loophole through which we can get rid of our special enemy, and of all who rub us the wrong way? Or shall it be a live coal taken each day from off the altar within, and carried with us through all the long day — but it must be taken daily from the altar, for if the coal be dead, how shall we light the fires of love around us?

It was once my chance to realize what seemed to me total darkness. I was obliged to pass through a wooden glen at night; the darkness was complete, it seemed to rise up like a wall of black marble all around me. What a comfort it was to have hold of a friend, and what a comfort even a lighted candle would have been! How many men and women are groping through the darkness continually — through spiritual darkness, which is far worse than physical — groping all alone, stumbling from the pathway, and all the time they have within themselves a light hidden, and have it in their own power to choose whether this

light shall be as a tiny rush light which will show them but one step of the way, and make the surrounding gloom more profound, or a glowing, radiant light illumining the whole landscape.

We read in the "Voice of the Silence," "Step out of sunshine into shade to make more room for others," and how often the silent voice of conscience tells us this, step out of sunshine into shade to make more room for others; make self secondary, be unselfish! We are all so quick to see the "mote that is in our brother's eye," while the beam that is in our own eye remains unnoticed. So often we think every one else, except ourselves, is selfish, yet we, each of us, more or less, keep the sunshine for ourselves and add our shadow to the gloom of others' lives. If only we could all live so as to never let our shadow cut off the sunshine of another, what a happy place the world would be.

The Soul again and again clothes itself with a body of desires, again and again floats in the ocean of life, building up a more and more perfect pattern, and attracting to itself purer physical atoms. "The enemies we slew in the last battle, will not return to life in the next birth" — every effort we make to live a better life will give us renewed strength and new courage at our next coming. It is ever worthwhile to try. "If thou hast tried and failed, O dauntless fighter, yet lose not courage, fight on," says the "Voice of the Silence." But how many, alas, grow weary of the fight and long for rest, but that rest is not for us until the battle is ended, and the victory won. In the meantime, it is the duty of all, Theosophists especially, to keep cheerful, to add not one word of gloom, yea, not one thought of gloom to the already overwhelming load of sorrow and misery, under which the world is groaning; does not each one of us know that there is a "Place of Peace," and that we may reach it even now in the midst of the turmoil of life. A person who gives way to gloomy thoughts or goes around with a sad countenance, is most decidedly adding his

shadow to the gloom and taking away the sunshine from some one else. Surely, there is no room for pessimism, rather let us lift our standard high, that all may read the message, "Truth, Light and Liberation for discouraged humanity." What a glorious thing to live for! But only as each of us helps to purify himself by letting the Divine Fire flow unimpeded and unsullied throughout his whole nature can we hope to make this message a living reality.

It seems to me if we once realize that every effort towards true Brotherhood is a distinct help to the world, we cannot help being encouraged, for half of our pessimistic repinings are caused by the thought that we are of so little good to the world. We want to do so much, and we think we are doing nothing, and so many of us go on fostering a sadness, which we think is very much to our credit. We feel very superior to some one else, who perhaps is always cheerful and happy, saying as I have often heard remarked, how can you be happy when there is so much unhappiness in the world, forgetting that their remark shows how unhappiness spreads, and why should not happiness also spread. Let us then strive like Prometheus to ascend to heaven, and light our torch at the chariot of the sun, and bring down to all mankind the sacred gift of Fire, but let us use the fire to purge and purify our own Soul, so we can offer to our brother, the clear stream, unpolluted, as we have received it.

Universal Brotherhood

THE THOUGHT WORLD — *H. W. Graves*

The welfare of Humanity turns upon the evolution of the Thinking Principle. It is here that the springs of action lie. "As a man thinketh in his heart, so is he." All that I am is the result of what I have thought, it is made up of my thought. Hidden behind the veil of physical matter is the subtle machinery of thought — just as the real, vital, as scientifically arranged as the machinery of the living body.

And the activity of every human brain is as closely related to it as the physical body is related to the surrounding air in which it lives and moves. In this thought-world the real inner man has his proper home, and uses his physical vesture merely as an instrument to contact the physical world in which so many problems have to be solved.

The aspect which every man's environment wears to himself depends directly upon the quality of the thoughts which he himself evolves.

And as man is part and parcel of Nature, embosomed therein at every moment of his life, it follows that his thinking acts directly and momentarily upon Nature as surely as it does upon himself. Modern science has demonstrated nothing more clearly than the fact that the atoms of matter are forever bound together by a thousand unseverable ties, reciprocally active, and maintaining a marvellous equilibrium throughout the manifested universe. Not less deeply united is humanity, and the breath of its inner and mental life is this living, all-pervading sea or breath of thought, to which, consciously or not, every human being constantly contributes, for evil or for good. Precisely how thought acts and reacts incessantly on man and on Nature, science has never

clearly shown. But Eastern Philosophy long ago solved the problem of mind, and today-throws a bright light on the question of human responsibility.

"Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing as we might term it, with an elemental — that is to say, with one of the semi-intelligent forces of the Kingdoms.

"It survives as an active intelligence — a creature of the mind's begetting — for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity.

"The adept evolves these shapes consciously; other men throw them off unconsciously." (1)

The mind, working on its own plane, generates images, thought-forms. Imagination is literally the creative faculty. Responsive to our thoughts are the Elementals which ensoul the forms so created. An Eastern Sage speaking of the part played by sound and color in the psychic world says: "How could you make yourself understood, command in fact, those semi-intelligent Forces, whose means of communicating with us are not through spoken words, but through sounds and colors, in correlation between the vibrations of the two? For sound, light and color are the main factors in forming those grades of intelligences, those beings of whose very existence you have no conception, nor are you allowed to believe in them — Atheists and Christians,

Materialists and Spiritualists, all bringing forward their respective arguments against such a belief — science objecting stronger than either of these to such a degrading superstition." (2)

Elementals are addressed by colors, and color-words are as intelligible to them as spoken words are to men.

The hue of the color depends on the nature of the motive inspiring the generator of the thought-form. If the motive be pure, loving, beneficent in its character, the color produced will summon to the thought-form an Elemental, which will take on the characteristics impressed on the form by the motive, and act along the line thus traced. This Elemental enters into the thought-form, playing to it the part of a soul, and thus an independent entity is made in the astral world, an entity of a beneficent character.

If the motive, however, be impure, revengeful, maleficent in its character, the color produced will summon to the thought-form an Elemental which will equally take on the characteristics impressed on the form by the motive, and act along the line thus traced. In this case also the Elemental enters into the thought-form, playing to it the part of a soul, and thus making an independent entity in the astral world, an entity of a maleficent character.

For example, an angry thought will cause a flash of red, which is a summons to the Elementals, which sweep in the direction of the summoner, and one of them enters into the thought-form, endowing it with an independent, destructive activity.

Men are continually talking in this color-language quite unconsciously, and thus calling round them these swarms of Elementals, who take up their abodes in the various thought-forms provided. Thus it is that a man peoples "his current in

space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions."

Angels and demons of our own creating throng round us on every side, makers of weal and woe to others, and to ourselves.

The life-period of these thought-forms depends on the energy imparted to them by their human progenitor. Their life may be continually reinforced by repetition; and a thought which is brooded over, acquires great stability of form. So again thought-forms of a similar character are attracted to and mutually strengthen each other, making a form of great energy and intensity.

Not only does a man generate and send forth his own thought-forms, but he also serves as a magnet to draw towards himself the thought-forms of others.

He may thus attract to himself large reinforcements of energy from outside, and it lies within himself whether these forces that he draws into his own being from the external world shall be of a good or of an evil kind.

If one's thoughts are pure and noble, he will attract around him hosts of beneficent entities, and may sometimes wonder whence comes to him power that seems so much beyond his own.

Similarly a man of foul and base thoughts attracts to himself hosts of maleficent entities, and this added energy for evil commits crimes that astonish him in the retrospect.

William Q. Judge wrote: "Can we, then, be too careful to guard the ground of the mind, to keep close watch over our thoughts? These thoughts are dynamic. Each one as it leaves the mind has a force of its own, proportionate to the intensity with which it was propelled.

"As the force or work done, of a moving body, is proportionate to the square of its velocity, so we may say that the force of thoughts is to be measured by the square or quadrupled power of their spirituality, so greatly do these finer forces increase by activity. The spiritual force, being impersonal, fluidic, not bound to any constricting centre, acts with unimaginable swiftness.

"A thought, on its departure from the mind, is said to associate itself with an elemental; it is attracted wherever there is a similar vibration, or, let us say, a suitable soil, just as the winged thistle-seed floats off and sows itself in this spot and not in that, in the soil of its natural selection. Thus the man of virtue, by admitting a material or sensual thought into his mind, even though he expel it, sends it forth to swell the evil impulses of the man of vice from whom he imagines himself separated by a wide gulf, and to whom he may have just given a fresh impulse to sin. Many men are like sponges, porous and bibulous, ready to suck up every element of the order prepared by their nature. We all have more or less of this quality: we attract what we love, and we may derive a greater strength from the vitality of thoughts infused from without than from those self-reproduced within us at a time when our nervous vitality is exhausted. It is a solemn thought, this, of our responsibility for the impulse of another. We live in one another, and our widely different deeds have often a common source. The occultist cannot go far upon his way without realizing to what a great extent he is 'his brother's keeper.' Our affinities are ourselves, in whatever ground they may live and ripen."

Earnestness, said Buddha, is the path of immortality, thoughtlessness the path of death.

FOOTNOTES:

1. "The Occult World." ([return to text](#))

2. "The Occult World." ([return to text](#))

Universal Brotherhood

HARMONY — *Amy N. Wharton*

The dictionary informs us that Harmony is the just adaptation of parts to each other in any system of things intended to form a connected whole — or a concord. Harmony is then what we absolutely require for Universal Brotherhood, and without it this knitting and binding together of the human race would be impossible. In order to become this connected whole the first thing to study is how to recognize and then how to obey this great Law of Harmony. H. P. Blavatsky in the "Secret Doctrine" says "the world had been called out of chaos (or matter) by sound or harmony." The voice of the Great Spirit that moved on the face of the waters saying "let there be light," was the harmonious commencement of life, sound producing light, showing the subtle and occult connection between these two. "From harmony, from heavenly harmony, this universal frame began," says Dryden. The rhythmic vibrations, interpenetrating all space are the root of being; the whole normal nature of man should therefore be attuned to Harmony. Discord and variance are the cause of disease and sin, consequently our great work is to restore the harmonious vibrations of the Universe. When two hearts beat in accord there is harmony, and when a large number of individuals agree and are in accord, the rhythmic wave has force that carries all before it.

Music, which is the succession of harmonious sounds, has great power in producing unanimity of kindly feeling, or otherwise in arousing the worst sentiments and passions. Witness the effect of the Marsellaise on the French populace, its inspiring strains awakening the martial spirit in all who heard it. In his poem of 'Alexander's Feast,' Dryden shows the power of music in swaying the passions of the multitude, and rings the changes from war to

love. Thoreau calls music "the arch reformer," and it has also been used as a cure for certain diseases. A physician has stated that "the effect of music is transmitted by a reflex action on the nerves which govern the supply of blood. The effect of music is to dilate the blood vessels so that the blood flows more freely and increases the sense of warmth. By increased blood-supply nutrition is effected." In this way music may aid in the cure of disease. The physiological effects of music have also been studied by a Russian named Doziel, who states that "the action of musical tones on men and animals expresses itself for the most part by increased frequency of the beats of the heart," that the "variations in the blood pressure are dependent on the pitch and loudness of the sound and on tone color," and that "in vibrations of the blood pressure the peculiarities of the individuals, whether men or lower animals, are plainly apparent."

Tolstoi, in his remarkable little book, "The Kreutzer Sonata," shows the evil effects of certain forms of music playing on a physique strung, by tension of the sense nerves, to a condition when only the discords are excited, as then strange flaws and defects of nature come to light that else had not been dreamed of. Tolstoi puts into the mouth of the man who has killed his wife in a fit of jealousy these words: "People say that music elevates the soul; nonsense! falsehood! It exercises an influence, a frightful influence — but not of an ennobling kind. Under this influence I seem to feel what I do not feel, to understand what I do not understand, to be able to do what I am not capable of doing — music transports me immediately into the condition of soul in which the composer of the music found himself at the time he wrote it. For him the music possessed a meaning, but for me none — and that is how it happens that music causes an excitement which remains unalloyed — one does not know what, during this state of excitement, should be done. This is why music is so

dangerous and acts at times in so terrible a manner."

In this passage is plainly shown the peril there is in music of a certain kind through the power it possesses in arousing states of feeling that are debasing, but on the other hand the higher, nobler music has power to awake the nobler side of man's nature.

We are told that Thebes was built by the music of Orpheus. Carlyle, speaking of this legend, says: "Our Orpheus walked in Judea eighteen hundred years ago. His sphere-melody flowing in wild native tones, took captive the ravished souls of men; and being of a truth sphere-melody, still flows and sounds, though now with thousand-fold accompaniments and rich symphonies, through our hearts; and modulates and divinely leads them."

We find that musical vibrations throw grains of sand into the shape of ferns, flowers, trees, also into symmetrical and mathematical forms. Pythagoras went so far as to state that the octave gave our planet its shape, and it is said that certain experiments have shown that when an octave is sounded the sand on a plate of glass arranges itself in the form of a circle. Plato, in the perfect city that he planned, gave to music, in its larger sense, the first place — he makes it the chief subject in the study of the young. "Gymnastics for the body, and music for the mind," he says, and continues, "must we not then begin by teaching music?" He goes on to say that melody has three constituents, sentiment, harmony and rhythm, and that these three should correspond with each other — remarking that rhythm will follow after harmony, and advising that "our citizens pursue not ever-varying rhythms having a variety of cadences, but observe what are the rhythms of an orderly and manly life," that these should compel time and melody; to subserve sentiment, and not sentiment be in subservience to time and melody, by which I think he intended to show that the senses must be kept in

subjection by the Higher Self, and that the end in view was not the gratification of the individual, but the harmonious life of all. There is so much about Harmony in Plato's "Republic," that quotation but feebly conveys an idea of his meaning. The work well repays the study of any who care for this subject. The Greek idea of music was, of course, very different from the modern development of that art, but it was seen to be at the root of esoteric education, for in the school of Pythagoras no candidate was admitted unless he was already proficient in the sciences of arithmetic, astronomy, geometry and music, which were held to be the four divisions of mathematics, this latter being the science that treats of numbers and magnitude, or, in other words, the commencement of creation, by co-relation of force to matter; as H. P. B. says: "The world had been constructed according to the principles of musical proportion."

Beethoven speaks of music as "the mediator between the spiritual and sensual life." Harmony is the rainbow bridge that spans the mystic gulf between the material and ideal world; we can often cross that chasm on the wings of sweet sound; music is the medium of thought that comes from another plane, that has no other language; from it we can sometimes even deduce memory of long past ages, and ideas we have no words for take shape in music. It is a means by which we can leave this land of shadows, and enter that bright country where we can know as we are known. 'Twas across this radiant bridge that the gods retreated to Walhalla, from a world that was becoming too material, in which they could no longer exist. It is over this bridge that they must return to us when we make an atmosphere in which they can once more live among us. Time was when the gods walked on this earth, and men dwelt in peace — that was indeed the golden age. "When the morning stars sang together and the sons of God shouted for joy." Can we not make that time possible again by

turning the discords of life into harmonies, first for ourselves, and then for all others?

It is said in the "Secret Doctrine" that "there is one eternal law in nature, one that always tends to adjust contraries, and to produce final harmony. It is owing to this law of spiritual development, superseding the physical and purely intellectual, that mankind will become free from its false gods, and find itself self-redeemed." In "Letters that Have Helped Me," W. Q. Judge says, speaking of books that had been of service to him, especial the "Gita," "All these are instinct with a life of their own, which changes the vibrations. Vibration is the key to it all, the different states are only differences of vibration, and we do not recognize the astral or other planes because we are out of tune with their vibrations."

In the "Voice of the Silence" we are told that: "Disciples may be likened to the strings of the soul-echoing vina, mankind unto its sounding-board, the hand that sweeps it to the tuneful breath of the great World Soul. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks and is cast away." There is only true harmony when each answers with all as one to the Master's hand, when all are in tune.

How delightful is the feeling experienced on entering some beautiful gothic cathedral where the perfect combination of parts forms an exquisite harmony! Who thinks of the masses of stone hewn from the quarries, the trees grown in the forest, or the metal drawn from mines in the Earth's heart; one only perceives a vast and perfect entity which exhales its soul to the Infinite in clouds of Incense and Music; such should our Universal Brotherhood be, each, separate, being as naught in power, but welded together by the Master Builder, forming a force that nothing can withstand. Browning signifies the mystical

knowledge expressed in music in his wonderful poem of "Abt Vogler," in which he makes the musician say: "All through music and me — earth had attained to heaven, there was no more near or far." And again, "therefore to whom turn I but to the ineffable name? Builder and maker thou of houses not made with hands." At the end of the poem are these significant words:

"What is our failure here but a triumph's evidence
For the fulness of the days? Have we withered or agonized,
Why else was the pause prolonged but that singing might
issue thence?
Why rushed the discords in but that harmony should be
prized?
Sorrow is hard to bear, and doubt is slow to clear.
Each sufferer says his say, his scheme for the weal and
woe;
But God has a few of us whom he whispers in the ear;
The rest may reason and welcome: 'tis we musicians
know."

How necessary then that we should have harmony in our hearts, for until we feel a peace within which nothing can ruffle, until we have that "eye made quiet by the power of harmony" how can we hope to help those around us to vibrate in unison. Let us see to it that our own discords do not mar the harmony, and so spoil our vision of a golden future. I will conclude with the following fine passage from the "Journal of Amiel": "O Plato! O Pythagoras! Ages ago you heard these harmonies, surprised these moments of inward ecstasy, knew these divine transports. If music thus carries us to heaven, it is because music is harmony, harmony is perfection, perfection is our dream, and our dream is heaven."

STUDENTS' COLUMN — *J. H. Fussell*

In an article, "Fragment-Omniscience," published in the January issue of *UNIVERSAL BROTHERHOOD*, occurs the following:

"It seems a strange thing that man has to incarnate so many times during millions of years in order to develop the thinking principle, and after having developed it, abandon it as a wrong way." What is meant by characterizing the thinking faculty as "a wrong way?"

It is clear that the statement is a relative one. Where knowledge can only be attained by a process of reasoning, as in the discovery of many of the great physical laws, it is plainly necessary that this means should be taken. If one sees a man drowning and sits down to consider the temperature of the water, the strength of the currents, the skill one possesses in swimming, the possible injury to clothes and health, the possibility of other aid arriving, the value or worthlessness of the drowning person's life, the statistical chances of his rescue or probable death from the after results of immersion, there will be ample opportunity for the development of this thinking principle, but we need little consideration to see that this is "a wrong way." We should not forget that the thinking principle is a means and not an end, and that when it has served its purpose of placing us in intimate relation with the peculiar domain of nature to which it belongs, we must pass on to the mastery of other regions. It is right for us to be suckled for a certain period of our growth, but other methods of nutrition quickly supersede this, and we can conceive of other methods of sustenance than that in ordinary use. Thought is also the food of one of the vehicles of the Self, which passes from one stage of embodiment to another as the caterpillar

changes to the butterfly. Should the butterfly attempt to eat cabbage leaves like the caterpillar we should certainly consider this "a wrong way." — Ben Madighan

No one of the powers or faculties of man is wrong in itself, but may become wrong in its use. The right use is as an instrument, as a means, in the development of character and the perfect expression of the soul. As an end in itself the development of any power is wrong, because it is then out of harmony with the soul's nature in which the soul itself, as a divine spark, is supreme. The development of the mind, or thinking faculty, is wrong if regarded as an end or as the goal of evolution. It will appear evident to an observer that the development of the mind has come to be so regarded by very many during this century, and all such, if they are to keep up with the evolution of the race, will have to abandon this as "a wrong way."

This does not mean that we have to cease thinking or using the mind as an instrument. Not at all! But by learning to use the mind rightly, by understanding its place in the complex nature of man, it will become a still more wonderful instrument, its powers will still further unfold.

The body, the desires, the mind, the intuition, all have their place in the nature of man, but as each higher power is developed, the lower must become subordinate. Indeed, only as the lower becomes subordinate will the higher become active. I think the meaning of the writer of the article is quite clear if the context is taken. — J. H. Fussell

Let the questioner look at the very beginning of Patanjali's "Yoga Sutras," where it says: Stop the modification of the thinking principle. At the present time of evolution the Yoga state can only be of short duration at a time for man, after which he re-enters the manasic condition; but later on for man (and at the present

moment for very high beings), the Yoga state will be a continuous one, and then the thinking principle will cease to be modified, viz.: became latent, not being needed any more. — Adhiratha

* * * * *

What lines of scientific investigation followed during the past year are of real promise for the future welfare of humanity?

The question is too large for complete reply; we can only outline some principles, without attempting to paint in the details.

That science which, beginning in mechanics, ends there, is of least bearing upon the real welfare of humanity. And the same is true of that which begins and remains in the sphere of the objective.

But since man's consciousness is conditioned for good or evil, to a greater or less extent, by his body, that science which investigates the degree of this extent and the mode of relationship of this objective and subjective, is of momentous bearing upon human welfare and will have instant practical applicability to life and thought.

Consciousness may enter into such a condition as to raise vibrations in the body incompatible with the body's life, killing it instantly, as e. g., in extreme horror; or another condition, e. g., anxiety, may kill the body slowly.

Or another condition of consciousness, e. g, joy, may suddenly bring about the physical vibration constituting health.

Or another condition, e. g., peacefulness or trustfulness, may slowly induce physical health.

Reversely, conditions arising in the body, e. g., fever, may first perturb consciousness and then go on till the physical condition

induced renders the body an impossible habitat for consciousness.

Science has been increasingly occupying itself with all these matters, but it will be long before it fills in the details. It is possible, however, to look ahead and make some statements and prophecies of future discoveries.

1. Mechanical instruments will be found unavailable at a point in the investigation and will be replaced by another instrument.
2. Life will be found to be identical with consciousness and to manifest always as vibrating substance, of whatever degree of grossness or tenuity be the substance, and whatever the degree of complexity the vibrations. Life-consciousness, manifesting in the body as vibrations and to the ego as feelings and emotions, raises in the body physical vibrations favorable to, unfavorable to, or at once incompatible with, physical health.
3. Life-consciousness, manifesting in the body as vibrations and to the ego as feelings and emotions, raises in the body physical vibrations favorable to, unfavorable to, or at once incompatible with, physical health.
4. These states of feeling and therefore their resulting vibrations are under the control of the will. It is therefore possible to acquire the power, by regulating and localizing vibrations, of controlling and amending physical health.
5. Disease, or the conditions that precede it, being the outcome of ill-regulated states of feeling resulting in physically injurious vibrations, the only final remedy for human disease is the ceasing from these states of feeling.
6. All forms of mental effort on the part of the individual, arising out of his desire to get well, leave the original evil untouched, and

are pernicious.

7. The states of feeling known as trust, brotherhood, love, are in the highest degree conducive to bodily health. — L. M. C.

Universal Brotherhood

RICHARD WAGNER'S PROSE WORKS: II — *Basil Crump*

Vol. I — (Continued)

The latter portion of "Art and Revolution" is mainly devoted to a comparison of Greek with modern public art: "The public art of the Greeks, which reached its zenith in their tragedy, was the expression of the deepest and noblest principles of the people's consciousness. * * * To the Greeks the production of a tragedy was a religious festival, where the gods bestirred themselves upon the stage and bestowed on men their wisdom. * * * Where the Grecian artist found his only reward in his own delight in the masterpiece, in its success, and the public approbation; we have the modern artist boarded, lodged and — *paid*. And thus we reach the essential distinction between the two; with the Greeks their public art was very Art, with us it is artistic — Handicraft."

This question of the motive with which work is done is just the kernel of the whole matter. Each one of us is face to face with it every day of our lives. It lies within our power to raise the most insignificant duty to the level of an art, by doing it as well as we know how, for the sake of the good it may do, and without thought of advantage or disadvantage to ourselves. In a little devotional book of golden precepts, "Light on the Path," there is a note which runs: "The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist, who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life." In this essay Wagner expresses precisely the same truth. He says that the true artist finds his joy and reward in the very process of creation, in the handling and

moulding of his material; but the handicraftsman thinks only of the goal of his labor, the reward his work will bring, and hence his labor is joyless and wearisome. Thus he shows us that the slavery among the Greeks, which was the blot upon their civilization, was sin against his own human nature destined speedily to be avenged. Under the Roman Empire they learnt in deep humiliation that "when *all* men cannot be *free alike* and *happy* — *all* men must *suffer alike* as *slaves*. The task we have before us is immeasurably greater than that already accomplished in days of old. If the Grecian art-work embraced the spirit of a fair and noble nation, the art-work of the future must embrace the spirit of a free mankind." So it is not a Greek revival that is urged, but the creation of a new and greater art based on a universal, not a limited, Brotherhood: "for what the Greeks knew not, and, knowing not, came to their downfall; that know we. It is their very fall, whose cause we now perceive after years of misery and deepest universal suffering, that shows us clearly what we should become; it shows us that we must love all men before we can rightly love ourselves, before we can regain true joy in our own personality. From the dishonoring slave-yoke of universal journeymanhood, with its sickly money-soul, we wish to soar to the free manhood of art, with the star-rays of its world-soul."

Some have imagined that Wagner was an advocate of Socialistic theories because of his constant insistence on the principle of Brotherhood. On the contrary he recognized therein a vital danger, a materialistic force which is a menace to true art; nothing less, in fact, than the raising of "man-degrading journeymanhood to an absolute and universal might. * * * In truth, this is the fear of many an honest friend of art and many an upright friend of men, whose only wish is to preserve the nobler core of our present civilization. But they mistake the true nature

of the great social agitation. They are led astray by the windy theories of our socialistic doctrinaires, who would fain patch up an impossible compact with the present conditions of society;" and he points out that behind the cry of the most suffering portion of our social system there lies "a deeper, nobler, natural instinct; the instinct which demands a worthy taste of the joys of life, whose material sustenance shall no longer absorb man's whole life-forces in weary service, but in which he shall rejoice as man." This will be recognized when it is understood that "In the history of man nothing is *made* but everything evolves by its own inner necessity," and also "when mankind knows, at last, that itself is the one and only object of its existence, and that only in the community of all men can this purpose be fulfilled." In other words when mankind learns to live intuitionally in harmony with Nature's laws (e.g. cause and effect and brotherhood), instead of trying to mold outward conditions in accordance with intellectual theories. Many an earnest and unselfish worker in the "labor" or Socialistic field is already learning a bitter lesson; improved conditions, shorter hours, higher wages, have not altered human nature; on the contrary the effect in too many instances has been to encourage selfishness, laziness, and other vices. The *effect* has been tinkered with, but the *cause* has remained untouched. Wagner being a Mystic, saw behind the deceptive appearance, and recognized that only by teaching mankind to be more brotherly, and to develop the ideal artistic faculties as a balance to the purely intellectual, could any real improvement be brought about. Hence we can see the immense promise contained in the dramatic work now being organized by our Leader and also her training of little children on artistic lines before their intellects are brought into play. In these two branches of Brotherhood work the Leader of the Universal Brotherhood organization is carrying out the work of reform which Wagner and many another true friend of humanity have longed to see accomplished. For them

only a part of the great work was possible, but now the time has come for unfolding and putting into action the whole grand scheme.

Before bringing this wonderfully powerful essay to a conclusion, Wagner launches a scathing indictment against the condition of the modern theatre. If the sting of suffering to each true artist of today has been that "he must squander his creative powers for gain, and make his art a handicraft," what must be the suffering of the dramatist "who would fain assemble every art within art's master-work, the drama? The sufferings of all other artists combined in one! What he creates, becomes an artwork only when it enters into open life; and a work of dramatic art can only enter life upon the stage. But what are our theatrical institutions of today (1849), with their disposal of the ample aid of every branch of art — industrial undertakings: yes, even when supported by a special subsidy from Prince or State. Their direction is mostly handed over to the same men who have yesterday conducted a speculation in grain, and tomorrow devote their well-learned knowledge to a 'corner' in sugar. * * * For this reason it must be clear to all who have the slightest insight, that if the theatre is at all to answer to its natural lofty mission, it must be completely freed from the necessity of industrial speculation." And then Wagner goes on to explain how both State and Community should see to it that the theatre be so far supported that both the management and the artists shall be freed from all care of commercial considerations in the carrying out of their lofty mission. "The judge of their performance will be the free public. Yet, to make this public fully free and independent when face to face with art, one further step must be taken along this road; the public must have unbought admission to the theatrical representations." Furthermore the artists are to be recompensed "as a whole, and not in parts," thus doing away with that

abomination of our modern stage, the "star artist."

Hence it will be seen that those who are to undertake the artwork of the future must be prepared to do so from the standpoint of unselfishness and brotherhood, without thought of personal glorification, but standing ever ready to take the smallest or the greatest part with the one object of helping to produce an ideal performance — perfect in its every detail — in order to teach the people how to live better, purer, and happier lives. "Then will theatrical performances be the first associate undertaking from which the idea of wage or gain shall disappear entirely. Art and its institutes, whose desired organization could here be only briefly touched on, would thus become the herald and standard of all future communal institutions. The spirit that urges a body of artists to

the attainment of its own true goal, would be found again in every other social union which set before itself a definite and honorable aim; for if we reach the right, then all our future social bearing cannot but be of pure artistic nature, such as alone befits the noble faculties of man.

"Thus would *Jesus* have shown us that we all alike are men and brothers; while *Apollo* would have stamped this mighty bond of brotherhood with the seal of strength and beauty, and led mankind from doubt of its own worth to consciousness of its highest godlike might."

(To be Continued.)

Universal Brotherhood

FRAGMENT: A WORD ON ART — *Adhiratha*

In order to be what people call an artist in our days, it is quite impossible to be anything else besides, because the public demands so much from an artist, that he has no time to devote to other things. He must, by disposition, be qualified for his art, work hard to become efficient and continue to work hard to maintain his efficiency. It is a pity that the public should be so very difficult to please and should look more to the way a work of art is executed than to the work itself, and thus push the artists off their true track and make of them slaves of public opinion. Would it not be better to listen to the composer than entirely to the performer? The execution must, of course, be rendered in a pleasing and comprehensible way, but it is after all only the garb in which the real thing is clothed. It is easy enough to talk about a singer or performer, but in order to understand the work of the composer a higher feeling and a finer taste are required. The aptitude for such an understanding constitutes the artistic disposition of the hearers. The same with painting and statuary, architecture and every art. Instead of looking at a picture as if it were a photograph, the harmony of color and form and the underlying idea should be studied. It is better to understand what a man says than how he says it; the external form is but the clothing of an idea.

In order to better understand the question it is well to try to define what art means. I consider it thus. It is the doing of a thing according to certain numerical proportions which are felt by the heart. It seems a daring proposition to exclude the intellect, but it seems to me that the function of the intellect is more of the order of explaining, discussing and imitating, but not of creating. The intellectual part in a work of art is more for the purpose of

rendering it comprehensible to the public, which being thus gradually led forward may gain little by little the feeling which the artist had. If the intellect is used by the artist for other purposes it becomes an artifice and disfigures what it should have simply explained.

How now can that real feeling of art be cultivated by people? Works of art are almost everywhere, but the people should feel them rightly. Then if this feeling is awakened, the taste for sham art will gradually disappear, and with no demand for it, sham art and artificiality will become things of the past.

As the feeling for real art resides in the heart, it is only by cultivating the latter that art can be reached. How can we reach the heart? Which is the first step in this direction? Into a cold selfish heart, art can never enter. What else can set up the first vibration in the sleeping heart of man, but — compassion! It opens the heart's door, and then, and then only, the higher feelings of art may pass in and out. Compassion and Universal Brotherhood are one and the same thing, and we thus see the all importance of holding high the banner of Universal Brotherhood to the world, not only for the physical welfare of man, but also for the development of those higher faculties which lie dormant in the spiritual heart of every man worthy of the name.

Universal Brotherhood

EASTER EGGS — *M. J. Barnett*

THE SIGNIFICANCE OF THE EGG

Certain archaic teaching gives us much of interest concerning the egg as a universal symbol. "The egg has been incorporated as a sacred sign in the cosmogony of every people on the earth, and has been revered both on account of its form and its inner mystery. From the earliest mental conceptions of man, it was known as that which represented most completely the origin and secret of being. The gradual development of the imperceptible germ within the closed shell; the inward working without any apparent interference of force which from a latent nothing produced an active something — needing naught save heat — and which gradually evolved into a concrete living creature, broke its shell, appearing to the outward senses of all, a self-generated, and self-created being — must have been a standing miracle from the beginning."

Among prehistoric races the "first cause" was pictured in the imagination as an invisible mysterious bird that dropped into chaos, an egg, that became the universe. Brahm was called the "Swan of Eternity." The egg was a symbol of not only the universe as a whole, but also of all its spherical bodies. The uniform shape of our globe must have been known from the beginning of symbology, for the Kosmos in the form of an egg, is a widely diffused representation of antiquity. It was a symbol among the Greeks, the Syrians, the Persians and Egyptians. With the Greeks the Orphic egg is described by Aristophanes, and was part of the Dionysiac, and other mysteries, during which the mundane egg was consecrated, and its significance explained. In the Book of the Dead, the solar God exclaims: "I am the creative soul of the

celestial abyss, none sees my nest, none can break my egg, I am the Lord!"

Among ancient peoples the sacredness of the egg was extended to certain feathered tribes. In Egypt, he who killed an Ibis or golden hawk could hardly escape death. Zoroaster forbids the slaughter of birds as a heinous crime.

Orpheus taught how to perceive in the yolk and white of the egg, under certain conditions, that which the bird born from it, would have seen around it during its life. This occult art, which 3,000 years ago demanded the greatest learning and the most abstruse mathematical calculations, is now only travestied by fortune-tellers for the benefit of maidens in search of husbands, by means of the white of an egg in a glass.

Engraved on an ancient Egyptian papyrus is an egg floating above the mummy. This is a symbol of hope and the promise of a second birth for the Osirified dead, whose soul after due purification will gestate in this egg of immortality to be reborn from it into a new life on earth. The winged globe is but another form of the egg and has the same significance as the scarabeus, which relates to the rebirth of man, as well as to spiritual regeneration. The egg was sacred to Isis; the priests of Egypt never ate eggs on that account.

According to mythology, from Leda's egg, Apollo and Latona were born, as also Castor and Pollux — the bright Gemini. The Buddhists as well as the ancient Egyptians, and modern Brahmins, do not eat eggs lest they should destroy the germ of life latent in them, and thereby commit sin. The Chinese believe that their first man was born from an egg which a God dropped down from heaven to earth into the waters. This idea may well represent the present origin of human life and is a scientific truth.

Respect is shown to the symbol of the egg from the most distant past, by the Greeks, Phoenicians, Romans, Japanese, Siamese, North and South American tribes, and even the savages of the remotest islands. In Scandinavian Cosmogony, the mundane egg is again discovered, in the phantom germ of the universe, which is represented as lying in the cup of illusion, the boundless and void abyss.

The Christians, especially the Greek and Latin churches, have fully adopted this symbol as a commemoration of eternal life, of salvation and of resurrection. This is found in, and corroborated by the time-honored custom of exchanging Easter eggs. From the egg of the ancient Druid, whose name alone made Rome tremble with fear, to the red Easter egg of the Slavonian peasant, a cycle has passed, yet whether in civilized Europe or among the peoples of Central America, we find the same, archaic, primitive thought, the original idea of the symbol.

At the present day even in humdrum, unimaginative, practical America, this symbol of everlasting life and of resurrection, receives its due share of attention, with the arrival of the festival of Easter as indicated to us by the church calendar, under lunar control.

The ingenuity of this most inventive age and race is taxed to the utmost in a bewildering variety of devices embodying the ancient symbol. Yet, how few among us realize its sacredness or its full significance.

Easter, the day on which the resurrection of a certain historical Christ is commemorated, may come home to us still nearer, as a day for the resurrection, or rising up into supremacy, of the eternal Christ principle within each one of us, divine and human followers of that great divine and human teacher.

Thus the Easter egg would become more than a mere bauble wherewith to enrich a feast. It would be a symbol, not so much of work that was once accomplished for us, as of work that we must repeatedly and unceasingly accomplish for ourselves, in rising up from a dead self to the living eternal universal self.

Universal Brotherhood

THE VEDANTA PHILOSOPHY (1) — *F. Max Mueller*

If, then, we start with the idea of the Godhead, which is never quite absent in any system of philosophy or religion, we may, excluding all polytheistic forms of faith, allow our friends, the Vedantists, to lay it down that before all things the Godhead must be one, so that it may not be limited or conditioned by anything else. This is the Vedanta tenet which they express by the ever-recurring formula that the *Sat*, the true Being or Brahman, must be *ekatn*, one, and *advitiam*, without any second whatsoever. If, then, it is once admitted that in the beginning, in the present and in the future, the Godhead must be one, all, and everything, it follows that nothing but that Godhead can be conceived as the true, though distant cause of everything material as well as spiritual, of our body as well as of our soul. Another maxim of the Vedantist, which likewise could hardly be gainsaid by any thinker, is that the Godhead, if it exists at all in its postulated character, must be unchangeable, because it cannot possibly be interfered with by anybody or anything else, there being nothing beside itself. On this point also all the advanced religions seem agreed. But then arises at once the next question, If the Godhead is one without a second, and if it is unchangeable, whence comes change or development into the world; nay, whence comes the world itself, or what we call creation — whence comes nature with its ever-changing life and growth and decay?

Here the Vedantist answer sounds at first very strange to us, and yet it is not so very different from other philosophies. The Vedantist evidently holds, though this view is implied rather than enunciated, that, as far as we are concerned, the objective world is, and can only be, our knowledge of the objective world, and that everything that is objective is ipso facto phenomenal.

Objective, if properly analyzed, is to the Vedantist the same as phenomenal, the result of what we see, hear, and touch. Nothing objective could exist objectively, except as perceived by us, nor can we ever go beyond this, and come nearer in any other way to the subjective part of the objective world, to the *Ding an sich* supposed to be without us. If, then, we perceive that the objective world — that is, whatever we know by our senses, call it nature or anything else — is always changing, whilst on the other hand, the one Being that exists, the *Sat*, can be one only, without a second, and without change, the only way to escape from this dilemma is to take the world when known to us as purely phenomenal, that is, as created by our knowledge, only that what we call knowledge is called from a higher point of view not knowledge, but *Avidya*. i. e., Nescience. Thus the Godhead, though being that which alone supplies the reality underlying the objective world, is never itself objective, still less can it be changing. This is illustrated by a simile, such as are frequently used by the Vedantists, not to prove a thing, but to make things clear and intelligible. When the sun is reflected in the running water it seems to move and to change, but in reality it remains unaffected and unchanged. What our senses see is phenomenal, but it evidences a reality sustaining it. It is, therefore, not false or illusory, but it is phenomenal. It is fully recognized that there could not be even a phenomenal world without that postulated real *Sat*, that power which we call the Godhead, as distinguished from God or the gods, which are its phenomenal appearances, known to us under different names.

The *Sat*, or the cause remains itself, always one and the same, unknowable and nameless. And what applies to external nature applies likewise to whatever name we may give to our internal, eternal, or subjective nature. Our true being — call it soul, or mind, or anything else — is the *Sat*, the Godhead, and nothing

else, and that is what the Vedantists call the Self or the Atman. That Atman, however, as soon as it looks upon itself, becomes *ipso facto* phenomenal, at least for a time; it becomes the I, and the I may change. This I is not one, but many. It is the Atman in a state of Nescience, but when that Nescience is removed by Vidya, or philosophy, the phenomenal I vanishes in death, or even before death, and becomes what it always has been, Atman, which Atman is nothing but the *Sat*, the Braham, or, in our language, the Godhead.

These ideas, though not exactly in this form or in this succession, seem to me to underlie all Vedantic philosophy, and they will, at all events, form the best and easiest introduction to its sanctuary. And, strange as some of these ideas may sound to us, they are really not so very far removed from the earlier doctrines of Christianity. The belief in a Godhead beyond the Divine Persons is clearly enunciated in the much-abused Athanasian Creed, of which in my heart of hearts I often feel inclined to say: "Except a man believe it faithfully, he cannot be saved." There is but one step which the Vedantists would seem inclined to take beyond us. The Second Person, or what the earliest Christians called the Word — that is, the divine idea of the universe, culminating in the highest concept, the Logos of Man — would be with them the *Thou*, i. e., the created world. And while the early Christians saw that divine ideal of manhood realized and incarnate in one historical person, the Vedantist would probably not go beyond recognizing that highest Logos, the Son of God and the Son of man, as Man, as every man, whose manhood, springing from the Godhead, must be taken back into the Godhead. And here is the point where the Vedantist differs from all other so-called mystic religions which have as their highest object the approach of the soul to God, the union of the two, or the absorption of the one into the other. The Vedantist does not admit any such approach or

union between God and man, but only a recovery of man's true nature, a remembrance or restoration of his divine nature or of his godhead, which has always been there, though covered for a time by Nescience. After this point has once been reached, there would be no great difficulty in bringing on an agreement between Christianity, such as it was in its original form, and Vedantism, the religious philosophy of India. What seems to us almost blasphemy — a kind of *apotheosis* of man, is with the Vedantist an act of the highest reverence. It is taken as a man's *anatheosis*, or return to his true Father, a recovery of his true godlike nature. And can anything be godlike that is not originally divine, though hidden for a time by Nescience? After all, though Nescience may represent Manhood as the very opposite of Godhead, what beings are there, or can be imagined to be, that could fill the artificial interval that has so often been established between God and man, unless we allow our poets to people that interval with angels and devils? The real difficulty is how that interval, that abyss between God and man, was ever created, and if the Vedantist says by Nescience, is that so different from what we say "By human ignorance."

FOOTNOTE:

1. Extract from an article, "A Prime Minister and a Child-Wife," by the Right Hon. Professor F. Max Muller, in "The Fortnightly Review," February, 1899. ([return to text](#))

Universal Brotherhood

EGYPT AND THE EGYPTIAN DYNASTIES: I — *Alexander Wilder*

I. EGYPT THE REALM OF THE GODS.

"Spirits or gods that used to share this earth with man as with their friend." — COLERIDGE

Past time is an indefinable perennity. We can nowhere find a place at which to erect a monument to signify that then the earth began existence, or even that human beings then began to live upon it. Indeed, such a thing would be like dating a period of birth for the Supreme Being. Without a creation we would not be able to conceive of a Creator, and without human souls endowed with intelligence it is not possible to imagine that there is the Over-soul.

We need not be abashed at any discovery or demonstration of ancientness for peoples that have dwelt upon the earth. We may not think of this present period of history as being an oasis in the great desert of human existence, or that there was never another period equally prolific of attainment and achievement. Such is only the boast of a sciolist, a vagary as of one's infancy. In our first years of life we are prone to consider everything as existing for our sake, but as we become more mature in intelligence, we learn that we ourselves are only individual elements in the infinite scheme. This Present, our own period of immediate accomplishment, is itself but a moment in the life of ages, a bubble floating on a shoreless ocean. We are not an isolated colony of human beings; there were multitudes in all the centuries that have already passed, and sages, seers and bards flourishing before our historic records were begun. They were our brothers, worthy to be our teachers, recipient of Divine influences, and skilled in knowledge and the arts.

Perhaps a discipline like theirs would make us partakers of the same enlightenment and gifted with similar illumination. What, indeed, if the Canon of Prophecy, sometimes affirmed to have been closed, should be found to be still open, and so the Past and Present to be at one? It may yet be successfully demonstrated that what has been handed down by tradition, and what has been declared by poets and sages respecting an archaic Golden Age was by no means fabulous or untrue.

The delineation is certainly far from seeming improbable. We can read the description which Hesiod has given with a feeling amounting to sentiment that it is a mirroring of fact. "The Immortals made a Golden Race of speaking men," he declares. "They lived," he goes on to say, "they lived as gods upon the earth, void of care and worry, apart from and without toilsome labors and trouble; and there was not a wretched old age impending over them. Always the same in strength of hands and feet, they delighted themselves with a festive life, beyond the reach of all calamities; and when they died it was as though they had been overcome by sleep. They are now good demons moving about the earth, the guardians of mortal men. Theirs is truly a kingly function."

The poet then treats of a Silver Race, which is inferior to the others, growing up for a hundred years as children that are still under the care of their mothers. Their period upon earth he describes as having been comparatively short, but they had honor in later times as divine personages. A Brazen or Copper Race succeeded, flesh-eating and terrible, often engaged in conflict and perishing at the hands of one another. There were also the heroes or half-divine ones, the offspring of gods and human mothers. After them came our present Iron Age, in which mankind are shortlived, irreligious, disloyal to parents, addicted to war and

fraudulent procedures, and in innumerable ways evil-minded and unfortunate. As described in the Older Edda: —

Brothers will fight together
And become each other's bane;
Sisters' children their sib shall spoil.
 Hard is the world.
Sensual sins grow huge.
There are axe-ages, sword-ages,
Shields cleft in twain;
There are wind-ages, murder-ages,
Ere the world falls dead.

There has truly been much forgotten, even of the times which have been regarded as the period of the infancy of the world. "What we call the history of man," says Dr. Knox, "is a mere delusion, a mere speck when compared with the prehistoric period." (1)

In analogy to this has been the foretime of Egypt. Far back, very far back in this forgotten period of remote ancientness, Egypt had its beginning. No memory, no record, not even a monument has been found that might afford a solid foundation for anything beyond conjecture. Nevertheless, queer as it may sound, A. M. Sayce, the distinguished Orientalist, declares that although it be historically the oldest of countries, it is geologically the youngest.

We may, indeed, infer as much from Grecian tradition. There was a period when there was the populous country of Lyktonia, connecting Greece with Asia, while to the North there was a vast inland sea, including within its limits the Euxine, Kaspian and Azoff, with a large region beyond in every direction. (2) Thessaly was then a lake enclosed by mountains. After this came volcanic eruptions and seismic convulsions of such violence as to change the configuration of the whole region. It was related in Grecian

story that these volcanic fires were still burning at the time of the Argonautic expedition in quest of the Golden Fleece. The Euxine forced an outlet southward to the Mediterranean, overwhelming Lyktonia, henceforth the Archipelago, and deluging all Greece. The mountains of Thessaly were also rent apart, and the waters of the lake were drained into the new-made Ægean Sea. Europe was thus divided from Asia Minor, and the steppes or prairies at the North, which had before been under water, now became dry land. Not only was the face of the world transformed physically, but a change also followed in culture, art and social tendencies.

Egypt was necessarily affected by these transformations. The Levant, once an inland lake, was swelled beyond its former dimensions by the immense mass of water now coming down from the Black Sea. The Libyan Desert was covered, except the oases, which remained as islands above the surface, and lower Egypt was submerged. Eventually, a way was made for the sea to the other basins of the Mediterranean, and an outlet into the Atlantic soon opened at the Pillars of Hercules. The dark-skinned Iberians of Spain were thus separated from their African congeners, while Greece, Egypt and Libya again appeared above the water.

Since that time, the Nile has continued without ceasing for centuries, and even thousands of years to bring down from the South an annual contribution of soil, thus building anew the engulfed territory (3) and maintaining in its remarkable fertility that most famous oasis of the Dark Continent which has furnished so much history, art, physical science and religious dogma to the world. (4)

But whence the inhabitants originally came is one of the curious problems of ethnography. The Bible distinctly represents them as akin to the Kushites or Ethiopians, who peopled the region of

Southern Asia from the Indus westward clear to the Atlantic in Africa. Diodoros, the Sicilian historiographer, cites a confirmatory declaration of the Ethiopians of Nubia that they were a colony led from that country into Egypt by the god Osiris. Affinities of race and language have been pointed out between the Fellah peasantry, Barabazas (Berbers) of Nubia, and the Fellata peoples of Senegambia. There were, however, distinct types of the population; and the late Samuel George Morton regarded the primitive inhabitants as having come into existence by themselves, a distinct human race, indigenous or aboriginal, in the valley of the Nile.

Brasseur de Bourbourg, however, would intimate that they might have been colonists from the country of Atlantis, which the Egyptian Priest, Sonkhi, described to Solon as having sent forth invaders, nine thousand years before, into Libya, Egypt and Archaic Greece. Diodoros, however, relates a story of the Amazons, former inhabitants of Hesperia, in the Lake Tritonis, near the ocean. They vanquished the people of Atlantis and then set out under their Queen, Myrina, to conquer other countries. Horos then had the dominion of Egypt, and entertained them as friends and allies. After this, it is said that they pursued their march and overran Arabia, Syria, Asia Minor and Thrace. Conflicting accounts, however, render their identification difficult. One writer affirms that their country was called Assyria, and earlier accounts certainly recognize an Assyrian dominion in Asia Minor at a period anterior to historic records. They are said to have founded Ephesus, Smyrna, Kyma, Paphos, Sinope and other cities. Plato states that they invaded Attica under the command of Eumolpos, who is reputed to have established the Eleusinian Mysteries. Like all ancient conquerors, they are represented as the missionaries of a religious propagandism, instituting the worship of the Ephesian Goddess-Mother, Artemis

Polymastos, the counterpart of the Indian Bhavani, and introducing the pannychis or watch-night and processions, which were characteristic of the worship of Bacchus, the Syrian Goddess, and the Great Mother. (5)

It is evident, however, that in ancient time, as at the present, the population of Egypt consisted of a variety of races. If there existed a prehistoric people to which we might attribute the relics of the "Stone Age," which have been brought up from a depth of many feet beneath the surface of the ground, (6) we have little evidence in relation to it.

The peasant and laboring population were not negroes, despite the assertion of Herodotos; and, indeed, when negroes are depicted on the monuments, they are represented as captives or in a servile condition. (7)

The laboring class was obviously of Arabian origin, (8) but the figures which are most common on the monuments of Upper Egypt, have a close family resemblance to the Barabara inhabitants of Nubia, but as we approach the Delta at the North the prominent faces are Caucasian, like the modern Kopts, indicating the presence there of a different type of population. (9)

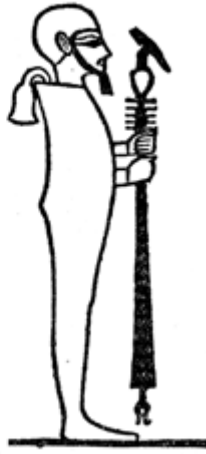
The vast antiquity of Egypt is beyond question. The time required for the annual inundations of the Nile to accumulate the earth to the present depth at Memphis must have exceeded eleven thousand years. Herodotos remarks that "No Egyptian (10) omits taking account of extraordinary or striking events." Yet, however, archaic any record may be that has been found, it is quite certain to contain some allusion relating to ancient men of earlier periods. The priest who discoursed with Solon spoke of records at Sais that were eight thousand years old, and Plato mentions paintings and sculptures made in Egypt ten thousand years before. Diogenes, the Laertian, who wrote sixteen hundred years

ago, declared that the Egyptians possessed records of observations made of 373 eclipses of the sun and 832 of the moon. These must have been total or nearly so, as others were not noted. This indicates an equal or greater ancientness. The traditions of the period prior to the "First Empire" as preserved by Manetho (11), seemed to indicate a duration of nearly twenty-five thousand years. It is common to designate this period as "mythic," it not having been demonstrated by modern research or evidence that is currently accepted. Perhaps this is right, but it may be wiser to leave the question open. There are extremes in such matters which it is well to avoid. Some following the concept of *omne ignotum pro magnifico*, consider that what they fail to comprehend must be very grand; and others, in the pride of conceit, are equally superficial, and set down everything as fabulous, fictitious or not worthy of attention that is beyond their range of view.

The government of prehistoric Egypt, so far as it has been traced, was theocratic, a rule of royal priests. (12) The Egyptians were the first, Herodotos declares, to introduce solemn assemblies, processions and litanies to the gods. We are safe, however, in assigning these elaborate observances to that later period in the history of the country when external rites were conceived to have a greater importance. "In the beginning it was not so." It is necessary for us, however, to bear in mind that in those remote times, no pursuit that exalted humanity was esteemed as "profane" or secular. But it was included within the domain of worship. The ministers of religion were the literary men and teachers of knowledge, and united the functions of worship and instruction.



AMUN



PTAH

In the very early period prior to the "Empire" the priests of Amun told the historian, Hekataeos, (13) that "Egypt had gods for its rulers, who dwelt upon the earth with mankind, one of them being supreme above the rest."

The first of these, in the Northern records, was Ptah (14) (or Hephaistos), the Divine fire, the Demiurgos or Former of the Universe and tutelary god of Memphis. He was succeeded by Ra, or Phra, the Sun-god (15) who was worshipped at On or Heliopolis. In regard to the third there appears a discrepancy among writers. He was represented to have been Neph (Kneph) or Num (Khnum) the Chrest, Agathodaemon, or Good Divinity. (16) Later writers however generally agree that the third was Shu or Sos, the first-born son of Ra and Hathor, the god of light and of the cosmic or electric energy.

In the Turin Papyrus, which was compiled in the time of the Ramesids, we find these three names erased. The seat of government and national religion had been changed to Thebes, and the tradition was modified accordingly, as follows: Amun-Ra, the hidden or unknown, the Hyk or king of gods. He was succeeded by his son Manthu (or Ares), the "protector of Egypt."

Next was Shu (or Herakles), the son of Ra, and god of light and cosmic energy. (17)



The next in the category was Seb (or Kronos), in many respects the counterpart of the Indian Siva. He was a personification of the Earth, and of Time, without beginning or end. He was succeeded by Uasa or Isis and Uasar or Osiris, and they by Seth or Typhon, their brother, the "beloved of the World." The next was Hor or Horos, the son of Isis and Osiris, who "ruled over Egypt as its last god-king." (18)

There were traditions also of the *Hemi-thei*, or Lesser Gods, the Hor-shesu, or followers of Horos and Heroes — "sacred princes of the primeval times, who were said to have reigned several thousand years."

Mr. Sayce declares emphatically that there is no evidence to show that Egyptian civilization was introduced from abroad; and he adds that "the high perfection it had reached before the date of the earliest monuments with which we are acquainted implies unnumbered ages of previous development."



OSIRIS.



ISIS.

These representations, we may therefore fairly presume to cover the period of the Golden and Silver Ages of Archaic Egypt. Doubtless, behind the mythologic relations, which have been shaped at a later era and transmitted to later times, there was a sublime and recondite philosophy, furnishing a key to the whole. The array of divinities that thronged the Egyptian Pantheon, it may be borne in mind, only represented different attributes in the God-head.



TYPHON.



HOROS.

"They were only manifestations of the one Being in his various capacities," as M. Pierrot has aptly remarked. We find accordingly

the several divinities more or less compounded together, are described as being endowed with similar powers and qualities, exercising each other's functions, and sometimes even merging into one another as beings of one substance. Indeed, Egyptians generally regarded them, however named in the different precincts, as only designations of the Supreme One, whom they thus represented and symbolized. In the hymns employed in their worship we find one God accordingly celebrated as the Only Divine, Eternal, Infinite, and abounding in goodness and mercy, as these selections abundantly show.

"God is One and Alone, and there is none other with him:
God is the One, the One who has made all things:
God is a Spirit, a hidden Spirit, the Spirit of Spirits,
The Great Spirit of Egypt, the Divine Spirit."

"Unknown is his name in Heaven,
He does not manifest his forms!
Vain are all representations of him."

"He is One only, alone without equal,
Dwelling alone in the holiest of holies."

"He hath neither ministrants nor offerings:
He is not adored in sanctuaries,
His abode is not known.
No shrine is found with painted figures,
There is no building that can contain him!"

"God is life and man lives through him alone:
He blows the breath of life into their nostrils."

"He protects the weak against the strong;
God knows those who know Him;
He rewards those who serve Him,
And protects those who follow Him."

The moral and social condition of the people of Egypt at that earlier period, we may well believe corresponded with the divine character imputed to the government. We may presume them to have been civilized in the genuine sense of the term, (19) living in social relations of amity with one another, and so fulfilling the law of charity as set forth by the apostle. They certainly were not warlike, but always disposed to the arts of peace, even into the historic period. Indeed, they were celebrated as the "blameless Ethiopians." In fact, we have no evidence except that of inference and conjecture, that the prehistoric inhabitants of Egypt were ever barbarous. We may not unreasonably entertain the belief that they were gifted with purer instincts than are now manifested, which eventually suggested to them and impelled to vast achievements.

Savages would necessarily exist for periods beyond computation before they would attempt to write. A race barely transcending apethood would need, if it could possibly dream of such a thing, to establish its articulate sounds conventionally into language to signify specific objects of thought; and after this, distinct characters must be agreed upon to denote each of those sounds. Only mind, capable and receptive of higher inspiration, can effect so much. Immense periods of time must likewise elapse before the progeny of such an enigmatic race could write anaglyphies, (20) and attain that wonderful skill which is attested by the Egyptian monuments yet standing on the banks of the river Nile.

May we not, then, feel ourselves safe in believing that human beings began their career in the earth with that perfect refinement which would seek its appropriate manifestation in the splendid formations of Art? That not long ages of discipline schooled the men of that time, but that the divine instincts implanted in them enabled them to exhibit their exquisite skill in

the arts? That what was affirmed by poets and sages of a primeval Golden Age was not all fabulous and untrue?

"We must believe," says Dr. C.H.S. Davis, "that when the Egyptians first came to Egypt, they came, not as barbarians, but in possession of all the knowledge and artistic skill of that long and antediluvian age of which their immediate successors were the survivors." The author here refers to the inhabitants who are signified generally in historic and philosophic works, and not to the earlier population.

The social life of the Egyptians in that far-remote period appears to have been characterized by a charming simplicity, warm family affection, deep religious feeling and great refinement. They were polite, hospitable, and generous even to profusion. Their children were carefully trained to veneration of the gods and respect for the elderly, and the equality of the two sexes was fully recognized. There was no gynaeceum in which women were shut away from view. Both father and mother were enrolled together in the genealogies, and sisters ranked with their brothers in the family. In every temple the Godhead was contemplated as three-fold the Father, Mother and their Divine Son. In this category, the Mother was chief. Queen Isis was supreme in all worship. In the family in those earlier times the children were reckoned as belonging to the wife. Women were supreme in every household. They shared in the festive entertainments, they ministered at religious rites and participated in government and affairs of State. They attended the markets and transacted business of every kind, while the men also sat at the loom at home, plied the shuttle and followed various sedentary pursuits. (21) Diodoros actually affirmed, that in the later periods the husband swore obedience to the wife in the marriage contract.

Young men meeting older persons would step courteously aside,

(22) and if an elderly individual came into their company they all rose up and bowed reverentially. (23)

Learning appears to have been very generally disseminated, and in historic times there was an extensive literature. Every temple was a "School of the Prophets." The Egyptians are always described as being very scrupulous in keeping accounts and they carefully recorded everything that was produced or expended. They had their diaries, and made memorandum of all matters of importance. They were skilful in the liberal arts from remote antiquity and it is shown from their paintings that very many things which we enjoy as household conveniences incident to our advanced civilization they also possessed. Mirrors, carpets, sofas, ottomans, chairs, tables, jewelry and other ornamental articles, too many to enumerate, were common in their households. The children had their dolls, toys and other playthings. Men and women performed with various instruments of music as pipes, flutes, drums, cymbals, guitars, tambourines. Even the poor, in the exuberant fertility of the country were able to have their diversions and entertainments.

The fondness for domestic animals and household pets was universal. These seemed to have been regarded as sacred, and at their death were embalmed and deposited in the various sanctuaries. The dogs were companions in their sports; the cats, unlike their less fortunate relatives of our time, were skilful in fishing and plunged boldly into the river in quest of the prey. They were privileged in every house and their death was mourned as a calamity. The ichneumon, the hawk, the shrew-mouse and the ibis shared in this veneration and were regarded as benefactors.

At their banquets, the guests, men and women alike, sat in chairs or upon the ground, but did not recline as in other countries.

They were crowned with garlands in honor of the divinity who was regarded as master of the feast and the discourse was of a cheerful and entertaining character. If it was philosophic it nevertheless did not seem so; yet it might compare well with the symposiac talks of Plato, Plutarch and Xenophon. Dancers and flutists were often present to add to the pleasure of those sitting at the tables.

The Egyptians were always passionately fond of games and sports. Wrestling was a favorite exercise. So, likewise, was the tossing of bags into the air that had been filled with sand, as well as other trials of strength. Contests in rowing were very common. They had also games of ball, some of them of a very complex character and requiring great dexterity. Dice was regarded as worthy of gods. The game of draughts or "checkers" was a favorite in all grades of society. It was said to have been invented by the god Thoth.

Indeed, the Egyptians never lost sight of the divine agency, even in sports and social occasions. They were religious everywhere. Even inanimate objects were regarded as pervaded by a sacred aura. It was esteemed a sacrilege to pollute the waters of the Nile or of any flowing current of water. Every action was a prayer, and when uprightly performed it was regarded as bringing the individual into communion with divinity and participation of the gods. In life they were earnest, and when they died an inquest was held upon them before they were admitted to an honorable recognition with the worthy dead.

Whether funeral rites were performed with elaborateness peculiar to the later centuries is very improbable. The characteristic of the prehistoric times was a chaste simplicity. But death was not considered as an extinguishing of life. They doubtless had their beliefs and notions in regard to the soul, and

its career in the invisible region. It seems to have been held that it hovered about the body during its disintegration, and hence came the practice of making offerings and libations to render its condition more tolerable. But they also believed that when the process of its purification was completed, when it was free from evil and the taints of earth it left this region for the empyreal home. In short their faith and life were as the poet described:

"To scatter joy through the whole surrounding world, To share men's griefs: Such is the worship best and good Of God, the Universal Soul."



Hieroglyphics of the names
Osiris and Amun.

Hieroglyphics of the names
Ptah and Neph.

NEPH, THE CREATOR FASHIONING ON HIS
WHEEL THE DIVINE FORM OF OSIRIS.

FOOTNOTES:

1. This is exquisitely illustrated in the following fragment by the Moslem writer, Mohammed Kaswini (*Anthropological Review*, Vol. I, page 263):

"In passing one day by a very ancient and extremely populous city, I asked one of the inhabitants: 'Who founded this city?' He replied to me: 'I do not know; and our ancestors knew no more than we about this matter.'

"Five hundred years afterward, passing by the same place,

I could not perceive a trace of the spot when was the city destroyed. He answered city. I inquired of one of the peasants about me: 'What an odd question you put to me! This country has never been otherwise than as you see it now.'

"I returned thither after another five hundred years, and I found in place of the country that I had seen, a sea. I now asked of the fishermen how long it was since their country became a sea. They replied that 'a person like me ought to know that it had always been a sea.'

"I returned again after five hundred years. The sea had disappeared, and it was now dry land. No one knew what had become of the sea, or that such a thing had ever existed.

"Finally I returned again once more after another five hundred years, and I again found a flourishing city. The people told me the origin of their city was lost in the night of time."

[\(return to text\)](#)

2. Some think that the Baltic Sea also extended until it formed a communication with this body of water. This would render plausible the story that Ulysses or Odysseus sailed from Troy by the ocean around Europe and returned home by the Mediterranean. [\(return to text\)](#)

3. According to the statement of Herodotos, all Egypt at the time of Menes except the Thebaic country at the south, was a marsh, and none of the land in the Delta or Faium below Lake Moeris was visible. This point was at a distance from the Mediterranean, which required a voyage of seven days up the River Nile to reach it. [\(return to text\)](#)

4. This country is called *Migraim* in the Hebrew text of the Bible, from *Mazr*, the fortified country; also the "Land of Ham" or Khemi, the black land. The Greek name Aiguptos, which was chiefly applied to Northern Egypt alone, has been plausibly derived from the Sanskrit Agupta, the fortified; while others, remembering the Sacred Bird of old mythologies, render it the land of the eagle (or vulture). It can be formed from *aia* or *gaia*, a country, and Kopt or Kopht, or the covered or inundated. Brugsch Bey suggests a derivation from Ha-ke-Ptah, the sacerdotal name of Memphis. ([return to text](#))

5. Perhaps this may suggest the key to these legends. The name "Amazon" appears to have been formed from *ama*, signifying mother, and *azon* or worshiper. The Amazons, whoever they were, and whatever their origin, were evidently the introducers of the worship of "Nature," the mother or material principle, as the paramount power in creation and procreation. This was signified in the occult rights imputed to them, and by the story of their reception in Egypt, where Isis as mother of Horos was venerated as the all and parent of all. The tradition, almost historic, that they were women, probably took its rise from the presence of women at their rites, participating on equal terms with men; and their fabled antipathy to the male sex may have been a notion having its inception in the custom of human sacrifices. One of their designations, *Oior-pata*, or man-slayers, suggests as much. The worship of Molokh, Kronos, Poseidon, the Syrian goddess, and the Theban Bacchus, were so characterized, and the mythic exploits of Theseus and Herakles, may be explained as denoting its abrogation. It was represented that the Amazons after their return to Africa were exterminated by Herakles, and likewise that their country was swept away by the Atlantic Ocean. ([return to text](#))

6. Shafts sunk into the earth near the colossal statue of Rameses II at Memphis brought up a fragment of pottery thirty-nine feet under ground. ([return to text](#))

7. Some Egyptian customs, like circumcision, veneration of animals, etc., appear, however, to have been adopted from the negro races. ([return to text](#))

8. In the Book of Exodus, chapter xii, 38, it is stated that when the Israelites left Egypt an "Arab multitude" (*arab rab*), went also with them. ([return to text](#))

9. The skulls of the latter were brachycephalic; those of Southern Egypt, dolichocephalic. ([return to text](#))

10. It should be borne in mind that the term "Egyptian" when used by different writers, very generally means a person of superior rank, generally a priest, nobleman, or a person educated at a temple, but hardly one of the Fellah commonalty. ([return to text](#))

11. Manethoth, Mai-en-Thoth (Thothma), i.e., given by Thoth, the god of learning and sacred knowledge. ([return to text](#))

12. In Greek, the Egyptian priests are often called *basileis*, as denoting kingly rank or king-initiates. In the times of sacerdotal rule the priests were styled kings. ([return to text](#))

13. He is quoted without acknowledgment by Herodotus, who never visited Upper Egypt. ([return to text](#))

14. Oriental words are rendered into modern forms of spelling, largely by the judgment or caprice of individuals. Vowels are most uncertain of all. ([return to text](#))

15. The "time of the god Ra" was always mentioned in subsequent centuries, as the happy period, the golden age. ([return to text](#))

16. This god was the personification of the Divine Spirit moving over the primal matter and permeating it, thus rendering it instinct with life. The names Neph and Num (or Pnum with the article prefixed) exhibit a striking similarity to their equivalents, *nephesh* (soul) in Hebrew and *pneuma* (breath, wind, spirit) in Greek. The later Gnostic form, Khnoubis may be imagined to be a compound of *Nu*, the spirit, and *Bai*, the soul to denote the entire individuality. ([return to text](#))

17. In the later philosophy, the two would seem to have been reconciled. The Supreme Being was set forth as the Monad or Sole One; and then as the Demiurgus or Creator. Iamblichos has explained it accordingly: "The Demiurgic Mind, the Over-Lord of Truth and Wisdom is called Araon, when coming down to the sphere of the genesis of all creation, and bringing to light the invisible potency of hidden things; and Phtha, when establishing all things undeceptively and skilfully with Truth." ([return to text](#))

18. The drama of the Secret Rites, which represents these divinities under a different character was produced in the latter dynasties. Till the Ramesid era, Seth was regarded as identical with the Baal of Syria, and as the benefactor of mankind. ([return to text](#))

19. Professor Francis W. Newman derives this term from the Keltic word *kyf* or *kiv*, signifying together. Its derivatives in Latin and English may be defined accordingly. *Civis* or *citizen* thus denotes a person living in social relations, and by *civility* is meant the courteous manners of neighborly intercourse as distinguished from the rudeness and brusque speech characteristic of brute selfishness and savagery. *Civilisation*, then, is the social mode of living, the art of living in society fraternally, as opposed to that opposite condition of the savage in which "his hand is against every man, and every man's hand against him." ([return to text](#))

20. "Egyptian Book of the Dead," page 40. ([return to text](#))

21. Herodotos II, 35. ([return to text](#))

22. "The young men saw me and made way for me." — Job, xxix, 8, Wemyss' translation. ([return to text](#))

23. "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God." — Leviticus, xix, 32. ([return to text](#))

Universal Brotherhood

RICHARD WAGNER'S PROSE WORKS: III — *Basil Crump*

Vol. I. (Continued.)

THE ARTWORK OF THE FUTURE

There is one Eternal Law in Nature, one that always tends to adjust contraries, and to produce final harmony. It is owing to this Law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false Gods, and find itself finally Self-redeemed." — H. P. BLAVATSKY

In the opening pages of this lengthy essay Wagner lays down a philosophical basis which is practically identical with that of Schopenhauer. This is worthy of especial note since many writers have spoken of the influence exerted by the Frankfort thinker upon Wagner's later creations. Mr. Ellis points out that at the period of writing this essay and for long after, Wagner, in common with the world at large, was unaware even of Schopenhauer's existence. The only difference is that Wagner employs the term "Necessity" where Schopenhauer uses "Will." It is, however, perfectly true that later on a perusal of the great philosopher's works was of great assistance to Wagner. This he gratefully and with delightful modesty acknowledges in his letters to August Roeckel. These letters are deeply interesting; they are now published in English and should be read by all who wish to understand Wagner fully. He there states that, while Schopenhauer's main principles were not new to him, yet his arguments had satisfied the purely intellectual part of his mind and brought it into agreement with his artistic intuition.

MAN AND ART IN GENERAL

The various chapters of this essay are divided into a number of sub-heads. By employing these and giving the chief points under each it will be comparatively easy to give a clear idea of the whole scheme.

NATURE, MAN, AND ART

"As Man stands to Nature, so stands Art to Man." Nature's development is based not on Caprice, but Necessity. "Man only recognizes Nature's *Necessity* by observing the harmonious connection of all her phenomena." In man Nature passed over into conscious life (i.e., *self-conscious* as distinguished from instinctual animal life). Then man erred, "when he set the cause of Nature's workings outside the bounds of Nature's self," and invented the anthropomorphic God. Through Error comes Knowledge, by which man will learn his community, with Nature, and perceive "the same Necessity in all the elements and lives around him." If, then, Man is "the portraiture in brief of Nature" then the portrayal of his Life, "the impress of this life's Necessity and Truth, is — Art.

"Man will never be that which he can and should be, until his Life is a true mirror of Nature, a conscious following of the only real Necessity, *the inner natural necessity*. . . For as Man only then becomes free, when he gains the glad consciousness of his oneness with Nature; so does Art only then gain freedom, when she has no more to blush for her affinity with actual life." The same truth is very beautifully expressed in H. P. Blavatsky's translation of a very ancient scripture, *The Voice of the Silence* — "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure

virgin bosom."

Under the second heading, "Life, Science and Art," there is nothing particular to note; we will therefore pass on to the third.

THE FOLK AND ART

From the "Folk" Wagner drew his inspiration — the mythical subject-matter for his dramas. He here defines it as "the epitome of all those men *who feel a common and collective WANT*," a vital force which is destined to redeem mere intellect from "actual insanity;" a force which is the eternal enemy of luxury, egoism, and all that poisons truest Art.

THE FOLK AS CONDITIONING THE ARTWORK

In Wagner's view the Folk is also the real originator; the inventor of Speech, Religion, the State; and here he says, "it became for me my art-instructor; where, after many a battle between the hope within and the blank despair without, I won a dauntless faith in the assurance of the Future."

The remainder of the chapter is occupied with a consideration of the present-day elements which are antagonistic to Art, such as fashions and mannerisms. In the Grecian Artwork we have the outlines for the Art of the Future, which must not, like it, be based on a national, but a Universal Religion — the Religion of Universal Brotherhood.

II.

ARTISTIC MAN, AND ART AS DERIVED DIRECTLY FROM HIM

Having enunciated the principle of Universal Brotherhood as the foundation of future Art. Wagner now proceeds to analyze the art-forces of the Drama, and to show how they have been dissevered and misused.

"Man's nature is twofold, an *outer* and an *inner*. The senses to which he offers himself as a subject for Art are those of Vision and of Hearing; to the eye appeals the outer man, the inner to the ear . . . and the more distinctly can the outer man express the inner, the higher does he show his rank as an artistic being.

"But the inner man can only find direct communication through the ear, and that by means of his voice's Tone. Tone is the immediate utterance of feeling and has its physical seat within the Heart, whence start and whither flow the waves of life-blood. Through the sense of hearing, Tone urges forth from the feeling of one heart to the feeling of its fellow."

This gives us a clue to the immense power of the human voice — rightly used; it is the moulder and vehicle of mental pictures which cannot be fully imparted by the outer means of gesture, facial expression, or even the magnetic glance of the most living of all the physical organs — the eyes, the "windows of the soul."

"*Speech* is the condensation of the element of Voice, and the Word is the crystallized measure of Tone." Speech is the utterance of the Intellectual-man who is seeking for clearness of comprehension in "sifting the universal;" but in a splendid passage, somewhat involved for the general reader, Wagner shows that when the orator "from out the egoism of his narrowed and conditioned personal sensations finds himself again amid the wide communion of all-embracing world-emotions," he feels the urgent need of Tone and dramatic gesture. "For where it is a question of giving utterance ... to the highest and the truest that man can ever utter, there above all must man display himself in his entirety; and this whole man is the man of understanding united with the man of heart and the man of body — but neither of these parts for self alone."

These universal emotions lead him to the cognizance of "*Man as a*

species and an integral factor in the totality of Nature; and, in presence of this great, all-mastering phenomenon, his pride [of Intellect] breaks down. He now can only will the universal, true, and unconditional; he yields himself, not to a love for this or that particular object, but to wide Love itself. Thus does the egoist become a communist, the unit all, the man God, the art-variety Art."

Since Wagner uses this word "Love" constantly throughout his writings and poems, it is important to bear in mind the above definition. He always employs it in that universal sense, unless he states otherwise. It was the great keynote of his life as we shall see again and again in the course of our journey through these volumes; it caused him to revolt from the condition of modern art; drove him to carve out with heroic courage the path in which artists of the coming centuries will follow; and led him at last to the Temple of the Holy Grail.

THE THREE VARIETIES OF HUMANISTIC ART, IN THEIR ORIGINAL UNION

"The three chief artistic faculties of the entire man have once, and of their own spontaneous impulse, evolved to a trinitarian utterance of human Art; and this was in the primal, earliest manifested artwork, the *Lyric*, and its later, more conscious, loftiest completion, the *Drama*."

These three chief elements are Dance, Tone, and Poetry; three Graces; and, of course, by Dance is meant here that grace of movement which originated in the rhythmical choric dances of the ancient Mysteries.

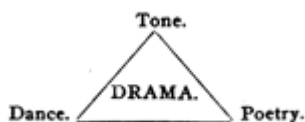
In speaking of this loving trinity of sister Arts "so mutually bound up in each other's life, of body and of spirit," Wagner once more returns to his main theme of Love in its highest aspect. The

definition of Brotherhood and Self-sacrifice is very fine:

"The solitary unit is unfree, because confined and fettered in un-Love, the associate is free, because unfettered and unconfined through Love. . . . The Life-need of man's life-needs is the need of Love. As the conditions of natural human life are contained in the love-bond of subordinated nature forces, which craved for their agreement, their redemption, their adoption into the higher principle, Man; so does man find his agreement, his redemption, his appeasement, likewise in something higher, and this higher thing is the human race, the fellowship of man, for there is but one thing higher than man's self, and that is Men. But man can only gain the stilling of his life-need through Giving, through Giving of himself to other men, and in its highest climax, to all the world of human beings. . . .

"It is a sorry misconception of Freedom — that of the being who would fain be free in loneliness. The impulse to loose oneself from commonalty, to be free and independent for individual self alone, can only lead to the direct antithesis of the state so arbitrarily striven after: namely to utmost lack of self-dependence."

The section closes with a denunciation of that Egoism "which has brought such immeasurable woe into the world and so lamentable a mutilation and insincerity into Art." In the next the Art of Dance is considered, and we shall plunge into the very structure of the Drama.



THE DESIRE FOR KNOWLEDGE — A. A. Deen Hunt

It comes with the first breath though there may be no mental consciousness of it in the infant, whose primal effort, as he appears on the physical plane, is an experiment with his lungs. It haunts us from the cradle to the grave and we pass through many phases of mental and spiritual dyspepsia because we do not pause to assimilate what we absorb. As if driven by some inexorable fate we pursue whatever Will-o'-the-wisp may dance before us and allure us, until in the chase we forget others, who, each in his turn is pursuing his special *ignis fatuus*. The less we really do know the more completely we flatter ourselves that we have gained all that can be acquired and we cry out for wider fields of vision on other planes of consciousness. How many of us comprehend our present one?

I ask the little tot just in the proud pursuit of learning her alphabet: "Do you know the letter A?" "Of torse I does," is the self-sufficient answer. Does she? — do you? — do I? I think not. Let us note what H. P. B. says of this introductory initial.

"A. — The first letter in all the world alphabets except a few, such for instance, as the Mongolian, the Japanese, the Tibetan, the Ethiopian, etc. It is a letter of great mystic power and 'magic virtue' with those who have adopted it, and with whom its numerical value is one. It is the Aleph of the Hebrews, symbolized by the Ox or Bull; the Alpha of the Greeks, the one and the first; the Az of the Slavonians, signifying the pronoun 'I' (referring to the 'I am that I am'). Even in Astrology, Taurus (the Ox or Bull or the Aleph) is the first of the Zodiacal signs, its color being white and yellow. The sacred Aleph acquires a still more marked sanctity with the Christian Kabbalists when they learn that this

letter typifies the Trinity in Unity, as it is composed of two Yods, one upright, the other reversed with a slanting bar or nexus, thus — N. Kenneth R. H. Mackenzie states that the St. Andrew cross is occultly connected therewith. The Divine name, the first in the series corresponding with Aleph, is AeHeleH or Ahih, when vowelless, and this is a Sanskrit root."

How many of us have thought of this initial from this standpoint? Have we not in these suggestions food for study for this one life-time at least? What is its mystic power and "magic virtue," and why is its numerical value, one? Why is it connected with the first of the Zodiacal signs, and why is its color white and yellow, and why is its sound what it is? Why does it seem to compass all sound from the faintest sigh to the roar of the whirlwind? What fools we mortals be who think that we have compassed much knowledge when here at the very outset we find that the study of the initial letter of our Alphabet would open to us vistas of the Universe. The child learns its first letter simply as a form that shall aid him later in affiliating the thoughts of others from the written or printed page. How much wheat or how much chaff he will gain from this power he is obtaining will depend entirely upon himself and the object he is pursuing. But why does he care for the written page except to get an insight into the minds of other men? Yet each individual represents a different facet of the sparkling jewel of humanity, similar to the others but not the same. What then does all this querying bring us back to, except that the true study of man is man, and to know himself is man's ultimate aim, by this means arriving at all knowledge, because man is the outcome and epitome of the Universe?

Unquestionably we gain much knowledge of man from books, for it is truly said nothing can be thought or imagined that cannot be made manifest; consequently whatever thought a man may entertain or express, we know that it denotes a condition that

may obtain and that it is a reflection from one of humanity's facets, though the color may be dark and repellent. It may carry with it the most diabolical suggestion and influence or it may be luminous with the highest thought and purpose, impelling to noble deeds and words. Thus from the printed page we gain much if we view each of these as an exposition only of man's composite nature and that it expresses his point of view. It is, however, from contacting our brother in a closer way that we learn to know him and so know ourselves best. If we reach his heart and get into close sympathy with him we then really begin to know something of Universal Law. We are attacking the occult — the hidden, we are learning the real secrets of nature. We do not need to go to books for this for we have already found that we do not even know the exoteric side of the letter A. Yet in face of this fact we clamor for esoteric knowledge, for instruction, for some curious and hidden manifestation that shall raise us above the common herd.

Why? We hug the flattering unction to our souls that it is because we can then help humanity to so much greater an extent. Have we done all that we can with our present means and knowledge? Have those who claim to have studied on esoteric lines fully comprehended what has been given them in the Secret Doctrine and other occult books and pamphlets? Do they know their letter A?

If the motive be perfectly pure with which one seeks to gain an insight into Nature's laws he will do so and become a helpful factor, but if he is only studying for the sake of power, to gratify his own vanity, to be able to swell himself out with the fancy that he knows so much more than others, he will probably wish before he gets through that he had not played with fire.

He who truly desires to help humanity must first of all forget self

and then he will find increased knowledge and power in every move that may be made. He will not be troubled with doubts nor cast down by disappointments, but with the simple trust of a child will touch greater heights than he dreamed of. He will not need to hunt for Nature's secrets through hidden ways. She will open her heart to him and he will learn to comprehend some of the lore engraved on the diverse facets of her highest product — man.

Universal Brotherhood

NOUS — *T. W. Willans*

The popular meaning of "nous" gives a true definition of that judgment which must always accompany intellect, in order that this most necessary instrument may be of true value in human evolution.

The fatal loss of "nous" or sound judgment will ultimately wreck intellect. Intellect without discrimination or attributes of soul or heart is self-destructive. It is the want of "nous" that causes a man to overestimate his ability, or exhibit that sorry caricature of human nature embodied in the term conceit. Emerson said "the devil is an ass," and therein he hit directly on the weakness of evil.

Using intellect alone, and basing conclusions on such observations that are actually under the sway of animal consciousness, or sensuous perception, our foundation is delusive or untrue, when estimating that which requires a higher state of consciousness. From a false foundation, the intellectual deductions we make are necessarily false and so failure must result; for our plans and theories are wanting in the only thing that can possibly make them successful and true i.e. "nous," acumen, discrimination, sound judgment. Instead of doing "the right thing at the right time and in the right place," we do the wrong thing at the wrong time, and in the wrong place, when the linchpin in our vehicle of human intelligence is wanting. One of the fallacies of intellect when separated temporarily or otherwise from soul, is a blind belief in itself and in another's opinion.

Intellect when separated from soul has necessarily no soul attributes and therefore has no capacity to perceive soul, or the spiritual nature. Consequently intellect will believe itself to be

what it thinks and what others say of it. If it is worshipped as being the supreme and it can get other intellects to say so it will believe it. So intellect alone can be very easily taken in or "taken down" as the boys say. Depending on itself it has no "nous" and so "the devil is an ass," having a hidden desire to be thought God. It is impossible for intellect alone, to know or think of any higher consciousness than itself; and hence because people worship the Divine, it thinks, if it can get worship, that it is that Divine. But intellect is sadly taken in when an ignoramus of its own brood worships it.

It is a glorious privilege of the soul to worship the Divine and a truly spiritual man will accept the homage, apparently paid to him, as paid to the Divine and will know how to hand it on to Deity.

Yet, though intellect when separated from the soul or the heart makes a fool of a man, still when used in its true place it is a necessary and worthy servant of the Most High. A servant, in fact, which we, as human beings, cannot do without, and be successful in true progress.

The truth is, intellect should be accorded its place, given its true name, and wisdom will grant it that place and no other, in our progress towards perfection.

"Seek, O beginner to blend thy mind and soul," is a vital necessity for an immortal career. "Nous" requires practical action in accord with spiritual principles. We cannot obtain the blessings of enlightenment without acting upon its principles.

"Harmony in word and act" is a necessity for the development of the divine. The divine in a man will give him a perfect trust in the divinity of men and he will go about his Father's business with a certainty of success.

For the soul has nothing to fear from evil; the pure soul is incapable of fear. Individual men and women fail when they divorce themselves from soul and depend on intellect alone, but the warm heart of "the mother" calls forth multitudes of souls and through those who now respond and in whom the divine "nous" is awakened will progress and ultimate perfection be ensured for the race.

Universal Brotherhood

THE PAIRS OF OPPOSITES — *Edward C. Farnsworth*

When I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

The discontent of the Hebrew preacher, here so strikingly expressed, contains nothing unique, for thousands in all ages have had like experience. Indeed, any student of human nature finds discontent manifesting on every side, in all stations of life. He sees man a bundle of contradictions, alternately hoping, desponding; now moved by love, now indifferent, even hating; bound by some evil today, repentant tomorrow, ever in an unstable condition, finding no rest in either extreme of his personal being. The question as to the cause of all this naturally arises.

A great law known as the "attraction of opposites" operates in the Universe. But for this law evolutionary progress would be impossible. Man, ancient wisdom declares, is the Microcosm of the Macrocosm therefore we can deal directly with him as illustrating the nature and action of this law. We may, despite our limited power of cognition, conceive of Divinity as a Trinity of Will, Desire and Thought in stable equilibrium, a Unity reflecting itself in the inmost heart of man and revealed in all its perfection only to beings capable of comprehending its entirety. As yet man catches, here and there, but imperfect glimpses of what he feels is a pure and divine reality and, mistaking illusion for that reality, strives to make it his own. Grasping the fleeting shadow, he finds it "vanity and vexation of spirit." Still the divine inner urge is upon him. Buffeted and defeated, he will try again. Surely that

bow of promise e'en though faintly pictured on his mental sky, must hold for him, within its sevenfold beauty, one ray whose glory he never yet has known on earth, in air, or sea. So in his feverish quest for happiness, he flies to the other extreme, to be again disappointed, foiled, driven back. Now in order to rise superior to the clash and clamor of the pairs of opposites, to really free himself from these many adversities, man should strive to cultivate habits of introspection, of looking to that calm reflected in the depths of his being, of all being, for Being is One. When he looks upon his brother, he ought to remember that the pure, eternal flame which consumeth not, lies beneath the outward seeming, and by sympathetic words and actions he should strive to remove any obstruction. Then that beneficent, uninterrupted light shall ray forth upon himself and others. Man with eye fixed on the guiding star at the positive pole of his being, shall finally reach the restful haven where enter not the troubled waters.

Theosophy teaches that the eternal spirit of man sits enthroned above delusion, and by the power, the majesty of its presence, draws man to itself, thus gradually narrowing the area of his oscillations, slowly but surely overcoming the resistance of his belligerent personal will, to finally bring him into that calm and peace from which spring true knowledge and self-conscious union with the Divine.

Man's mental, astral and physical constitution is such that he cannot proceed independently along any one line of development.

He loses interest, satiety ensues and with it comes a vague sense of unrest, precursor of change; so he is forced from round to round, up the ladder of experience. His petty personal will is made to bow to the Divine Universal Will acting through his

spiritual will, for the balance of parts must be preserved in the universal whole, each will must be rounded out to focus that universal whole. The law of opposites which affects the individual, also acts on men in the aggregate; therefore every man represents in his earthly life the rise, culmination, decay and final death of nations. Every nation, like every man, is the living expression of some particular virtue or vice, some excellence or defect, because its main energy, like his, is directed to the accomplishment of certain ends, thus rendering the Nation incapable of realizing in itself the varied excellences of other nations and so endangering and delaying the harmonious perfection of the final whole. Therefore in national life the great law of opposites becomes active; for instance, military power and virility give gradual place to weakness and impotence, then suddenly the Goths and Vandals of fate — blind instruments in the hands of unseen powers — are thundering at the very gates of the stronghold. The end must come, as it came to many nations; some of them unremembered in the pages of the world's historians.

What civilizations lie buried beneath the calm surface of the great ocean! Pacific it seems, yet those mighty waters hide the remains of the old Lemurian land. The Atlantic spreads an almost unbroken plain where once stood the great islands of fair Atlantis, whose splendid, though material civilization, contained within itself, like Lemuria, the germ of that which should cause its final overthrow. When the strength of the storm is upon us, the restless Atlantic, with its turbulent waves lashed into fury by "the powers of the air," well illustrates the final condition of that ancient people, whose lack of spirituality rendered them an easy prey to pride, selfishness and every vice springing therefrom.

The chief defects of our own civilization are selfishness, unbrotherliness, striving for power and preferment, exalting the

one at the expense of many. Is this not a one-sided development? Shall not the great equilibrating law be called into action? Surely, unless we discover and utilize something that can counteract these evils.

The chief object of the Universal Brotherhood Organization is to demonstrate from a philosophical, ethical, and — most important of all — from a practical standpoint, the existence and nature of such a counteracting power and its application to these urgent times. Practical Universal Brotherhood is that counteracting power. This alone can ameliorate conditions; reduce to a minimum pain and misery resulting from violated law and thus prove a most important factor in the bringing about of the infinite purpose of Divine Will, balance of parts in the perfected whole.

Man vibrating between the opposites of his being, is but a single, though notable example of the instability of all below the equipoised and immovable Supreme. All else, whether low or high, are more or less under the influence of the positive and negative poles of being.

Olympian Zeus, the allegorical ruler of the Grecian Pantheon, is shown as realizing the impermanence of his throne, for he in reality represented a certain stage of Cosmic and human development, as did his predecessor, the dethroned Titan.

Now all these gods and heroes, results or symbolizing Grecian thought and thrilling us in its Epic and Drama — clothed, it is true, to the uninitiated with man's imperfections and vices — were to Pythagoras, Plato and other mystics and illuminati, in reality great powers and hierarchies who have their correspondents in the cosmogonies of every nation from Odin and the gods of the North, to Isis and Osiris of Egypt, and the triune Brahma, Vishnu and Siva of India. All of them, covering vast cycles of time, are symbolical representations of Nature's

truths, and though apparently yielding and being replaced, yet ever reappearing under new forms. Time itself must ultimately yield to, must become one with its container, Infinite Duration. It was the sublime conception of the Hindu sages that at the symbolical inbreathing of Brahm — the mystical unknown Deity — Suns and Systems disappear; their light is lost in Absolute Light, the light of Orcus, the unknown Darkness.

Universal Brotherhood

EGYPT AND THE EGYPTIAN DYNASTIES: II — *Alexander Wilder*

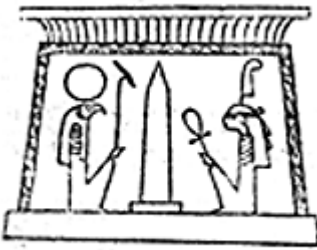
II. AURITAE — THE CHILDREN OF THE SUN

It is character that rules in nations as in individuals. Only in loyalty to the old can we serve the new; only in understanding the Past, can we interpret and use the Present; for history is not made but unfolded, and the Old World is ever present in the New. — Benj. Ide Wheeler.

"The life of all those nations that form a part of history, oscillates during the Primeval Period, between two poles," Baron Bunsen remarks. "By the simple action of these, the feeling of a national existence is developed. One of these poles is Language, the other Religion." Without language, he affirms, that there can be no religion, and without the intuitive consciousness of a God there can be no connection between the essence and the modes of Being, the *esse* and *existere* of Swedenborg; consequently, no proposition or affirmation, no word and no language. Hence, he adds: "Without the two, Religion and Language, no science, no art, no sense of human community can exist; and therefore, no development of civic quality, no history."

As if in accord with this canon, the accounts of Egypt began with traditions of the archaic rule of the gods, and accomplished Orientalists have interpreted them as indicating a migration from Asia in some prehistoric period. This may be true, to some extent, so far as relates to the Northern region, but it appears utterly improbable in so far as it concerns the Thebaid. The Koptic physiognomy is Caucasian and many of the divinities were worshipped in that region by names that had a resemblance and signification like those of their counterparts in other Asiatic countries. This, however, has not been demonstrated. The

families themselves were religious groups with eponymic ancestors whom they honored and commemorated with rites, prayers and offerings at stated periods. Each district, or nome, had in its chief city a Temple at which the patron god was worshipped together with his consort and third hearth-sharer. In short, there was manifested in that far-distant period of undefined ancientness, what Bunsen has so eloquently described as "the pure apperception of God as detected in the human soul as Law by reason and as God by conscience."



HOROS AND THMEI.

The traditions of the prehistoric period divide the gods who ruled over Egypt into two groups, the group of Ra and that of Osiris. Both are associated alike with sun-worship, yet exhibit an intrinsic difference in character. The worship of Ra had its centre at Heliopolis, and that of Osiris at Abydos. Yet, in framing the respective legends a father is assigned whose ascendancy preceded this principal divinity of the group, as in the Homeric theology, Zeus is made the son and successor of Kronos.

Accordingly the traditions of Lower Egypt placed as the first of the series of Divine rulers, Ptah, the god of Memphis. He was the demiurgus, and was denominated the "Father of the Universe," and the "Lord of Truth." The name, however, seems to be likewise a Semitic term, (1) and signifies the opener, the revealer and interpreter (2) and thus he who brings the ideal into activity. After the development of a more complete philosophic system, he

was represented as coming forth from the mystic Egg which contained the Universe. Sometimes, also, he was placed at the potter's wheel like Neph and Amun of Thebes, to fashion the Egg into a perfect creation. He was likewise depicted with the figure of a mummy holding the Nilometer and whip. His daughter, Ma or Thmei, the personified Truth, was inseparable from him, indicating, as Iamblichos has expressed it, that he created all things with truth. His consort was Sukhet or Bast, the Artemis or Diana of Egypt who was the chief divinity of Bubastis. (3) She was represented with the head of a lioness, and likewise with a human visage, with the horns of the moon and the solar disk surmounted with the royal asp, two ostrich feathers and a vulture. The latter was the symbol of Motherhood, the former of sovereignty; and she was worshipped as "Queen of Heaven" and "Mother of All." The god Emeph, (4) Imopht or Imhotep, the Egyptian Esculapius and god of the superior knowledge was the third in this group.



Ra the personified Sun, was evidently the Semitic divinity Ra or II of ancient Babylon or Bab-El. His terrestrial reign and that of the gods who represented him in various attributes, was considered as actually the same Golden Age. To this period all looked back with regret and envy; and whenever anyone desired to indicate the superiority of anything, it was enough to affirm that "its like had never been seen since the days of the god Ra."

He seems to have had no consort like other divinities; and, in fact,

the others were only Ra himself, manifested and personified under different forms and conditions, as if to signify the Sun in its various offices, attributes and periods of the day. After the newer arrangement of Thebes had been established, he was named and his symbols placed in combination with those of the divinities of Southern Egypt, as Amun-Ra, Num-Ra, Khem-Ra, Sebek-Ra. Thus was indicated their essential sameness and also that these various personifications related only to qualities and attributes, and not to any real distinct individuality.



Ra was also commemorated in an indefinite variety of forms. One was a human figure with the disk of the sun upon the head, which was often entwined by a serpent to typify the motion of the sun through the sky. Another had the head of the hawk, a symbol alike of the sun and of the Supreme Over-Soul. Hence the Temple-scribe or hierogrammat expounded its purpose: "He that has the head of a hawk is the Supreme God. He is the First, indestructible, everlasting, unbegotten, indivisible, absolutely unlike all else, the possessor of all excellence, uninfluenced by gifts, best of the good and most sagacious of the shrewd; He is the father of social order and justice, learned of himself, initiated, perfected, wise, and the first who possessed the sacred occult knowledge."

He was also set forth in the traditions, as the son of Nu or Netpe, the primal mother, of whom he was born anew every morning, and also of Neith, the mother of the gods and goddess of philosophy. The tablet in the Temple of this latter divinity at Sa or Sais is often quoted: "I am the all — that which is, and was and will be; no one has ever removed my robe, yet Ra is my son." (5)

Shu, the "first born son of Ra" was the next of these divine rulers of Egypt. He was as his name implies the personification of Ra, as Light, and also as the cosmic or electric energy. He was styled by Manetho the Agathodaemon or good divinity, a title afterward given to Neph by the Gnostics.

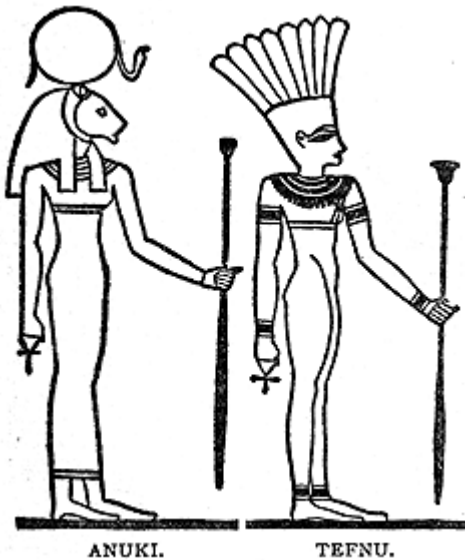


Tefnu, his twin sister, was his consort, and Tum or Atum, the Sun of night and of the world of the dead, completed the triad. These three gods, however, were only forms of Ra, and the brazen serpent was their symbol.

After the establishment of the first dynasty the religious influence of the Thebaid was paramount, and the group of divinities personified and represented by Osiris, to a great degree superseded and absorbed that of Ra. The gods of the North were overshadowed and the others became supreme and so were

named no more as lords of Egypt.

Although Neph was not of the category of gods that exercised a terrestrial sovereignty, he was too prominent not to receive attention. Despite the apparent Semitic derivation of his name (6) he primarily belonged to Ethiopia and the Thebaid, actually antedating Amun himself. Neph was usually represented with the head of a ram above which were also the horns of a goat surmounted by the asp. (7)



In one hand he held the ansate cross (8) in the other a papyrus-sceptre. The horns of the goat signified the soul, *ba* the Egyptian name of that animal also denoting the soul, while the *sheft* or ram implied the creator or fashioner. Neph was the spirit that hovered over unorganized matter and imbued it with life.



Hence he was depicted in the Temple at Phike: "Num. who fashioned on this wheel the divine body of Osiris, who is enthroned in the great hall of life." He was also called Num-Ra, "who forms the mothers, the genetrices of the gods." At Esne he was represented as forming the human race upon his wheel and likewise as creating the sun and moon, the world and all things. After the union of the two crowns of Egypt, the chief divinity of Memphis, Ptah, was regarded as originating from him. Porphyry, the philosopher, has shown this in a tradition that Ptah the Demiurgus was born from the egg that issued from the mouth of Neph. The Gnostics also represented this divinity by the figure of a huge serpent, with a lion's head surrounded by a halo of seven or twelve rays. They also gave him the title of Agathodaemon or good genius.

His associates were the goddesses Sati and Onka or Anuki. The latter goddess was worshipped in Boeotia, as a form of Athena and she presided like Hestia at the hearth. Writers differ in regard to which of the two was regarded as the consort, but Sati appears with him in various representations, though sometimes, apparently as a ministrant.

The social condition of Egypt in the primeval period was patriarchal. Every city and nome or district was a commonwealth by itself, with its own triad and circle of gods, and its peculiar worship and traditions. These gradually approximated one another till the influence of central places effected their union in a pantheon. Under that of the North the divinities in the group of Ra, the Sun-god, become predominant, but in process of time the cult of Osiris from the South came into the ascendent. The traditions were changed accordingly.

This new phase was indicated by the legend of the reign of Seb, the Egyptian Kronos. This divinity was described as lord of the Earth and also of time, and as the Egyptians believed in the perennity of time, he was the lord of all the past. In fact, Seb seems to have had a realm extending all over the earth. Sir Hyde Clarke finds his name in America, (9) as Sibub in Costa Rica and Shivatt in Mexico, as Sobu and Nizob with African tribes, in Siva the aboriginal non-Aryan god of India, and Sabazios (10) the Attis or "Great Father" in Asia Minor. Although the hieroglyph of this Divinity was the goose in Egypt, the symbol most general in the different countries was the serpent. (11) It was employed in the sense of a benefactor, the giver of life and wisdom, but also in some countries and circumstances, as a malefic power.

Seb was styled the "Father of the gods," and Nit or Nutpe, his consort, bore the titles of "mother of the gods," and "protectress of souls." This goddess was sometimes depicted with the figure of a vulture upon her head, to symbolize her character as the Great Mother; also standing in a tree with a jar from which she poured water which a soul beneath the tree caught with the hands. As Seb was lord of the earth, so she was the queen or personification of the vault of Heaven. (12)

The terrestrial reign of Osiris was commemorated in Egypt as the

introduction of a new era in Egyptian life. The arts, literature and other accompaniments of civilization were generally ascribed to this agency. Taking the place of Ra and Ptah he was invested with many of their symbols and titles, enabling his later worshippers to accept him as a new form or manifestation of those divinities. Unlike them, his name and rank were not expressed by the effigy of any animal. (13) He held in his hands a whip and crozier. His hierogram was simply a throne or seat, to represent the sound of *As*, and an eye, *ar* or *iri*, to complete the name phonetically, Asar or Asiri. (14) The designation, Osiris, however, it is affirmed, is not Egyptian; but it has been declared to be the same as Asar, Adar and Assur of Assyria and Babylonia, (15) and Osiris as he was depicted in later times, was a form of the Dionysos or Bacchus-Zagreus of the East. The Drama of the Secret Rites, gives him accordingly a corresponding character and history. (16)

Isis, his consort, the "goddess with a thousand names" was of the same rank and function as the Oriental Istar or Astarte. Though comparatively unimportant in earlier times, she became after the Hyk-Sos period, the more important of the two.

Set, Seth or Sut, the brother (17) and successor of Osiris has been supposed to represent the Egypt of the Delta, as Osiris represented the older country of the South. In fact, his worship was predominant in Lower Egypt long before that of Osiris. His designation signifying "kin" in Asiatic dialects, aids to identify him with Molokh, the Baal of Syria, the Sut of the Hyksos, and Sutekh of the Khitans or Hittites. (18) He was the best esteemed divinity in Northern Egypt, and bore such titles as "the beloved of the world," "the most glorious son of Nut," and "great ruler of Heaven," and his terrestrial reign was commemorated as most beneficent. The hatred with which the Hyksos and Khitans were regarded and the ascendancy of a new regime in Egypt served afterward to deprive him of his honors. Gods who have been

dethroned become personifications of evil. Seth was transformed, in the tragedy of Isis and Osiris, into Typhon, and became the Satan of the Asiatic countries under Egyptian influence.

Nebti or Nephthys, the mother of Anubis, was his consort. Her name signifying "mistress of the house" would seem to assimilate her to Onka and Hestia as regent of homes. She was always described as loving and good, and on the monuments she was styled "the benevolent, loving sister."

Hor or Horos, the son of Isis and Osiris is variously personified. He was Hor-em-Khuti or Harmakhis, the Horos or sun of the meridian, Hor-pe-khruti or Horos the child, (19) and sometimes Har-oer or Aroeris, the brother of Osiris. He took the place of Ra in many places, even being adored as Ra-Har-em-Khruti at that god's temple in Heliopolis. He was also depicted like Ra with the hawk's head, especially after the Theban ascendancy had blended the two worships. In his reign the Amazons from the extreme West, it was affirmed, marched through Egypt in their career of conquest. He having been made the successor of Seth or Typhon, later legend made him the adversary and conqueror of that divinity and the avenger of Osiris.

His consort, Hathor was the Venus or Aphrodite of Egypt. Her designation, Hat-Hor, the place or abode of Horos (20) not only indicates her as the consort of that divinity but in a completer sense as the personification of the material or maternal principle of the universe. Her temples were all over Egypt, and she was the special goddess of Egyptian queens. She personified all that was beautiful, and likewise all that was true. She was also mistress in the world of the dead where Osiris was the judge. (21) Her statue was a womanly figure with the head of a cow, having crescent horns with a disk between. In one hand was the ansate cross, and in the other a lotus-sceptre. She was often identified with Isis,

Neith and other goddesses; and Ebers accordingly represents Rameses and others in *Uarda* speaking of them all collectively as "the Hathors." She was the divinity most celebrated for acts of beneficence and was the most esteemed of any in Egypt. Every place of any note had its temple to Horos and Hathor.



This enumeration, it should be borne in mind, is a summary of conditions, preserved in later periods as a description of the prehistoric period. We may consider it a form of history in the nature of parable, having an enigmatic sense with more or less of a profounder esoteric meaning. It certainly has furnished a foundation for the philosophemes of the Alexandreian period, the teachings of Plotinos and Porphyry, the Theosophy and Theurgy of Iamblichos and the speculative systems of other sages.

This reigning of the gods, it has already been shown, was an administration of affairs in the hands of the initiated priests who possessed kingly quality, rank and authority. The divinity to whose worship they belonged was named as the actual monarch, and all functions were exercised in his name. "The rule of the gods," says Sir J. Gardner Wilkinson, "has been supposed to be that of the priesthood of those deities who governed the country before the election of a king, like the judges of Israel." (22)

This analogy is very significant. We read in the Book of *Numbers* (23) that rebellion against Moses was equivalent to rebellion against the Lord Himself, whom Moses represented as His prophet; and again, that when the senators of Israel demanded from Samuel, the prophet, who was also their Judge or "suffet," that he should divide his authority and appoint for them a king to take the lead as with other nations, it was considered that they were setting aside, not Samuel alone, but God Himself, from reigning over them. (24)

The succeeding period in Egypt was known as that of the Hor-em-Shasu or Hor-shasu, the "successors of Horos." It lasted according to Manetho, 13,900 years. Thoth or Hermes the reputed patron of literature was the first of the series. Twelve of these lesser divinities were enumerated in this category, after which began the reign of human rulers. These were denominated, *Nekyes*; hardly "dead men," we may presume, or the wraiths of dead men, but individuals of superior character and ability, who had at their death been judged worthy of honorable burial, and were honored as good demons and ancestral divinities. (25) They are probably members of the sacerdotal order and had been chosen to the kingly office by their people. Bitys is named by Manetho as the first of this number. He is also mentioned by Iamblichos as "a prophet to King Amun," the Hyk or supreme god of the Thebaid, and as interpreting the theosophy of Hermes. Professor Sayce explains the condition of affairs, that "the country of the Nile was then divided into a number of small kingdoms, inhabited by a race similar in origin and customs, and already possessed of a considerable civilization. The so-called granite temple near the sphinx of Gizeh, built of huge monoliths of Syenite granite exquisitely cut and fitted together, perhaps belongs to this remote period." He adds that it must have been originally a tomb (26) but when it was discovered in the sand in the time of Kheops, the

builder of the Great Pyramid, the King seemed to have imagined it to be the shrine of Harmakhis, the Sphinx. "Even at that remote age the principles of architecture had been studied," he adds; "and the chieftain who lived on the edge of the Delta was able to have huge blocks of granite cut and transported for him from the distant quarries of Assuan." "The Sphinx itself probably belongs to that early time."

As the Egyptians were nothing if not religious their kings were not considered as duly invested with regal authority till they had been formally inaugurated by the high priest of the principal temple, (27) it has also been affirmed that the priests exercised the authority of determining when a king had ruled long enough, and that he accordingly obeyed their command by suicide. Finally, one refused obedience and was able to establish the royal power above that of the hierarchy and so introduce a new state of affairs. The life of the sacred Apis, it was also said, was restricted to twenty-five years, after which he was drowned, and a successor procured. But the monarchs enumerated in the lists of the numerous dynasties appear often to be remarkably long-lived.

Presently three principal religious centres were developed, to which those of the other districts became subsidiary. They were that of Seth in the Delta, that of Ra at Heliopolis, and that of Neph in the Southern nomes; the cult of Osiris being accepted by all. In time the several nomes or districts confederated more closely together according to racial affinity and mutual interests. One focus of authority and influence was established at Teni and Abydos, and another at Annu or Heliopolis. Thus there were two Mizirs or Mizraim. One of these was sometimes denominated Kaphtor from its Phoenician relationships, (28) and the other Pathros, or the country of Hathor. (29) The way was thus prepared for the career which Egypt under her numerous kings

and dynasties afterward achieved.

Mr. Gliddon, in his Lectures, gave a summary of the condition of affairs during this period. "A theocracy or government of priests was the first known to the Egyptians," he remarks; and then proceeds to explain it. "It is necessary," he says, "to give this word *priests* the acceptation which it bore in remote times, when the ministers of religion were also the ministers of science; so that, they united in their own persons two of the noblest missions with which man can be invested — the worship of the Deity, and the cultivation of intelligence."

After this admirable statement, Mr. Gliddon steps down from his lofty attitude, and adopts the modern fashion of accounting for the decadence. This sacerdotal rule became corrupt, he affirms, and so was succeeded by secular rule. "This grand political revolution," as he now terms it, "had over the social welfare of the people an influence most salutary and durable. From a sacerdotal despotism, that in the name of Heaven exacted implicit obedience to the privileged members of the Hierarchy, the Egyptians passed under the authority of a temporal civil monarchy, and acquired a constitution that rendered them free and happy."

It is more probable, however, that the change was due to the people themselves. Mr. Gliddon's first description indicated the possession of the highest degree of freedom. When there is no king, it is said that every one does that which is right in his own eyes. It will be seen from Mr. Gliddon's own statements that the people, rather than their sacerdotal directors had become the party at fault. The Golden Period had waned, and those other ages supervened, in which men were less orderly and peace-loving. Sterner hands were required for such an exigency. Foreign invasion and its innovations were likewise disturbing the country on the North. In the decay of public virtue, the stress of affairs led

to the demand for change. But the people had become less free in consequence.

A similar account is given of the Israelites and their change from theocracy and sacerdotal government to monarchy. The matter is briefly stated by the prophet Samuel. (30) And the Lord sent Jeru-Baal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies, on every side, and ye dwelt safe. And when ye saw that Nahash the king of the children of Ammon came against you, ye said into me: 'Nay; but a king shall also reign over us;' when the Lord your God was your King."

Mr. Gliddon did not support his statement by any showing of facts, but evidently deduced it from his own premises. The truth was, that kings of Egypt were themselves members of the sacerdotal body, who had been instructed in the temples, and that they were zealous about all matters of worship. Mr. Gliddon's own declarations further exonerate the priests from the imputation of being corrupt or despotic. The "Grand Revolution" was only a gradual change produced by these conditions, as he himself shows.

"The royal authority was not absolute," he tells us, "The sacerdotal order preserved in their councils their rightful positions. The military were there to maintain order and to strengthen the monarchy, but were citizen soldiers; and in the Great Assemblies (*Panegyrics*), wherein all religious, warlike, civil, administrative, commercial, political, statistical, internal and external affairs were periodically treated, the priests, the military, the corporations and the people were represented, and the interests of all were protected."

Bunsen assigns three stages of organic development to the prehistoric period; first, the Sacerdotal Kings, then the military rulers, and afterward, kings of the upper and lower country.

There were forty-two nomes or minor kingdoms, afterward represented in the hall of judgment by forty-two assessors. Each of them had a government district in itself with a hyk or prince of its own.

Mena or Menes is generally considered as the first monarch of a united Egypt. This, however, is sometimes disputed; and his name, it must be acknowledged, exhibits a suggestive resemblance to the names of eponymous leaders or ancestors in other countries, like Manu in India, Mani in Tibet, Manis in Phrygia, Manes in Lydia, Minos in Krete, and Mannus in Germany. Yet he was always recognized in the literature and traditions of Egypt as a real personage, and the events recorded of his reign were accepted as undoubted facts.

The City of Teni, This or Thinis, near Abydos, has the credit of producing the chieftain who was able to establish a single jurisdiction over the whole country, (31) and "whoever has seen the rich plain in which the City of This once stood," says Professor A. H. Sayce, "will easily see how it was that the founder of this united monarchy came from thence." It was situated in a fertile plain, guarded on three sides by hills, and on the fourth by the river; and there was everything in abundance for the development of wealth and power. Here stood the chief temple, the Tomb of Osiris, and it was the focus of religious knowledge. From this place, Mena made his way northward down the Nile, passing the regions where Horos and Setii were said to have had their conflicts, and finally established his new metropolis in the neighborhood of the Sphinx itself.

Much he seems to have encountered of strife and war, while he founded his new city and brought to it the gods that were thenceforth to be supreme in Egypt. Banking up the river at a bend, a hundred furlongs back of his contemplated site, he

opened a new channel for it, half way between the two ranges of hills that enclose the valley of the Nile. Upon the land thus gained from the water, he placed the City of Men-nofer, (32) better known to us in its Greek form of Memphis. He also erected here a Temple to the Divine Creator, Ha-ke-Ptah (33) whose worship he established.

Mena is described as having made important changes in the social habits as well as in religion. He introduced specific rites of worship, which are said to have been the first that were ever instituted in Egypt. He also promulgated a new system of laws declaring that they had been communicated to him by Thoth, the secretary of the gods. He appears likewise to have brought in a more free and refined way of living in place of the more simple mode of life of former times; and a later prince seems to have regarded him as accountable for the luxury and corruption of manners that existed in Egypt, some thousands of years afterward. Taph-nakht, a priest and subordinate prince of Sais and Memphis and High priest of Ptah captivated with the frugal habits of the Arabs, endeavored without success to procure their adoption in Egypt. He was led by the weakness of the earlier Assyrian dynasty, the twenty-second, to revolt, upon which the princes of the southern districts placed Piankhi, a descendant of the sacerdotal dynasty on the throne. Taph-nakht was reduced to submission and placed a pillar in the Temple of Amun at Thebes on which was inscribed a curse upon the name and memory of Mena for having induced the Egyptians to abandon their early simplicity of life.

The latest record of Mena is a story of war. It is said that he was leading an expedition against the Libyans, when he was killed, some affirm by a crocodile, others by a hippopotamus. These accounts are suggestive of an enigmatic meaning — Seth, the advisary of Osiris was the tutelary god of the Delta and both these

animals were included in his domain. Mena being a worshipper of Ptah and Osiris, was, of course, an adversary of the party of that divinity and therefore his peculiar fate may signify that he perished at their hands.

He has left no monuments recording his exploits. This absence of evidence, all that we know having been obtained from the fragments of Manetho and the imperfect records in the rolls of papyrus, affords a warrant for severe criticism to throw doubt on the whole account. It is affirmed without corroboration, however, that the tomb of Mena has been discovered at Negada, and also tombs of other monarchs at Abydos belonging to two different dynasties.

It would seem that the city which he founded, the public works that he constructed, the worship and code of laws that he promulgated, the numerous "Mysteries" which he caused to be established, the united Egypt itself, were monuments ample to preserve his memory.

FOOTNOTES:

1. Perhaps some readers may not be aware that this term "Semitic" is technical and relates to a form of development and not to any specific line of descent. No reference to the traditional sons of Noah is signified. The Arabian and Assyrian populations and their particular language are what is meant. "Semitism" is undoubtedly an evolution from an older "Hamitism," and to this fact undoubtedly many of the resemblances are due which are observed. No person who is conversant with the Hebrew writings will fail to perceive that the early Israelites were largely, if not chiefly, Hamitic in blood as well as language and customs.

Probably the Phoenicians, themselves a prehistoric people of unknown antiquity, were the introducers of many of the "Semitic"

names. They occupied the Delta at an early period, where the god Seth was the tutelary. The Ethiopic or Hamitic peoples were the oldest in development, and from them "Semitism," as the philologists term it, took its rise and the form afterward leading in many countries. Doubtless the myth which was promulgated in later centuries of the murder of Osiris by Seth and the later conquest by Horos signified a conflict of Egyptians with the interlopers. ([return to text](#))

2. In Genesis xl, 8, the word PTR or Peter is used. The hierophant at the Sacred Rites seems to have borne this title. ([return to text](#))

3. Or Pi-Beseth — Ezekiel xxx. 17. She was also called Hakti or Hekate and was designated as a Hathor on the monuments. ([return to text](#))

4. Iamblichos — *Mysteries* VIII, iii, 1. "The god Emeph prior and dominant over the gods of the sky." ([return to text](#))

5. This goddess was the female or passive principle of the universe personified. She was principally worshipped in Lower Egypt, and only the single crown appears on her head. Her origin is shown by her name, which is the same as Anait or Anahid of Asia, and the Ardisura Anahita of the Lesser Avesta. She was accordingly styled "the mother who gave birth to the Sun, the first born, but not the begotten." Her statue at Heliopolis had in the right hand the ankh or ansate cross, and in the left the lotus-sceptre. The wife of the patriarch Joseph, it will be remembered, was named Asenath, or Snath, while her father was called Potiphora or Poti Phra, the "gift of Ra," who was the high priest of that divinity at Heliopolis. ([return to text](#))

6. Hebrew NPS, Nephesh, breath, soul, a person, desire. The "Semitic" dialects, as they are termed, were formed from older ones, and to these latter the cognate Egyptian names undoubtedly

belong. Khus or Ethiopia is named by Stephanos as the oldest country, and the Ethiopians as first to establish religious rites. All Southern Asia was in that ancient Ethiopia. ([return to text](#))

7. The asp was the symbol of royal power, and it was attached accordingly to the crowns of the gods, priests and kings. ([return to text](#))

8. Both gods and priests held the cross in the right hand to signify their vocation of life. Hence the direction of Jesus: "Let him take up his cross and follow me." ([return to text](#))

9. See "Serpent and Siva Worship," edited by Alexander Wilder, New York, 1877. ([return to text](#))

10. The Semitic term SET, the Sabbath or seventh, is evidently from the same origin. The god Sabazios, Sabaoth or Kronos, was lord of the seventh planet at the exterior of the Kosmos, of the world, of night and of the dead, and of the seventh day of the week. Accordingly, the Semites, as well as the Akkadians before them, from prehistoric times, observed this day with great strictness. It was also kept by Ophites in honor of the serpent-divinity. ([return to text](#))

11. This subject has been set forth by General Forlong, C. Staniland Wake, E. G. Squier and others. It is also considered in my own unpublished and unfinished treatise on "Ancient Symbolism and Serpent-Worship." ([return to text](#))

12. See Jeremiah vii, 18, and xlv, 17, 18, 25. In many editions of the English Bible there is a note appended to these texts suggesting that the phrase "Queen of Heaven" should read "frame of Heaven." This goddess is plainly indicated, for Judea was at the time first indicated, a vassal of Egypt. ([return to text](#))

13. This practice of employing figures of animals to represent the

gods and their attributes gave rise to the fable of Typhon, brought forth by the Earth, from whom the gods fled into Egypt and concealed themselves under the forms of different animals. The invention of fables in which animals take part and hold discourse like human beings was of Egyptian origin. Aesop learned the practice in that country. ([return to text](#))

14. Plutarch states that the Egyptian priests pronounced the name Hysiris. This would show that the initial A was like the Greek upsilon. ([return to text](#))

15. By an apparent coincidence, the gods of India of the same character, Siva or Mahadeva and Bhavani are also named Iswara and Isi. ([return to text](#))

16. Herodotos refrains for an occult reason from naming Osiris. The Egyptians always spoke of him by the personal pronoun "He." ([return to text](#))

17. Brugsch-Bey prefers to consider him as the son of Osiris. Doubtless, as he was the tutelary god of the Delta, he was represented as the brother of Osiris. Doubtless, as he was the tutelary god two Egypts. The relationships of Egyptian gods were very indefinite and were often changed according to circumstances. ([return to text](#))

18. Ebers, however, thought them to be two separate personifications. There was a god Sedek or Sydik in Palestine, of whom Melchizedek was the molokh or priest-king. ([return to text](#))

19. This is the child Harpokrates with his finger at his mouth, sitting on the Lotus-Blossom, and adoring the emblem representing his mother. ([return to text](#))

20. The supposition that she was originally an Asiatic divinity does not seem to be altogether unfounded. Her name has a close

resemblance in sound to Semitic term *atar*, a place, which appears in like manner in the name of the Aphrodite of Askalon, Atar-Gatis, or Der-Keto, and even in that of Kythercia, the Venus of Cyprus. ([return to text](#))

21. He was styled Rot-Amenti (Radamanthus in Greek) the Judge of Amenti, the region of the dead. The term Amenti signifies the West, and seems to have been adopted from the fact that Egyptian cities had their necropolis west of the Nile. The boatman who ferried corpses over the river was styled Kharon. ([return to text](#))

22. There were four castes in Egypt; the sacerdotal, the military and peasant, the burgher, and the commonalty. "The first," says Wilkinson, "was composed of the chief priests or pontiffs as well as minor priests of various grades, belonging to different deities; prophets, judges, hierophants, magistrates, hierogrammats or sacred scribes, basilico-grammats or royal scribes, sphragistae, hierostoli or dressers and keepers of the sacred robes, doctors (teachers), embalmers, hierophori (carriers of sacred emblems in the processions), pterophori (carriers of the flabella and fans), praecones (who appear to have been the same as the pastophori), keepers of the sacred animals, hierolatomi or masons of the priestly order, sacred sculptors and draughtsmen, beadles, sprinklers of water, and apomyoi (mentioned by Hesykhios, who drove away the flies with Chowries), and several inferior functionaries attached to the temples." The physicians belonged to the class of pastophori. Individuals could rise from the other castes to the sacerdotal or pass from that to the others. There was no iron chain, which precluded merit and talent from due recognition. ([return to text](#))

23. Chapter xxi, 5-7. ([return to text](#))

24. I Samuel, viii, 5-9. ([return to text](#))

25. Hesiod: *Works and Days*, "They became daemons or divinities, kindly haunting the earth, guardians of mortal men — a kingly function." Plato: *Kratylos*, "Every one who is wise and learned and who is good, is godlike, both while living and when dead and is properly called a daemon or divinity." ([return to text](#))

26. The primitive temple structures were tombs. Hence the several sanctuaries of Osiris, at Abydos, Elephantina and Philae were described as places where he was buried. The tomb of Zeus in Krete was a shrine of the same character. The poet Vergil describes Aneas as instituting regular observances at the tomb of his father Ankhises. The modern custom of consecrating ground for the burial of the dead is a continuation of this ancient practice. ([return to text](#))

27. In Greece a king who had not been consecrated by a priest was not entitled to the title of Basileus, but was denominated a Tyrannos or tyrant. Moses is described as laying his hands on Joshua (Deut. xxiv, 9); Abimelech as being made king at the temple of Baal-Berith; Solomon as anointed by Zadok and Jehoash as crowned beside a masba or sacred pillar in the Judean temple by Jehoiada. The custom is still observed in Europe. ([return to text](#))

28. Phoenicia was called Kapht, from which term the Delta was named Kapht-Or, the Greater Phoenicia, and "Island of Kapht-Or. Jeremiah, xlvi, 4. ([return to text](#))

29. Two etymologies are suggested for this name; Pa-Tores, the Southern Country, and Pa-Hat-Hor, the country of Hathor. ([return to text](#))

30. Samuel xii, 11-12. ([return to text](#))

31. Another explorer of recent period, M. E. Amelineau, takes issue with this statement. He affirms that he has been recently at

Abydos, and found there the names and tombs of at least sixteen kings who reigned before Mena, and claimed supremacy over both Upper and Lower Egypt. It may, however, be pleaded in reply that such claiming is hardly conclusive proof without further evidence, of the actual possession of supreme power; and the fact that no record or no mention of it had been found heretofore, would seem to warrant doubt of the matter. It would, nevertheless, indicate pretty satisfactorily that the traditions of the reign of gods and worthy rulers during the primeval period, were founded upon an actual condition of human affairs. Meanwhile explorations are still in progress, and we may expect astounding disclosures. ([return to text](#))

32. The "Dwelling-Place of the One absolutely Good" (Osiris). ([return to text](#))

33. Brugsch-Bey conjectures that the name of Egypt may have been formed from this designation. ([return to text](#))

Universal Brotherhood

STUDENTS' COLUMN — *J. H. Fussell*

Many people believe that the consequences of sin can be escaped or mitigated by prayer. Is there any analogy to this in the doctrine of Karma, or is not the comfort of prayer entirely denied to a Theosophist?

One of the best authorities on the subject of prayer has told us by way of advice to a young bishop that there are four varieties of this form of devotion, and as he elsewhere enjoins a perpetual participation in it, it appears clear that the conventional ideas on the subject are capable of modification. The fact that true prayer consists in an attitude of mind rather than in the repetition of verbal forms or in petitions for temporal benefits, if properly understood, will tend to disperse the difficulties that arise in the minds of some people when they undertake to determine the propriety of the methods of spiritual development adopted by others. Now, a mental attitude, whatever else may be said of it, is a strictly interior condition, and is not to be found apart from the man himself, his thoughts, and his actions. Consequently, we are prepared for the injunction proceeding from one of the very highest authorities that when we pray we are to seek the Divine Presence in that inner kingdom of Light and Holiness, the golden door to which is only to be opened in a man's own heart. What may be meant by this it is of course open for everyone to decide for himself, but it seems unreasonable to suppose that the exact opposite of what is expressed could ever have been intended. Notwithstanding this great stress still appears to be laid on external forms. As a matter of fact the external forms are frequently of much assistance to immature minds unable to control the natural unruliness of the brain consciousness. Various means of artificial restraint have been devised and are

recommended in such cases. Once the difficulties attending the subjection of the lower mind have been surmounted, however, the devout soul naturally falls into the exercise of its own faculties along such lines as ancient writers have indicated.

There is the devotion of aspiration which implies a sense of need or insufficiency upon the part of him who aspires. To suppose that these needs are of the physical being is to miss the spiritual aim of all true prayer. No one who has given the subject any consideration fails to recognize the manifold interior shortcomings for the remedy of which this form of prayer is relied upon. As spiritual growth proceeds and the weaknesses and downward tendencies of the mind are conquered the sense of the Divine Presence becomes clearer, the veil of the temple is approached, and the devotion of worship and "rational sacrifices, pure from soul and heart intent upon the Unspeakable, Ineffable One" follow as natural tributes. Coming in this way to the Inner God there is begotten the strong confidence of the soul which discovers its own nature, free and boundless, akin to that to which it draws near with solemn awe and reverence, and as the veil is lifted, and the Mediator soul stands in the Presence, the rapture and glory of Divine communion and intercession fill it with that consummation of Life and Love for which earth-consciousness has no parallel. Such paeans of joy as thrill from the abysses of being into which the metamorphosed and transfigured soul thus passes, constitute the thanksgiving and honor and praise of the real eucharist.

It will be readily understood that these four forms of prayer are impossible to any one impressed with a sense of separation from the Divine nature such as the ordinary conception of sin implies. Sin, as separation from God, is not so frequent as the careless thinkers of the sects would have us believe. Ignorance of God, transgression of the Law, wilful following of the lower nature to

the neglect of higher and possibly well-recognized possibilities, are all common enough. And after the soul turns again homeward, while there may be lapses and stumblings, yet facing towards the holy place, there is no gulf and no barrier to hinder attainment. The results of sin in this sense of separation cannot, therefore, be mitigated by prayer, since separation from God and prayer are incompatible. Before prayer is possible to such a one thus separated, the divine gift, the act of grace, is necessary, which establishes the relation of Godhood and service. Then by Prayer, prayer without ceasing, prayer rising like a fountain night and day, the soul finds strength and vigor to take up the battle of life, to overcome in the struggles with the lusts and desires, to meet with fortitude and patience the trials and sorrows, the disappointments and bereavements, the disillusionings and sufferings by which we are brought to a realization of the truth, and are fitted to wield the power of our self-divinity.

We are told by the Teacher already quoted that "he that doeth wrong shall receive again the wrong that he hath done; and there is no respect of persons." Feeling this to be the just law of the universe, and knowing that it is in dealing with the results of our sins that we are enabled to develop the strength of our virtues, so that every error may become a blessing and every evil thing be touched with mercy, we turn from the ignoble wish to have our burdens borne for us by another, our follies and vices eliminated otherwise than by such means as will teach and impress upon us the highest lessons, the opportunities of our experience deprived of all value, and our very existence on earth robbed of all reasonable meaning.

As we take up the task of our lives in this spirit, prayer, in the forms indicated, becomes the breath of our nostrils, the inspiration of every moment of thought and act. Karma merely asserts that as you reap, so must you have sown, and that the

conditions of your present life are the result of actions, right or wrong, in past lives. Prayer becomes the basis of action, and the comfort and solace of life itself in the most ordinary circumstances consists in actions well done and rightly ordered. The theosophist, more than any other, should enjoy the happiness of a comprehension and use of these things, spiritual in their essence, of the world of our bodies and our common life in their application. It is true that the satisfaction felt by many worthy persons in instructing the Almighty how to conduct the affairs of the Universe under the guise of what is called prayer is denied to the theosophist, but he asserts his independence in a more real and in a far more reverent manner in his acquiescence with the divine decrees under which he is enabled to control his own destiny.

The old Zuni prayer, with reverent fearlessness voices this freedom of the soul, so dear to the mystic spirituality of the Keltic heart; on this independence, this brave harmony of life in Life, alone can rest the Brotherhood of Humanity. "This day we have a Father, who from His ancient place rises, hard holding His course, grasping us that we stumble not in the trials of our lives. If it be well, we shall meet, and the light of Thy face make mine glad. Thus much I make prayer to Thee; go Thou on Thy way." — Ben Madighan

The first thing to be done, I think, in discussing questions like these, is to try and make clear to ourselves what is really meant by the words we use, and if we truly wish to take things in their highest aspect, to discover the divine that is hidden everywhere, we may often find an intimate connection between things that are seemingly quite apart from each other.

Karma is usually explained as the Law of Retribution, and as most of us are constantly doing a great many things about the value of

which we feel not altogether sure, it may easily take on a character of gloominess and sternness. Prayer on the other hand, is associated in many minds with the belief in a Being who acts arbitrarily, who may be fawned upon, whose nature is in flat contradiction with the modern idea of justice we have so painfully acquired. Seen in that light, Karma and prayer appear to be extremes.

Yet, both these conceptions are false: prayer may be taken in a widely different sense, and Karma has many brighter aspects than the one mentioned above. This is soon found out by those theosophists who try to put their theories into practice, to whom Karma becomes the guiding star in every action. They find out that their faith in the existence within themselves of a divine force has the *Karmic* effect of awakening that force, of calling down into their lives a new divine element. The Karmic Law for the Gods within us is the Law of Compassion, which compels him to answer whenever the cry of distress is raised by the lower Soul. Then is Karma the Saviour, not Karma the Nemesis.

There comes a time in the evolution of every one of us when the connection with God is made, when we have only to draw back within ourselves to get into touch with a higher force. Then the old formal prayer acquires a new and sacred meaning — as it must have had in ancient times, and as it must still have for the real followers of Christ — it becomes the Communion with the higher part of our Nature. True prayer is another name for tone meditation; it is the most holy act of our life, the union of the every-day man with his Soul, the commanding of the divine forces we have a right to command as Children of the Light. — B. Jasink

EGYPT AND THE EGYPTIAN DYNASTIES: III — *Alexander Wilder*

III — THE "OLD EMPIRE"

Egypt was now launched upon a new-career. The "double country" had passed under the dynasty of the kings of Teni. The princes of the several nomes were in authority at home, and the divinities, customs and local usages were little changed, but the Pharaoh (1) was the Overload.

He was recognized as representative of divinity itself, and was even styled *Neter* or God. His name seems to have been considered as too sacred to be familiarly uttered. (2) Professor J. P. Lesley has described this early period as characterized by great simplicity of manners. Making reference to the wooden and stone images which had been found by Mariette-Bey, he represented them as exhibiting features of undeveloped intellect and homely affection, "bourgeoise faces" never crossed by the frowns of serious conflict. He also declared that there was then no "impious race" in the valley of the Nile; no sail woven by an Egyptian hand. "The horse was not yet even a dreamed idea. Arms and smoking altars were alike unknown: they loved and feasted; dug the ground and danced at harvest time; died, and were gathered to their fathers 'on the other shore.' The Pharaoh wore *no* crown, he affirms; "not even the Uraeus on his headband. He had a simple collar of beads around his neck, and a breech-cloth about his loins, and sat with naked waist and thighs and legs upon a wooden throne, smiling and peaceful, like a May-fair prince."

This picture so quaintly drawn might have been fairly descriptive of the social condition of the Egyptians in the days of King Bitys of the preceding period and of some African Chief away in the heart of the Dark Continent. But Egyptian Kings of the dynasty of Mena were hardly so simple in manners, so peaceful, or so primitive and easy-going. Mena belonged to a city and district of an undetermined antiquity, that possessed the arts and culture of a ripe civilization. The accounts of him, although so fragmentary and circumscribed as to make many mistrustful of his actual existence, are, nevertheless sufficiently explicit to exhibit him as possessing the practical talent of a statesman, the bravery of a veteran warrior, and the zeal of an earnest religious man.

The dyke which he built to turn the Nile from its bed and thus to procure a site for his new city, can hardly be considered as the work of a "smiling and peaceful" chieftain. The sacred precinct (3) which he set apart for the worship of the demiurgic *god*, Ptah, contained not only the living serpent, always present in Egyptian shrines, but the symbols and statues of the Sacred Triad; and there was likewise a complete hierarchy of initiated priests, prophets and scientific men to fulfill all the requirements of worship, instruction and professional skill. There were all these in Mena's own country at Abydos, for the Egyptians had passed through many ages of civilization before his accession to power, and he established them in his new

metropolis and dominion.

The new city was oftenest called Ha-ka-Ptah, from being the place where Ptah was the Supreme Divinity, but the various precincts had names of their own as so many towns. It was perhaps more generally known as Men-nefer, the "place of the Good One," the god Osiris. There was a practice of grouping the houses around sacred precincts, and the several regions were named accordingly from the sanctuary. The whole district was named Seket-Ra, the field of Ra. The dead were buried in the stony ground at the west of Memphis, and the region was called Ankh-ta, the land of life.

Mena is recorded by Manetho as having reigned sixty-two years. He found it necessary to defend his dominion against foreign adversaries, and in an expedition against the Libyans, "perished by a wound from a hippopotamus." He left no monuments, and the material of Memphis was carried away in modern times to build the city of Cairo, thus making it difficult to find memorials.

The successor of Mena was his son, Atuti or Athothis, whose reign is recorded as fifty-seven years. It was a common practice of ancient kings to associate with them the heir apparent during their lifetime, and thus to familiarize him with administration and likewise avoid the perils of a disputed succession. Whether Athothis reigned conjointly with his father is not certain, but by no means improbable. He was succeeded by his son of the same name, who is said to have reigned thirty-one years. It is recorded that Athothis, probably the father, but perhaps the son, built the Royal Palace at Memphis, thus establishing that city as the capital of all Egypt. It is also stated that "anatomical works were produced, for he was a physician." A medical papyrus, now in the Royal Museum in Berlin, which was composed in the reign of Ramases II., illustrates the probable accuracy of this statement. It contains directions for the cure of leprosy, which it declares to have been discovered in a writing of very ancient origin in a writing-case under the feet of the god Anubis at Kakemi, where Se-Ptah or Usaphaidos was king. Professional employment was open to persons of every rank who might possess the necessary skill. It was high praise to describe a gifted individual as "being of an unknown origin." On the other hand, it was usual in all ages for members of the royal family of Egypt to engage in useful vocations. They became priests and prophets at the temples, scribes, physicians, architects or whatever suited their genius. It was in no sense demeaning, or a lowering of royal dignity for the king to be a physician and author. The custom of embalming the dead was now in full operation, and great care was taken in regard to the procedure. The bodies of the sacred animals as well as of human beings were thus preserved.



ANUBIS.

NEPHTHYS.

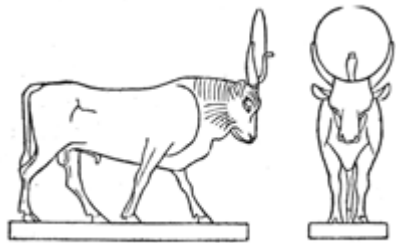
In the reign of the fourth king, Uenephes, great famine prevailed in Egypt. Whether the annual inundation in the Nile was deficient, or whether the excessive overflow destroyed the chances for harvest, we are not informed. It was probably the latter. The king, either in the exuberance of religious fervor, resulting from misfortune, or else from a benevolent desire to furnish employment to indigent subjects, engaged in the building of pyramids. The site of these structures was at Kakami, the town of "the Black Bull," near Sakkara, the necropolis of Memphis. The principal pyramid was erected on a base of about four hundred square feet and was one hundred and ninety-six feet high. It was built of granite and limestone, and had seven steps like the towers at Babylon. It was evidently a royal sepulchre, and contained a sarcophagus, but it was employed afterward as a receptacle for the bodies of the Apis bulls.

Hesep or Usaphaidos, the succeeding king, has left no memento beyond his name and the memorandum of the medical work which has been mentioned. He is said to have reigned twenty-six years. He was succeeded by Merba or Miebies and he by Sememphis. The accession of this king was marked by various wonderful occurrences, and by terrible pestilence. The next monarch was Bienaches, with whom the direct line of Mena was completed. None seems to have equalled the head of the dynasty in achievement. It is significantly stated, however, by Manetho that every king was succeeded by his son.

The Second Dynasty began by the accession of Butan, Neter-Bau (God of Spirits) or Boethos, also belonging to Teni. During his reign an earthquake took place in Egypt, and a chasm opened near Bubastis, accompanied by the destruction of many of the inhabitants. The succeeding monarch was Ka-kau (4) or Kaiakhos, who reigned thirty-eight years. He established the worship of the bulls, Hapi or Apis, at Memphis, and Mena or Mnevis at Heliopolis, and that of the god Ba-en-tatta at Mendes. (5) This was probably a measure of public policy; the deifying of these animals rendered all others of their kind secular, and so permitted the people to employ them for common use accordingly.

The next king bore the name of Bino-thris or Bai-en-netera, commemorative of the new worship at Mendes. (6) Under this

monarch the custom was enacted into a decree that women should be eligible to the royal dignity. The effect of this is traceable through Egyptian history. A queen upon the death of her husband would take the reins of government or occupy the place of her son in his minority; and where there were no sons, the daughter of a king transferred the crown to a new dynasty. Her husband in such case was king only in power, but her son had full right to the throne. Where the king married a wife of lower rank, her children had not equal rights with children of a wife who was of royal blood. Most of the dynasties succeeded the previous ones by virtue of marriage with such princesses.



THE SACRED BULL—APIS.

The successor of Binothis was Utnas or Tlas, who in turn was followed by Sen-ta or Sethenes. There is at the Ashmolean Library at Oxford part of the architrave of a door, which belongs to the tomb of a prophet who belonged to the worship of this monarch. The kings were adored as gods, having their priests and other functionaries.

We now observe the introduction of the name of Ra in royal names. Kha-Ra and Nefer-ka-Ra were the next sovereigns. It was reported of the latter that during his reign, the Nile flowed with honey for eleven days. Nefer-ka-saker, his successor, is described by Greek writers as five cubits, or about ten feet high, with corresponding breadth; probably taking the notion from some bust or picture. One more king only is named in the Second Dynasty; the monuments mention Hutefa as reigning a few months; the chronicles designate Kheneres with a term of thirty years.

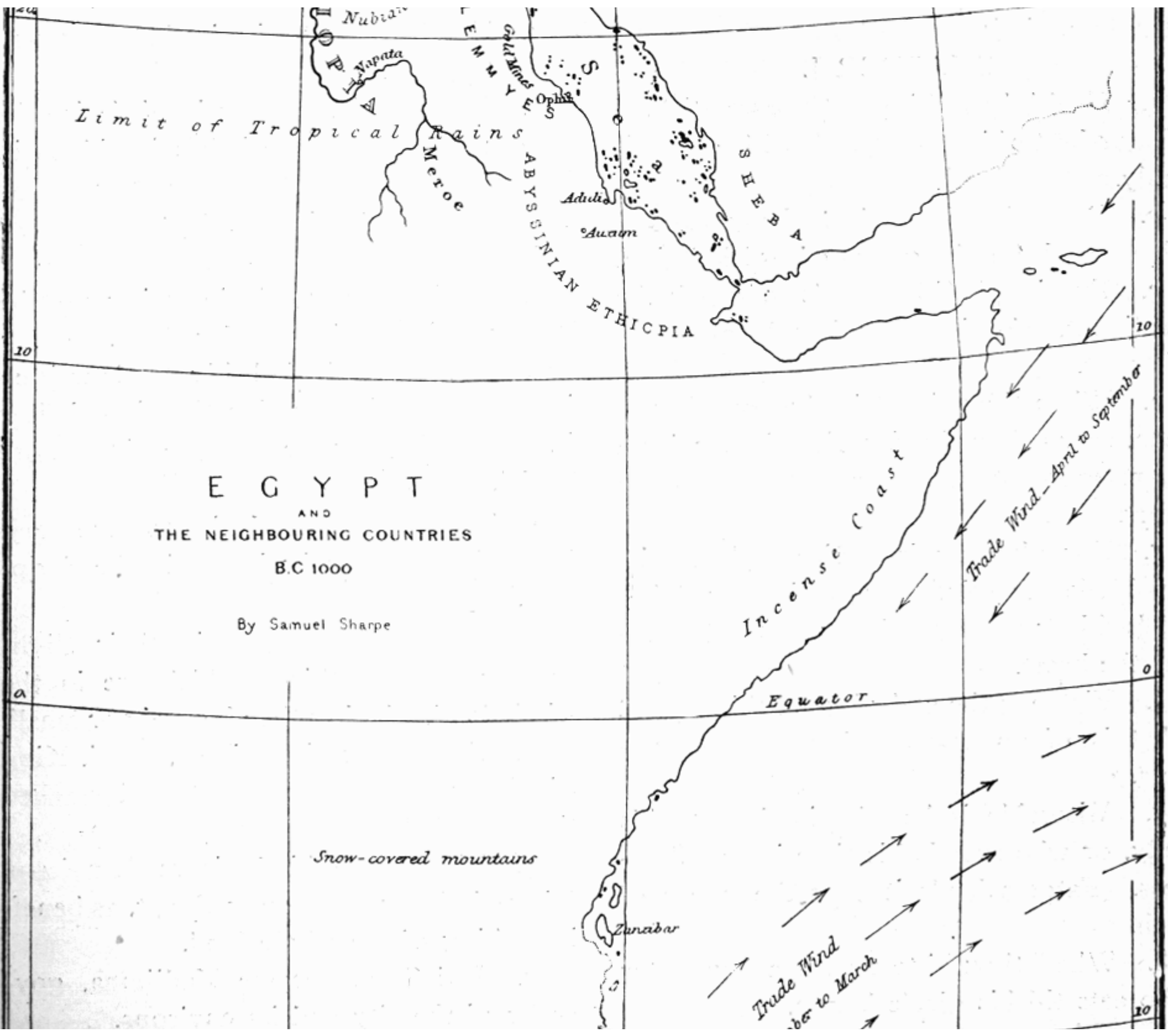
In regard to the Third Dynasty, the several writers, old and recent, widely differ. The kings made Memphis the sole metropolis, and Sir J. Gardner Wilkinson is of opinion that they ruled at the same time with those of the First Dynasty. It has also been supposed that for a long period Upper and Lower Egypt had again distinct rulers. Other writers generally consider those of the Third Dynasty as succeeding the Second, and arrange them accordingly. The first king in the series was Neb-ka, (7) or Nekherophes. Under his reign the Libyans revolted from under the Egyptian rule, but upon beholding the spectacle of a sudden increase of the size of the moon they were terrified and returned to their allegiance.

The heir of this king was Ser or Serhes, the Tosorthros or Sesorthos of Manetho. Wilkinson was of opinion that he was the same as Athothis of the First Dynasty, which also seems to be favored by the description which has been preserved. "He was denominated the Egyptian Esculapius, for his medical skill, and invented the art of building with hewn stones, and also gave attention to the art of engraving." Doubtless under his encouragement these arts were more diligently cultivated, but

the Egyptians were proficient in them long before.

After this enlightened monarch followed a list of whom only the names have been preserved. There were Tota or Tyris, Toser-tota or Mesokhris, Setes or Soiphis, Neb-ka-Ra, or Tosertosis, Nefer-ka-Ra, Huni or Akhis, and Se-nefer-u or Siphuris. When no history is made a people is generally happiest.





Limit of Tropical Rains

EGYPT
AND
THE NEIGHBOURING COUNTRIES
B.C 1000

By Samuel Sharpe

Snow-covered mountains

Incense Coast

Equator

Trade Wind
October to March

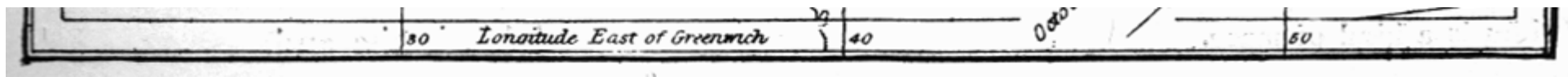
Trade Wind - April to September

Nubia
Napata
Meroe

EMMAYE
Ophis
Adulis
Auaam
ABYSSINIAN ETHIOPIA

SHEBA

Zanabar



Brugsch-Bey is unwilling to say much in commendation of these princes. The old names, he remarks, suggest, according to their original significance, the ideas of strength and terror, which are very suitable as designations for the men who succeeded in subjecting the great masses of the people to their own will and law. "It is only later that the sacred names of the gods occur in the Pharaonic escutcheons, reminding us by their positions of the circle of gods specially venerated by the royal house."

The last king of note of this dynasty was Se-nefer-u, the "doer of good," a name bestowed apparently by a grateful people. He left behind him many memorials of his career. The "oldest scripture," as Professor Lesley terms it, the *Papyrus Prisse*, dates from his reign. The following two chapters verify its date and give a fair impression of the religious sentiment of that remote period:

CHAPTER I

1. Health be to him that honoureth me! Honor be to him that goeth with me willingly.
2. Open lies the casket of my speech! Uncovered the place of my word building.
3. Furnished with swords to attack the negligent, who is never found present at his post.
4. When thou sittest in the company of men, scorn thou thy favorite viands: for a short moment renounce them with thy heart.
5. For gluttony is a vice and scandal lies hidden therein. A cup of water slakes one's thirst: a mouthful of Shuu (8) strengthens the heart.
6. Virtue is the end of good things, and what is of no account determines greatness.
7. Miserable is he who is slave to his belly, or who spends his time in senselessness. Fatness lauds it over the house of such.
8. When thou sittest with a banqueter who eats till his girdle bursts,
9. When thou drinkest with a wine-bibber, who receives thee, his heart rejoicing itself with drink more than a butcher with flesh,
10. Take thou what he handeth thee: reject it not.

11. Nevertheless, it is disgusting when one who cannot possibly make himself intelligible in any word, tortures himself in vain to win for himself a favorable heart.

12. He is a shame to his mother and to his friends.

13. When he knocketh as a suitor at the door, every one crieth out: "Make haste!" "Depart!"

CHAPTER II.

1. The word out of thy mouth, it instructeth thee.

2. Let not thy heart lift itself above the ground on account of strength.

3. Be not of a stiff-necked mind.

4. Teach thy posterity in that thou regulatest thyself.

5. Not to be comprehended is the world: God who made it has forbidden it.

6. What a man hath to do after he has finished the lot of man is to teach his children wisdom.

7. Their duty stands in going up the ladder which he has set for them.

8. It happens that all this stands written in the Book of Proverbs: therefore follow it, as I tell it, after the example of the more useful.

9. These committed it to memory. These had so read it; it was in the Scripture.

10. Its excellence was in their slight greater than all things which are in the whole land, whether they be great or small.

11. So soon as his holiness, Huni, King of Upper and Lower Egypt, had reached the [other] shore.

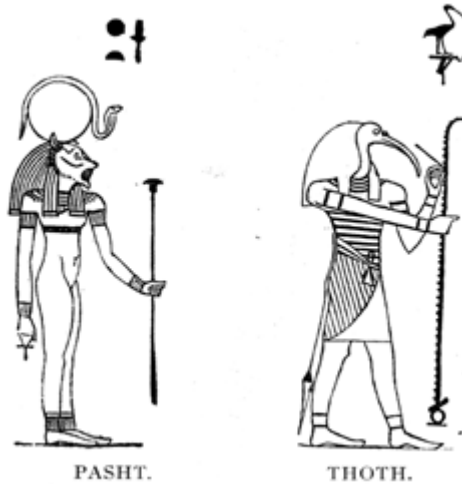
12. There arose his holiness Se-nefer-u, King of Upper and Lower Egypt, as beneficent king of the whole land.

13. Lo! Then became Kadjimna, governor of the city and its environs. This is the end.

Before these two chapters, there had been written another scripture, which was carefully erased: as well as another after it, written by one Ptah-hetep at a later period. It has been guessed that the author of the erased writing was Kheops himself.

The reign of Se-nefer-u was characterized by many significant events. The fashion was adopted of taking several names at the enthroning of the monarch. He had the name conferred by his parents, the escutcheon of his sacred name and three

titles of honor. Each name was believed to have a magic power influencing the character and destiny. The first title began with the symbol of Horos, the sparrow-hawk wearing the double crown. Then followed a hieroglyphic group, setting forth the second title and exhibiting the king as the lord of the two diadems. The third contained the image in honor of Horos, and under it a praise of the monarch. The fourth was the sacred name of the king, and the fifth his own proper name with the standing title as a prefix. "Son of Ra." In later periods it was usual after the name of the king to give that of his pyramid. That of Se-nefer-u was of green stone near Meidum, and bore the name of Kha.



Se-nefer-u was a conqueror as well as a sovereign, and added the peninsula of Sinai to the dominion of Egypt. Its mines of copper and "mafka" or turquoise and other gems were for many centuries a prolific source of wealth. On the wall of rock in one of the caves he is pictured as a warrior with a club striking down a foe. The inscription gives his name and the designation. "Vanquisher of a foreign people."

The rocks bear the remains of many inscriptions, which have been the occasion of much curious speculation. The territory was carefully fortified against invasion from the East, and numerous temples were built to the gods of Egypt. Chief among them all was the Sanctuary of Hathor, the Great Mother, Queen of Heaven, and there was also a shrine to the divinity of the East. The mountain was thus "holy ground," centuries before the reputed period of Moses.

It was a common practice for Egyptians to have their tomb, the "everlasting house" (9) in the neighborhood of the royal pyramid. Many years ago some curious natives discovered the entrance to one of these near the pyramid of Se-nefer-u. They found the walls covered with pictures and hieroglyphics, executed skillfully in mosaic and admirably colored, as fresh as though the work had been done at a period comparatively recent. They also brought out to daylight two statues of a man and his wife seated beside each other in a chair. The eyes were of crystal, white ivory and a black ore, and exhibited the appearance of life. The man sat on the right, and his name was given as Ra-hotep. He was the son of a king, had

commanded troops, and was at the time of his death a high priest at the temple in Heliopolis. His wife was named Nefert and she was the granddaughter of a king.

There were also found in other tombs at Gizeh the names of members of Se-neter-u's family. This king was held in high esteem till the later periods of Egyptian history, and his worship as a divine being was maintained till the time of the Macedonian conquest. He was emphatically a prince who had regarded the welfare of his people all the days of his life, and throughout all their vicissitudes they loved and venerated his memory. He gave to Egypt a new life, new instruction, a new genius and policy that changed but little in the succeeding years.

Thus was Mr. Gliddon's description fully realized: "The time-honored chronicles carry us back to the remotest era of earliest periods: and even there display to us the wonderful and almost inconceivable evidences of a government organized under the rule of one monarch; of a mighty and numerous people, skilled in the arts of war and peace; in multifarious abstract and practical sciences, with well-framed laws and social habits of highly civilized life, wherein the female sex was free, educated and honored; of a priesthood possessing a religion in which the unity of the godhead, and his attributes in trinities or triads, with a belief in the immortality of the soul, a certainty of ultimate judgment and a hope of the resurrection of the dead are discoverable."



RA-HOTEP AND NEFERT.

FOOTNOTES:

1. This designation is now translated literally as meaning the "Great Gate," or "High Gate" — the same as "Sublime Porte" at Constantinople. The ancient Orientals held their courts at the gates of the cities as places of public resort, and litigants brought their causes thither for judgment. See Deuteronomy xvi., 18; Ruth iv., i; II. Samuel xv., 2, 6. The title of the place naturally became the official designation of the king. In an analogous manner the gate of the Temple in Memphis was designated as representing Osiris as judge of the dead. ([return to text](#))

2. It became a custom for the kings in coming to the throne to adopt some new designation, which was often from some divinity, and indeed many had several titles, perplexing later historians. When speaking of him it was usual to say "he" and to denominate him as "His Holiness." An individual coming into his presence prostrated himself and kissed the ground; but favored persons were permitted as a great privilege to embrace his knees. ([return to text](#))

3. Temples or *temenoi* anciently consisted of plots of ground marked out by a priest or sacred person, and set apart to religious purposes. They were often very large, and abounded with cloisters and buildings for the occupants. As astrology

was a part of the religious system, to *contemplate* was to resort to the temple to *consider* and study the aspects of the sky. Caves and grotto-structures were employed for secret worship and initiations. ([return to text](#))

4. This name seems to have been given in commemoration of the instituting of animal worship. The term *ka* signifies a male, a bull, or he-goat. Ka-kau therefore signifies the Great Father. ([return to text](#))

5. In the symbolic meaning, the bull Hapi represented Osiris. Mena at Heliopolis was the living image of Tum or Atum, the sun-god of evening, and the goat was the living anaglyph of Neph, its name, Bin-el-tatta, signifying the Eternal Soul. ([return to text](#))

6. R. S. Poole. ([return to text](#))

7. The monuments give the name of Bebi as preceding Neb-ka, and give the latter the Greek appellation Tosorthros. ([return to text](#))

8. Shuu is a kind of mace. ([return to text](#))

9. Ecclesiastes xii. – "For thus man goes to his everlasting house, while the mourners walk about the streets. And dust goes hence to earth from whence it came. And spirit returns again to him who gave it. Fear the Godhead and keep his commandments, for this is the All of man; for every work, every secret act, good and evil, God will bring to the judgment." ([return to text](#))

Universal Brotherhood

RICHARD WAGNER'S PROSE WORKS: IV (1) — *Basil Crump*

VOL. I. THE ARTWORK OF THE FUTURE.

3. THE ART OF DANCE

Even more than her two sisters, Music and Poetry, has Dance lost her original lofty function in the Drama and become a degraded slave. Wagner brings this out very clearly. He says that Dance is the most realistic of all the Arts; the one through which Tone and Poetry are first understandable. Its law is Rhythm which is "the natural unbreakable bond of union between the arts of Dance and Tone." *In union with her sisters Tone and Poetry, Dance held part of the high office of teacher.* In her original purity as the *poetry of motion* she expressed to the eye the harmonies or discords of the inner soul. But as a separate art she quickly became debased, until today she has lost entirely her true mission and ministers only to pleasure and sensuality. Having drawn a vivid picture of this degradation, Wagner says:

"Today the *only* remaining individual dance is the *national* dance of the *Folk*." From it all the individual phenomena of modern dance have been taken — a process of copying, patching, mutilating, barren of creative power. Again is the Grecian Artwork referred to. What dance was in the days of Æschylus is now being demonstrated in the broad and educative work established by Katherine A. Tingley, who has founded the Isis League of Music and Drama in the Art Department of the Universal Brotherhood Organization. In her remarkable revival of the *Eumenides* performed at New York, Buffalo, and in the open air at Point Loma, there was seen, first, the sinuous threatening measures of the Furies about the unhappy Orestes, and then their graceful evolutions expressive of joy and beneficence when

Athena soothes their anger and changes them to forces of light and love. What a picture, preaching a poetical sermon! After a form as nearly as possible resembling the Greek had been taught to the chorus by a professor of dancing, Mrs. Tingley took them in hand and introduced those touches which imparted life, soul, originality, and a wonderful beauty and depth of meaning to the whole conception. Without the aid of dance this drama would lose half its force and impressiveness.

THE ART OF TONE

Music has always been regarded as the most divine of all the Arts, able to make the most direct appeal to the soul. So here we find her called "the *heart* of man." A little thought will also convince us that "in Rhythm and Melody, ensouled by Tone, both Dance and Poetry regain their own true essence." Hence the music which is a true handmaid of drama is wholly governed by "the Measure of Poetry and the Beat of Dance."

In pursuing the career of tonal art after "the death of all-loving father, *Drama*" Wagner makes an interesting reference to Columbus: "Did his world-historical discovery convert the narrow-seeing national man into a universal and all-seeing *Man*; so, by the hero who explored the broad and seemingly shoreless sea of absolute Music unto its very bounds, are won the new and never dreamt-of coasts. And this hero is none other than, — *Beethoven*."

In the effort to "shape herself from out the exhaustless depths of her own liquid nature," Tone built up the many-colored structure of Harmony. "In the kingdom of Harmony there is no beginning and no end; just as the objectless and self-devouring fervor of the soul, all ignorant of its source, is nothing but itself, nothing but longing, yearning, tossing, pining — and *dying out*, i.e. dying without having assuaged 'itself in any object;' thus dying without

death, and therefore everlasting falling back upon itself." Can we not recognize here a hint of the doctrine of Rebirth which Wagner declares elsewhere to be "the basis of a truly human life." Many years later this passage found dramatic expression in the 3d Act of *Tristan and Isolde*, where the wounded Tristan cries "Yearning, yearning, dying to yearn; to yearn and not to die" — "a passage," says Mr. Ellis, "which has more than any other been ascribed to Schopenhauer's influence, but which is almost a literal reproduction of the words used in the present instance." Similar keynotes to his dramas are found scattered through Wagner's prose writings, sometimes, as in this case, penned year before the drama itself was conceived and created. They are valuable as pointing the true inner meaning of the dramas and revealing some of the wonderful mental processes of great minds.

The rhythm which Tone had borrowed from Dance became condensed into the rules and canons of counterpoint. Thus Music became "her own direct antithesis; from a *heart's* concern, a matter of *intellect*." The soul of music lived in the Folk-Song (*Volkslied*) and even this was taken up by the opera writers and set to words entirely unrelated to its spirit. But in the hands of Haydn, Mozart and Beethoven it breathed life and soul into the contrapuntal machinery of the Symphony. A few words from Wagner on each of these masters lead us to the apex of Music's separate career:

"In the symphony of Haydn the rhythmic dance-melody moves with all the blithesome freshness of youth. . . . This form of melody became the very element of the Symphony of song-abundant, and song glad *Mozart* . . . he lifted up the 'singing' power of instrumental music to such a height that it was now enabled, not only to embrace the mirth and inward still content which it had learnt from Haydn, but the whole depth of endless heart's-desire.

"It was Beethoven who opened up the boundless faculty of instrumental music for expressing elemental storm and stress." The pith of what follows is, that absolute music cannot by her own unaided powers portray the physical and ethical Man — "She lacks the *Moral Will*." In his C-minor Symphony Beethoven "was able to raise the utterance of his music *almost* to a moral resolve, but not to speak aloud that final word." Then in the Symphony in A-major he gave us "the *Apotheosis of Dance* her self . . . And yet those happy dancers were merely shadowed forth in tones, mere sounds that imitated men! Like a second Prometheus who fashioned men of Clay (*Thon*) Beethoven had sought to fashion them of *tone*. Yet not from '*Thon*' or tone, but from both substances together, must Man, the image of life-giving Zeus, be made. Were Prometheus' mouldings only offered to the *eye*, so were those of Beethoven only offered to the *ear*."

At last in the "Ninth (Choral) Symphony" the word he had been seeking bursts forth in a cry of brotherhood to all humanity: "The word that the redeemed world-man cries out aloud from the fullness of the world-heart. This was the word which Beethoven set as crown upon the forehead of his tone-creation; and this word was: — *Freude!* ('Rejoice!') With this word he cries to men '*Breast to breast, ye mortal millions! This one kiss to all the world!*' And this Word will be the language of the *Artwork of the Future*.

"The Last Symphony of Beethoven is the redemption of Music from out her peculiar element into the realm of *Universal Art*. It is the human Evangel of the art of the Future. Beyond it no forward step is possible: for upon the perfect Artwork of the Future alone can follow, the *Universal Drama* to which Beethoven has forged for us the key." His was in truth a dauntless and loving heart, that, in the evening of life, poor, solitary, deaf, misunderstood, could

create this universal message and feel at one with all humanity.

From Beethoven it was Wagner himself who took the keynote, and as *Tone-Poet* established a higher Art.

THE POETIC ART

In giving a word picture of the trinity of arts — "*Tanz-, Ton- und Tichtkunst*" (Dance, Tone and Poetry). Wagner affords us a beautiful example of the old *Stabreim* or Staff-rhyme, of which he makes such extensive use in his "*Ring*" and "*Tristan*" poems. The short alliterative lines of this rhyme have a peculiar power, due, no doubt, to the fact that this style was invented by the ancient Bards and Teachers who no doubt knew the proper and forceful use of Tone and Speech. It is significant, too, that the remarkable Gypsy or Romany race of nomads use it in the songs and incantations they have employed in all ages in their processes for healing the sick, etc. Wagner found it far better adapted to the free style of his dramatic melody than the conventional poetic measures of the day, and its great superiority is seen at once if we take, for instance, a passage from *Tannhauser*, and compare it with one from *The Ring of the Nibelung*. In the former it will be found that the flow and accent of the lines is broken by the musical caesura, whereas in the latter the words and music blend in complete harmony. As a rich example of doubled and redoubled *Stabreim*, Mr. Ellis quotes Brunhilde's words at the end of the *Ring* poem:

Nicht Gut, nicht Gold.
Noch Gottliche Pracht;
Nicht Haus, nicht Hof.
Noch herrischer Prunk.

Such epics as the *Odyssey* and the *Nibelungenlied* appear to have been a literary piecing together of fragments of the original Folk-

epics containing the traditional histories of the Universe and Man handed down from those divine teachers whose gigantic figures loom forth from the night of time. Hence we find in them all the same-basic truths.

But, says Wagner, "before these epic songs became the object of such literary care, they had flourished 'mid the Folk, eked out by voice and gesture, as a bodily enacted Artwork; as it were, a fixed and crystallized blend of lyric song and dance, with predominant lingering on portrayal of the action and reproduction of the heroic dialogue. These epic lyrical performances form the unmistakable stage between the genuine older Lyric and Tragedy, the normal point of transition from the one to the other." In a later essay in Volume II. called "Opera and Drama," this subject is more fully dealt with.

Of great interest also are the remarks on Shakespeare and his relation to Beethoven: "Shakespeare was indeed the mightiest poet of all time, but his Artwork was not yet the work for every age. . . . The deed of the one and only Shakespeare which made of him a universal Man, a very god, is yet but the kindred deed of the solitary Beethoven, who found the language of the Artist — manhood of the Future; only where these twain Prometheus — Shakespeare and Beethoven — shall reach out hands to one another; where the marble creations of Phidias shall bestir themselves in flesh and blood . . . there first, in the communion of all his fellow artists, will the *Poet* also find redemption."

In reviewing attempts made to re-unite the three humanistic arts, Wagner says that each art can thus step beyond its own bounds and find itself again — "but only in accordance with the natural laws of *Love*. As Man by love sinks his whole nature in that of Woman, in order to pass over through her into a third being, the Child — and yet finds but himself again in all the loving Trinity,

though in this self a widened, filled, and finished whole; so may each of these individual arts find its own-self again in the perfect, thoroughly liberated Artwork." But in the spoken play poetry calls in the aid of Music merely for interludes or the enhancement of some particular effect, such as a piece of dumb action. Dance treats her in the same way. In the Opera and Oratorio, Music turns the tables and usurps the first place. Thus all loving, united effort to portray the truth is absent. The whole thing is on a selfish basis, and "only when the ruling religion of Egoism, which has split up the entire domain of Art into crippled, self-seeking art-tendencies and art-varieties, shall have been mercilessly dislodged and torn up root and branch from every moment of the life of man, can the *new religion* step forth of itself to life; the religion which includes within itself the conditions of the Artwork of the Future."

FOOTNOTE:

1. Translated by W. Ashton Ellis. London: Kegan Paul. ([return to text](#))

Universal Brotherhood

IMMORTALITY — *Copeland / Clark / Pentaur*

I. BY LUCIEN B. COPELAND

From a materialistic standpoint, as well as all others, it seems strange that the question of immortality should require any defence. Rather would it appear that the possibility of annihilation should demand the stronger evidences of proof. It is indeed curious, to say the least, that the scientific mind could ever conceive of the possibility that what has once had existence could become non-existent; or, conversely, that what has no existence could by any possibility come into existence. Yet the latter view is undoubtedly held by many, notwithstanding the self-evident axiom that "out of nothing nothing comes."

To the child the growth of a plant might seem the product of spontaneous generation and that from a tiny seed the perfected tree was a definite something coming from nowhere. So, too, its final disappearance, either through the orderly processes of nature or through quick combustion, might perchance be deemed evidence that the very constituent materials had ceased to exist. But closer study reveals that the elements which go to make up the plant were before its growth, and are after its disintegration. It is, in brief, a fact that science never noted an act of creation, and it has yet to discover an instance of annihilation. The several parts of the universe, as thus far discovered, are constant and invariable in quantity and character.

While this premise may be readily admitted, yet is it urged that continuity of matter is no argument for immortality of soul, or whatever may be the term employed to designate man, the carrying of analogy to such an extent being evidently deemed inadmissible. And the objection is apparently sustained by the

contention that soul is simply an essence, as it were, or material, like carbon, oxygen and other known elements in nature, which persevere as matter, but retain individuality for only a limited period.

If, however, through the operation of some unknown and mysterious law, this hypothetical substance, called "soul" for convenience, is capable of crystallizing a portion of itself, as it were, into a separate entity, and on such a nucleus building up a physical body, it is certainly remarkable that this fundamental material should pose as an exception to the invariable rule of change. The materials of which the physical body is composed are said to be completely renewed every seven years approximately; yet the real entity, that which is capable of saying "I am," remains ever the same. It is always the same identical "I" from the cradle to the grave, nor is there ever a sense of newness or of age. For it time does not exist, and whatever may be life's fortunes, there ever perseveres an unchanging, unvarying "I am-ness."

If, then, the full three score years and ten and even longer reveal no variation in the "I," why would one venture to prescribe limitations for its duration?

Centuries upon centuries have passed during which man has ever tried to follow the Delphic injunction, and it is probable that this phase of human history will be many times repeated without the attainment of full self-knowledge. "Know thyself!" is the self-imposed task of every one, and though the following of the command results in vast fabrics of theories and beliefs, yet is our real knowledge confined almost exclusively to simple self-consciousness. *I know that I am.* What I may be is a matter of conjecture.

But this one great, incontrovertible fact of "I am-ness" is the real master-key of immortality. Certain consciousness of existence is

the distinguishing and unvarying characteristic of that which poses as an entity. The smallest insect manifests this characteristic in its effort at self-preservation. Man does no more in his loftiest endeavors. The possibility of self-cognition is apparent in the very rocks as they strive to proclaim individuality in their crystalline structure. The entire universe enunciates the self-same fact in its orderly oneness. Each individuality seems to have its own center of consciousness, and the outlines of its personality perchance indicate the radius of its activity. The tiny blood corpuscle, which ever hastens to do its part toward repairing a physical injury, undoubtedly cognizes "I am-ness" within very narrow limitations; but the human ego vibrates with self-consciousness throughout the length and breadth of what to the blood corpuscle must stand as its universe.

What then must follow that act in nature which is so poetically described as the "merging of the dew-drop in the shining sea"? The chief, unvarying characteristic of this conveniently termed "soul substance" must persevere — there is no reason for thinking otherwise; therefore must it still say "I"; therefore must the only change be a broader activity; therefore, again, must there be an ever closer approximation toward at-one-ment with the Absolute and the due accomplishment of the purpose of creation; complete self-consciousness of all that is.

To *prove* immortality of the human ego to others than self is probably an impossibility. But so long as that unknown something called "instinct" continues to strike the keynote of perseverance, added encouragement will ever be found by the soul which is struggling for liberation; the sovereignty of the immortal "I" will continue to demand its due allegiance; and the full mastery of self with the complete understanding of its eternal duration can but be the orderly sequel.

II. BY EDWIN H. CLARK

There is probably nothing, which has been termed a question of deeper general interest and of more frequent recurrence than the subject of immortality. Judging from a superficial standpoint, the postulate may be aptly and radically reversed, for the amount of attention demanded of a man in the present time, necessary for business or social success, would seem to engross his mind so fully and completely that a question of the future (?) as so many term it, is postponed until a time "when it can be properly taken up, discussed, and disposed of." But there is not a living person, who, at some time has not halted and does not halt, abruptly, and endeavor to pierce with his mind's eye, the question, "What then?"

In the present incomplete state of development, out of which the human race is struggling to arise, a tangible comparison, by means of which to judge the characteristics of anything in question is a prime necessity, and while we can form no standard by means of which to judge the matter of immortality, at least as regards the "state" which the word erroneously implies, we can profitably compare the meaning of its conception, or perception, held by the Theosophist with that of the average orthodox person.

To the latter, immortality "begins" at the moment of birth, and the question of how he will spend his eternity hangs upon a vicarious atonement which he is taught was a necessity arising from his state of original sin. While the church honestly upholds and teaches that the life of Jesus Christ was spent to instill into the minds of men the desirability for a life of truth, purity and usefulness, it also emphatically holds that repentance at the eleventh hour, together with a belief in Christ, will secure an eternity of bliss, rendered possible by Christ's death upon the cross. The church is to be honored for its continual urging to

repent now, ere it is too late, but the question of the after-death condition arising from a failure to "accept and believe" is disposed of so unsatisfactorily that the positive assurance upon one point may be questioned, even doubted, by the equally impositive stand or opinion upon the other and equally important point.

Thus, to the churchman, the greatest stress is laid upon his individual state, condition and environment during an interminable period following his life upon earth.

The Theosophist must find a basis for ethical teachings and a postulate upon which to stand secure. With him, immortality is a part of God's immortality, his life a part of God's life and his ultimate end a complete reunion with that Life, of which he is a necessary part.

No sane person can for a moment question the fact that the Laws of Nature must apply universally and no reasonable person can honestly admit that there could be established any precedent by means of which this law could be set aside in favor of any thing or person without an indescribable chaos as an immediate and inevitable result.

So with the knowledge that his life is a part of God's life, and that the great Law is with him in his every moment of existence, the Theosophist, bearing in his heart an ever increasing desire for the universal perfection or salvation of humanity, faces the question of the now and the hereafter in full confidence that the universal law of cause and effect will in time render his ideals living realities.

With him, life is a means for growth and in the truth of Reincarnation he sees alone the means of attaining the ultimate end of all mankind — Divinity, through incessant and unselfish

efforts for the uplifting of the whole world.

Does he seek personal salvation?

He knows that such a thing as the bliss of heaven can not exist while there is one fragment of the whole which lacks perfection and with the force of his whole nature, inspired by an inborn knowledge that he is immortal, Divine in essence, he makes his stand for Rest upon condition that it will never be possible until there is complete salvation.

Upon his life are the words:

"Never will I accept private individual salvation; never will I enter into final peace alone; but forever and always will I strive for the universal salvation of every creature throughout the world."

His immortality is with him every instant, waking or sleeping, his consciousness is ever reaching upward towards the Divine Consciousness, and with his mind constantly riveted to the Divine Purpose, his immortality, with all which the word implies, gives to his life of the present an object which can not be attained in any other manner.

III. BY PENTAUR

Every one accepts without question or argument the fact of his own identity. It is the central fact of life, the evidence that we have lived, the promise that we shall live. It is the thread on which all acts, thoughts and feelings are strung, whereby we know they are ours, and that we *are*. Apparently, however, this sense of identity has its gaps, so far as our ordinary experience goes. We go to sleep at night, we awake in the morning, and, save for an occasional dream, oftentimes fantastic, the night has been a blank, yet identity has been preserved. How? Can consciousness

o'erleap gaps of unconsciousness? We have no memory of our own birth, we cannot carry back our consciousness to any beginning. We still live on this earth; we cannot carry our consciousness forward to any end. Yet hourly children are born; hourly men, women and children die. Did we begin to be when we issued from the womb; do we cease to exist when we pass through the gates of death? We are face to face with the mysteries of birth, sleep and death, and the greatest of all mysteries — Life. How marvelous is the bud's unfolding, the springing up through the earth of tender shoots, the blossoming, the formation of fruit and seed. How marvelous the unfolding of the mind and powers of the child, its gradual conquest of eye and ear and hand and the power of speech. But the plant dies, the flower fades, the child grows old, gradually the eyes grow dim, the hands feeble, the mind loses vigor, memory fails — death comes.

Ever in Nature we find decay succeeding growth, life (!) giving place to death (!). But, looking a little further, we find — ah! glorious discovery! — new life springing from death, new growth from decay.

Yes, we find this, and we know there is something in us that stands above all change. There is something in each of us which is our highest, noblest selves, which transcends space and time, which can face death calm and unmoved, which has the will to be even willing to die, thereby showing its power over death — there is this in each which is of the nature of Life, which knows not death, which is immortal. We may not always be able to identify ourselves with this highest Self, or this highest aspect of ourselves, but each one of us has at some time in his life felt the thrill of that high consciousness of the Self when it knows its oneness with Life, when failure is impossible, when for one instant the Self becomes heroic, glorious, triumphant. No argument, no return from the dead, can prove immortality; by

the realization of it alone can man know immortality, and he will then know it has naught to do with time, naught to do with death, no terms can describe it, no units can measure it — it is Life itself.

But though every one has at least some one moment of such realization, yet the ordinary lives of most of us are far from it, and by comparison are poor indeed. Hence the question is not one of the immortality of the soul, of which each one is assured in the deeps of his heart, but how to make our ordinary lives partake of immortality, how lift them up that they shall be illumined by the radiance of Life and filled with its joy.

How can we do this? Does not the soul speak to each and charge each as the divine Beatrice charged Dante: "See me, thy prophetess, thy good Egeria, thy Fate; and, young as thou art — free, and, in all else, fortunate — remember the path I trace for thee, and the great gifts that I do charge thee to make immortal!"

We have this divine command laid upon each of us, that all the gifts and divine powers of the Soul shall be mirrored in our lives; that these gifts and powers which belong to the Soul shall become ours in realization; that we shall make them immortal. Our heritage is divinity itself — nothing short of that will satisfy the soul. Immortality includes all this — means all this.

In each life every desire towards the Good, the Beautiful, the True, every thought of love and compassion, every unselfish act, becomes a living golden thread out of which the soul weaves its garment of Immortality.

In the lives of each are some moments that live — not in the self-satisfaction or self-gratulation of the mind, but in the supreme content and joy of the heart — moments when the heart goes out in sympathy to another, moments of self-forgetfulness, of fortitude, self-restraint and self-conquest. These are the "heart

throbs" by which alone Life can be known, the notes that go to swell the harmonies of Eternity. Every heart responds to these "heart throbs," and what we call the little things, the little opportunities, lie in every one's path. But in very truth they are not little, but are a part of the great gifts which we are "charged to make immortal."

It is not an immortality of rest that the soul desires, but an immortality of Life, strong, noble, active; an immortality, not of an hereafter, but now, today, on this earth; an immortality of joy, of love and service of others; an immortality of ever-widening powers. This is the immortality of the Soul; this is our immortality just so far as we realize we are the Soul; it is not far off; it is ours now if we will.

Universal Brotherhood

EGYPT AND THE EGYPTIAN DYNASTIES: IV — *Alexander Wilder*

IV — THE PYRAMIDS, KHEOPS AND HIS SUCCESSORS

Time mocks all things; the pyramids mock time.

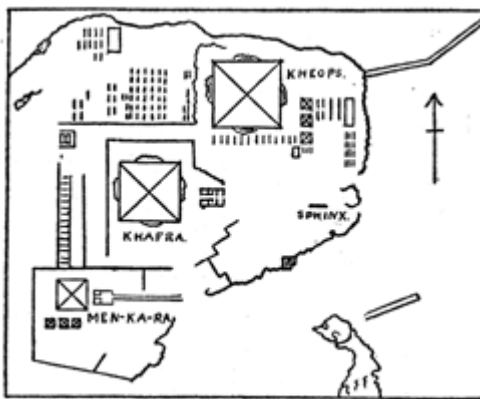
The Fourth Dynasty is commemorated as the most brilliant of all in that remote period of Egyptian history. There had come the introduction of a new era in Egyptian affairs. It has been conjectured by distinguished writers that there had been a rupture before between Lower and Upper Egypt. The two crowns, nevertheless, were united under Seneferu, and he had extended his dominion into Libya, the peninsula of Sinai, and southward to Abyssinia. He had thus opened for his successors new opportunities for enterprise and developed new perceptions of power and position.

It is not easy, however, to measure the extent of the change or even to elucidate the causes. The Egyptians had, at this period, about the same settled ways as in later times. They had not the primitive habits or barbarous customs as in other countries and they did not wear arms when not engaged in warfare. Religion and knowledge had with them the preference, and they had little aspiration for war and conquest. They were essentially domestic, fond of art, and social in their manners. Their arts were similar and even superior to those of later centuries.

The kings of the Fourth Dynasty are described by Manetho as belonging to a different family from the preceding monarchs. There had been intermarriages of royal princes with the nobles and priests and probably with foreign personages. At the failure of a Dynasty there were liable, therefore, to be disputed titles, and often several individuals claiming each to be the genuine

sovereign. In such cases the partisans of each would name their particular favorites, and the different records would thus be made to exhibit discrepancies in respect to the names and extent of reigns, which would puzzle later inquiry.

The extinction of the first Memphite family, now known to us as the Third Dynasty and the accession of the succeeding one was an example of this. There is, however, a record in the monuments of a queen, Mertiteps, whom King Seneferu held in superior esteem, and who was in equal favor with Khufu of the Fourth Dynasty and with Khafra, his successor. This would seem to indicate that whatever contests may have occurred about the royal succession, her connection with public affairs was a powerful factor in determining the result. Indeed, Seneferu set the direction on the current which his successors so persistently followed. He was at once a builder and a conqueror. The Hamitic races everywhere, in Egypt, Arabia, Middle and Southern Asia, and probably in Asia Minor, Greece and Italy were the building races of antiquity, and the remains of their great works exist as a demonstration. They built for the future, and we may not wonder that they had a god, as in Egypt, who was a demiurgos or architect.



PLAN OF THE PYRAMIDS.

The first monarch of the Fourth Dynasty was Ser or Suri, as given by the monuments, Soris as he was named in the Chronicle of

Manetho. He reigned as is previously recorded for a period of nineteen or twenty-nine years. Some writers have identified him with Seneferu, and others with his successor; as certainly there seems to be no separate memorial of his achievements, (1) which sets forth the fact positively.

The next king, Khufu or Kheops, is accordingly represented as the legitimate head, if not the actual founder of the new Dynasty. Notwithstanding his achievements as a ruler he is best remembered as the builder of the Great Pyramid. It would be superfluous to attempt a description of this structure, but it will be of interest to consider its purpose, character and the conditions incident to its erection. The motive that impelled the work was essentially religious. Without such a prompting it is hard to conceive that so many thousand men could be kept steadily employed at the work. Lieut. Wilford of the East Indian Service has given corroborating evidence. (2) While he was describing the structure to several Brahmans they asked whether there was not a communication underground with the River Nile. He replied that such a passage had been mentioned as having once existed. (3) They told him that the Pyramid was a temple for the worship of the Padma Devi. (4) and that the supposed tomb was a trough to be filled at the festivals with holy water and lotus-blossoms.

This statement that the pyramid was a religious shrine is verified by the facts that existed at the time. The kings of Egypt were regarded as sacred personages and revered as gods. The pyramids were not only their monuments and sepulchres, but sanctuaries, each with a staff of priests and prophets by whom their worship was conducted till the revolutions in later centuries effected its overthrow.

It is a curious question, nevertheless, how the conception of such

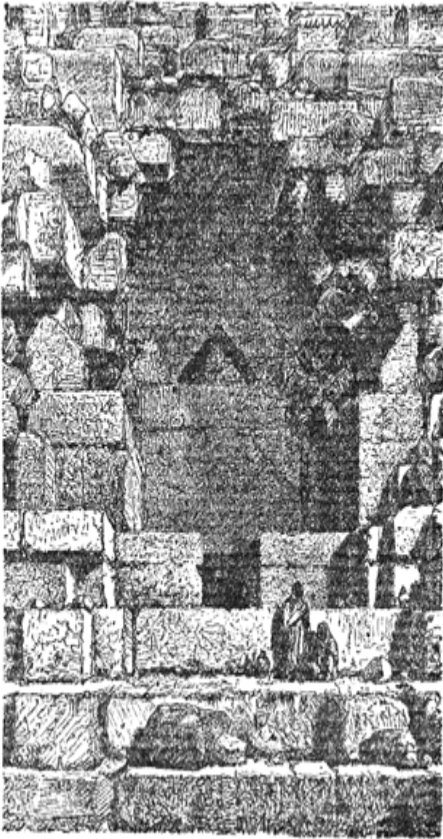
structures came to be entertained in Egypt. The Mound and the Pyramid had a very remote antiquity. They abounded in India and in ancient America at periods and races older than history. The teo-callis of Mexico and Central America may help at explanation when more shall have been learned.

Several of the kings of Egypt before the Fourth Dynasty are supposed to have erected pyramids, but these were very different from the structures which have such world-wide fame. Whether we may include in this category the *Bemas* or "high places" (5) of Palestine, they are nevertheless described as sanctuaries of worship at which priests and prophets stately officiated, as at the tombs and pyramids of Egypt.

The Great Pyramid in Middle Egypt was named Khut, the Flame. This designation is suggestive of an altar with the "eternal fire" upon it, and the glowing light from the burnished surface would seem to corroborate this surmise. It was built of limestone quarried from the mountain near by in the district of Ta-rao, the "Egyptian Troy," and was covered with blocks of glittering granite of huge dimensions which had been brought all the way from Syene or Assuan near the southern boundary of the country. The extraordinary skill, erudition and achievement then diffused over Egypt and manifested in a structure of this character and other works of art are eloquently described by Mr. Gliddon:

"Philologists, astronomers, chemists, painters, architects, physicians must return to Egypt to learn the origin of language and of writing — of the calendar and solar motion — of the art of cutting granite with a copper chisel and of giving elasticity to a copper sword — of making glass with the variegated hues of the rainbow — of moving blocks of polished syenite nine hundred tons in weight for any distance by land and water — of building arches round and pointed, and antecedent by 2,000 years to the 'Cloaca Magna' of Rome, of sculpturing a Doric column 1,000

years before the Dorians are known in history, of fresco paintings in imperishable colors and of practical knowledge of anatomy."

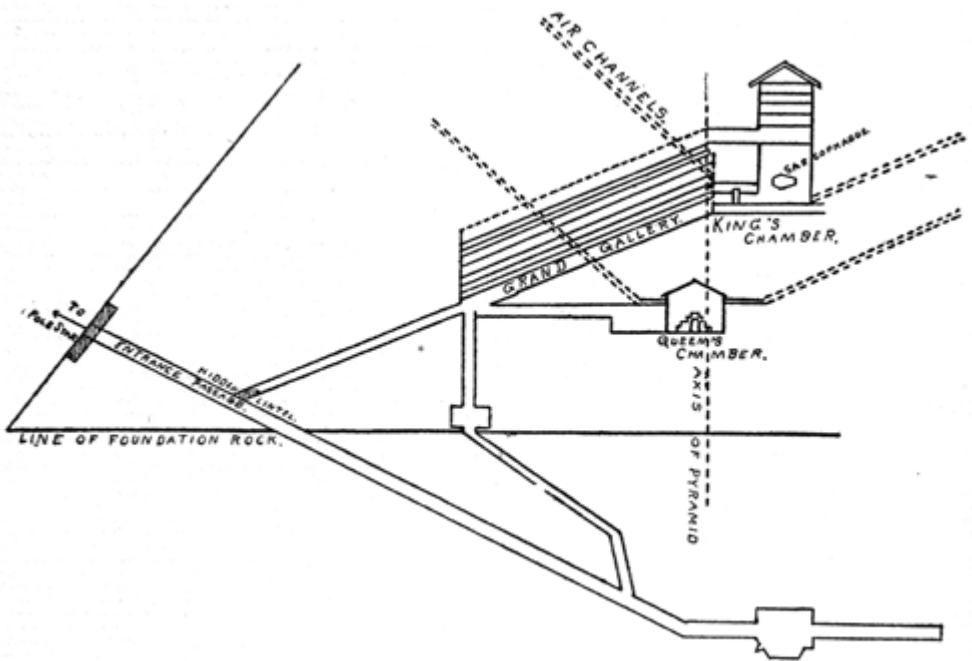


ENTRANCE TO THE GREAT PYRAMID OF KHEOPS.

In the times of Persian and Roman ascendancy, the kings who built these pyramids were denounced by writers in energetic terms. It is said that a hundred thousand men at a time were drafted in turn under the system of *corvee*, and employed for twenty years upon the Great Pyramid. Herodotos has preserved a mutilated story which, however true in its tenor, is not in accordance with the verities of history. The priests told him that Egypt was excellently governed and flourished greatly till the death of Ramses III. After this monarch Kheops succeeded to the throne and plunged into all manners of wickedness. "He closed the temples and forbade the Egyptians to offer sacrifice, (6) compelling them instead, to labor one and all in

the service."

Manetho corroborated this statement by the declaration that Kheops "was arrogant toward the gods, but repenting, he wrote the Sacred Book." But Lauth, himself an eminent Egyptologist, has ingeniously exonerated this king from these imputations. He shows that the Greeks often understood Egyptian terms by the meaning of words in their own language that resembled them in form. Thus the "Sacred Book" which Khufu compiled has as its introduction the term *ha-sebait*, the beginning of basis of instruction. The Greek word *asebeia* which is like it in form and sound denotes impiety and so doubtless occasioned the error. We can easily perceive that this notion, so manifestly a perversion, may have led to the imputation upon the character of the monarch and finally to the erasing out of the *Papyrus Prisse*, the "Sacred Bo" which he compiled, and which was venerated by the Egyptians till the latest dynasties. Since that period religious bigotry in other countries has induced similar destructions of literature and calumny of the authors.



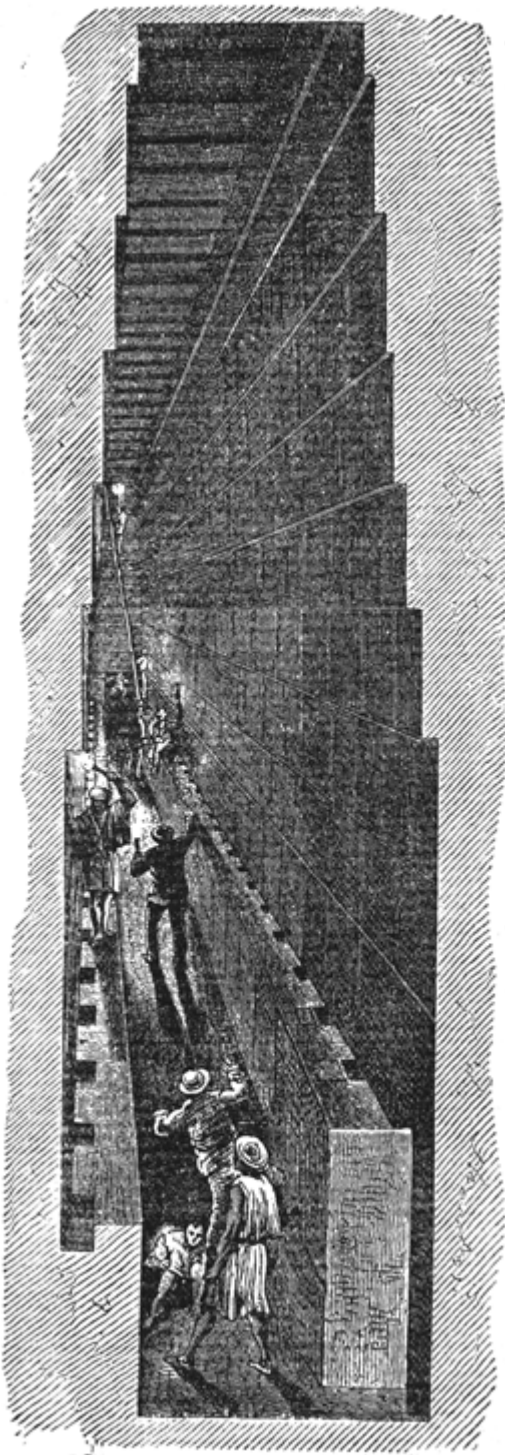
SECTION SHOWING PASSAGES AND CHAMBERS IN THE GREAT PYRAMID.

The testimony of the monuments, however, vindicates this king as a prince of merit. He appears to have introduced the worship of the god Num or Neph into Lower Egypt, and an inscription upon a tablet at the mouth of a mine in the Wadi Magara in the Peninsula of Sinai designates him as Num-Khufu, and pictures him in the act of smiting an Asiatic enemy while the ibis-headed divinity stands by as witness. Manetho also describes him as attaining a place among the gods.

There was, however, a singular reserve exhibited in the inscriptions. The king, wherever named, is mentioned with diffidence; and no divinity or religious rite is alluded to except with a carefulness as though familiar speech was not reverent. Nor was literature enriched by the "Sacred Book" alone. A papyrus now in the British Museum, mentions a manuscript relating to the cure of wounds which was found in the days of Khufu in the temple of Teb-mut.

Around the great building were the tombs of the nobles, many of

whom were members of the royal family. The inscriptions mention also the wife of Khufu and likewise a person named Khufu-Seph. Offerings are also described of images given by Khufu to the gods. These were of stone, gold, ivory and ebony. An inscription of a later date records that he built a temple to the goddess Hathor at Dendera, also several others. Architecture had attained a degree of perfection which has never since been equaled, and there was a Canon of Proportion in sculpture which was always strictly followed.



GRAND GALLERY IN THE GREAT PYRAMID.

Khufu may have lived to a ripe old age. Both he and his successor, Khafra or Khe-phrenes, are recorded as reigning sixty-three

years. There was a practice of many monarchs to associate the heir apparent with them in the later years of their reign. This was a device to prevent a disputing of the succession, (7) and in this case induced some confusion.

The new king is known to us chiefly by his buildings. The Greeks suppose him to have been a son or brother of Khufu, and it has been conjectured that his consort, the queen Meris-ankh, was daughter of that monarch. She was of exalted rank and character, the priestess of the god Thoth and also a ministrant in the worship of several other divinities. Her son, the prince Neb-ema-khut, was a hierogram-mateus or temple-scribe and held the post of secretary of state and privy counsellor to his father.

We are informed by Herodotos that Khafra "imitated the conduct of his predecessor, and like him built a pyramid of less dimensions than that of his father and having no subterranean apartments nor any canal from the Nile to supply it with water as the other pyramid has."

These two structures stand side by side and in line with them at the East is the huge figure of the Sphinx. This is a monument still older, and neither its design, age nor architect is known. (8) In form it is the likeness of a recumbent lion's body with a human head, and its height is measured at one hundred and eighty-two feet. It was hewn out of the living rock, part of the structure being built up by masonry. It commonly had a designation of "Hu," the lion, and in its character of divinity it also bore the name of Hor-ma-khu, or Horos in the western sky, afterward changed by the Greeks into Harmakhis and Harmais. At the breast of this wonderful image there was a temple which was built of huge blocks of granite from Syene, exquisitely cut and polished and fitted together. This structure was evidently both a tomb and sanctuary. Khufu seems to have taken it for a shrine of that

divinity. There was a temple of Isis at the north of the Sphinx, another of Osiris at the South and the one consecrated to the divine image as Horos, their son. The inscriptions set forth that Khufu went to the Sphinx in order to obtain a view of the heavenly face of his father. Both Khufu and Khafra were named together in the inscriptions on the sculptured walls of the Great Pyramid, and the two apartments in that structure were their funeral chambers. An inscription made in a later dynasty preserves a memorial of Khufu:

"He, the living Horos — Khufu, King of Lower and Upper Egypt — he, the dispenser of life — found a sanctuary of the goddess Asa (Isis), the queen of the pyramid, beside the temple of the Sphinx, northwest from the temple of Usar (Osiris), the lord of the abodes of the dead. He built this pyramid near the temple of that goddess, and he built a pyramid for the king's daughter, Hentsen, near this temple."

The inscription further exhibits the king's religious enthusiasm:

"He, Khufu, the living Horos, king of the Lower and Upper Country, caused the holy utensils, the pattern of which is shown on the surface of the monument, to be consecrated to his mother Isis the mother of God, who is Hathor, the ruler and mistress of the world of the dead. He has established anew her divine worship, and has built for her the temple in stone, choosing for her the company of the heavenly inhabitants of her dwellings."

This testimony was engraved on the rock a century and more before Herodotos, misled probably by his informants, wrote down his calumnious statements. Lauth of Munich has added to our knowledge of this matter by deciphering an inscription in the Louvre at Paris, which shows that in the later centuries of

Egyptian history these very kings were worshipped, together with the gods. It gives the pedigree of the priest Psametik, and describes him as "prophet of the god Tanen, prophet also of Isis the queen of the pyramids, prophet furthermore of King Khufu, prophet of King Khafra, prophet of the divine Tataf-Ra, prophet of Hormakhu."

M. Brugsch-Bey has graphically described the finding of the building which had been buried in the sand that encircles the image of the Sphinx. He declared it "a mystery to those who inquire into the age, origin, construction and object of the whole work. Small passages, then spacious halls, then again dark side-rooms, built with huge well-cut blocks of variegated stone of yellow alabaster, fitted to a hair's breadth, block to block, each alternate corner-stone being clamped into the adjacent wall, all smooth and well adjusted in straight lines and perfectly square, but destitute of any mark or inscriptions. The building appears a mysterious work of antiquity, when history had not yet been written."

On the east side the space of ground covered with stone showed in a long hall the shaft of a well. Into this had been thrown a number of statues of King Khafra. This may have been done by invaders of Egypt, or by Christian or Moslem religionists in their zeal against images. Most of them were broken in falling. One, however, escaped destruction. This was a figure of King Khafra carved out of the hard diorite stone. It was of royal aspect, dignified in look and bearing. The name and title of the monarch were inscribed on the base.

Egyptian life had already taken on the form which it retained till the Persian conquest. The scenes depicted in the sculptured tombs of this epoch show this conclusively, and the hieroglyphics in the great pyramid which were written in the cursive character

on the stones before they were taken from the quarry indicate that the art of writing had been long in use. The pyramids themselves correspond in position with the four cardinal points, exhibiting advancement in mathematical knowledge; and the blocks of immense size and weight, many of which had been brought from Syene, were put together with a precision unsurpassed by any masonry of former or later times. In the tombs of the pyramid period, Sir J. Gardner Wilkinson remarks, "There are represented the same fowling and fishing scenes, the rearing of cattle and wild animals of the desert; it describes the same kind of reed for writing on the papyrus and inventory of the estate which was to be presented to the owner; the same boats, though rigged with a double mast instead of the single one of later times; the same mode for preparing for the entertainment of guests; the same introduction of music and dancing; the same trades, as glass-blowers, cabinet makers, and others; as well as similar agricultural scenes, implements and granaries. We also see the same costume of the priests; and the prophet of Sam, with his leopard's skin dress (9) and the painted sculptures both in relief and intaglio.



STATUE OF KING KHAFRA.

The landed property had to a very great degree come into the possession of the priests and nobles. They enjoyed abundant wealth, and they spent their time in a diligent supervision of their estates, and in superintending the various handicrafts that were pursued by their servants and others in their employ. Every one of them had his secretaries, his steward and domestics, his glass-

blower, goldsmith, potter, tailor, baker and butcher. He did not at that early period own a horse or carriage, but rode upon an ass. His fare was luxurious; he abhorred pork and had little relish for mutton, but he was fond of beef, venison and poultry, and did not disdain to eat the flesh of the hyena, the crane or the heron. Indeed, the "flesh-pots of Egypt" were supplied with an abundance that might well cause a famished Israelite in the Arabian Desert to wish himself back among them, though at the price of subjection.

Even the commonalty possessing little wealth, appear to have led a cheerful life. Industry is necessary to happiness as well as to the general welfare, and the Egyptian Fellaah of that early time had little occasion for discontent. However imperative the requirements of the *corvee*, he was little burdened by taxation or liable to be forced away from home to serve in the army. It was a merit of deceased kings at the Assize of the Dead, that they had not torn the poor man away from the side of his wife. The religious belief of Egypt centered upon the future of the soul, and its requirements were comprised in devotion to the gods, obedience to the king, family affection, and in giving bread to the hungry, clothes to the naked, drink to the thirsty, healing medicines to the sick and wounded and burial to the dead. He was also requested to show that he had not deposited any dead or polluting substance in the river Nile. With such virtues inculcated for the daily life, and an implicit faith in the law of consequences for every act and in the constant presence and influence of divine beings and deceased benefactors, the Egyptians of all ranks appeared to have enjoyed their full share of benefits.

Upon the death of Khafra, Men-ka-ra, or Mykerinos, the son of Khufu, succeeded to the throne. Herodotos records of this prince that he opened again the temples and permitted the people who had been ground down to the lowest point of misery to return to

their occupations and to resume their practice of sacrifice. It is also related that he not only gave his judgment with fairness, but when any litigant was dissatisfied with the decision he compensated him for the disappointment by an adequate gift.

Herodotos has repeated other stories still more improbable respecting this monarch. His only daughter dying, the king was said to have placed her body inside the wooden image of a cow which stood in the royal palace at Sais. The apartment was lighted by a lamp every night and aromatics were burned before it daily. In an adjoining chamber were about twenty nude figures of women whom the priests described as the royal concubines. Another story accused the king of violence toward his daughter, who thereupon committed suicide. The historian, however, had been duped by his informants. The figure at Sais represented the goddess Isis, and was taken from the apartment and publicly exhibited at the time of mourning for Osiris. Another statement that Men-ka-ra reigned only six years from that is contradicted by other historians, and Manetho assigns to him sixty-three years.

Despite the statements of Herodotos it appears certain that this king received in later times no special honor beyond other monarchs. It is interesting, however, to learn that the king's son, Hor-to-tef, undertook a journey to inspect the temples of Egypt and found at Hermopolis a tablet of alabaster on which was a chapter of the Sacred Ritual which was said to have been written by the finger of the god Thoth.

This monarch is distinguished as the builder of the third of the largest pyramids. This structure has been praised by admirers as the most sumptuous and magnificent of all the pyramids. Different stories, however, have been told in respect to its founder. Herodotos mentions a rumor, ascribing it to Rhodopis, a native of Thrace, who lived at Naukratis at the time of the Persian

conquest. Strabo gravely states that when she was bathing one day, the wind carried away her sandal and laid it at the feet of the king of Egypt as he was holding court in the open air. He found out the owner and married her. But a more plausible tradition named Queen Naith-akra or Neitokris of the Sixth Dynasty as the actual builder and Mametho also affirms this. There was, however, another queen of that name, the wife of Psametik III of the Twenty-sixth Dynasty, and to this coincidence the different stories doubtless owe their origin.

The question, however, has been determined by actual exploration. Gen. Howard Vyse having succeeded in making his way to the middle of the building, found there the sarcophagus of the king, a receptacle hewn out of a single block of stone and beautifully ornamented on the outside after the style of an ancient temple of a god. Inside of this was a coffin of cedar wood in the form of a mummy standing on a pedestal. Inscribed upon the coffin was an invocation to the god of the Underworld:

"O Osiris, King of Lower and Upper Egypt, Men-ka-ra, the ever-living, begotten of Heaven, son of Nut and heir of Seb, may she, thy mother Nut spread herself over thee and encompass thee; may she cause that thou shalt become divine, and that thy enemies shall come to nothing, O Men-ka-ra, the ever-living!"

This invocation reveals to us the wonderful change that had occurred in the Egyptian thought and consciousness. Heretofore Anup or Anubis, the guide of souls out of this life into the next, had been addressed in these inscriptions. If there was an ulterior meaning to this, it has not been understood. Now, however, Osiris is distinctly named and the deceased monarch is called upon as being at one and united with him. The drama of death was distinctly comprehended as including the whole mystery of life.

The next king of Egypt was Shepses-kaf. Little is known of him, and that little relates chiefly to individuals about his court. A youth by the name of Ptah-shepses had been adopted by Men-kara and brought up in the royal family. The new king continued his favor and gave him his own daughter in marriage. The account as given in the tomb of the favorite is very expressive:

"And His Holiness gave him the eldest of his own daughters, the Princess Maat-kha, to be his wife. And His Holiness preferred that she should dwell with him rather than with any other man."

The story of this prince exhibits a close analogy with that of the patriarch Joseph in the Book of Genesis. Of the latter we read that from a slave and prisoner he was set over all Egypt. "Thou shalt be over my house, and according to thy word shall my people be ruled," said the Pharaoh, "only in a throne will I be greater than thou." In like manner Shepses-kaf honored and ennobled the comrade of his own earlier years. "He was esteemed by the king above all his servants," the record declares. "He became private secretary for every work that Pharaoh was pleased to execute. He delighted the heart of his master, His Holiness allowed him to embrace his knees and exempted him from the salutation of the ground." (10)

Ptah-Shepses, like Joseph, was thus exalted above all princes and subjects. He was chief steward of all the royal granaries and storehouses; he directed the work at the mines, and exercised sacerdotal functions. He was not only a prophet of Sakar-Osiris and guardian of his sanctuary, but he held the highest dignity of all, that of chief over the priesthood of the god Ptah at Memphis.

Shepses-kaf was distinguished for his zeal in religion, his skill in science and his ability in statesmanship. Diodoros ranked him as one of the five great lawgivers of Egypt. In his reign there was a

scarcity of money and corresponding difficulty in credits, and in order to facilitate commercial dealings the remarkable law was enacted which has been the marvel of later ages. The borrower was authorized to pledge the mummy of his father, and when this took place the tomb passed into the custody of the creditor. Neither the debtor nor any member of his family was permitted to receive burial anywhere till the debt was paid. This monarch is also credited with the knowledge of practical geometry and astronomy, two sciences intimately connected with the prosperity of Egypt. He was likewise a builder, and erected the fourth gateway to the temple and park of Ptah, which surpassed all the others in magnificence. By no means did he neglect the construction of his pyramid, designated Keba, the cool. It was of brick, and arched, and bore an inscription declaring that notwithstanding its less honored material it surpassed the other pyramids, as the Supreme Being was greater than the other gods.

We have no accurate data in regard to the successors of this monarch. The Chronicle of Manetho gives the names of several kings, but the record has been tampered with. The destruction of monuments and inscriptions has left us destitute of proper evidence. There was a disputed succession, and subordinate princes of the several districts, some of whom were allied to the royal family, refused allegiance to the suzerainty of Memphis. Finally, in default of representatives in the direct line, competent to maintain supremacy, the house of Khufu ceased to reign.

FOOTNOTES:

1. Indeed, Mr. Samuel Birch considers Seneferu as actually the first king in the Fourth Dynasty and as identical with "the Greek Soris, if indeed," he remarks, "that name does represent another monarch." Eratosthenes, on the other hand, gives Soris the name of Saophis (or Khufu), and names also a second Saophis as

succeeding the first, who seems also to be regarded as the same as Kheops, the builder of the great pyramid. ([return to text](#))

2. *Asiatic Researches*, Vol. III., page 439. ([return to text](#))

3. Herodotos II.,127. "In that pyramid the water of the Nile, introduced through an artificial canal, surrounds an island, where the body of Kheops is said to be." ([return to text](#))

4. The goddess of the Lotus, Lakshmi or Hathor. ([return to text](#))

5. Kings I., iii., 2-4; Chronicles I., xvi, 39-42, and xxi., 29; Samuel 1., vii., 17, and ix., 11-24; Kings II., xxiii., 11, etc. ([return to text](#))

6. This offense was charged upon the Hyk-shos, and the story which Herodotos also recorded that the Egyptians attributed the building of the Pyramids to a "shepherd named Philition," seems like an attempt to represent Kheops and his successors as belonging to that hated race. ([return to text](#))

7. Examples of this are given in the Hebrew writings. Jehosaphat made his son Jehoram his partner in the kingdom (Kings II., viii., 16), and David is recorded in the First Book of the Chronicles as inaugurating Solomon as King in the presence and by the concurrence of all the princes of Israel, the princes of the tribes, the officers of the army and the other members of the royal family. Zadok was also made high priest. ([return to text](#))

8. Tell us — for doubtless thou canst't recollect —
To whom should we assign the Sphinx's fame?
Was Cheops or Cephrenes architect
Of either pyramid that bears his name?
— Horace Smith. ([return to text](#))

9. The Bacchic priest wore a spotted robe of fawn or leopard skin, a *nimr*; at the rites. This seems to have been an ideograph of Nimrod, the eponym of the Kushite *Nimri*, named in the tenth

chapter of the Book of *Genesis*. ([return to text](#))

10. The oriental practice of worship, by prostration to the ground and figuratively kissing the feet or the ground at the footstool, appears to have been in fashion at that time. ([return to text](#))

Universal Brotherhood

RICHARD WAGNER'S PROSE WORKS: V (1) — Basil Crump

VOL. I. THE ARTWORK OF THE FUTURE.

The third chapter of this essay deals with "Man's Shaping Art from Nature's Stuffs" opening with a consideration of

THE ARCHITECTURAL ART

No doubt it is due to lack of research that Wagner shows a superficial view of the Egyptian and Asiatic artwork and religions. In connection with Greece he recognizes true architecture as having arisen from the artistic need of Temples and Tragic Theatres, but he overlooks the magnificent evidences of architectural art in the mighty ruins of India, Egypt and America, the most ancient and the most stupendous of all. It may have been that he was so carried away by the Greek civilization that, if he had lived before in the time of Egypt's glory he had surely forgotten all about it. This art was the secret of the true Freemasons who combined the "operative" with the "speculative" work, who lived and worked for their art and who kept alive in their lodges those eternal principles which are the basis of all true religion and art. Their active work was suppressed when creeds and dogmas gained the upper hand, so that the "speculative" alone remained, but Katherine A. Tingley declares that the "Word" or secret of the creative power in their art was protected. Hence, all modern architecture lacks the creative touch, and Wagner truly says:

"Let the modern art of building bring forth the gracefulest and most imposing edifice she can, she still can never keep from sight her shameful want of independence; for our public, as our private needs are of such a kind that, in order to supply them,

architecture can never produce, but forever merely copy, merely piece together. Only a real need makes man inventive. (2) Whilst the real need of our present era asserts itself in the language of the rankest utilitarianism, therefore, it can only get its answer from mechanical contrivances, and not from art's creations."

THE ART OF SCULPTURE

"The religions, need for objectification of invisible, adored or dreaded godlike powers, was answered by the oldest sculptural art through the shaping of natural substances to imitate the *human form*." This was preceded by the picturing of nature-forces in the lower forms of life. It reached high-water mark in Grecian sculpture, which stands unrivaled among the *known* products of this or any age. Compared with it the more ancient sculptors are cyclopean but more crude, the modern are inspired by them, but never quite reach their level.

Wagner again shows here that *the conditions of a new art depend upon the expansion of the principle of Brotherhood from a national to a universal power*. This is what Katherine A. Tingley is now accomplishing in all the departments of the Universal Brotherhood organization. "From here on," says Wagner, "from the shattering of the Greek religion, from the wreck of the Grecian Nature-State, and its resolution into the Political State, — from the splintering of the common Tragic Artwork, — the manhood of world-history begins with measured tread its new gigantic march of evolution, from the fallen *natural kinsmanship of national community* to the *Universal Brotherhood of all mankind*. The band which the full-fledged Man, coming to consciousness in the national Hellenian, disrupted as a cramping fetter — *with* this awakened consciousness — must now expand into a universal girdle embracing *all* mankind. The period from that point of time down to our own day is, therefore, the history

of *absolute Egoism*; and the end of this period will be its redemption into *Communism*." Wagner explains that he uses the word "Communism" in its *true sense of Brotherhood* or the antithesis of Egoism, although he says "it is a political crime to use this word."

In concluding this section with the suggestion that Sculpture will be no longer needed. "When *actual life shall itself be fair of body*," another striking hint of Reincarnation is given: "When we recall the memory of the beloved dead in ever newborn, soul-filled flesh and blood, and no more in lifeless brass or marble; when we take the stones to build the living Artwork's shrine, and require them no longer for our imaging of living Man. — then first will the *true Plastique* be at our hand.

THE PAINTER'S ART

A very interesting development is here traced in the relation of painting to man's comprehension of Nature. Wagner regards the growth of landscape-painting as leading back to "an inner comprehension and reproduction of Nature" which began in architecture with the God's-Grove and the God's-Temple. The events succeeding that error of the Greeks are thus commented upon, the discovery of America and its important bearing upon the growth of Brotherhood being again referred to:

"Philosophy might put forth its honestest endeavor to grasp the harmony of Nature; it only showed how impotent is the might of abstract intellect. (3) It only needed the Grecian view of Nature's government by self-willed, human-borrowed motives to be wedded to the Judao-Oriental theory of her subservience to human Use — for the disputations and decrees of Councils anent the essence of the Trinity, and the interminable strifes, nay, national wars therefrom arising, to face astounded history with the irrefutable fruits of this

inter-marriage.

"Towards the close of the Middle Ages, the Roman Church raised its assumption of the immobility of the earth to the rank of an article of belief: but it could not prevent America from being discovered, the conformation of the globe mapped out, and Nature's self at last laid so far bare to knowledge that the inner harmony of all her manifold phenomena has now been proved to demonstration."

Columbus was indeed inspired, as Katherine A. Tingley has long since told us, when he undertook his daring enterprise. Great must have been that soul who, placing her love for humanity beyond her kingdom and her jewels dared to aid him in spite of the religious fetters which surrounded her exalted position — Isabella, Queen of Spain.

In the dramatic artwork the function of landscape painting will be to "picture forth the warm *background of Nature* for *living*, no longer counterfeited *Man*."

OUTLINES OF THE ARTWORK OF THE FUTURE

In tracing these outlines Wagner first of all lays down the broad principle that, "The *true* endeavor of Art is all-embracing: each unit who is inspired with a true *art-instinct* develops to the highest his own particular faculties, not for the glory of these special faculties, but for the glory of general *Manhood in Art*."

"The highest conjoint work of art is the *Drama*. * * * The true Drama is only conceivable as proceeding from a *common urgency of every art* towards the most direct appeal to a *common public*."

Proceeding to the functions of each Art in the Drama, he says:

"*Architecture* can set before herself no higher task than to

frame for a fellowship of artists, who, in their own persons, portray the life of Man, the special surroundings for the display of the Human Artwork."

Through the *Landscape Painter* "the scene takes on complete artistic truth; his drawing, his color, his glowing breadths of light, compel Dame Nature to serve the highest claims of Art."

"On to the stage, prepared by architect and painter, now steps *Artistic Man*, as Natural Man steps on the stage of Nature. But he is not limited and hampered by the cothurnus and immobile mask of Greek Tragedy. From these he has been freed by the Sculptor and the Painter who limned his free and beautiful form. In him the trinity of sister arts find full expression; he is "dancer, tone-artist and poet."

His inspiration, indeed the soul of the entire artwork is the orchestra which gives him "a stanchless, elemental Spring, at once artistic, natural and human.

"Thus," says Wagner, "the Orchestra is like the *birth* from which Antaeus, so soon as ever his foot had grazed it, drew new immortal life-force. By its essence diametrically opposed to the scenic landscape which surrounds the actor, and therefore, as to locality, most rightly placed in the deepened foreground outside the scenic frame (4), it at like time forms the perfect complement of these surroundings, inasmuch as it broadens out the exhaustless *physical* element of Nature to the equally exhaustless *emotional* element of artistic Man."

The Drama, in which music and her sister arts take their proper place, absorbs the three varieties which have arisen since the fall

of Tragedy. These three varieties are the opera, the spoken play and the pantomime in its proper sense as an action or gesture-play. In *this* drama Music, as Wagner says in a footnote, exercises "her peculiar faculty of, without entirely keeping silence, so imperceptibly linking herself to the thought-full element of Speech that she lets the latter seem to walk abroad alone, the while she still supports it."

And what a noble part is that of the Performer! "In Drama he broadens out his own particular being, by the portrayal of an individual personality not his own, to a universally human being. * * * The perfectly artistic Performer is, therefore, the unit Man expanded to the *essence of the Human Species* by the utmost evolution of his own particular nature."

THE ARTIST OF THE FUTURE

The Tone-Poet and Performer arise by a natural process from a Fellowship of Artists, united for a definite aim — the Drama. We here find much light thrown on the laws of true leadership and the nature and work of those heroic souls whose types form such inspiring subjects for the drama. It should be remembered in reading what follows that Wagner had just prepared his sketch *Jesus of Nazareth*. Later he abandoned both it and another sketch called *The Conquerors*, of which Buddha was the hero, blending both historical characters in the *mythical* figure of Parsifal, who *does not die* but triumphs over death and sin. The present passage applies more particularly to the character of Siegfried in the *King*:

"Only that action is completely truthful — and can thoroughly convince us of its plain necessity — on whose fulfilment a man had set the whole strength of his being, and which was to him so imperative a necessity that he needs must pass over into it with the whole force of his character. But hereof he conclusively persuades us by this

alone, that, in the effectuation of his personal force, he literally *went under*, he veritably threw overboard his personal existence, for sake of bringing to the outer world the inner Necessity which ruled his being. * * * The last, completest renunciation of his personal egoism, the demonstration of his full ascension into universalism, a man can only show us by his *Death*. (5) *The celebration of such a Death is the noblest thing that men can enter on*. It reveals to us in the nature of this one man, laid bare by death, the whole content of universal human nature * * * by the artistic re-animation of the lost one, by life-glad reproduction and portrayal of his actions and his death, in the dramatic artwork, shall we celebrate that festival which lifts us living to the highest bliss of love for the departed, and turns his nature to our own."

Wagner goes on to explain that the Love present in the whole Brotherhood of Artists will express itself most strongly in the one who is in closest affinity with the character to be portrayed. He will step forward as the Performer, "who, in his enthusiasm for this one particular hero whose nature harmonizes with his own, now raises himself to the rank of *Poet*, of artistic *Law-giver* to the fellowship.

FOOTNOTES:

1. Translated by W. Ashton Ellis. London: Kegan Paul. ([return to text](#))
2. Cf. Emerson. — "Art is the need to create." ([return to text](#))
3. Have we not seen examples of the truth of this statement among those who are students of the Divine Wisdom and other religious beliefs? ([return to text](#))
4. In his playhouse at Bayreuth, Wagner conceals the orchestra in

a hooded well or space below the footlights. He called it "the mystic gulf, because it parts reality from ideality." ([return to text](#))

5. Theosophists will at once recognize the application of this passage to the life and work of H. P. Blavatsky and William Q. Judge. ([return to text](#))

[Universal Brotherhood](#)

PARALLEL PASSAGES — *H. Percy Leonard*

(Continued.)

In the June number of this magazine of last year, there appeared some quotations from the Bhagavad Gita with some rather close correspondences from the New Testament. Further study has revealed more parallels which I propose to share with my fellow readers. In all cases the New Testament quotations are taken from the Revised Version.

BHAGAVAD GITA.

Chap. I. — Standing there, Arjuna beheld all his kith and kin drawn up in battle array.

Chap. II. — In this path there is only one single object, and this of a steady constant nature.

Chap. III. — By what . . . is man propelled to commit offences . . . as if constrained by some secret force? It is lust which instigates him.

Chap. IV. — Some devotees give sacrifices to the Gods, while others lighting the subtler fire of the Supreme Spirit offer up themselves.

Chap. V. — The devotee who knows the divine truth thinketh, "I am doing nothing" in seeing, hearing, touching, smelling, eating.

Chap. VII. — Enveloped by my magic illusion I am not visible to the world.

Chap. X. — I am the beginning, the middle, and the end of all existing things.

Chap. XIII. — True wisdom ... is an exemption from self-

identifying attachment for children, wife, and household.

Chap. XV. — Neither the sun nor the moon nor the fire enlighteneth that place; . . . it is my supreme abode.

Chap. XVIII. — There dwelleth in the heart of every creature, O Arjuna, the Master — Ishwara.

Chap XVIII. — Grieve not, for I shall deliver thee from all transgressions

NEW TESTAMENT

Matt., X., 36. — . . . and a man's foes shall be they of his own household.

Philip, III., 13. — . . . but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before.

James. I., 14. — . . . but each man is tempted by his own lust, being drawn away by it and enticed.

Romans, XII., 1. — I beseech you therefore brethren, by the mercies of God to present your bodies a living sacrifice holy, acceptable to God.

Romans, VII., 17. — So now it is no more I that do it, but sin which dwelleth in me.

John. I., 18. — No man hath seen God at any time.

Revel., XXII., 13. — I am Alpha and Omega, the first and the last.

Luke, XIV., 26. — If any man cometh unto me and hateth not his own father and mother and wife and children. . . . he cannot be my disciple.

Revel., XXL, 23. — And the city hath no need of the sun, neither of

the moon, to shine upon it; for the glory of God did lighten it.

I. Cor., VI.. 19. — Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?

Matt. I., 21. — For it is He that shall save His people from their sins.

Universal Brotherhood

EGYPT AND THE EGYPTIAN DYNASTIES: V — *Alexander Wilder*

V. — Kings After Kheops — End of the "Old Empire" — The Queen Neitokris.

The history of the Fifth Dynasty is involved in much confusion. The kings are described by Manetho, as belonging to Elephantina at the farther extremity of Upper Egypt. Reginald Poole, however, positively asserts that they reigned at Memphis, and Sir J. Gardner Wilkinson conjectures from the fact that they are enumerated as Memphite kings, that the name of the Island had been erroneously substituted for that of some place in the Northern country. What evidence is now at hand tends to corroborate the judgment that the dynasty was Memphitic. We are indebted to the labors of Count de Rouge for much that is known.

The first king in the new line adopted the designation Osir-kaf or Oserkheris. He reigned twenty-eight years, but left little record. His pyramid bore the title of Ab-setu, the place of purity, and Num-het-ep, the priest of the goddess Hathor held also the same office there; but which of the seventy pyramids was the monument of this king is unknown. It is truly a "desolate place."

Sahu-Ra or Sepheres succeeded. The peninsula of Sinai had fallen into the possession of the Arabian tribes, but he recovered it from them. The achievement was duly sculptured on the rock and an inscription designates him as "God who strikes all peoples and smites all countries with his arm." Records have been found in the tombs of Sakkara of persons who lived in his reign; and a block in the pyramid at Abusir bears his name traced in red. He was a builder of cities, and the "house of Sahu-Ra" is mentioned in an inscription on the wall of the temple at Esne. There was also a

sanctuary dedicated to him at Memphis, still standing, while the Ptolemies ruled in Egypt, and its priests continued to perform their sacred offices. His pyramid has been found near Abusir on the margin of the Libyan desert and bears the title of "Kha-Ba," or Sha-Ba, "the risen soul."

The third king took the name of Nefer-ar-ka-ra or Nepherkheres. We have little account of his achievements, but the names of several of his officers are found in tombs at Gizeh. One of them was that of his grandson Ur-khuru. Count de Rouge translated the inscriptions disclosing to us his importance. He was described by them as "the royal scribe of the palace, the learned man, the master of writing, who serves as a light to all the writing in the house as Pharaoh." In addition he was "master of writing for the petitions of the people, the one who serves as a light to all the writing which relates to the administration, chief of the provision-chamber and general of the forces composed of all the young men."

Another official of this reign was Peh-enuka, who would now be regarded as a Secretary of State. He is styled in the inscriptions, "overseer of the treasure-houses, offerings and provision-chambers, chief of the works of Pharaoh, chief in the writings of his king, and councillor for every speech which the king utters."

Neferarkara reigned twenty years. His pyramid bore the significant designation of "Ba," the soul.

His successor, Ra-en-user or Rathoures, adopted the practice of adding his personal name, "An," to the throne-name or official title on the royal shield. He was also obliged to dislodge the native inhabitants of the peninsula of Sinai. They had compelled his predecessors to suspend their mining operations, but he was resolute in his purpose to resume this work. His pyramid was styled "Mensetu," the permanent monument. His reign of forty-

four years was a period of great prosperity to Egypt.

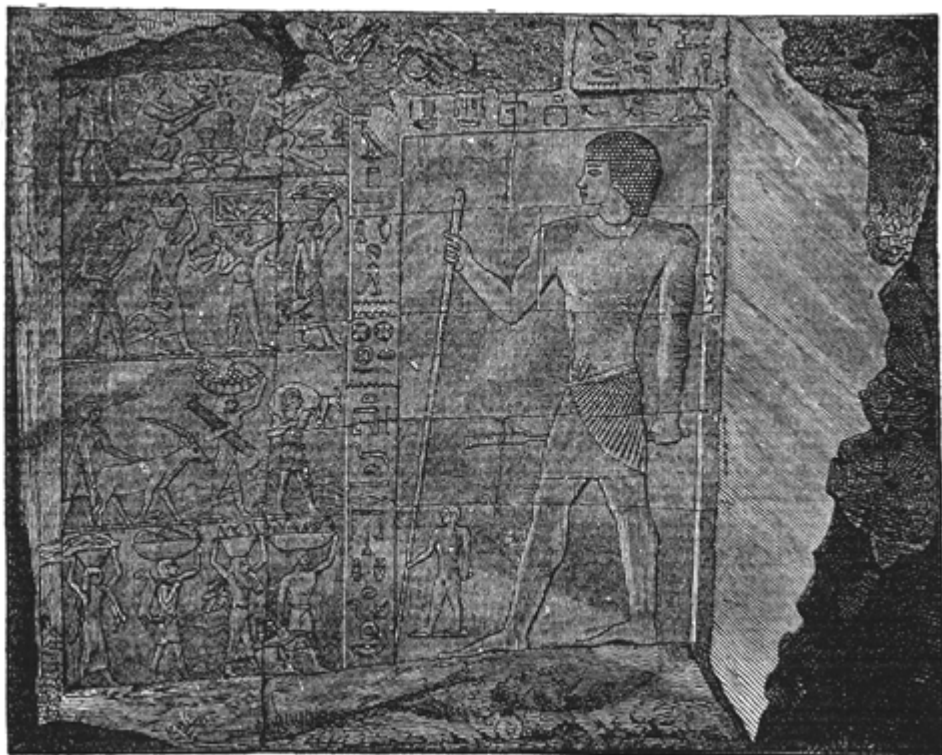
De Rouge has disclosed to us the memorials of the man of this reign who, like Sully, Cecil, Kaunitz and Bismarck made his royal master distinguished. The minister Ti was "without a pedigree," the son of the common people, but he made himself noble by his ability and loyal service. He was permitted to erect his tomb in the Necropolis at Memphis. It was vast in dimensions, richly ornamented by paintings, and inscribed with glowing accounts of his industry, fidelity and honors. The very chamber of death was made alive with his praises. Ti had served as scribe at all the royal abodes, prepared all the decrees of the king, superintended his writings and conducted the works for which the reign was distinguished. He was a priest at the principal temples and renowned for his piety. His wife, Nefer-hetep, the daughter of the king, was also honored and esteemed for her conjugal devotion and personal merits.

Men-kau-Hor or Menkheres, is named as the successor to King Raenuser. A slab unearthed at Memphis containing his portrait shows him to have been young, and to have had the characteristic full Egyptian features. He in his turn made war with the native tribes and continued the explorations of the Sinaitic Peninsula. His reign extended only eight years, and although he likewise built a pyramid its site is not known.

Tat-ka-Ra or Tarkheres, the next king, also surnamed Assa, was the most famous of all in the Fifth Dynasty. His long reign of forty-four years enabled him to carry out the projects of his predecessors and to excel them by his own achievements. His pyramid, bearing the designation of "Nefer," good or beautiful, would rightly describe his administration. Among the priests of this shrine we have the names of "holy men," like Senerferu-nefer, Ra-ka-pu and Kha-hetep; and the graves at Sakkara as well as

Gizeh bore the names of other nobles who lived at the royal court and held offices of honor.

King Assa prosecuted the mining operations at Mt. Sinai with increased energy. He sent commissions thither in the fourth year of his reign to investigate the condition of the mines and to open new veins. It is recorded that the precious mafka was found imbedded in serpentine rock through directions upon a tablet of stone which the god Thoth himself had written. But to our later times the most admirable memorial of his reign is the roll of manuscript the "Oldest Scripture," which follows the erased writing in the *Priss Papyrus*. The writer was Ptah-hetep, the son of a former king. He styles himself, 'Meri-neter,' lover of the one God, a silent testimony that the Egyptian priests and learned men of that time recognized only one Supreme Divinity.



ENTRANCE TO THE TOMB OF TI, WITH HIEROGLYPHIC DESCRIPTIONS OF HIS LIFE AND HONORS.

The following extracts have been translated:

TITLE.

This is the wisdom of Ptah-hetep the governor, in the time of King Assa: Long may he live!

THE FIRST APPEAL.

Be not ungrateful to thy Creator, for he has given thee life.

THE AUTHOR WAS OLD.

The two eyes are drawn small, the ears are stopped up, and what was strong is continually becoming weak. The mouth becomes silent, it speaks no clear word: the memory is dulled, it cannot recall days of the past; the bones refuse their service. The good has changed to bad. Even the taste has long since gone. (1)

The nose is stopped without air.

In every way old age makes a man miserable.

PURPOSE OF THE WRITING.

This is written to teach the ignorant the principles of good words, for the good of those who listen, to shake the confidence of those who wish to infringe.

WISE PRECEPTS.

With the courage that knowledge gives, discourse with the ignorant as with the learned: if the barriers of art are not carried, no artist is yet endowed of all his perfections.

But words shine more than the emerald which the hand of the slave finds on the pebbles.

FILIAL OBEDIENCE INCULCATED.

The obedience of the docile son is a blessing; the obedient walks in his obedience.

He is ready to listen to all that can produce affection; it is the greatest of benefits.

The one who accepts the words of his father will grow old on account of it.

So obedience is of God; disobedience is hateful to God.

The heart is the master of man in obedience and disobedience, but man by obedience gives life to his heart.

EVILS OF DISOBEDIENCE.

The rebellious one who is not obedient will succeed in nothing; he conceives of ignorance as knowledge and of vices as virtue; he commits daily all sorts of crime, and lives as though he were dead.

What the wise know to be death is his daily life; he goes his own way laden with a heap of curses.

EXHORTATION TO FILIAL OBEDIENCE.

Let thy heart wash away the impurity of thy mouth.

Fulfil the word of thy master; good for a man is the discipline of his father, of him from whom he has sprung.

It is a great satisfaction to conform to his words, for a good son is the gift of God.

ADVICE TO A CHEERFUL Demeanor.

Let thy countenance shine joyfully as long as thou livest; did a man ever leave the coffin after having once entered it?

CAUTION AGAINST UPSTART ARROGANCE.

And if thou hast become great after thou hast been lowly, and if thou hast amassed riches after thou wast poor, so that thou hast become because of this the first in the community; and if the people take cognizance of thee on account of thy wealth and thou hast become a mighty lord; then let not thy heart be lilted up because of thy riches, for the author of them is God. Despise not thy neighbor who is as thou wast; but treat him as thy equal.

FINAL WORDS.

It is thus that I hold out for thee health of body and the favor of the king, and that you will pass through your years of life without falsehood.

I am become one of the aged men of the earth.

I have passed one hundred and ten years of life (2) by the gift of the king and the approbation of my superiors, fulfilling my duty to the king in the place of his favor.

After King Assa, the Royal Turin Papyrus enumerates three more monarchs in this dynasty. There is some discrepancy in regard to them, but we may very safely understand them to be Mer-en-Hor or Merkheres, Teta, Tet-karra or Tetkheres and Unas or Onnus. From the last of these, Egyptians were accustomed to take their point of departure.

The reign of Unas is computed at thirty-three years. Little is known of the events of that period. His tomb at Sak-kara is described as a gigantic structure in the form of a truncated pyramid. It was built of limestone and inlaid with hard stones, and was styled "Nefer-seter." the beautiful place. The Arabs of this region now call it. "Mastabat el Pharoun," the Masba of Pharoah. Mariette-Bey opened it, and found on a stone near the entrance the single name, "Unas." There was a city in Middle Egypt with the

same name, which may have been given it from him. His son-in-law Snath-en-hat also had a magnificent tomb at Gizeh.

Thus much is historic; that the first series of kings in the "Old Empire" began with Mena and ended with Unas. The Turin Roll shows us so much; "for it proves," says Brugsch-Bey. "that the house of Mena extended in the long line of kings of Memphis down to Unas, and that after him there arose a new race, a second line of Pharoahs."

Henceforth, we must look southward for monuments of the Empire. It is proper and even necessary to verify their record by the Royal Papyrus at Turin and the Tablet of Abydos. (3) Memphis was no more the only national metropolis. Middle and Southern Egypt were rising again to their former importance. A second and younger family came now to the throne. It has been classed as Meniphitic; but some have conjectured that it came from Elephantina. The influences of the South were extending Northward, and the tutelary gods of Southern Egypt were now becoming better known in the northern provinces. Khufu had already naturalized Nut at Memphis, and now the title of "son of Ra" was permanently adopted.

The beginning of the Sixth Dynasty is a matter not quite free from question. Teta or Othoes is named by Manetho as the first monarch of the new line and to have reigned thirty years, when he was killed by his guards. Bunsen doubts this and considers the record to pertain to Akhthoes, whom Manetho has named as founder of the Ninth Dynasty. He conjectures that this king last named was "a tyrant usurper who, after the Fourth Dynasty, reigned over all Egypt from Herakleopolis contemporaneously with an Elephantinean (Fifth) supremacy in the South. The Chronicle of Manetho describes Ahkthoes "as being worse than those who were before him; that he did evil to all in Egypt, was

seized with madness and killed by a crocodile."

Tombs of officials at Sakkara preserve records of Teta's supremacy. The sepulcher of Ptah-Shepses contains inscriptions in which the occupant is described as prophet of the pyramids of King Unas and King Teta. Another record in the tomb of Abeba sets him forth likewise as the friend or companion of King Teta, and enjoying the closest intimacy with that monarch. The pyramid of the king himself bore the title of "Tat-seter," the most stable of places, which seems both like a play upon his name and a challenge to his foes.

To add to the confusion about this matter, there was a King Teta in the Fifth Dynasty, and the Tablet of Abydos names Us-ka-Ra as his successor. It appears also that a King Ati has been regarded by some writers as the actual founder of the Sixth Dynasty. It may be true that Teta, the usurper, did reign as has been described, and that Ati, who was perhaps the same as Us-ka-Ra, was at the same time king over Middle Egypt. That he did reign is confirmed by the fact that he erected a pyramid which bore the designation of "Bai" or souls. It may be then, that Teta, being regarded as having no lawful title to the throne, was killed as a usurper. "One thing only is certain," says Brugsch-Bey; "that a nobleman named Una passed directly from the service of King Ati to that of his successor, who bore the official name of Meri-Ra (the friend of Ra), and the family name of Pepi. (4)

It is not certain that the Sixth Dynasty replaced the Fifth in any regular form. There was conflict and evidently two, or perhaps more kings sometimes reigning simultaneously. The titles and records exhibit so much confusion that investigators have been perplexed in their endeavors to fix correctly the dynasty to which several of the kings actually belonged.

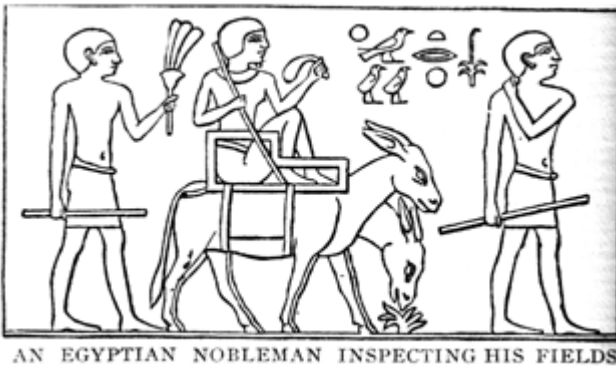
The reign of King Pepi, or Phiops as he is termed by Manetho, is

curiously set forth in the Chronicle, first as lasting fifty-three years, and again as beginning in his sixth year and continuing till he had completed one hundred years. This discrepancy is due to the corrupt condition of the manuscript, or perhaps to some twofold method of computing time. It may be also that he came to the two crowns at two distant periods.

The history of the Sixth Dynasty is very largely that of a long career of war and conquest. The monarchs took less interest in the arts of peace. The sculptures were less carefully made, and the tombs exhibit less pains in excavation. There was a zeal for the expanding of dominion over wider territory, and religion became largely subordinate to personal ambition.

The long reign of Pepi afforded opportunity as well as occasion for numerous memorials. The cliffs of the Wadi Magara in the peninsula have preserved his record as of the Pharaohs who ruled before him. A bas-relief carved in the rock informs us that in the eighteenth year of his reign a commissioner named Ab-ton visited the mines to inspect the progress of the work. The king himself is also depicted in the tablet as the conqueror of the tribes that had built their dwelling in this valley of caves. (5)

Another memorial, a block of stone was also found in the ruins of Tanis, or Zoan, in the Delta, which was carved with the names and titles of the King Pepi. This shows that this place was older than has been generally supposed. (6) Pepi also enlarged the Temple of Hathor at Dendera, which had been founded by Khufu. This is stated in an inscription on the wall of a secret chamber. (7) The rocks at Syene, the walls of the quarries, and other places abound with similar records, showing that Pepi was really sovereign over all Egypt, and was diligent in these works executed in the hard stone, which were destined to transmit his memory to later ages.



An important record of the reign of King Pepi is contained in the Inscription of Una, a priest and officer, which was found at the ruins of San or Tanis by Mariette-Bey. This officer had been crown-bearer, while yet young, to King Teta, and rose to the dignity of superintendent to the Storehouse and Registrar of the Docks. Pepi, after his accession to the throne, advanced him to higher and confidential positions. "The king was pleased with me," the inscription says, "more than with any of his chiefs, of his family, of his servants." He received numerous appointments of the most confidential and responsible character; as "Chief of the Coffer," "Private Secretary," "Priest of the Place of the Royal Pyramid," "Salit or Vizier," and "receiver of things in the royal boat for the great royal wife Aa-me-ta in private." He was also charged with the commission to quarry a "white stone sarcophagus" out of the limestone near Memphis, and to bring it by boat entire to the royal pyramid.

King Pepi became likewise engaged in war against the Amu and the Herusha, the tribes of Palestine, Eastern Egypt and Arabia. There was no military class and the Egyptian Fellahs were not a warlike race. He determined, therefore, to levy in addition to the native militia, an army of negroes. This is the first mention of the negroes that we have in history. Heretofore they had been apart as beings of another nature. "Numerous ten-thousands were recruited from Zam, Amam, Wawa-t-Kar and Tatam." "His

Holiness" placed Una in command, and the various Egyptian officials, priests and rulers, drilled them. Una then took the field.

"And the warriors came and destroyed the land of the Herusha:
And returned successfully home.

"And they took possession of the land of the Herusha:
And returned successfully home.

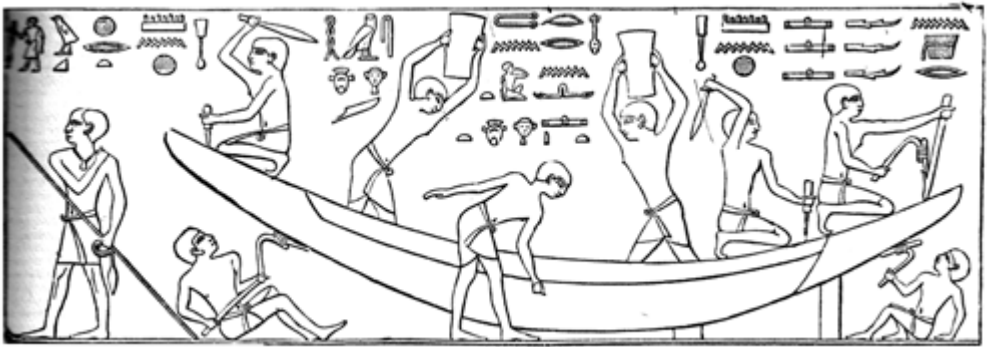
"And they destroyed the fortresses:
And returned successfully home.

"And they cut down the fig-trees and the vines:
And returned successfully home.

"And they set fire to the dwellings of the enemy:
And returned successfully home.

"And they killed their chief men by tens of thousands:
And returned successfully home.

"And the warriors brought back a great number of prisoners alive, and on that account they were praised beyond measure by the king. (8) And the king sent out Una five times to fight in the land of the Herusha, and to put down the rebellion with his warriors. And he acted so that the king was in every way content."



SHIPBUILDING IN ANCIENT EGYPT.

After this a war broke out at the north of the country of the Herusha, in the "Land of Khetam," and Una was dispatched by water, probably by the Nile and Mediterranean, or as Brugsch-Bey conjectures, by Lake Menzaleh. On his return in triumph he was exalted to the highest rank, second only to the king, and was also appointed governor of the South.

The eighteenth year of Pepi was also memorable for the occurring of the festival of Hib Set, the end of the old cycle and the beginning of another. This was a stated period of thirty years, which was reckoned according to a fixed rule of numbers so as to regulate the coincident points of the solar and lunar years. This was effected by the intercalating of eleven synodic months in the years of the cycle. Mention of this cycle is found on the monuments.



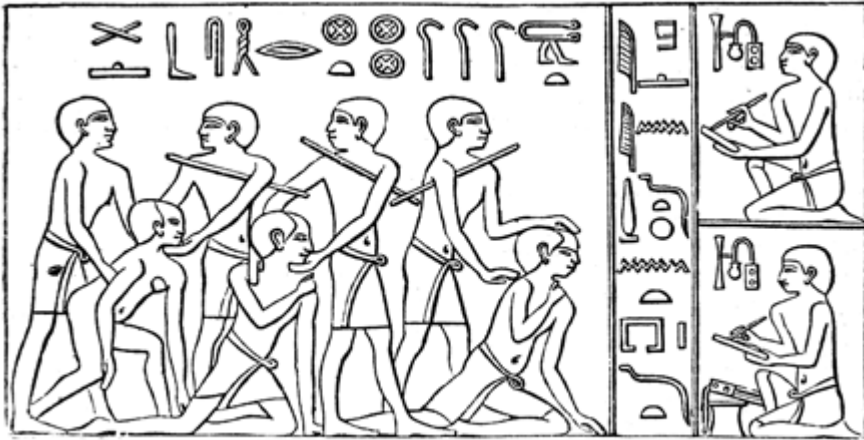
A MUSICAL ENTERTAINMENT AND FRUIT EATING.

Pepi was also a founder of cities, and the City of Pepi in Middle Egypt served to preserve his memory. The names of the principal nobles who constituted his court and supported his power, are found on monuments at Sakkara, Bersheh, Abydos, and elsewhere. One of these, Meri-Ra-ankh, is recorded in his tomb as Governor of Taroa, the district of quarries, and Commissioner of Public Works. Another, with similar functions, bore the name of Meri-Ra and Meri-Ptah-ankh, friend of Ra and also of the ever-living Demiurgos. Pepi-nakht was Governor of the City of Pyramids. This was emphatically the "holy place," and here sacrifices were offered to deceased kings, hymns were chanted, incense burned and other ceremonies performed which might be supposed to be of service to the one thus honored, and to placate his displeasure. The pyramid of King Pepi had the particular name of Men-nefer, the abode of the Good One, and the office of guardian, prophet and priest was filled by Pepi-na, who after the death of the king was appointed to the like duties at the pyramid of his son and successor.

Pepi had married a wife who was not of royal descent, but after her exaltation to the rank and honors of queen, she was named anew, Mer-Ra-ankh-nes. Her tomb was at Abydos and from its inscriptions we learn that she was the mother of two sons, the princes Meri-en-Ra and Nefer-ka-Ra.

At the death of Pepi the older son, Meri-en-Ra, succeeded to the throne. He appears to have been a monarch of energy, and he lost no time in investigating the state of affairs. He made a voyage up the Nile to the Cataracts and took decided measures to sustain the royal authority in that region. Una was now promoted by the king to be governor of all the southern country. The inscription is a record of his services. The king began the erection of his pyramid, the "Kha-nefer," or beautiful altar, and Una was charged with the preparing of the necessary material. He took six transports, six

other boats and a vessel of war to Abahat to prepare and bring away a sarcophagus and cover, and likewise a small pyramid and statue of the king. "Never had it happened." says the record, "that the inhabitants of Abahat or of Elephantina, had constructed a vessel for warriors in the time of the old kings who reigned before."



THE OVERSEER'S RECKONING.

Hardly was this commission executed, when Una was hurried to the district in the vicinity in Hat-nub or Siut to bring away a large slab of alabaster. The energetic official procured this from the quarry and made it ready in seventeen days. But it was September, or Epiphi, and the water of the Nile was too low to float his rafts. These had been constructed a hundred feet by fifty in dimension, but they were now unserviceable, by reason of the shallow water. "His Holiness, the Divine Lord, then commanded to make four docks for three boats of burden and four transports in the small basin in Ua-uat." The negro chiefs of the region supplied the necessary timber, and all was ready by the time of the next inundation. Three large vessels and four towing boats had been constructed of acacia wood, and as the waters rose the rafts were loaded with the huge blocks of granite for the royal pyramid.

Chapels were also built at each of the four docks, at which to invoke the protecting spirits of the king. "All these things were done, as His Holiness, the Divine One, commanded," says Una. "I was the beloved of his father, the praised of his mother, the chief, the delight of his brothers, the hyk or Governor of the South, the truly devoted to Osiris."

Little more has been disclosed in relation to the earlier monarchs of the Sixth Dynasty. Meri-en-Ra was succeeded by his brother, Nefer-ka-Ra. The new king sent a commission of twelve persons with the chancellor Hapi, in the second year of his reign, to examine the condition of the mines at Wadi-Magara. This, also, is recorded in an inscription at one of the caves. The names of several noblemen who held office under him are preserved in tombs in Middle Egypt. One of them was Beba of the City of Pepi. This king also built a pyramid to commemorate himself, bearing the significant appellation of "'Menankh," the abode of the Living One.

Other names of kings have been preserved on the walls of Abydos and Sak-kara, "names without deeds, sound without substance, just like the inscriptions on the tombs of insignificant men unknown to fame." In the complete silence of the monuments, one name alone lives for our notice. The Papyrus of Turin has recorded the queen Neit-akar, or Nitokris, as reigning before King Nefer-ka-Ra; but it is generally understood that she came at a later date. Manetho describes her as of a rosy complexion and the most courageous and beautiful woman of the time; adding that she reigned twelve years and built the third pyramid.

When we recall the fact that the coffin of Men-ka-Ra was actually found in the pyramid, and taken away by General Vyse, that the lid is now in London, and that its inscriptions have been read and explained, we may be surprised that a writer like Manetho should

seem to go wrong. Perring, however, has explained that the pyramid had been altered and enlarged in later times. It now appears that Queen Nitokris actually took possession of the structure and placed her sarcophagus in the chamber before that of the pious king. She also doubled the dimensions of the monument, and placed over it a costly ornamental casing of polished granite.

Herodotus has also preserved an account of the career of this princess, which has its colors of romance. It was read to him from a Papyrus-roll, he affirms. "They said that she had succeeded her brother. He had been King of Egypt, and was put to death by his subjects, who then placed her upon the throne. Bent on avenging his death, she devised a cunning scheme by which she destroyed a vast number of Egyptians. She constructed a large underground chamber and on pretense of inaugurating it, contrived the following project: Inviting to a banquet those of the Egyptians whom she knew to have had the chief share in the murder of her brother, she suddenly, as they were feasting, let the river in upon them by means of a secret duct of large size. And this only did they tell me of her," he adds, "except that, when she had done this, she threw herself into an apartment full of ashes, that she might escape the vengeance to which she would have otherwise been exposed."

Other legends of this queen are still more fanciful. One resembles closely the story of Cinderella; (9) another represents her as still bewitching the Arab who ventures near her pyramid.

Fanciful as the story of the underground palace may be, it affords an illustration of the unhappy condition of Egypt. The throne was besieged by competitors; the people were reduced to abjectness, murder and intestine violence prevailed throughout the kingdom. The invaders had already come in from the East and taken

possession of the more fertile regions of lower Egypt. With Nitokris ended the power of the Memphite Dynasty.

A chaos succeeded in which all Egypt was engulfed for long centuries.



PREPARING FISH FOR DRYING.

FOOTNOTES:

1. Samuel II., xix, 34, 35. "And Bar-ziliai said unto the king: 'I am this day fourscore years old; can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women?' " ([return to text](#))

2. One hundred and ten years seem to have been esteemed by the Egyptians as the extreme limit of human life, and as an especial blessing of obedience. The story of Joseph in the Book of *Genesis* is in remarkable analogy to ancient Egyptian usages, as the last verse shows: "And Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." ([return to text](#))

3. The Tablet of Abydos was found in the Temple of Osiris by Mr. Banks in 1818. It is now in the British Museum. It contains a record in hieroglyphics, in which the kings of Egypt are described

with their several titles, their throne names and personal descriptions. After Memphis ceased to be the chief metropolis of Egypt, the cities of Thebes and Abydos came into importance, and the records in the temple of Odeiris at the latter city and at Karnak became of greater importance in helping to determine the reign of monarchs and their matters of the history of the archaic period. ([return to text](#))

4. A monument found by Sir J. G. Wilkinson represents this king with the crown of upper Egypt, as Meri-Ra, and again sitting back to back with that former figure, wearing the crown of Lower Egypt, as Pepi. This shows a distinct custom in the two countries. ([return to text](#))

5. The name Hor-eb, which was applied to the "Holy Mountain," is formed from Hor, a cave. Elijah, the prophet, is described as lodging in a cave at Horeb "the mount of God." ([return to text](#))

6. Numbers xiii, 23. "Now Hebron was built seven years before Zoan in Egypt." It was probably a city of the Khetans or Hittites, who may have been cognate with the Hyk-sos of Egypt. ([return to text](#))

7. This structure in the "City of Annu" held a very high rank in archaic Egypt, both as a religious and astronomic center. It was considered as the earthly house of Hathor, the Celestial Virgin-Mother of God. The name of the place, Dendera, or Tentyris, is derived accordingly by some Egyptologists from Ta-en-Hathor, "the abode of Hathor," and by others from Ta-em-ta-rer, which Brugsch-Bey renders "place of the hippopotamus," and others, "place of the Circle." It was situated two degrees from the tropic of Cancer, where the sun is vertical at the summer solstice. Khufu, the royal builder and astronomer, selected it for a Temple of the Universe, and in the fullness of time his great successor, Pepi, as Seken Ur, or Grand Patriarch, completed his plan by this new

structure. It was famous for its Zodiac, or rather planisphere, and was doubtless a place for Initiatory Rites, as it was also famous for pilgrimages. ([return to text](#))

8. This makes it evident that the war was largely for the procuring of slaves for the public works. ([return to text](#))

9. This is a story which really belonged to a second Neitokris, the queen of Psametikh II., and tradition confounded it with the name of Rhodope, a woman from Thrace, living at Naukratis. ([return to text](#))

Universal Brotherhood

RICHARD WAGNER'S PROSE WORKS: VI (1) — Basil Crump

VOL. I. — WIELAND THE SMITH.

This dramatic sketch was drafted by Wagner in 1849-50. He wanted Liszt to complete the versification and compose the music, writing to Princess Wittgenstein: "I have more designs than I have the power to execute. It takes me back to a time to which I do not wish to be taken back. * * * Even the copying out cost me many a pang." This refers to his sufferings in Paris after the refusal of *Rienzi*. Liszt naturally shrank from such a task. The plot is a powerful one with a splendid moral. What a pity it is that minds so fertile cannot find others able enough to undertake the more mechanical portions of the work, such as copying and scoring, which consume such an enormous amount of time and energy! Wagner had to squander months and months of priceless time for want of able copyists; and even when he had trained professors like Seidl and Richter at his command, they found that he composed the music and prepared the rough draft faster than they could do the fair copy! Do we not know of such a teacher now with us — handling Art as one detail of a world-wide work — in whom the same faculty is evident? Is it any exaggeration to declare that, aided by half a dozen workers in every department, really talented and trained in their specialties and obeying their teacher implicitly, the thought of the whole world could be revolutionized in a few years? Surely not when we realize what one strong soul can accomplish single-handed and in the face of fiercest opposition. "Ideas rule the world," and better conditions follow better thoughts as surely as the night the day. But to our story. (2)

On a forest-fringed seashore in Norway dwelt a wonder-smith

called Wieland, who, "out of the very joy in his handiwork," was wont to fashion trinkets of gold and weapons of matchless merit. One day, while his brothers, Eigel and Helferich, watched admiringly his work, three swan-maids appeared flying westwards o'er the ocean. But lo! one faltered, sank, and plunged into the sea. Swiftly swam Wieland to her aid and brought her safe to land. Beneath her mighty swan wings he lights upon a cruel wound; he minds him of Helferich's healing herbs, and taking off her plumage he applies the balm. Recovering, she tells her story: "King Isang, in the Northland, was her mother's sire; for this mother, the Prince of the Light-elves burnt with love; in the form of a Swan he drew anigh her, and bore her off across the sea to his distant 'island-home.' Close knit by love, they dwelt there three full years; until the mother, seized with foolish doubting, hotly pressed her spouse to tell her of his birthplace — a question he had from the first forefended. Then swam the Elf-prince down the flood, in form of Swan once more; in reachless distance, saw the sorrowing mother her husband rising on his wings into the sea of clouds. (3) Three daughters had she borne him, Swanhilda and her sisters twain; and every year their swan-wings sprouted; and every year their mother stripped their pinions and buried them from sight, for fear lest her dear nestlings, too, might fly away. But now they got them tidings over sea, that good King Isang was fallen prey to Neid-ing, was done to death, and his lands despoiled from his heirs. Then flamed the mother's breast with rage and vengeance; she longed to punish Neiding, and loud bewailed that she had borne but daughters and no son; she therefore gave the maidens back their stored-up wing-apparel, and bade them northwards fly as fleet Valkyrie, to stir up vengeful strife against the Neiding. So had they stirred men's wrath, and with them striven against the thievish King; nor had they turned them homewards until Swanhilda met her wound."

Aglow with tender love, and wroth against the Neiding, Wieland swears ne'er to forsake her. So gives she him a royal Ring in which is set the Victor-stone. To the woman wearing it a man is drawn by Love's enchantment; for the man whose finger it encircles, the victory is won in every combat. But Wieland, heedless and over-confident, hangs it on a thread of bast behind the door along with Swanhilda's snow-white wings. Sinks she now to slumber, while Wieland fares him forth, hither his brother Helferich to bring for perfect healing of his Swan-wife's wound.

Night is at hand as a ship glides to the shore, bearing Bathilda, daughter of Neiding, and her waiting-women. Creeping cautiously towards the hut she whispers: "My runes I've read aright; hither flew the wounded Shield-maid, (4) for well this shore is known for healing. For Wieland — Gram (Neiding's marshal) may entrap him; the weightiest work I alone. Win I the Ring of the Swan-maid, then mistress am I of the mightiest gem; my father shall thank me alone for his might." (5)

Speedily with magic arts of a material nature she forces the door of the hut, steals the Ring, and stealthily returns to the shore.

Fresh ships reach the strand, bearing Gram and his weaponed warriors. Hiding the ring, Bathilda tells them whither hastened Wieland. With secret joy she notes that Gram, erstwhile cold and sullen, is urged by the power of the Ring to swear his passionate devotion to her. She accepts his vow, and sails with her women for Neiding's land.

Wieland, blindfolded and fettered, is soon brought back by Gram's retainers. Gram accuses him of using Neiding's gold, and tells him he must henceforth forge for him alone. The bandage is torn from his eyes, and he beholds his hut in flames. Oh, horror! Swanhilda is dead! Vengeance! He bursts his fetters, snatches a sword, and sets upon his enemies with fearful fury. Eigel and

Helferich come to his aid, and together they beat them back into the ships. Burning for vengeance, Wieland will yet follow them. Having no boat, he springs upon a log and pushes forth to sea, calling upon his grandam Wachilde to guide him to his goal.

Arrived in Niaren-land under name of Goldbrand, he straightway forgets Swanhilda and vengeance under the spell of Bathilda's Ring. Swayed by it he offers Neiding myriad swords for battle against his own King Rothar. Neiding rejoices that he has found the equal of Wieland and accepts the boon. Meanwhile Bathilda is playing a crafty game. Gram, whom she loves, comes to her in disgrace for having failed to capture Wieland. She tells him to take heart, for she holds her father under the spell of the Ring. Then, in pursuance of her schemes, she persuades Gram to spy upon Goldbrand, rousing his jealousy by telling of the wonder-smith's passion for her.

Bathilda now tells her father she has got the Victor-Stone which will win him victory in the coming strife with King Rothar. She reveals the identity of Goldbrand: "Thee serves he not," she says, "for *me*, it is, he slaves. Now goest thou into battle and give I thee the Ring, I lose my magic power o'er Wieland; he wakes from out his blindness, and wreaks a fell revenge: the swords the which he forgeth, he turns their edge 'gainst us!"

But Neiding prizes Wieland's skill, and moreover he mistrusts Gram, whom Bathilda begs for husband as her guerdon. He decides to influence Gram against Wieland, whose sword will surely slay the marshal. And so it happens. A single stroke of Wieland's sword brings Gram to ground. As Bathilda rushes forward in anguish to save her lover, the hero's weapon grazes her finger and injures the Ring. Neiding completes his cunning plan by cutting the sinews of poor Wieland's feet. "Weapons fair and armour shall he weld me. No artist limb shall come to harm:

yet, so of him I make me sure, and so he flee not, hew me the sinews of his feet! Limps he a little, what hurts it? The smithy needs but hands and arms! These graciously I leave him!"

Thus Wieland, propped on crutches, is doomed to hammer at the Neiding's prison-forge. "He, the free artist-smith who, of very joy in his art, had forged the most wondrous of smithery, to arm and gladden withal those dear ones whom he dowered thus with fame and victory — here must he, spurned and spat upon, smite out the chains from his own body, and swords and trappings for the man who cast him into shame."

In the utmost depths of his despondency Bathilda visits him. She seeks what only Wieland's art can do — the mending of the damaged Ring. Yet she fears to let him handle it, for by that Ring she holds his love. So first she bids him swear his fealty to her and abandonment of vengeful schemes.

"Naught have I to venge," he cries, apart my laming; does that not lower me in thine eyes, then fair I am again to look on, and all my vengeance so foreswear I!" "Wieland, was thine oath sworn freely?" asks Bathilda, with fawning softness. "Upon this Ring I swear it!" he answers passionately, snatching it from her hand. But, lo! the magic touch of that Ring brings back the lost memory of Swanhilda. The mists of delusion melt away until the whole vile plot is clear before him. In terrible anger he turns on Bathilda, who, terrified, confesses how she basely stole the talisman. "My curse upon thee, thievish hell-wife!" he thunders, seizing her, and closing fast the smithy door. "For stones and rings thou lam'st free men, and murderest their wives! My wife, and not myself, I now venge on thee! Die!" As he swings his hammer over her she cries in utmost terror: "Thy wife lives! * * *

That night, upon my homeward journey, I gazed across the wooded shore and saw the swanlike sisters, as they dived into the

forest depths; twain were they then; but three they mounted, over wood and sea to wing them westwards."

Wieland drops his hammer; awful to behold is his despair. "Now woe I who I was, and what a free, blest man! Now wot I that the truest Wife is living, but wretched I may never reach her, never see her more!"

"Bathilda stands as though turned to stone; she feels the fearful reality of human misery, now laid before her. Profound sorrow pierces her soul. Wieland lies speechless on the ground." She bends anxiously beside him. He begins to stir. With the remembrance of Swanhilda the power of his soul is beginning to reassert itself, even in the darkest hour of his grief.

"Swanhilda! Swanhilda! Could I but lift myself from Earth, that only greets my foot with anguish, laid low in shameful impotence! As erst I swam across the billows, ah! could I now fly through the clouds! Strong are mine arms, to ply thy pinions, and fearsome is my need! Thy Wings! Thy wings! Had I thy wings, a warrior then would stoutly cleave the clouds, venging soar above his foemen!"

His eyes glow ever brighter as the soul's magic energy asserts itself. "In waxing inspiration he raises himself upon his crutches, to the full height of his stature." Awestruck, Bathilda cries, "A God it is that stands before me!" Wieland, with heaving breast, replies, "A Man! A Man in highest Need!" Then, with a terrible outburst: "'Tis Need! Need swayed her pinions, and fanned her inspiration round my brain! I've found it, what never man devised! Swanhilda! Truest Wife, to thee I'm nigh! I swing me up to thee!"

Bathilda, filled with lofty love for the godlike man she sees before her, is humbled and transformed. She begs for guidance in expiating her guilt. Wieland bids her become the faithful wife of good King Rothar, who erstwhile sought her hand. Obediently she

takes her leave, the while he sets about his new-found task.

"He is bent on creating his highest masterpiece. The swordblades that he had forged so keen and sharp for Neiding, he now will beat them out to pliant, soaring pinions; they shall be joined together, for the arms, by bands of steel; in the neck, where the bands are to fit into each other, the Wonder-stone from Swanhilda's Ring shall form the clasp, the magic axis round which the pair of Wings shall stir."

Suddenly, as with waxing energy, he works, faintly hears he, through the smoke and fume, the voice of Swanhilda calling his name. "I hover nigh thee in the air above, to comfort thee in woe and want."

Transported, he answers: "In want am I; yet taught me Want to swing myself above my woe. * * * I forge me Wings, thou dearest Wife! On wings, I'll mount into the sky! Death and destruction dealt to the Neidings. I swing myself avenged to thee!"

"Wieland! Wieland! Mightiest man! Wooest thou me in the free wide heavens; ne'er will I flee thee away!"

Spurred to new exertions Wieland has finished his work, when Nieding and his retainers demand admittance. Wieland lets them in, then unperceived he locks the door and throws the key into the fire.

"Neiding is delighted at Wieland's arduous toil. * * * the wondrous force of the man astounds him. Any other would have died, mayhap, through what he suffered; but the force of will, with which Wieland fits himself to his evil plight, shows a high and noble race."

He has come to see about his swords. Rothar with mighty hosts is marching on his kingdom, and there is need of Wieland's

weapons.

"Small use are swords, to him who vanquishes by Stones of Victory," cries Wieland, mockingly, "more need was mine of newer crutches; that nimbler still about thy business I'd hither flit and fro, than e'er I could upon these stumps of willow. Lo! from thy blades I've forged me crutches; they'll let me gladly lack my feet." So saying, he quickly dons his wings, and begins to fan the embers of his hearth, until great tongues of flame threaten Neiding and his courtiers. Alarmed, he rushes for the door, to find it locked. "Betrayed! we're trapped past helping! Seize ye the traitor, or e'er we stifle!" The place is now full of flame and smoke; as the men press forward to seize on Wieland he rises phoenix-like from the fire, while the stithy falls in ruins upon his enemies.

His brothers, Eigel and Helferich, now appear at the head of Rothar's host. Eigel ends Neiding's sufferings with a well-aimed arrow. "Rothar, advancing, is greeted by the Niars as their deliverer. Sundrenched, brilliant morn. In the background a forest. All gaze, in transport and amazement, up to Wieland. He has swung himself still higher; the dazzling steel of his wings shines like the sun in the morning splendor. Swanhilda hovers, on her broad-spread swan-wings, towards him from the wood. They meet, and fly into the distance."

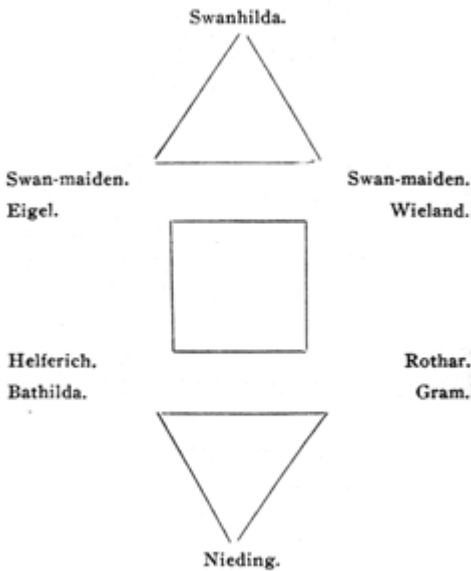
Although the chief moral of this beautiful myth is quite obvious, yet a short analysis in detail will be helpful to many.

Wieland is, of course, the human soul, seeking for union with its higher nature by striving to "realize the nobility of its calling and its true position in life." (6)

The spirit of creative art is active in him. Working *for very joy in his art* his creations are unique in beauty and efficiency.

Swanhilda is the higher nature, the spirit of creative art who, of godly origin, is free to fly on sacred swan-wings the higher regions of consciousness, and wage war against the lower nature.

Neiding, Gram and Bathilda are the trinity of lower forces. Wagner calls *Neiding* "Envy." Notice that they balance the higher trinity of the three Swan-maidens, *Wieland* making the seventh. Associated with him are his two brothers and King *Rothar*, the whole making the perfect number 10. Arranged in the following symbolical figure — familiar to Esoteric students — we have a picture of the triune man of Spirit, Soul and Body:



When *Swanhilda* becomes *Wieland's* wife, he has, by the sincerity of his work, drawn the full presence and help of his higher self into his life. It is the grander, more complete, incarnation of the soul. But this involves new tests of faith and trust. *Wieland* receives from the higher nature the gift of its magic powers — the Ring which binds him to it, and the Victor-Stone which gives him dominion over all the lower forces. Proud in the consciousness of his new-found strength, he scorns to wear the talisman, and hangs it up behind the door. At once the evil powers manifest

themselves, burn his house, bind him, steal the Ring and turn its power against him, while Swanhilda has to return to the upper realms, and he loses consciousness of her. His pure, unselfish love for the higher is transformed into a blind delusive passion for the lower aspect, Bathilda.

In *Niaren-land* we find ourselves in the midst of all the intrigues, rottenness, plots, falsities and cruelties of the lower nature — that realm where Envy is king. Mark this: Here we have a fine picture of how the evil powers defeat their own ends, where the soul's motive is pure. Wieland is sincere in all; he keeps on working in the face of every obstacle. So Bathilda, in her schemes, first of all causes Gram to be slain, and then is forced to let Wieland handle the Ring, which had become damaged in the fight. Once more he rends the veil which has obscured the higher self, and such is its power that it transforms Bathilda's nature, and lifts her to the perception of higher forces. (7)

She is witness of the wonderful process by which, in the hour of his deepest despondency, the energy of Wieland's soul arises in its god-like power, and inspires him with the Master-secret of holy freedom. Well may she cry, "A God it is that stands before me!"

No sooner does Wieland begin to execute his masterpiece than he becomes conscious once more of the divine presence hovering over him. She tells him the meaning of his new resolve: "*Wooest thou me in the free, wide heavens, ne'er will flee thee away!* He has found the secret of eternal union with his higher nature; he must rise to its pure, free, godlike realm on the pinions of his true endeavor, not seek to drag it down to his own level.

The final scene is magnificent in its impressive symbology. Out of the very swords he was compelled to forge for his enemy, Wieland forges the wings which shall raise him out of all the conditions which have oppressed and fettered him. Their magic

fulcrum is Swanhilda's king. As he soars aloft and abroad it is the very fire and framework of his prison-house which crush and consume his enemies. Bathilda alone is saved for future usefulness. Seemingly the worst of all, her heart was touched by Wieland's woe, and thus the first thrill of fellow-suffering opened to her the gateway of a noble life, beginning with Wieland's forgiveness and her union with good King Rothar.

Finally, let Wagner's own words round off the meaning of the story:

"From *Want*, from terrible all-powerful *Want*, the fettered artist learnt to mould what no man's mind had yet conceived. *Wieland found it; found how to forge him WINGS. . . Wings* to soar through Heaven's distance to the blessed island of his Wife!

"He did it; he fulfilled the task *that utmost Want had set within him*. Borne on *the work of his own Art* (his own ideals), he flew aloft * * * he swung himself in blissful, daring flight athwart the winds, to where he found the loved one of his youth.

"*O, sole and glorious Folk! . . . This is it that thou thyself hast sung. Thou art thyself this Wieland! Weld thou thy wings, and soar on high!*"

FOOTNOTES:

1. Translated by W. Ashton Ellis. London: Kegan Paul. ([return to text](#))

2. The staff-rhyme alliteration referred to in the *Artwork of the Future* (July number) is conspicuous in this sketch. A Welsh student writes: "With great interest I discover from your article in U. B. that Wagner used *Stabreim* (we call it *Cynghanedd*), and it is the main feature of Welsh poetry. This feature and the matter of vowel rhyming (long vowels) contributes to making the poetry

naturally full of tone, so that any person to whom poetry is not absolutely a dead letter will naturally and unavoidably fall into what we call the *hwyl* when reading it, *i.e.*, a kind of chanting or intoning. All these things are simply the custom of the country, and anyone who speaks Welsh can hear a bit of genuine tone-speech from any good Welsh preacher. Speaking without is hardly listened to, and no true Cambrian bard would be dreaming of reciting poetry any other how. Another peculiarity is illustrated in this verse from an old hymn:

Cai fawl telyn nad yn gelyn
Cythraul melyn, caeth rol moelau
Yn du bwylo, wan godwylo
Er cur bwylo, I'r cor byllau.

Here you observe that in the first and third lines vowel rhyming is used, while in the second and fourth we have the *Cynghanedd*." ([return to text](#))

3. The close identity of this legend with that of Wagner's *Lohengrin*, and also with the Greek legends of Eros and Psyche, and Zeus and Semele, should be noted. The swan is a sacred bird: it drew Lohengrin's boat; through the death of a swan both Buddha and Parsifal received their first lesson in compassion. Note also that Wieland is the rebirth of the Greek Daedalus, but his wings are of tougher material and do not fail him in flight. ([return to text](#))

4. A name of the Valkyries or "Choosers of the Slain." Their duties were to carry the souls of heroes slain in battle to Valhalla, where they rested until ready for another battle (or incarnation) in the earth world. The Valkyries also had the power of at once resuscitating the exhausted soul so that it could go on fighting without any interval of rest. We see here the Scandinavian belief in Rebirth and the power of the soul to renounce its rest between

each incarnation in order to keep on working for humanity.
([return to text](#))

5. The Ring, as in Wagner's great tetralogy, *The Ring of the Nibelung*, is a symbol of power. There are other points of resemblance to that drama, which Wagner had in fact begun to work upon in 1848. Wieland is a small portion of the vast amount of material in the great Nibelungen Epic which Wagner sifted, rearranged and morally ennobled, in order to form the fit expression for his lofty teachings. ([return to text](#))

6. First object of Katherine Tingley's International Brotherhood League. ([return to text](#))

7. Compare the close of *Tannhauser*, of which Wagner says: "We hear the jubilant song of the *redeemed Venusberg itself*, its song changed into adoration of the Divine." ([return to text](#))

Universal Brotherhood

BROTHERHOOD: THE LAW OF BEING — *Pentaur*

It has ever been the aim of true scientific research not so much to discover new phenomena and to record facts, as to demonstrate the relation between facts, and discover the laws and principles governing the phenomena, according to and in agreement with which they appear, change or cease. Thus the mind of man is not satisfied with knowing that the apple falls to the ground, that the earth circles around the sun, that heat applied to water will produce steam which can be made to drive an engine, or that in the realm of life everywhere the weaker give way before the stronger and that species grow and develop. The mind searches further; at last it enunciates the law of gravitation, the laws of motion, the law of the conservation of energy and the indestructibility of matter, the law of the survival of the fittest and natural selection. We pass from the realm of external nature as known to us through phenomena perceived by the senses and enter the domain of philosophy, that inner realm of Nature where the mind of man contacts the universal mind.

We live in a relative world, we cannot conceive of absoluteness, to say we do so involves a contradiction in terms; yet we contact absoluteness and so, too, does everything else in the universe. We and all else in the Cosmos partake of the nature of "the same and the other" as Plato says.

It has been the aim of modern science to demonstrate the existence of primordial matter and the latest developments in chemistry, physics, astronomy and biology have all proceeded from this as an hypothesis and have also tended to further establish it as a fact.

The laws of Nature all demonstrate that "sameness" underlies

"otherness." That which forces itself most upon the attention is the "otherness," the diversity, and hence the apparent separateness existing throughout Nature. But we make a mistake when we confound diversity with separateness. Diversity is a *sine qua non* of manifestation — without it Nature does not exist; but separateness is only fantasy, a figment of the imagination due to our reliance on the senses as guides and our depending on them for final corroboration of reality. Reliance on the senses and the life of the senses may be proper for the animals, yet even they have another higher faculty which guides and controls the senses, restrains them and makes them subservient to the wise purposes of Nature, so that they do not overstep their bounds and become degraded as in man. As servants they are means by which he gains experience of the outer world: as masters, or as a court of final appeal, they lead him into the realm of illusion and error.

Diversity exists throughout Nature. But the parts though diverse are related as are the instruments in an orchestra and each in its own place helps to swell the great harmony. They are diverse as the hand is diverse from the foot, yet there is no separation between them.

The mere statement that this is a relative world implies an underlying unity, a fundamental identity. The very fact of its being possible to perceive the "otherness" that exists between ourselves and the objects of external Nature or between any two objects, implies and depends on an inner identity or "sameness." Were there not this identity the diversity could not be perceived, no relation or similarity between any two objects could be perceived, they could not be brought together in the mind or in any other way, they could not exist in the same universe.

This identity then is the primal fact, in which all other facts, all actions, processes, phenomena, laws, are related, and out of

which arise the diversity and relativity which characterize the universe, all parts of which interact and interdepend. The consideration of this brings us therefore to the contemplation of the primal law of being, of which all other laws are aspects or partial expressions and according to and in agreement with which are all the facts and phenomena of being, and even Being itself in the sense of existence or manifested being This primal law we may express by the words: Relativity, Interdependence, Love, Brotherhood: each having its peculiar light and meaning, but all containing the same basic root-idea.

That relativity and interdependence do characterize the universe is very generally recognized, for as shown all science is founded upon these and indeed all life in greater or less degree involves them. But from a superficial view, many will deny that love and brotherhood rule all life: that for example man's inhumanity to man, the struggle for existence, and the law of the survival of the fittest, are not in accord with either of these.

But even recognizing man's inhumanity and the struggle for existence, do not these subserve Brotherhood, are they not, while seemingly opposed to it, included in a wider love than that of man, and still under the great Law of Being? We have been frightened too long by the phantoms of pain and sorrow, seeking ever to evade them and striving for temporary joys as the end and aim of existence. Yet do we prize highly the refined gold, the brilliant flashing of the diamond and the iridescent colors of the opal; and, too, we honor the noble-hearted, the wise, the compassionate, and long for the peace and the power which belong only to such. How came the gold to be so pure and bright, whence came the brilliance of the diamond and whence came the flaming iridescence of the opal; how came these hearts to be so noble, wise and compassionate? Through the struggle for existence in which only the fittest survive, through the fierce heat

of fire that alone purifies and purges away the dross, through suffering and sorrow — the outcome, truly, in part of man's inhumanity to man, but far more of man's own heedlessness and folly, his passions and desires. Out of the pain and suffering comes eventually not only the recognition of this law of Brotherhood but conscious action in accordance with it and the loving service of all that lives.

Who are the fittest? Shall we narrow our view to but one condition or one partial aspect of life? If we can answer for the weaker, for those who give place to the stronger, who apparently do not survive, we obtain a key to the solution of the whole problem. The weaker suffer, are crowded to the wall, are apparently exterminated, the outer form perishes, but still there is that which survives — the soul, that fittest part of us, survives. The law of the survival of the fittest does not alone apply in the life of the physical realm but in the deepest recesses of man's nature and on all the planes of Being, and as that which is fittest in each of us shall not only have survived but shall gradually become dominant over the lower nature, shall we then realize our power to work with Nature and recognize that what in great Nature appeared but the law of interaction and relativity is really the law of Love and Brotherhood, and that it is our privilege to announce the law and bring every thought, word and deed into conformity with it.

The mind and reason alone will never bring us to an understanding of the purposes or even the methods of Nature. To attain a realization of these, the mind must become the servant of the man himself, the soul, who is more than mind and that alone which will take man further is to act, and to fulfil the realization that his Nature is one with Divine Nature. Her powers of which his had heretofore seemed but a reflection must in very truth become his in actuality, and her purposes become his purposes.

Thus Brotherhood will no longer be only the underlying, adjusting, compelling law, working unperceived and in apparently devious ways, but will become in man everywhere recognized, everywhere exemplified and made actual, everywhere consciously followed, and the gateway to a higher development of powers beyond all present conception, of which we can only say they are Divine.

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

Universal Brotherhood

BROTHERHOOD: A LIVING POWER IN THE LIFE OF HUMANITY —
C. L. Carpenter

"One touch of Nature makes the whole world kin."

Brotherhood is the condition of universal kinship. What then is this "one touch" of which the wise poet wrote? In demonstrating the realness of Brotherhood in our lives, we shall find this wonderful touch of kinship. Another poet equally wise has said:

"Yet underneath Socrates clearly see, and underneath Christ, the Divine, I see."

It is this universal divinity that is the touchstone, this divinity in all men that is the common ground on which all men meet.

What is it that makes a boy fight for his dog? What is it that makes a dog leap into a stream to save a child? What is it that fairly dashes a man into a flaming building to save his fellow? What is it that makes our Father Damians, our fever nurses, our hero surgeons on the firing line? These last might admit that they loved humanity. But why love humanity?

There is a saying that blood is thicker than water. Verily, we love humanity because the divine essence which is in us is a thicker "blood" than the water of our selfish lives — and therein lies the greatness and power of true Brotherhood. It is this divine force which *will* prevail. We have been battling against it for ages. We have made wars and famines in our greed for power and wealth as nations. We have made poverty and vice in our lusts of trade. We have broken hearts and retarded souls in our desires of the flesh. But to-day the hand of this law of nature, this law of Brotherhood, is on the shoulder of every man and woman. Yet with only this touch, this call to awake to the divinity in each of

us: "Waken, O my children, and try to think; try to realize who you are, who your brothers and sisters are," the great mother has spoken to us. She has cried out to us to cease our strife, to cease our warring, to have an end to our selfish greed. And already one who listens may hear the answers echoing throughout the world, like the sentry posts of a camp calling out along the lines in the night.

Mother Nature has pointed the way, she is showing herself to us, showing us that the real, true, natural life is harmony, and each individual expression of the "All Life" is one note in that harmony. It falls then to each one of us to strike our "note" and see if it does harmonize. If not we must then tune ourselves up to the proper pitch.

Brotherhood is, after all, a very plain, practical state, its condition is a very simple one. At the present time, during the present life, we are making our home on this old earth. Now just as one should try to make one's personal home as pleasant as possible, so should one try to do one's share toward making this earth-home a pleasant place to dwell in. Brotherhood begins within each one of us right on the inside and just where we are. No man has the right to so live that he shatters his health and so becomes petulant and sour. If by any means he has gotten himself into such a condition he is bound to overcome and rise above that condition of health as far as he can and so clear himself of his petulance. This idea should be carried up into the mental and moral planes of life. We must clear our minds of all dark thoughts, bigotry, intolerance and selfishness that clog and make them sluggish and unresponsive. We must open the windows of our soul and let in the sunshine and the air of truth. We must accept the rains and storms of pain and sorrow even as do the flowers, and learn to realize that growth comes thereby as well as from the sunshine. We must learn that the "fundamental" of

Brotherhood — giving and sharing — is the only "business" that pays a hundred per cent, alike to borrower and lender. Thus we may become active brothers as we walk our daily rounds and thus we come to see the Brotherhood of all things.

Brotherhood means more than an organization — it is not a solidarity in a narrow sense, it is not a trades' union. It is a condition, a state of being, and a state of being must be realized and felt, not by the senses but by that inner power, the real man, which knows and feels, which is that divine central thought, that divine life within us, from which we radiate and to which we draw all our Brotherhood.

Brotherhood is not a dead level for mankind — not in the least. There are elder and younger brothers in the great universal family just as there are in our little personal families, and the younger members need teaching and helping. They need the schools of the heart and soul and mind and body. Neither is there any man so wise but that there may be a wiser, and the wiser a man becomes the more truly simple and humble he becomes, the more ready to teach and be taught, and the more ready to serve and help.

There is another thing that Brotherhood is not. It is not sentimentalism. He who deals in sentimental ideas of and for his fellows is not as yet a true brother. In fact, Brotherhood is ultra-practical and begins with our treatment of our brothers, the dog and horse; our brothers, the man on the street and the man who labors daily in the burning sun or biting cold; with our sisters, the unfortunate and fallen, whose way, God knows, is hard and stony, and whose cup is full of bitterness; with our friends and associates, with those who would be our enemies, and it ends — where? There shall be no end. It will be ever-growing, on and on — a state perpetual with but one throb, one heartbeat in the

universe, but one song of life — Universal Brotherhood.

An ocean of so vast a reach,

That stars are pebbles on its beach.

Each soul shall know and be known by its fellow-souls as the mother-soul shall lay her hand in benediction on all her children and give them that one touch of Nature which makes the whole world kin.

Universal Brotherhood

QUETZALCOATL — *Mildred Swannell*

Since the earliest times of which we have any historical knowledge, the emblem of the serpent has always been used as a symbol of occult knowledge and wisdom.

Every country has had its great teacher, its Christ. In every religion and scripture we find traces of the worship of the Serpent or Dragon. Thus in Egypt it was the especial symbol of Thot and Hermes. In India we have the Nagas or Serpent Worshippers. In Mexico, the Nargals. It is revered by the Pa of China, by the Voodoos of Jamaica, in Jan-Cambodia and Africa, while to come to the records Druids over in England, we find them saying: "I am a Druid, I am a Serpent." It is a symbol everywhere meaning wisdom. The various names in different countries signify "the being who excels in excellence," or "He who sees and watches." (Greek.)

These beings to whom has been given the name "Dragons" of wisdom, were the first teachers of mankind. As humanity arose from the darkness of the lower kingdoms they revealed the knowledge of its true nature. In the course of time they ruled as Divine Kings — this was the time of the golden age, when justice and wisdom were realities, not mere names — it was the time of peace on earth.

Later on they re-appeared as sages and instructors, and finally sacrificed themselves to be re-born under various circumstances, for the good of mankind, and for its salvation, at critical periods. Thus every nation had and still has its Serpent-Teacher, its Watcher, its Christ, so that in no part of the world is man left long in darkness and ignorance. For when such circumstances occur, some great teacher is sent forth to re-ignite in men's hearts the

ancient religion of wisdom, to bring health and enlightenment.

Let us for a little while direct our attention to Mexico, for there Quetzalcoatl, one of those world teachers, lived and worked in the ages gone by. His teachings had far-reaching effects and their light shone out with intense brightness into one of the blackest periods of American history.

In the Popol-Vuh we read:

"This is the recital of how everything was without life, calm and silent, all was quiet and motionless; void was the immensity of the heavens; the face of the earth did not manifest itself yet; only the tranquil sea was and the space of the heavens. All was immobility and silence in the night.

"Only the Creator, the Maker, the Dominator, the Serpent covered with feathers, they who engender, they who create, were on the waters as an ever-increasing light; they are surrounded by green and blue."

In another manuscript we find that "rays of light gathered themselves together on the water about the feathered serpents and the rays were green and blue."

Thus the name of the feathered serpent, Quetzalcoatl, was applied in the first place to the creative force of the Universe, also to those who appeared in the course of time, bringing with them from the waters of the Unknown, the light of knowledge and spiritual wisdom. These various ways of applying the name Quetzalcoatl gave rise to much confusion and error, since the term was later applied almost solely to the Initiate Votan, who became the Quetzalcoatl of history, though probably he was but the last of a long race of teachers. Like all the other saviours of the world, Quetzalcoatl is said to have been born of a virgin. At his birth were many signs and wonders, the earth put forth flowers and

fruit of its own accord, as though to greet the new teacher. Many things were foretold of him, among others, that he would become the spiritual ruler of the world.

We hear of him later, penetrating the country of Anahuac, with a large band of followers. He established his capital at Tulla, which became the northern focus of civilization. Under his sceptre men lived in great happiness and enjoyed abundance of everything. He taught the people agriculture, the use of metals, the art of cutting stone, the means of fixing the calendar; also, it is said to him is due the invention of hieroglyphs and picture writing, which arranged after a certain method, reproduced the history on skins and parchment. The alphabet of the Egyptians is almost identical with that of these ancient Mexicans, only that the latter is more rich in symbols expressing shades of meaning, which would be natural to the mother language if, as there seems some reason to believe, the Egyptian civilization, was derived from the Mexican. According to some writers we are told that all the country with its flocks and mines, belonged to the King and that on the marriage of two people, sufficient land was given them, for their maintenance which was added to on the arrival of children. No one might own the flocks which roamed over the country side, but once a year the animals were shorn, and the wool given out equally to the people. The mines also belonged to the King, and their products were through him distributed equally — hence no one could be richer in material goods than the others — all shared alike as members of one great family; if people were sick or old, the others did their work before touching their own. Besides bringing about these good social conditions, Quetzalcoatl taught his people a more spiritualized religion, in which the only sacrifices were the fruits and flowers of the season, and the consecration of self to the highest good.

But this reign of peace at Tulla was destined to be brought to a

close, for Quetzalcoatl had an enemy in Tezcatlipoca, a magician, cunning and clever enough to get the better of the gentle Quetzalcoatl on many occasions. This magician succeeded by his enchantments in destroying the rule of peace and forced Quetzalcoatl to become a wanderer. He then pursued him to Cholula, afterwards the sacred city of the Toltecs, where Quetzalcoatl reigned for twenty years, bringing to this city, as to Tula, prosperity and greater spirituality. Cholula became the sacred city of Anahuac, the Mecca, the Jerusalem, the Rome of the Indians. The sanctity of the place brought pilgrims from the furthest corners of Mayax, as the country was then called, to hear the words of Quetzalcoatl. Finally, as the story runs, Tezcatlipoca forced him to quit the country altogether, and he embarked for the East, at a place not far from where Vera Cruz now stands, near to the very spot where Cortez afterwards disembarked. Before his departure he bade his followers keep fast his teachings, and promised them that he would in the distant future return to reign over them once more, and their country should again become a centre of light to the nations.

This expectation of Quetzalcoatl's return furnishes a kind of parallel to the Messianic hope, or more closely to the early Christian expectation of the second coming of Christ, for when he returned, it would be to punish the oppressors and the tyrants, and to bring justice to the people. And that is why, later on the Aztecs, after their occupation of the country, dreaded his return, and why they had not dared to prescribe his cultus, but on the contrary recognized it, and carried it on. And if you would know the real secret of the success of Cortez in his wild enterprise — for after all, the Mexican sovereign could easily have crushed him and his handful of men — you will find it in the fact that Montezuma, whose conscience was oppressed with more crimes than one, had a very lively dread of Quetzalcoatl's return, and

when he was informed that at the very point where the dreaded god had embarked to disappear in the unknown East, strange and terrible beings had landed, Montezuma could not doubt that it was Quetzalcoatl returning and accordingly sent to make peace with Cortez.

Besides Quetzalcoatl, Votan is worshipped under many names. "Hurabran," "the breeze," "Lord of the four winds," and the most popular account of him is written under this last name.

He is lord of the winds and of that wind in particular that brings over the parched lands of Mexico the fertilizing showers, and this is why Tezcatlipoca, god of the cold, dry season, is his enemy. It is towards the end of the dry season that the fertilizing showers begin to fall on the Eastern shore.

The flying serpent then, the agent of transmission by which the solar and lunar influences are diffused, bringing life and abundance, is a benevolent deity spreading prosperity wherever he goes. But he does not always breathe over the land. Tezcatlipoca appears. The lofty plateaux of Tulla, and Cholula, are the first victims of his devastating force. Quetzalcoatl withdraws ever further and further to the East, and at last disappears in the great ocean; but will return again and will conquer Tezcatlipoca compelling him to water the earth.

This story is found also in other countries. In India it runs thus:

Indra, god of the wind, is continually at war with Vritra. In the Vedas, Vritra is referred to as the Demon of Drought, the terrible hot wind, Indra is shown to be constantly at war with him and with the help of his thunder and lightning, Indra compels him to pour down rain on the earth, and then destroys him.

In the "Secret Doctrine" we are told these "wars" refer partly to those terrible struggles in store for the candidate for Adeptship —

struggles between himself and his human passions, when the enlightened Inner Man has either to slay them or fail. In the former case he became the dragon-slayer, as having happily overcome all temptations, and a serpent himself, having cast off his old skins, and being born in a new body; becoming an adept, a son of Wisdom.

The account of the teachings of Quetzalcoatl were written by his priesthood, which in spite of opposition from many of the Aztecs, continued its silent work. The chief priests of the Mexican gods had authority, as a rule over state matters, but the chief priest of Quetzalcoatl had no nominal authority except over his own fraternity. He was called "Huiyattoo," the "Great Sentinel" or "Watcher" — his real power was above the Kings.

No person who was of unclean thoughts and acts could be with him and live; from him healing currents flowed, and he was able to direct both temporal, and spiritual currents. The members of this fraternity were divided into three classes, of which I shall speak later, and had to submit to the strictest observances, but in compensation the people paid them almost divine honors, whilst their power and influence were boundless. During the time of the Aztec civilization, when every town was polluted with the awful abuse of human sacrifice, and every god was a Moloch calling out for more and more blood, until no man's life was secure from receiving the summons of the god; the influence of the Brotherhood of Quetzalcoatl alone kept alive the hope of the people, and prevented them from forgetting their immortality and destiny. Leaving their retreats and temples, in their white robes, they moved about among the people, helping and cheering, a silent protest against the crimes of the black-robed priests of the Aztecs.

During the reign of Quetzalcoatl, the palaces and temples of Mitla

and Palenque were built, and it was at the latter place that the Great Mysteries were performed. The temples are mostly built on pyramids consisting of five or seven steps, rivaling those of Egypt in size and grandeur. The entrance to the chief temple was formed by a great serpent's mouth, open and showing its fangs, so that the Spaniards thought it represented the gate of hell. In this temple has been found an altar with this inscription, "To the Unknown God, the Cause of Causes." From these pyramids are passages leading down for great distances underground, just as do those in Egypt, and Quetzalcoatl in narrating one of his expeditions, describes a subterranean passage, which ran on underground and terminated at the root of the heavens. He adds that this passage was a snake's hole, and that he was admitted to it because he was himself a "Son of the Snakes."

This is very suggestive, for his description of the snake's hole, is that of the Egyptian crypt. There were numerous catacombs in Egypt and Chaldea, some of them of very vast extent. The most renowned of these are the subterranean crypts of Thebes and Memphis. The former beginning on the west side of the Nile extended to the Libyan desert, and were known as the Serpent's holes. It was there that were performed the sacred mysteries, the "Unavoidable Cycle," the unavoidable doom imposed upon every soul at bodily death, when it had been judged in the Amentian regions.

The mysteries among the Mexicans were performed in temples whose ground plan was an oblong square — this represented the Universe. Both the Egyptian and Mexican letters M signified the earth or universe, and were pictured as an oblong. The roofs were always triangular, symbolical of the triune God, the Ruling Spirit of the Universe. This kind of arch is also found in the ancient tombs of Chaldea, in the Great Pyramid of Egypt, in Greece and many other countries. The triangular arches appear

as land marks of one and the same doctrine, practiced in remote times in India, Egypt, Greece, Chaldea, and Central America.

The building was divided into three parts, having no apparent connection with each other. The central was the largest and opened into the Sanctuary or Holy of Holies, built in the shape of a cross, with a double set of arms.

The mysteries were of two kinds — the greater and lesser, divided into many degrees. The candidate for initiation must be pure, his character without blemish; he was commanded to study such things as tended to purify the mind. It was exceedingly difficult to attain the right of initiation into the Greater Mysteries.

Very little definite knowledge of the old Mexican religion can be gained, for the Spaniards on their landing, took care to destroy as many of the religious documents, and monuments, as possible. Some, however, escaped, and from them we learn, that Quetzalcoatl taught of one Supreme God "La" so far above human thought that it was useless even to attempt to symbolize it. With this Absolute Deity was connected the sign of the cross, held so sacred, that it was rarely used, except as the ground plan, upon which to construct, the Holy of Holies, and also in the cross of Palenque. The Egyptians too revered a superior Deity "Ra" so far from their other gods, that they did not know how to worship it. Both "Ra" in the Egyptian, and "La" in the Mexican languages, mean the same thing, "that which has existed forever, the eternal truth." As in Egypt we find the Supreme Being standing at the head of a Trinity composed of itself, so also in Mexico. There we are told, "all that exists is the work of Izahol" — who by his will caused the universe to spring into existence, and whose names are: "Bitol, the Maker," "Alom, the Engenderer," and "Qaholom," he who gives being. Here again we see the same truth, taught under different names in the widely severed countries of

America, Asia, and Egypt, one more proof that if only we can get below the surface and outward differences, there we shall find the same Truth, overlaid it may be by speculations, theories and doubts, but waiting until the time when man shall weary of his own imaginings, and shall be willing to become once more a learner at the feet of the wise — who have striven ever to follow the wisdom of Nature.

The Mexican and Egyptian representations of the Creation, are almost identical, one of the best picturings is said to be sculptured over the doorway of a temple ascribed to Quetzalcoatl. A luminous egg emitting rays is seen floating on the water where it had been deposited by the Supreme Intelligence. In this egg is seated the Creator, his body painted blue, his loins surrounded by a girdle; he holds a sceptre in his left hand, his head is adorned with a plume of feathers, he is surrounded by a Serpent, the symbol of the Universe. They represented the creative and intelligent power, as a man seated, alluding to his immutable essence, the upper part naked because it was said the Universe in its upper portion, the skies, is seen most revealed; clothed from the waist below, because the terrestrial things are most hidden from view. He holds a sceptre in his left hand because the heart is on that side, and the heart is the seat of the understanding that regulates all actions of men.

In Egypt the Creative power, "Kneph," is similarly pictured as a man of blue color, with the girdle and sceptre, he also has a plume of feathers, and the serpent is near. Emblematically he was figured under the form of a serpent. Most of the stories told us in the Bible are found under a slightly different coloring, among the records of Mexican teachings — such for instance, as the story of the flood, and it is worth noting that in all countries where the name Maya occurs, we find similar accounts of Deluges, from all of which, certain holy people — the Noahs of the countries,

escaped. In their story of the Deluge, the Mexicans referred to the terrible destruction of the continent of Atlantis. The Egyptians also preserved records of the same catastrophe, and laughed at the Greek philosophers, when they spoke of an Universal Deluge, for how could it have been universal and have destroyed the whole human race, when they themselves remained to tell the tale. Again the story of Cain and Abel is found retold under the personalities of Coh and Aac. In India in a poem known as the Ramayana, Cain becomes Maya, and Abel, Bali; while in Egypt it is the story of Osiris slain through the jealousy of his brother, Set. From all antiquity and by all nations, the tree and serpent worship have been most closely connected, so that in a country like Mexico, where the symbol of the serpent was more widely spread than has yet been discovered in any other country, we shall naturally expect to see it figured. We read "the ancient Mexicans were taught to hold certain trees in reverence, for they were the symbols of eternal life," and "they believed in the immortality of the soul that would be rewarded or punished in the life beyond for its deeds while in the body; each soul was supposed to mete out its own fate. Among other rewards was rest under the shade of the evergreen ceiba tree, which is found even to this day planted in the sacred spots of Yucatan and Central America.

The Cross is another sacred symbol revered by all nations ages before the establishment of Christianity. Among the earliest types known on the Eastern Continent is the "Crux Ansata." It was the "symbol of all symbols," among the Egyptians, the Phoenicians, and the Chaldeans, being the emblem of the life to come. It was placed on the breast of the deceased. It is also seen adorning the breasts of statues and statuettes in Palenque, Copan and other localities of Central America. In Mayax it was the symbol of rejuvenescence and freedom from suffering, and was placed on

the breast of the Initiate after his new birth. It was their most sacred sign and was connected with the element, water and rain. It was also connected with the Southern cross which appears in the heavens at the end of the dry season, when death from want of water seems to threaten all creation. It is a messenger of good tidings, announcing that the longed-for rain will descend from on high and with it joy and happiness, new life to all creatures. It was the symbol of the creative power, that is eternally renovating and revivifying all things on the earth — thus as a symbol of the life to come and immortality. The cross found on statues is called the Tau, and Tau is a Maya word (*ti* = here, *a* = water, *α* = month). "This is the month for water, for the resurrection of nature for the life to come."

These are a few of the ideas which have seemed to gather round the name of Quetzalcoatl. They are but additional landmarks emphasizing the fact that at the back of all religions we come across familiar pictures and symbols pointing out plainly that there is but one religion. Many teachers have come at different times; they have taught the fundamental truths, that all Life is one Life — that the spirit of man is immortal; an emanation from the One Life, and will in the future return to its source — and that each one manages his own affairs; is his own absolute law-giver. Great Ones have had to endure reproach, slander, misrepresentation, forgetfulness; all have worked steadily, earnestly, without desire of reward, they have given what they possessed of moral, spiritual, mental and vital strength for the uplifting of humanity.

The day will come, when awakened from their sleep, people will honor and cherish memory of those Great Souls who will descend from on high, and with it joy worked for them in the past, and will do all in their power to help on the work of those who are now among us working and fighting for the Liberation of Man.

Universal Brotherhood

EGYPT AND THE EGYPTIAN DYNASTIES: VI — *Alexander Wilder*

VI — Brief Summary: Feeble Dynasties — The Eleventh — The Twelfth, with its Mighty Kings.

Two royal lines, those of Mena and Pepi, had completed their career in Egypt. The seat of dominion, which had been at Abydos, had been transferred to the new city of Memphis, which had risen from the bed of the Nile. Monarchs great and powerful had succeeded to the quieter rule of the Hor-shesu, and there had been established other forms of government, culture and social life. Conjecture has been busy in efforts to determine whence these master-spirits came that created these new conditions, from what region they derived their skill, and the periods of time when all this was begun and brought to pass.

The reply so far has been little more than the echo of the questions.

The discoveries of Professors Flinders-Petrie, of M. Jacques de Morgan, the Director-General of French Exploration, of M. Amelineau and their fellow-laborers, are the latest contributions at hand. They are very interesting as tending to modify some of the opinions which had been entertained. They seem to demonstrate the African origin of the early Egyptian population, but likewise a probable racial affiliation of the ruling classes of Kushites of Ethiopians of Southern and Middle Asia.

Perhaps the disclosure least expected was the practice of cremation. At the death of any of the earlier kings, the body, together with his personal property, was placed on the pyre for incineration; and when this had been accomplished the bones and remains of the various articles were preserved in the vases in

the tombs. This was a structure of sun-dried bricks.

Inside of these tombs were found implements of flint, vases of stone, both of alabaster and obsidian, figures of animals carved from ivory and rock crystal, together with ornaments, glass beads and bracelets, and pieces of burned cloth. Many of the vases were of material which was not to be obtained in Egypt, but had been brought from Asia. The style of art was primitive.

The tombs near Nagada, in the Thebaid, resembled those of Chaldaea. There were no metallic implements or ornaments to be found. At Abydos the case was different. M. Amelineau describes a tomb at that capital very similar in style to those of the older necropolis, with the remains of a terrace-like roof supported by wooden beams. The body of the king was in a central room of the structure, but the cremation had been so complete that only a few bones were left. He also found both implements made of stone, vases, and figures of animals cut from rock-crystal, together with large quantities of ornaments of bronze. The style of manufacture is like that employed in ancient Assyria.

It seems that in Egypt as in other Oriental countries the bodies of royal personages only were cremated. For others the common practice was interment. The king, being venerated as a divine being, the offspring and representative, or even the incarnation of the god Ra or Horos, he was supposed to rise from his ashes to a new life, like the Phoenix of Egyptian tradition.

The name was preserved by hieroglyphic engraving in a tablet of stone of square or circular form. M. Amelineau discovered also the tombs of the kings Den and Dja, and others belonging to the First Dynasty. He also found vases of offerings, and not only the "banner-names" inscribed on the cylinders, but the titles of "King of Upper and Lower Egypt, Lord of the Vulture and Sacred Serpent."

A more significant discovery, however, was made by M. de Morgan at Nagada in 1897. He found in the royal tomb the name of the king, "Aha," carved in hieroglyphic character. This is a demonstration of the proficiency of the Egyptian learning at that period and that they then employed that mode of writing. The cutting, however, exhibited indecision, as though the knowledge of it was but newly acquired. M. Amelineau supplemented this discovery by the finding among the seals on the vases of the tombs at Abydos, one that was marked by the cylinder of that monarch. The scarabaeus had not been adopted at that period as a device for seals.

The calcined fragments of the body were removed from Nagara to the Museum at Gizeh, together with other relics, including vases and the figure of a dog artistically carved in ivory. Besides these, there were also broken pieces of an ivory plaque, which when joined together, disclosed the "Ka-name," or mystic appellation of the astral or divine counterpart of the royal personage; and attached to it was likewise the name borne by King Aha during his lifetime: M_{ENA}!

Fixing the capital of a united Egypt at the new site of Memphis, he and his successors directed their efforts persistently to the consolidating of their dominions, the promoting of sacred learning and the development of useful industries. Important features were incorporated into the laws, religious rites and administration. King Bai-neter enacted that women likewise should inherit royal power; and Seneferu, who extended his dominion beyond Goshen and the Seth-roite nome to the peninsula of Sinai, made other changes of an important character. About this time the embalming of the dead and the erecting of pyramids for the reception of the royal coffins, appear to have come into practice. Khufu was distinguished beyond his

predecessors or the kings that succeeded. He enlarged the scope of royal power, added to the rites of worship, and increased the territory of the country. The Great Pyramid was a temple as well as a Holy Sepulchre, and throughout the succeeding dynasties was provided with a college of priests and prophets for the celebration of religious offices and initiations. The divinities revered in Upper Egypt, Num, Isis and Osiris, were now recognized at the royal court, and the king prepared a sacred ritual for their worship. This was the Augustan age of archaic Egypt.

The Fifth Dynasty followed clearly in the path marked out by its predecessors, in the cultivating of knowledge, and the diligent observing of religious worship. But the ascendancy of Memphis was now waning, and the influence of other regions was perceptibly increasing.

The Sixth Dynasty, as we have seen, was in important respects a new departure. The sovereigns of this line appear to have displayed a stronger disposition for foreign conquest. Pepi, the principal king, had numerous wars with the Semitic populations at the east of Egypt, and he is supposed to have carried his arms into Arabia and Nubia. Like Khufu, who was in a great degree his prototype, he was a builder. He founded a city in middle Egypt which was known by his own name, and he also rebuilt and enlarged the principal sanctuaries. Carrying out the plan of his famous predecessor, he erected a new temple at Dendera or Tentyris (Ten-ta-Ra.) to the great Goddess, Hathor, in which were halls for occult and initiatory rites, a planisphere, and typical representations of the birth of the Universe.

The three children of Pepi succeeded to the throne. With the last of these, the beautiful Queen Neitokris, the dynasty came to an end.

Egypt was now rent by internal dissensions. No one was able, for centuries, to wear the double crown and to wield the lotus as well as the papyrus scepter. The local sovereigns in the several districts were engaged increasingly in conflict. "All this," says Brugsch-Bey, "suggests the picture of a state split up into petty kingdoms, afflicted with civil wars and royal murders; and among its princes or rulers of nomes there arose no deliverer able with a bold arm to strike down the rebels and seize and hold with firm hand the fallen reins of the reunited monarchy."

Manetho has no record of names from the Seventh to the Eleventh Dynasty. He or some one in his name has left the following meagre record:

"Seventh Dynasty. — Seventy Memphite Kings who reigned seventy days (or, as has been corrected, five Kings who reigned twenty years and seventy days).

"Eighth Dynasty. — Twenty-seven Memphite Kings who reigned one hundred and twenty-six years.

"Ninth Dynasty. — Nineteen Herakleotic Kings who reigned four hundred years.

"Tenth Dynasty. — Nineteen Herakleotic Kings who reigned one hundred and eighty years.

"Eleventh Dynasty. — Sixteen Diaspolitic Kings who reigned forty-two years. After them Amenemes reigned sixteen years."

This enumeration is little less than a jumble. There is every likelihood that Memphis was the arena of bloody conflict and ceased to be a capital. The two Dynasties of Khien-su or Herakleopolis, it has been insisted, held only a local dominion, while other parts of the country had also kings of their own.

The Tablet of Abydos, which was compiled by Seti and his famous son, gives the official names of nineteen Kings who reigned over

southern Egypt, during six hundred years of misrule. Eratosthenes names eight, and the Turin Papyrus, six.

Thebes or No-Amun now became the mistress of Egypt. Only there the semblance of order seems to have been steadily maintained. The first kings of the Eleventh Dynasty were monarchs of moderate pretensions, who left few memorials except tombs that were simple pyramids built of unburnt brick. Mr. Birch describes their names as being alternately Antef and Mentu-hetep, and considers it probable that they continued in a direct unbroken succession. The coffins of two of them have been found. They were made of single trees, and their mummies were enclosed in pasteboard envelopes.

The first of these was Antef or Anen-tef, "the great Father." He was descended from the southern line of Theban princes. His tomb was rifled by the Arabs in 1827, and contained the royal mummy, adorned with a golden diadem which bore the usual figure of the royal serpent. The simulacra of the wasp and branch attested the rank of the illustrious dead, and the escutcheon bore the name of "Antef."

This monarch had been embalmed and inhumed by his brother Anentef-ao, who also succeeded to the throne. The tomb of this king was found by Mariette-Bey. It was a brick pyramid with a single chamber, and contained a memorial stone bearing the date of the fiftieth year of his reign. He was addicted to hunting and was warmly attached to pet animals. His image was found in a standing posture, and at the feet were the figures of four dogs, each of a different breed, and wearing a collar on which his name was inscribed. The animals were called Beheka Mahet, Ab-akar, Pehet-Kamu and Tekal Uhat-Khempet.

The third sovereign bearing the name of Antef, Nantef or Anentef was designated Tosi-Meres by Eratosthenes, with the additional

sentence: "who is the sun," or incarnation of Ra. After him was another called by way of distinction, Anentif-na, "The Greater Antef," and likewise Sethi-Neilos. He was renowned for having raised his country to a rank superior to the others. The Tablet of Karnak significantly points out as a change that after the Antef hyks or local rulers were four kings. In plainer words, Egypt had once more a united government — the Eleventh Dynasty.

The scepters which had departed from Memphis were now in the hands of the Kings of Thebes, the city of Noph-Amun.

The most imposing figure of the new line was Mentu-hetep, who bore also the official name of Neb-kha-Ra, or Ta-neb-Ra. He not only established a dynasty, but the rulers of the vivified Egypt of later centuries were his descendants and based their divine authority as kings on the fact. A record on a rock in the island of Konossa, not far from Pi-lakh or Philae commemorates this king as the conqueror of thirteen nations. He made his residence at the town of Kebta or Koptos in "The beautiful valley of Ham-mamat," and his name together with that of his mother, Ama, is found in an inscription there.

The god Khem, "The Lord of the inhabitants of the desert," was the tutelary of Koptos, and Mentu-hetep was diligent in his worship. At the same time he was by no means derelict in devotion to other divinities. It ought to be borne in mind, however, that the names and personifications of the gods had reference to prominent divine qualities rather than to distinct individuality. Khem personated Amun, "the unknown god," of Thebes, and Ra or Horos of Abydos. An Egyptian was nothing if not religious.



After the practice of former kings, Mentu-hetep, in the second year of his reign, set about the construction of his pyramid. It bore the name of Khu-setu, "the place of illumination." A memorial stone at Abydos commemorates the priest who officiated at the sacrifices for the dead which were offered to the deceased monarch at this shrine. This king is recorded as having reigned over fifty years.

Mr. Birch credits to "Mentu-hetep III." the inscription in relation to the transporting of stones for the royal sarcophagus from the mountain to the banks of the Nile. It bears date on the 15th day of the month Paophi, (1) in the second year of his reign. Three thousand men were required for the work, masons, sculptors and workmen of all classes. Amun-em-hat, the royal commissioner of public works, superintended the whole undertaking. "He sent me," the inscription reads, "because I am of his sacred family, to set up the monuments of this country. He selected me from his capital city, and chose me out of the number of his counsellors. His Holiness ordered me to go to the beautiful mountain with the soldiers and principal men of the whole country."

The way from Koptos to the mountains lay through the valley of

Hamma-mat, and another inscription records that the king caused a deep well ten cubits in diameter to be sunk in the desert for the use of the workmen, and for the refreshment of pilgrims.

The origin of obelisks is now set to the credit of the Eleventh Dynasty. Near the grave of Queen Aah-hetep, the illustrious descendant of Mentu-hetep, in the necropolis of Thebes, two obelisks were dug up in broken pieces. They were put together by Mr. Villiers-Stuart, and each was found to bear the name of an Antef. One of them also bore the inscription: "Neb-kheper-Ra, perfect of God, made for himself splendid temples."

The artist of this monarch, Mer-ti-sen, achieved a reputation almost surpassing that of his royal master. He was the beginner of a line of architects who flourished till the latest times, and their works of skill made Egyptian art celebrated over the world. The Doric order, the canon of proportion, and imperishable coloring are among the achievements of this period.

The last king of this series, Sankh-ka-Ra, is enumerated in the Tablet of Abydos as the fifty-eighth. His reign is memorable for the voyage of Hannu to the "divine country of Punt." This region was regarded as the cradle of archaic Egypt. It is described as washed by the great sea, full of valleys and hills, abounding in ebony and other choice woods, in frankincense, balsam, precious metals and costly stones; and also in animals, such as giraffes, hunting leopards, panthers, dog-headed apes, and ring-tailed monkeys, and likewise birds of strange plumage.

Tradition depicted Punt as the original land of the gods. Amun was considered as the hyk or king, Hathor as the Queen, and Horos as the "Holy morning star." Bes, the Egyptian Pan or Dionysos, was regarded as the oldest form of Deity and was described as going forth thence all over the world. The divinities, it was believed, had migrated from that region to the valley of the

Nile, and hence the country on the Red Sea was named Ta-neter, "the land of the gods."

Hannu set out from Koptos for the sea with a force of three thousand men, and before taking ship offered a great sacrifice of oxen, cows and goats. His voyage was very prosperous. "I brought back," says he, "all kinds of products which I had not met with in the parts of the Holy Land. And I came back by the road of Vak and Rohan, and brought with me precious stones for the statues of the temples. But such a thing had never taken place before, since there had been kings [in Egypt]: nor was the like ever done by any blood-relations who had been sent to those places since the time of the Sun-god Ra."

TWELFTH DYNASTY.

"After these kings," says Manetho, "Amenemes (Amun-em-ha) reigned sixteen years. The name of this king has a suggestive likeness to that of the famous minister of Mentu-hetep, and both Manetho and the Turin Papyrus include him in the same dynasty. His claim was evidently based upon marriage to a princess of that dynasty, and certainly he held the throne by a precarious tenure. He was twice dethroned, and his whole reign was disturbed by conspiracies. His instructions to his son and successor declare this. He was, nevertheless, an able sovereign and ruled the two realms of Egypt, from Elephantina to the lowlands of the North, with a justice and wisdom that were generally acknowledged. Having succeeded in establishing his power, he proceeded to deliver his subjects from the inroads of the negro tribes of Nubia. A rock by the road from Korusko to the seacoast commemorates this expedition by this inscription:

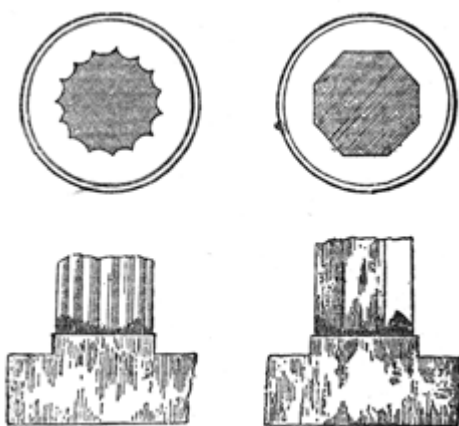
"In the twenty-ninth year [ninth?] of king Amunemha he came hither to smite the inhabitants of the land of Wawat." (2)

The Twelfth Dynasty has recorded in its monumental records an extraordinary zeal for religion and public improvement. Amunemha founded the temple of Amun at Thebes, which became afterward eminent as the royal sanctuary of Egypt. He also built temples at Memphis and other capital cities, and placed in them images exquisitely carved in stone.

Each royal dynasty had its own precinct for the dead. Amunemha followed the customs of the Memphite kings and set up his pyramid. It bore the name of Ka-nefer, "the beautiful high place." He commissioned Anentef, the high priest of Khern at Koptos, the royal residence, to superintend the work of preparing the sarcophagus. It was cut from the mountain of Eohanna, in the valley of Ham-mamat, and removed to the plain. It was the largest receptacle of the kind, and the usual assurance is given: "Never had the like been provided since the time of the god Ea."

During the last two years of his reign the king made his son, Osirtasen I., (3) his partner on the throne. This policy avoided a disputed succession, and as the prince had inherited the regal divine quality from his mother, it obviated any dispute in regard to his father's authority. Indeed, he was set apart to this kingly office from before his birth.

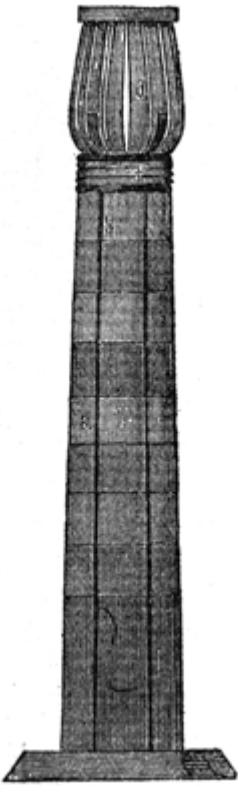
The record of Manetho is involved in some confusion; as we find this statement equivocally made that this king was murdered by his eunuchs.



COLUMNS AT BENI HASAN.

Osirtasen addressed his first efforts to the securing of the support of the priests. He proceeded to complete the public buildings at Thebes and other places which Amunemha had founded, and also built over the shrines at Heliopolis, (4) then the most revered of the holy places of Egypt. All through the coming centuries, the kings resorted to it year by year on pilgrimages. The two obelisks before its temple which commemorate this work were long regarded as the oldest of any in the country.

Under this king and his successors the arts and scientific knowledge acquired a perfectness which was not attained in former or later centuries. The grotto-tombs of this dynasty at Beni-Hassan are models of artistic skill, and their inscriptions and carvings glorify death itself, as a very conquest which life had made. Their fluted columns indicate to us the origin of the Doric order of architecture for which later Greece is famous, while the paintings and sculptures are a revelation of Egyptian life and history in an age of glory almost forgotten. (5)



LOTUS COLUMN.

At Tanis there were also buildings and works of art of superior beauty and excellence. The picture of Osirtasen was often among them, and so it was elsewhere in upper and lower Egypt.

The king was also diligent in the details of administration. The tomb of Ameni at Beni-ITassan gives an elegant description of his government. This man was a Khar-tut (6) or warrior priest, and was hereditary prince of the nome of Mah or Antinoe, and child of the seers and prophets of the temple. He accompanied the king on military expeditions into Nubia, took charge of the booty and conveyed it to his royal master at Koptos. He "conquered" in the forty-third year of the king's reign, and the epitaph describes the character of his administration.

"I was a kind master," he declares of himself, "a ruler who loved his city. All the works of the palace of the king were placed in my

hands. * * * * No child of the poor did I afflict; no widow did I oppress; no land-owner did I displace; from no five-hand master [small farmer] did I take away his men for my works. No one was unhappy in my time, no one was hungry in my time, not even in the years of famine. For I caused all the fields of the nome of Mah to be tilled. Thus I prolonged the life of its inhabitants and preserved the food that was produced. There was not a hungry man in the province. I distributed equally to the widow and to the unmarried woman; I gave no advantage to the great over the humble in all that I gave away."

Another official, Mentu-hetep, was the *Ab*, or confidential advisor to the king. His tombstone is now at the museum at Bulak, and his inscription describes him as "a man learned in the law, a legislator, one who apportioned the services, who regulated the works of the nome, who carried out the behests of the king, and who as judge gave decisions and restored to the owner his property. As the king's chief architect, he promoted the worship of the gods, and he instructed the inhabitants of the country according to the best of his knowledge, even as God [the King] commanded to be done. He protected the unfortunate and freed him who was in want of freedom.

"The great personages bowed down before him when he arrived at the outer door of the palace."

He superintended the building of the temple at Abydos and constructed a well, "according to the order of his Holiness, the Royal Lord." This well is described by Strabo, but has not been found.



PAPYRUS COLUMN.

Another minister of great distinction was Nef-hetef, who also held office in the reign of his successor, Osirtasen II. He was of royal blood, and accordingly was made ruler in the city of Menat-Knufu, in the nineteenth year of the king's reign. His functions were largely religious. He provided for an abundant production of the necessaries of life, attended to the funeral services of the dead, sculptured descriptions of them for the "holy dwelling," and established there an officiating priest. He also ordered funeral offerings at all the feasts of the world below, — likewise offerings at the festivals of the new year, at the beginning of the great year, at the beginning of the year, at the end of the year, at the great feast of joy, at the feast of the summer solstice, at the feast of the winter solstice, at the festival of the five intercalary days, at the

festival of She-tat, at the festival of the sand, at the twelve monthly feasts, and at the feasts on the plain and on the mountain.

Thus we observe that the king fixed the boundaries of the nomes or districts, confirmed the appointments of their hereditary princes as viceroys and directed the proper distribution of water for irrigation. The list of festivals further shows that the savants of the Nile were diligent in their studies and observations, knowing the stars and their positions in the sky, and the exact length to minutes of the year.

Manetho names this king Sesostris, and describes him as reigning forty-eight years, conquering all Asia Minor in nine years, and Europe as far as Thrace. He also represents him as setting up pillars in the different countries. Strabo also affirms that he conquered Ethiopia [Nubia] and the country of the Troglodytes and then crossed over into Arabia and overran all Asia.

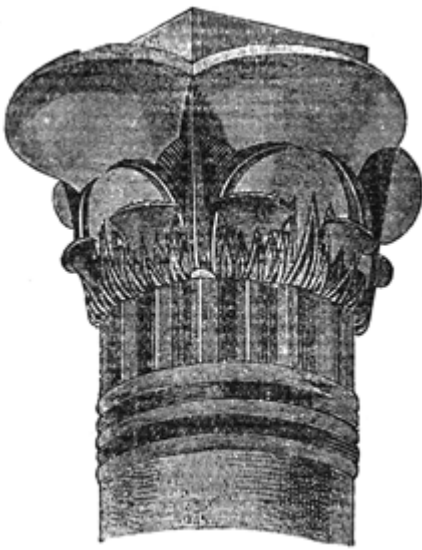
Apollonios the Rhodian also mentions these conquests. Aristotle and Dikearkhos also entertained the same opinion. Baron Bunsen also sustained this view, but considers Osirtasen III. as the actual Sesostris. "The Egyptians considered him to be first after Osiris." It is true that Thothmes III. and other kings of later periods honored Osirtasen as a god. But the more general belief, supported by evidence, indicates that Rameses II. was the king to whom this designation belongs.

The reign of Osirtasen II. is characterised in the painting at Beni-Hassan by the representation of a Semitic group of thirty-seven persons of the race called Mes-stem. They were from the "land of Abesha," and were received by the son of the prince, Nef-hetep. Their great eyes and aquiline noses indicated their origin. (7) Their wives and children had come with them. They were dressed in robes of many colors, and had brought as propitiary gifts a

young gazelle and a quantity of *al kohol* suitable for painting the face. They were seeking a home in Egypt to escape famine. This was probably the beginning of the migrations which resulted finally in the subjugation of Egypt.

Osirtasen III. was superior to former kings in power and wisdom. He extended his conquests from Syene to the country beyond the second cataract and protected them from the incursions of the negro hordes by strong fortifications. He set up two pillars of stone with an image of himself at the landing, and inscribed on them a threat to disown the genuine descent of every son of his who did not maintain it. Egyptian temples were erected in the territory, and in later centuries Osirtasen was revered in Nubia as the guardian divinity along with god Neph or Totun.

Nevertheless Amunemha III. was more estimable for his achievements. He was distinguished by no extensive foreign conquests with their attendant massacres and atrocious cruelties, always characteristic of ancient and savage warfare, but by the nobler acts of benefaction to his people. He appears to have surpassed those who preceded him, in the extent of his scientific and geometric knowledge. Egypt is known to depend upon the annual inundations of the Nile for its very existence. These also took place in Nubia till the giving way of the chain of rocks at Silsilis about this time consigned that region to hopeless sterility. The famines which had prevailed in the previous reign and probably were now repeated turned the attention of the monarch from building to providing for the exigency.



CAPITAL OF COLUMN AT BENI HASAN.

There was a natural basin in the Eayum, bounded on the two sides by the mountain. In the archaic period before Mena, artificial changes had been made in the channel of the river by princes of Abydos, that transformed the basin into a lake. The accumulation of mud brought thither by the river made the lake into a marsh. After a careful investigation of the topography of the country a canal was opened from the river to this marsh. (8) The gorges around were closed by dams, which thus converted it into an artificial reservoir, which received the water from the river at the inundations and retained it till the dry seasons, when it was let out to irrigate the fields.

Much curious speculation took place in regard to the personality of the monarch who accomplished this work. The lake was known by the Egyptian name of Mera, as was also the Labyrinth which stood a little distance away. Tradition becoming fixed in the form of history, designated a king Moeris as the founder. There were several kings in whose names the word "Mer" formed a part. Besides, there were many reasons for supposing Mena himself to have been the author. He had changed the course of the Nile to

provide a site for his new metropolis. But the official designation of Amunemha III., Ka-en-ma, or Ma-en-Ra, was fixed upon as the origin of the name Moeris.

This was confirmed by the fact that he had constructed his sepulchre at the corner of the lake. The period of pyramid-building was passing away, and he ventured upon a wide innovation. Instead of placing the structure in the desert, he selected its site in the fertile home of Arsinoe, where he had transformed a pestilential swamp into a salubrious garden. It was a truncated pyramid-shaped pediment, which served as a base for both the colossal statue of the king and also of the queen, his consort or successor. Their names have been found on blocks of stone, resolving all doubts in the matter.

The Labyrinth has been justly termed one of the seven wonders of the world. Amunemha began the work of building when he began his reign, and in his ninth year he set about the procuring of material for this undertaking. Thousands of workmen were employed at the mines and quarries of the peninsula of Sinai and in the valley of Hammamat, and the king went personally in the ninth year of his reign to the valley of Rohan to give direction in regard to stones for statues.



The Labyrinth is described by Herodotos as having three thousand chambers, half of them above and half of them below ground. The priests would not permit him to see the underground apartments, affirming that the kings and the sacred crocodiles were buried there. The upper rooms filled him with admiration. The paths across the courts, winding in every direction, the numerous structures, the walls covered with sculptures and paintings, the courts surrounded with colonnades built of white stone, exquisitely fitted together, excelled even imagination itself. At the corner stood a pyramid forty fathoms high, with figures engraved on it.

The monuments are significantly silent about this work. It is not very difficult now to guess the reason. The Arsenoite nome was hateful to the Egyptians of Abydos, Tentyris, and the country of Amun. Sebek, the Siva of Egypt, was the tutelary there, and the crocodile was his symbolic animal. Pi-Sebek, or Krokodilopolis, was the capitol of the nome, and abounded with temples founded by the kings of the Twelfth Dynasty, and obelisks of stone were erected to Sebek and his associate divinities. There was always a tame crocodile kept in the lake that visitors fed as a pet animal.

There were indications of a politic toleration on the part of the king. The title of the queen whose statue was placed on the pyramid with Amunemha was Sebek-nefru, and we find the same name borne by other ladies at this period. Amunemha IV. succeeded to the throne, but little of importance is known of his career. He simply followed the course of his distinguished father. He was succeeded by his sister, Sebek-nefer-ra, and with her the Twelfth Dynasty came to an end. The royal inheritance passed to a new family.

During the period of this dynasty the centre of gravity of the Egyptian state was situated in Middle Egypt. M. de Rouge remarks the progress made in art: "That long succession of generations which we are not able to determine precisely witnessed various and changing phases in the development of Egyptian art." He adds: "The origin of this Art is unknown to us; it begins with the remnants of the Fourth Dynasty. Architecture certainly shows an inconceivable perfection in regard to the working and building of blocks of great dimensions. The passages in the interior of the Great Pyramid remain a model that has never been surpassed." He remarks one form of ornament in the temples and tombs, two lotus-leaves placed opposite to each other. The human form is distinguished by some broad and thick-set proportions; but near the end of the Twelfth Dynasty the human figures became more slender and tall. The sculptures in relief are often of incredible delicacy. They were always painted over with colors. The engraving of the inscriptions on the monuments leaves nothing to be desired. The artist was the most honored man in the kingdom, standing near the monarch, who poured his favor in a full stream on the man of "enlightened spirit and a skillfully-working hand."

FOOTNOTES:

1. August-September. ([return to text](#))

2. This country was in the gold-producing region now known as Ollaqui. ([return to text](#))

3. Later Egyptologists spell this name with the initial letter U. The Egyptian priests also pronounced the name Osiris, with the epsilon. The hieroglyphic symbol is rendered indifferently a, e, or u. As the divinity Asari, Usari, or Hesiri, is best known by its Greek form, we have, though with misgiving, conformed to that orthography. ([return to text](#))

4. Heliopolis was called Annu or An, as being "the city of obelisks." ([return to text](#))

5. Ewald has translated the passage in the Book of Job (III., 14) very ingeniously as follows:

"Then should I have sunk in repose;
I should have found rest then in sleep;
With the kings and counsellors of the earth,
Who built themselves pyramids."

([return to text](#))

6. The "magicians" of the Pharaoh, mentioned in the book of the Exodus, are styled Khartummin in the Hebrew text. They were of sacerdotal rank, and often held official positions of a confidential character and important military commands. ([return to text](#))

7. They were not Hebrews. The Jewish nose is "Roman" and not aquiline. ([return to text](#))

8. Sir J. Gardner Wilkinson conjectures that the canal at this time extended from the higher land above Silsilis, in Nubia, conducting the water to Lake Moeris and also to the general tank system of Egypt, as the river offered a greater fall of water before the rocks gave way. ([return to text](#))

Universal Brotherhood

RICHARD WAGNER'S PROSE WORKS: VII (1) — Basil Crump

VOL. I., A COMMUNICATION TO MY FRIENDS

All my books are a confession.

— Goethe.

The architect

Built his great heart into these sculptured stones.

— The Golden Legend.

"If this *Communication to my Friends* had been penned as a fiction it would probably have long ago been greeted as one of the most notable psychological studies ever written. * * * The most remarkable of the features of this work is the boldness that prompted an artist to stop short in the middle of his career and tell the world that was scoffing at him what he felt and how he worked. From * * * such a work the word 'self' is inseparable; but the extraordinary thing about it is that the author has had the daring to write of himself from an 'objective' standpoint, to record his weaknesses, and his faculties, too, as though he were another man. No other eyes have ever seen Wagner, the man and artist, so clearly as he has seen himself in this *Communication*."

In these few words from the translator's preface we are at once given the right keynote necessary for a true appreciation of this remarkable human document, a document which more than any other has earned for its writer the epithet of "Egotist."

At the outset Wagner defines his *Friends* as those who do not seek to separate the Artist from the Man, which he calls "as brainless an attempt as the divorce of soul from body." This is a common device of crafty enemies, who are forced to acknowledge genius and therefore separate off the personality and tear it to pieces.

Where we cannot understand the actions of a greater than ourselves we had better not try to explain the problem on this basis. A true understanding must, as Wagner says, "be grounded upon sympathy, *i. e.*, upon a fellow-pain and fellow-feeling with the veriest human aspect of his life."

In these days when education means cramming the brain with a mass of facts, it is interesting to find that such a process is not necessary to high mental and artistic development — nay, may even be a hindrance to it.

In giving some details of his early life Wagner tells a pretty story of the birth of Smith Wieland's sire. The three Norns (Goddesses of Fate) attended to bestow their gifts. One gave Strength, another Wisdom, but the third bestowed upon the child "the ne'er contented mind that ever broods the New." The parents foolishly rejected this third gift, and so Wieland's father went through life so fatally content that he never made an effort to do anything. But now we see the meaning of the gift:

"That one rejected gift, 'the ne'er contented, mind, that ever broods the New,' the youngest Norn holds out to all of us when we are born, and through it alone might we each one day become a 'Genius'; but now, in our craze for education 'tis Chance alone that brings this gift within our grasp — the accident of *not becoming educated*. Secure against the refusal of a father, who died beside my cradle, perchance the Norn, so often chased away, stole gently to it and there bestowed on me her gift, which never left poor, untrained me, and made Life and Art and mine own self my only quite anarchic educators."

Passing over some details which appear in the "Autobiographic Sketch," (2) we arrive at the period when Wagner was in Paris and in the direst poverty, after failing to get a hearing for *Rienzi*. In the psychological experience he here lays bare to us we can see

how by force of outward circumstances the man of ambition was crushed, and the real artist and servant of humanity came to the front. He tells us that he was now starting on a new path of "*Revolution against our modern Public Art*," and that "it was the feeling of the *necessity* of my revolt that turned me first into a writer." It was at this time that he contributed the brilliant series of articles to the *Gazette Musicale*, which proved that he was easily foremost among his literary contemporaries there. But with the exercise of one small section of his protean genius he could not feel content. He needed Poetry and Music. Out of his sorrowful plight arose the simple, but deeply moving, drama of *The Flying Dutchman*, the first of his tragedies of the Soul, based upon the *Mythos of the Folk*. He speaks of music at this time as "the good angel which preserved me as an artist. * * * I cannot conceive the spirit of Music as aught but *Love*. Filled with its hallowed might, and with waxing power of insight into human life, I saw set before me no mere formalism to criticise, but clean through the formal semblance the force of sympathy displayed to me its background, the Need-of-Love, downtrodden by that loveless formalism. * * * Thus I revolted out of sheer love, not out of spite or envy; and thus did I become an *artist* and not a carping man of letters."

We now pass on to some most interesting and valuable hints as to the real meaning of his earlier dramas. In studying these we shall see at once how much they were a part of his very life. Just as *Faust* was the distillation of Goethe's life-experience, so it is with the great cycle of Wagner's dramas.

It will be useful here to quote a passage from Iris correspondence with August Roeckel regarding these earlier works." (3) "The period since which I have wrought from my *inner intuition* [Italics mine. — B. C.] began with the *Flying Dutchman*; *Tannhauser* and *Lohengrin* followed, and if any poetic principle is expressed in

them it is the high tragedy of Renunciation, of well-motivated and at last imperative and alone-redeeming Denial of the Will [*i.e.*, the personal desires]. It is this deep trait that gave my poetry, my music, the consecration without which they could never have possessed any truly stirring power they now may exercise."

Now let us learn at his hands the inner meaning of the *Flying Dutchman*.

"The figure of the Flying Dutchman is a mythical creation of the Folk; a primal trait of human nature speaks out from it with heart-enthraling force. This trait, in its most universal meaning, is the longing after rest from amid the storms of life." The same meaning is shown in the Legends of Ulysses and the Wandering Jew, both being blended in the figure of the Dutch mariner after "the sea became the soil of life." Condemned to battle forever with the waves (of life) Vanderdecken longs, like Ahasuerus, for Death. And here we light upon a very important element in Wagner's symbology — the figure of the "Eternal Womanly." The Dutchman may gain his redemption at the hands of — "*a Woman* who, of very love, shall sacrifice herself for him. The yearning for death thus spurs him on to seek this Woman; but she is no longer the home-tending Penelope of Ulysses, as courted in the days of old, but the quintessence of womankind: and yet the still unmanifest, the longed-for, the dreamt-of, the infinitely womanly Woman — let me out with it in one word: *the Woman of the Future*."

How broad and universal this conception of womanhood was in Wagner's mind we can see still more clearly a little further on, where he speaks of his yearning at that time for his German home-land:

"It was the longing of my Flying Dutchman for *das Weib* — not, as I have said before, for the wife who waited for Ulysses, but for the redeeming Woman, whose features had never presented

themselves to me in any clear-marked outline, but who hovered before my vision as the element of Womanhood in its widest sense."

Why have all poets and thinkers, who worked from their "inner intuition," given this lofty place of redeemer to the truly womanly? What of Dante's Beatrice? Why is Tennyson's Sir Galahad led to the Holy Grail by the "wan sweet maiden" who had seen it first? Why do the Maoris in their secret religious teachings call the Intuition the "inner or concealed woman," and so on, in a thousand cases more?

Surely these things are intended to teach us that in Woman there is that divine quality which can make her the inspirer of Man if both will only recognize it, rising above the faults and limitations and petty desires of the lower nature. Therefore it has been truly said that a man has never achieved anything great without the influence of Woman to back him (as Rudyard Kipling says in "Under the Deodars"), and he who ventures to underrate her, whether as friend or foe, has yet to learn one of the most important lessons of life.

One of the greatest women and mystic philosophers of modern times has expressed herself as follows in an article addressed to a body of French mystics:

"We have permitted ourselves to say that many French Kabbalists have often expressed the opinion that the Eastern school could never be worth much, no matter how it may pride itself on possessing secrets unknown to Europeans, *because it admits women into its ranks.*

"To this we might answer by repeating the fable told by Bro. Jos. N. Nutt, Grand Master of the Masonic Lodges of the U. S. for women, to show what women would do if they

were not shackled by males — whether as men or as god.

"A lion passing close by a monument representing an athletic and powerful figure of a man tearing the jaws of a lion, said: 'If the scene which this represents had been executed by a lion, the two figures would have changed places.' The same remark holds good for Woman. If only she were allowed to represent the phases of human life she would distribute the parts in reverse order. She it was who first took Man to the Tree of Knowledge, and made him know Good and Evil; and if she had been let alone and allowed to do that which she wished, she would have led him to the Tree of Life and thus rendered him immortal."

(4)

Richard Le Gallienne, the eminent poet and writer, takes the same view of the third chapter of Genesis in "A Vindication of Eve," a poem which appeared in the *Cosmopolitan Magazine* for June last.

From his earliest years Wagner looked instinctively to women for that intuitional help which they alone can give. Appealed to in their higher nature, they responded, as they nearly always will, and so it was that many noble women were among the first to recognize his great mission and to uphold his hands from first to last. Speaking of one of his earliest attempts at an opera, he says in the "Autobiographic Sketch": "The text book found no favor with my sister; I destroyed its every trace." Brother reader, would you or I destroy a pet poem on the opinion of a sister, a wife, or even a sweetheart? I fear our natural egotism would be too much for us!

Again in the *Communication* he records the ennobling influence exercised upon his artistic faculties by the great operatic artiste, Madame Schroder-Devrient: "The remotest contact with this extraordinary woman electrified me; for many a long year, down

even to the present day, I saw, I heard, I felt her near me, whenever the impulse to artistic production seized me." And further on he speaks of "the extraordinary and lasting impression which the artistic genius of this in every respect exceptional woman had made upon me in my youth. Now, after an interval of eight years, I came into personal contact with her, a contact prompted and governed by the deep significance of her art to me. * * * She was dramatic through and through in the fullest sense of the word. She was born for intercourse, for blending with the Whole. * * * It is only at the present that I have learnt to value her instinctive judgment."

Here, again, are a few sentences from his letters to his beloved friend and helper, Franz Liszt:

"The contact with a sympathetic, noble female nature is to me an infinitely joyful feeling, and that feeling I should like to gain as a blessing for my impending work."

Writing of the success of the *Flying Dutchman*, he said: "With the women I have made a great hit;" and again, about *Lohengrin*: "All the women are in my favor."

Again, at a time of great difficulty, he said: "My dearest Franz, give me the heart, the spirit, the mind of a woman in which I could *wholly* sink myself, which could quite comprehend me. How little should I then ask of this world." (5)

The so-called "man of the world" will smile at what he will call an amiable weakness in Wagner. He belongs to the class so well described by Leo Tolstoi: "The lord of creation — man; who, in the name of his love, kills one-half of the human race! Of woman, who ought to be his helpmate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy."

His boasted knowledge of Woman is in reality limited to those types who ignorantly or deliberately cater to his vanity and sensuality, so that it has passed into a proverb among women that a man can always be swayed through either his vanity or his appetites. Thus, to take one of the greatest specimens of this type — Goethe — we find it said of him: "His women are the worshipping, loving type. He has never drawn the highest type of womanhood. His nature and system of morals placed her beyond his knowledge. If he came in contact with such women they were not the ones who fell down and worshipped him; and so in his richly stored workshop there are no materials out of which he can create her." (6) Yet almost at the gate of death he would seem to have learnt his lesson, for *Faust* closes with the lines:

"The Indescribable
Here it is done;
The Woman-Soul leadeth us
Upward and on!"

Let the "man of the world" pause a moment and reflect that Wagner was not only a mighty genius, but that he fought single-handed for half a century against terrific odds in carrying out his reforms. No evidence of weakness there! Rather, was he not wise enough to recognize that divine Womanly to which the majority are blind, and great enough to place it upon its throne?

In giving so much space to a consideration of this subject, my object is to try and give a clear idea of the position of a great soul on a question which I hold to be of vital importance. And let us always bear in mind that Wagner, as a philosopher and mystic, did not muddle himself up in a merely personal view. The Womanly was to him a great principle or element in Nature, present to some extent in man's consciousness, but *specialized* in women as such, just as the Manly (Will, Intellect, etc.) is

specialized in Men. But he speaks of Beethoven and others being both man and woman in their creative art. Wagner was conspicuously so himself, but as "man" he needed woman's help; and this is a fact in all human activity, although it acts unconsciously in the great majority of cases. *Cherchez la femme!* Oh, how universally true! And yet only partially in the satirical or reproachful sense.

A few more words about the *Flying Dutchman* must close this article. We have seen that it began a new era, in the Poet-Composer's life. He forsook History for Myth; he ceased to concoct opera-texts and string together arias, duets, ballads and choruses. He became a Tone-Poet whose Music and Poetry were absolutely dictated by the nature of the dramatic material. And behind all were the magnificent motives we have outlined above. Hence it is that his creations have that peculiar power which is the hallmark of Aeschylus and Shakespeare.

FOOTNOTES:

1. Translated by W. Ashton Ellis. London: Kegan, Paul. ([return to text](#))
 2. See UNIVERSAL BROTHERHOOD, February, 1899. ([return to text](#))
 3. Also quoted in Theosophy, September, 1897. ([return to text](#))
 4. "Alchemy in the Nineteenth Century." Translated from the French of H. P. Blavatsky, in Theosophical Siftings, Vol. II., 1891. ([return to text](#))
 5. Wagner-Liszt Correspondence. 1841-61. New York: Scribner. ([return to text](#))
 6. New York Times, Aug. 26, 1899. ([return to text](#))
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Universal Brotherhood

EGYPT AND THE EGYPTIAN DYNASTIES: VII — *Alexander Wilder*

VII — The Brilliant Twelfth Dynasty — Lake Moeris and the Labyrinth — The Menti or Hyksos — The New Empire — The Queens.

Amunemha III. had supplemented the achievements of his predecessors by the provision which he had made for stable government by his magnificent system of canals and other public works. He had consolidated his dominion from the Sudan to the Mediterranean and had transformed the Fayum, which had been little more than a desert and field of marshes, into a region of fertility and abundance, making it the seat of power and influence in Egypt. The Labyrinth, with its numerous structures, pathways and thousands of apartments, was, doubtless, a place of assembly, where the representative priests, lesser kings and others who were of note amongst the people met in council to propose and discuss measures which were for the welfare of the Empire. Everything had been conducted upon a scale of grandeur and with reference to the general welfare.

The Twelfth Dynasty, like others, "came in with a lass and went out with a lass." And after its departure dense clouds began to obscure the glory of Egypt. With the exaltation of the Fayum and Middle Egypt and the introduction of a heterogeneous population, it is likely that the rulers of the other districts were excited by jealousy. There was probably, likewise, an increase of the public burdens. An analogous condition of affairs is described as recurring in Hebrew Palestine at a later period. King Solomon had also filled his dominion with costly buildings and "made silver as stones," (1) so that it was of no account for coinage or ornament. His people being overburdened beyond patient

endurance, their representatives appealed to his successor for relief. Upon his refusal they promptly set the Dynasty of David aside.

Religion, even more than jealousy and political ambition, was likely to have a greater influence. The exaltation of the Fayum and increase of its influence naturally tended to bring the tutelary divinity of the Arsinoite district into greater distinction. The divinity, Sebek, the patron god of the inundation, had the crocodile for representative symbol, and homage was paid to it similar to that bestowed elsewhere upon the sacred ram at Mendes, the black Apis at Memphis and the white Mena at Heliopolis. Amunemha erected temples and obelisks to this divinity, and the name Sebek became a frequent constituent of the names of individuals belonging to the royal family and court. The King's own daughter, the last of his line, was Queen Sebek-neferu, and she was succeeded by Sebek-hetep I. of the Thirteenth Dynasty.

The history of this dynasty is involved in much obscurity. The Tablet of Abydos omits all mention of it, passing from the Twelfth to the Eighteenth as though continuous. The *Chronicle* of Manetho barely states that it consists of sixty Theban or Diospolite Kings, whose names are lost, and that of the Fourteenth nothing is known. The Turin Papyrus is badly tattered at this point. It enumerates eighty-seven kings, while, owing to its mutilated condition, there are about sixty more names that cannot be transcribed. Seven of these kings are recognized as bearing the name of Sebek-hetep, and Brugsch-Bey declares his conviction that the greater number of the kings of this family had the same designation. This name, implying homage and veneration for the Crocodile-God, appears continually till the beginning of the Eighteenth Dynasty. Then, as will be seen, there occurred other changes of vast importance.

The Kings of the Thirteenth Dynasty, the first of them at least, were duly invested with full royal authority in both the Egypt and in the subject-provinces, and their inscriptions have been found in Nubia, the Peninsula of Sinai and in several of the cities. Two statues of King Mermesha were found by Mariette-Bey at Tanis (Zoan), on which his name was distinctly inscribed. They had been set up in the great Temple of Ptah, and the names of Apapi of the Fifteenth Dynasty and Rameses II. had also been cut in them. The statues of Sebek-hetep IV. were so set up at Tanis, and those of Sebek-hetep V. were found at Bubastis, in Lower Egypt, and on the Island of Argo, in the Upper Nile. This shows that their power was recognized in Lower Egypt and undisputed in the South. Brugsch-Bey was of the opinion that the monarchs, beginning with Sebek-hetep III., and ending with Sebek-hetep VII., were connected with the most powerful families of the country and formed a separate series. They were inscribed under Thothmes III. in the Royal Tablets of the Chamber of Karnak.

The tombs at Siut or Lycopolis belong to this period and may yet disclose more. Eratosthenes has recorded but three names as ruling in Thebes, namely: Siphos or Si-Ptah, Phuron or Phi-iaro (Neilos), and Amuthantseos or Amun-Tima-o. This last name is memorable as belonging to a prince in whose reign took place an event that was destined to change the fortunes of Egypt.

"There was a King Hemin-timaos (or Amuntimao)," says Manetho. "Under this monarch God became angry, I know not why, and there came unexpectedly out of the regions of the East men of an insignificant race, who marched boldly over the country and easily took possession of it by force without resistance. And having overpowered those who ruled in it, they not only savagely burned the cities, but they likewise overthrew the sanctuaries of the Gods. They also in various ways ill-treated the inhabitants,

putting some to death and leading others into bondage with their wives and children."

In fact the lowland regions of Northern Egypt had already for many centuries attracted colonies from Asia. The country east of San or Tanis and the Tanitic Branch of the Nile had already been peopled by inhabitants of Phoenician descent and was named in their dialect Zar and Ma-zor (Zoaan (2)), "the region of fortresses."

In the Hebrew writings the southern realm was called Pa-to-ris or Pathros, "the southern country," and Northern Egypt was also presently termed Keft-or or Kaptor, the country of Kefts or Kephenians, which was a designation of the Phoenicians and Palestinians. The plural term, Mizraim, became a name for Upper and Lower Egypt. This was probably after the foreign Prince or Salit had fortified his dominion.

The newcomers, whom Manetho has described so unfavorably, were denominated in the monumental records "Men-ti," or Easterners. The country from which they came was known in subsequent periods as Asher, and Rutennu, or Lutennu, and to us as Syria and Palestine. They were the same peoples evidently as are designated in the Hebrew books as Anakim, Amorites and Philistines. They were afterward styled Sos or Shasu, the appellations also of the Amalekites, Idumeans and the Bedouins of Arabia. Hence the Menti Kings are now known in history as Hyk-Sos or Arabian Princes.

An ancient tradition informs us that Shed ad, the son of Ad, conquered Egypt and the whole of Northern Africa, and founded a dynasty with its capital at Avaris, or Pelusium, which continued more than two hundred years.

Whether the invaders whom Manetho described were Arabians or emigrants from Palestine is a debatable question; but as they

found the region in the Eastern Lowlands already occupied by Phoenicians and perhaps other people of the Semitic family, it is probable that the latter gave the newcomers a fraternal welcome.

It seems evident, however, that their emigration was prompted by apprehension of an invasion of their own country by hostile hordes from Middle Asia. They came to Egypt originally as colonists, but the country afforded an opportunity of which they took advantage. Brugsch-Bey declares that "the history of Egypt at this period consisted chiefly of revolts and insurrections, of murders and assassinations of various princes, in consequence of which their lives and reigns were not governed by the ordinary conditions of the duration of human existence."

In such a state of affairs the Kings of the Thirteenth Dynasty found it difficult to maintain their regal authority. This made it easy for the new lords of the alien peoples in the Egyptian Lowlands to supersede them in one tract of territory after another and to hold possession by the right of conquest.

The history of the Fourteenth Dynasty is yet to be brought to light. The *Chronicle* represents it as consisting of seventy-six Kings belonging to Xoïs or Sakha, a city in the Delta of the Nile, and as having continued four hundred and eighty-four years. Manetho seems in this statement to recognize actual kings, with no question of their legal title. The Tablet of Abydos, more tenacious of technical rights, ignored their existence altogether. Owing to the mutilated condition of the Turin Papyrus, their names are not yet ascertained, but it is certain that few of them reigned for any considerable length of time. Whether this Dynasty succeeded to the Thirteenth or was only contemporary with it, and whether it held dominion over any considerable part of Egypt are questions which are still debated. It will suffice, however, to say: "It once existed; it *was!*"

It is hardly probable, however, that the Menti seized on the sovereign power in the way of conquest. They may have been invited by some of the under-Kings of Egypt who had become disgusted with the prevalent misrule and feeble administration to accept the suzerainty. Perhaps their princes had intermarried with the families of some of the native rulers and so obtained a claim to supreme power that was not without valid foundation.

They were not fairly described by Manetho. It is not probable that they governed the country with any uncommon harshness. They may have treated the worship of Egypt with little respect and suffered the temples to go to decay without attempt to repair them. The same thing had taken place in former periods, and more religious monarchs of later Dynasties had devoted themselves to rebuilding them, as Herod rebuilt the Temple at Jerusalem. Ancient religion, however, was more domestic and less a public matter. In archaic times every household, clan and tribe had an eponymous divinity, an altar or hearth, and a religious rite that were all its own; and for a stranger to take part or even be present at the worship was considered a profanation.

Likewise, under the different dynasties, the various divinities, Ptah, Khem, Menthu and Sebek, had in turn received the principal worship. The Menti Kings had their own tutelary, Baal, called also Sutekh or Sedek, "the Just One." It is probable that they considered him as clearly allied to Ptah, the Demiurgos, and that they also identified him with Seth or Typhon, who was worshipped by the Egyptians in the same region. Indeed, the distinct individuality of several gods is not to be too much counted upon. There was a concept of their actual oneness behind them all, but there is no trustworthy evidence that the newcomers when in supreme power interfered with the local worship or destroyed any edifice that was regarded as sacred. The obelisks and monuments of the earlier kings, the tombs and

other structures were not meddled with. Little innovation was made upon existing customs. The new rulers actually adopted the manners of the Egyptians and made use of the Egyptian manners and writing. The order and etiquette of the Royal Court were arranged as they had been before. Even their first monarch, as he was named by Manetho, was designated simply by an official title — the Salit, (3) or Sultan.

He is said to have made his official residence at Memphis, to have filled the region with garrisons and to have collected taxes and tribute from both Lower and Upper Egypt. As he apprehended a possible attack from Assyria, then in full career of conquest, he fortified the eastern frontier against invasion. At the east of the river, in the Saitic or Sethroite nome, or district, was the old town of Havar, or Avaris, which had its name from a theologic tradition. (4) The Salit perceived that it was a point of superior strategic importance and rebuilt it with strong fortifications. He placed a strong garrison in it and spared no effort to place his dominion in complete defense. It may be that this was the occasion of giving it the name "Mizraim," or fortified regions.

There were six kings enumerated by Manetho under the title of "Phoenician Foreigners" in the Fifteenth Dynasty. Their names are given as follows: Saïtes or the Salit, Benon, Apakhnan, Staan or Apapi, Anan or Arkhles and Azeth. Manetho adds that "they carried on war constantly, as though they were desirous to root out the whole population of Egypt."

The Sixteenth Dynasty is described as consisting of thirty-two Hellenic Kings, shepherds or Shasus, who reigned five hundred and eighteen years. There is no good reason for describing them as Greeks. They were patrons of art, and under their direction the artists of Egypt erected statues and monuments, procuring the stone from the quarries of the South. In these statues they

reproduced, the foreign characteristics, the physiognomy, the peculiar arrangement of the beard, head-dress and other variations. The number of these monuments, however, is limited, and the inscriptions have been obliterated by the chisels of their adversaries of later time.

The foreigners brought to Egypt many arts and much new knowledge. The winged Sphinx or Cherub, characteristic of Assyrian sculpture, was introduced by them and became a feature in their temples. Egypt from this time on was famous for horses and the chariot, or war-car. Before this the steeds of Libya had not been common, but afterward the horses of Egypt were equal to those of Africa and Arabia, and became famous in commerce and warlike expeditions. (5) In no way did these Menti Kings actually impoverish Egypt. They added to the resources and the military power of the country.

One of the kings, probably of the Sixteenth Dynasty, but this is not certain, introduced a new era into Egyptian calculations, which was employed in the later centuries. An inscription found on a memorial stone of Rameses II., at Tanis, bears the date of the fourth day of the month Messori, "in the year 400 of King Set Apehuti-Nub, the friend of the god Hormakhu." This fact is significant of the influence which the alien monarchs exerted on the future of Egypt.

Another result of the presence of foreigners was the adopting of Semitic terms in place of Egyptian. We have experienced in our own English speech the discarding of good homespun words, indigenous to our language, for others of Latin and French origin almost to the alienizing of our entire literature. The educated Egyptians, the priests and temple-scribes contracted the similar habit of interlarding their compositions with Semitic terms, like *ras* for head, *sar* for *neter*, or king, *beth* for house, *bob* for door or

gate, *keten* for *nub* or gold, *ram* for high, *barakh* for bless, *salam* for greet, etc. The introduction of the Semitic designations of *sus* for hall, *kamal* for camel, *abri* for a particular race of oxen, show whence these animals came. Indeed, in the eastern Lowlands, which the foreign rulers and colonists occupied, there was an interblending of the two peoples, till Northern Egypt had a large composite population. Even the towns had Semitic names, like Azala, Pi-Bailos or Byblos, Koheni or Priest-town, Adirama, Namurad, Pet-baal.

The Seventeenth Dynasty, Manetho represents as consisting of forty-three alien kings, the Shepherds, and forty-three Thebans, or Diospolitans, who reigned at the same time for one hundred and fifty-one years. The names of the Easterners are not given, but as the family name of Apapi was also frequently adopted by native Egyptians, we may presume that it was also borne by some of these kings; one, at least, having the official designation of Ra-a-kenen, also the name Apapi.

Time gradually weakened the energy of their dominion. They ruled for five centuries, and perhaps longer, in Northern Egypt and held the whole country tributary. Now, a dynasty came into existence at Thebes, which, though subordinate for a long period, was becoming able to dispute the title to supreme power. It was a bitter struggle and for many years the issue was uncertain.

THE SALLIER PAPYRUS.

A brief account of the beginning of the contest is given in the *Sallier Papyrus*; but owing to the mutilated condition of the document, an imperfect version only can be made.

It came to pass that the land of Khemi fell into the hands of the lepers. (6) There was no one king over the whole country. There was, indeed, a king, Se-kenen-Ra, but he was only a *hyh* or prince

in the Southern region. The lepers occupied the region of Amu (or the Semitic tribes), and Apapi was supreme king (*uar*) at the city of Avaris. The whole country brought him its productions; the Northern region also brought him the valuable product of Tamera. (7) "And the King Apapi chose the God Sutekh as his god and neglected to serve any other god in the whole land that was worshipped.

"And he built him a temple of goodly workmanship that should last for ages. And Apapi observed festivals, days for making offerings to Sutekh, with all the rites that are performed in the Temple of Ra-Hormakhu.

"Many days after this Apapi [sent a message] to King Sekenen-Ra [requiring that he should also establish the worship of Sutekh in Upper Egypt. (8)]

["To this Sekenen-Ra made answer that] he would not assent [to worship] any other of the gods that were worshipped in the whole land except Am-un-Ra, King of the gods alone.

"Many days after these events King Apapi sent to the ruler of the Southern country this message, which his scribes had drawn up for him. [It related to the stopping of a well.]

"And the messenger of King Apapi came to the ruler of the South. And he was brought before the ruler of the South.

"And he said to the messenger of King Apapi: 'Who sent thee hither to the City of the South? Why hast thou come to spy out our domain? (9)

"And the messenger said to him: 'King Apapi sent me to give this message concerning the well for cattle which is near the city. Verily, no sleep came to me day or night while on this journey.'

"And the ruler of the Southern country was for a long time

troubled in mind, and he knew not what to answer the messenger of King Apapi. [The Papyrus is here mutilated. It is a demand for supplies for some purpose.]

"And the messenger of King Apapi arose and went back to the place where his royal master was abiding.

"Then the Prince of the Southern Country called to him his great *men* and chief officials, and likewise his captains and higher military officers, and he repeated to them all the messages that King Apapi had sent to him.

"But they were full of dismay and were silent, all of them, with one mouth, for they knew not what to say to him, either good or bad."



"THE LORD OF DIADEMS, AMUNOPH."

SMALL WOOD PLATE INLAID WITH BLUE PAINT,
FOUND AT THEBES.

Dr. Samuel Birch construes this somewhat differently. "It is stated," he says, "that the Shepherd King sent a herald or ambassador to demand workmen and materials of the Egyptian Prince to build the Temple of Sutekh or Set. The King assembled his Council and refused."

Such is the account given by the monuments of the immediate cause of the uprising of the Egyptians against the dominion of their foreign over-lords. It seems, however, hardly credible that an authority which had been in power for centuries would be the occasion of so much animosity. Yet the attempt to foist a strange worship on an individual or people has generally been resented far more than actual oppression. (10) It was considered equivalent to a requirement to commit suicide or become outlawed.

The Theban Kings of the Seventeenth Dynasty had been, like the other under-kings of Egypt, vassals or tributaries of the foreign monarchs in the North. The last of the line consisted of three monarchs by the name of Taa. The first of them, bearing the official name of Sek-enen-Ra, was succeeded by Sekenen-Ra II., or Taa the Great. The third of the name was Taa Ken, or Taa the Bold. He was the king who ventured to brave the Overlord when those around him were quailing in terror. He possessed the zeal and fortitude of a Maccabee and now prepared for the conflict. A flotilla of vessels was built and placed on the Nile. The command was given to Baba, a relative of the King and an officer of superior ability. He had often held important commissions and performed them with perfect acceptance.

The inscription on his tomb at El-Kab, or Eileithy-opolis, sets forth his rank, character and services, and likewise contains a very significant statement. It describes him first as "Baba, who has risen again, the chief of the table of the sovereign."

"I loved my father, I honoured my mother," he declares. "My brothers and my sisters loved me.

"I went out of my house with a benevolent heart; I stood there with a refreshing hand; splendid were my preparations of what I had collected for the Festal Day * * *

"My words may seem absurd to the gainsayer; but I called the God Menthi to witness that what I say is true.

"I had all this prepared in my house. In addition, I put cream in the storeroom and beer in the cellar in a more-than-sufficient number of hin-measures.

"I collected corn as a friend of the harvest-god; I was watchful at the time of sowing.

"And when a famine arose, lasting many years, I provided corn for each hungry person in the country during each year of the famine."

It does not appear that any important conflicts took place or advantages were obtained during the time of Taa the Great. The famine, lasting for years, was the principal event.

The Eighteenth Dynasty began with a prince bearing the official name of Aahmes. (11)

It would seem, however, that he was not of the recognized royal blood. The divinity that hedged about kings appears to have been wanting. His name was accordingly omitted from the number inscribed on the walls of the Temple of Thebes. His successor, Amun-hetep, or Amun-oph, heads the list. (12)

Aahmes prosecuted the war of liberation with energy. Making the son of Baba, who was also his own namesake, his commander-in-chief, he led an expedition down the Nile and besieged the enemy in his own capital. Avaris fell after a long siege. Hostilities were continued without intermission till the Menti had abandoned Egypt for Palestine. (13) The City of Sheruhan (14) was captured in the sixth year of the reign of Aahmes, and the land of Khemi was restored evermore to the possession of its natural rulers.

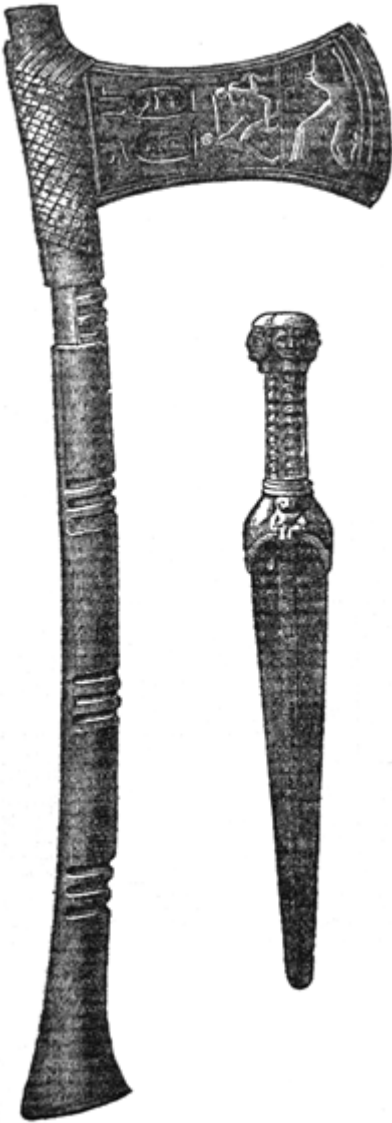
The conquerors followed up their victories by acts similar to those which Manetho imputed to their adversaries. The cities Avaris and Tanis suffered severely from their revengeful fury. The monuments of the alien kings were defaced, their inscriptions were obliterated and those of the victors engraved in their place. The vandalism and destructiveness appear to have exceeded the worst which the enemies had inflicted. Owing to this fact it had been thus far impossible to ascertain the history of the three Menti Dynasties.

Aahmes had a task before him similar to that afterward encountered by Dareios Hystaspis after the overthrow of the Magian King in Persia. He found many of the princes of the nomes disaffected and unwilling to submit to his authority. It took him many years to bring them into subjection and settle the affairs of Egypt.

The subject-tribes of Nubia had taken advantage of the state of affairs to throw off the Egyptian yoke. Accompanied by his faithful general, Aahmes, the new king marched thither and succeeded in reducing the insurgents to submission, with an immense slaughter. A large number of prisoners were taken and given to his followers for slaves. (15) The record of this expedition is the first account that we have of the employing of horses and war-cars by the Egyptians.

Having finally established his authority in Egypt and its dependencies, Aahmes found opportunity to set about the restoring of "the temples that had fallen into decay since the times of the ancestors." In the twenty-second year of his reign, as the inscriptions declared in the caves of Toura and Messarra, near Memphis. "His Holiness gave the order to open the rock-chambers anew and to cut out thence the best white stone of the hill-country of An for the houses of the gods — for the divine Ptah

in Memphis, for Amun, the gracious god, in Thebes, and for other buildings and monuments."



GOLDEN AXE AND DAGGER OF QUEEN
AAH-HETEP.

The stone was drawn from the quarries by oxen, six to a sledge, and "delivered over to the foreign people of the Fenekh" (16) to be wrought. These works were begun on a scale so extensive as not to be completed till many centuries had passed.

Manetho has named Ivhebron as the successor of Aahmes, but neither the Tablet of Abydos nor the other monumental records recognize a monarch of that name. As Amunoph I. was at tender age at the death of his father, it may be that such a person was regent, but Brugsch-Bey suggests that Nefert, the Queen-mother, exercised that office. He confined his military operations to the African Continent. He retained Aahmes as his general, and an expedition against the Nubians was crowned with success. For his valor on this occasion Aahmes was exalted to the dignity of Khartot, or "warrior of the king." (17) He also served under Thothmes I. both in Nubia and likewise in Palestine, Syria and Mesopotamia. Doubtless the love of conquest was stimulated by the purpose to continue the war which had been waged so long in Egypt.

Amunoph was content to secure his dominions in Africa without going beyond the Sea of Suph and papyrus-reeds. He devoted his energies more directly to the building of temples. As he was the son of a royal mother, he was acceptable to the nobility and priest-caste and needed no military achievements to give strength to the throne.

Famous as was the Eighteenth Dynasty for the achievements of its kings, its history derives much of its distinction from its queens. Aah-hetep, the consort of Kames, was of royal descent. Her tomb was opened many years ago by some peasants and the coffin, with its contents, was deposited in the museum at Bulakh. On its cover was depicted a likeness at full length of the Queen, with the royal asp on her brow, and the white and red crowns, the symbols of sovereignty of the Upper and Lower Egypt. In the coffin were both weapons and ornaments, daggers, a golden axe, a chain with three large golden beads, bangles and a breastplate. (18) There were also bronze axes and little ships. On these were tablets with the official name of King Kames, her husband; but

the richest of the ornaments displayed the shield of Aahmes, the first King of the Eighteenth Dynasty. She may have been a regent after the death of her husband, and hence an important agent in bringing about the accession of Aahmes to the throne. He gave her in his turn a magnificent burial and the significant title of "Royal Consort."



QUEEN NEFERT-ARI-AAHMES.

A higher distinction, however, be longed to the illustrious Queen Nefert. Although the walls of the Theban sanctuaries have no record or mention of Aahmes, the caves in the rocks near Memphis, where his greater achievements were performed have perpetuated the memories of the deeds which the tablets of the later metropolis had ignored. They have not only preserved his memorial to the present time, but they have joined with his in honorable mention the name of Ne-fert-ari-Aahmes, "the beautiful spouse of Aahmes." Not only the grottoes near Memphis, but the public monuments and the tombs in the Necropolis of Thebes had inscriptions recording her name and praising her virtues. She was lineally descended from Mentu-hetep of the Eleventh Dynasty, and thus added a certain warrant of validity to

the pretensions of Aahmes, and likewise the "divine right" to their successors. She was accordingly venerated as herself a divine personage, and her image was placed with the statues of the deified kings of the "New Empire." Piers is the oldest portrait extant of an Egyptian queen. She sits enthroned at the head of them all, as their parent and the foundress of the dynasty, and she was acknowledged as "daughter, sister, wife and mother of a king." She also had her place in the sacerdotai order as "wife," or Chief Priestess of Amun, the tutelary God of the Thebaid.



BRONZE CYLINDER WITH THE NAME AND TITLES OF KING PEPI.

The hieroglyphics describe him as "the Horus, loving the World; the King beloved of the Svin: Moeris, the gracious god, the lord of the two worlds." This cylinder is especially interesting as one of the few memorials of one of the most celebrated kings before the Hyksos invasion.

(See Universal Brotherhood for September.)

Of Aahetep, the consort of Amunoph I., and Aahmes, the Queen of Thothmes I., there is little to record. But the famous daughter of the latter, Queen Hashep or Hatasu, the kingly one, made history for herself and for Egypt that outshines the annals of whole dynasties. The envious chisel obliterated her name from the

monuments, but the memories of her rule have been preserved. She reigned with an iron will and governed with a strong hand.

FOOTNOTES:

1. Chronicles, II., ix., 20-27. ([return to text](#))

2. Tyre was named in Hebrew Sur or Zur, and is so called by the Arabs at the present time. The initial letter, ts, is the same as that of Sidon, but was changed to T by the Greeks from their hatred of sibilants, yet the region of Aram was named Syria, or the country of Tyre. ([return to text](#))

3. In the story of Joseph, as given in the Book of Genesis, he is denominated the salit, or governor. (Chap. xlii. 6.) He is also designated the Zaphnath-paaneah, or, as the hieroglyphic inscriptions render it, Za-p-u-nt p-aa-ankh, "Governor of the Region of Life"; i.e., the Sethroite district, which was occupied by a Semitic population. Others have translated the title "Governor of the Phoenician district." ([return to text](#))

4. This term is defined as meaning the "place of the Leg." The Eastern branch of the Nile was designated the Var, or leg of Osiris. In the legend of Isis and Osiris, which constituted the basis of the Sacred Drama of the Lesser Rite, it is set forth that after Isis had recovered the body of Osiris from Pi-Balis or Byblos, it was again found by Seth or Typhon, cut into 14 pieces, and scattered over Egypt. She searched again, and buried each part where it was found. The right leg was in this way assigned to Avaris, and the others, the Havar Amenti, to Edfu, on the Westernmost branch of the Nile. ([return to text](#))

5. Kings I., x., 28, 29. "And Solomon had horses brought out of Egypt; ... a horse for 150 shekels, and so for all the kings of the Hittites and for the kings of Syria did they bring them out by their [the merchants] means."

Isaiah, xxxi., 1. "Woe to them that go down to Egypt for help; and stay on horses and trust in its chariots, because they are very strong." ([return to text](#))

6. It was the practice to distinguish adversaries by opprobrious epithets. The social and often hypocritical amenities of our modern civilization were not in fashion in former times. ([return to text](#))

7. Lower Egypt. ([return to text](#))

8. This is an attempt to supply a lacuna with a statement which is the substance of the omitted matter. This arbitrary attempt to enforce uniformity of worship and its results are very similar to the decree of Antiokhos Epiphanes that all his subjects should discard their local religions and adopt that of the royal court. Resistance was made in Judea, and after long combat, national independence was secured. ([return to text](#))

9. Compare Genesis xlii., 9: "And Joseph remembered . . . and said unto them: 'Ye are spies; to see the nakedness of the land are ye come.' " ([return to text](#))

10. An example is afforded in the execration of King David, when himself leading the life of a freebooter. Sam. I., xxvi., 19: "Cursed be they before Yava; for they have driven me out from abiding in the inheritance of Yava, saying: 'Go serve other [i.e., foreign] Gods.' " ([return to text](#))

11. It will be observed that many of the kings after this period had for names the title of a god with the suffix, which is variously rendered, according to taste — mes, meses, mases or moses. It is equivalent to ides in Greek nouns, and signifies a child. Aahmes or Amasis is the child of the moon-god. Thothmes or Thothmoses, the child of Thoth; Ramases, the child of Ra, etc. ([return to text](#))

12. The suffix signifies beloved, joined, affiliated. It is written Hotep, Hetep, Opht, Epht. Thus the name of the Egyptian Aesculapius. Imhetep, is also written Imopht, Emeph, etc. ([return to text](#))

13. Jer., xlvii., 4: "The day that cometh to spoil all the Philistines, to cut off from Tyre and Zidon every helper that remaineth; for the Lord will spoil the Philistines — the remnant of the country of Caphtor." ([return to text](#))

14. Nubia was called Khen-Nefer, the "good servant." The best servants in Egypt at this time were Nubians. ([return to text](#))

15. In the book of Joshua, xix.. 6, Sheruhan is named as a city in the territory of the tribe of Simeon. ([return to text](#))

16. Phoenicians. They were the skilled mechanics and artisans of former time, and are accredited with building' the temple of Solomon. ([return to text](#))

17. The "magician" of the Book of the Exodus. ([return to text](#))

18. Dr. Schliemann found ornaments in the royal tomb at Mykenae in Argolis, which closely resembled those of the Egyptian Queen. There were daggers, a golden axe, bracelets, and a golden chain with three grasshoppers attached. ([return to text](#))

[Universal Brotherhood](#)

ANCIENT WISDOM IN LEGEND AND FABLE — *D. N. Dunlop*

Every country has its Folk-lore, every nation its Myths and Legends — an evidence of that old wisdom religion once universal. The ancient legends and fables are allegories of the soul, and conceal much valuable instruction for the discerning student. Through these "sacred relics" come gentle whispers of a mighty past, and the living breath of happier times. Out of the universal Over-Soul the true wisdom was at all times begotten, and its mystic symbolism has been the same the world over.

Many dreary pages have been written about ancient legends, for it would seem that only as we nourish the "mystic fire" within ourselves do these myths and symbols of the early world grow full of "magnificent suggestion." Our poets have made folk-lore the theme of their loftiest strains; our painters and sculptors have portrayed many ancient legends, and placed wonderful pictures of far-off years before us in a form beautiful and enduring. Viewed from the standpoint of our every-day life and feeling these old legends and fables, whether complete or coming to us in broken and fragmentary form, are filled with wonderful interest. The study of a universal folk-lore enlarges the view of human life, and teaches the Universal Brotherhood of Man. The literature and art of all peoples is interwoven with folk-lore, and an acquaintance with the mythology of a people is necessary to an understanding of its higher expression of thought and feeling.

Before written history Folk-lore existed, and in Mythology we have a lasting memorial of humanity's childhood. The legends of supernatural beings, huge giants, little fairies, prodigious heroes, genii, demigods and gods, and the wonderful lands they inhabited, have afforded much scope for variety of opinion.

According to some authorities, the gods were originally men, and the elysian abodes real countries. Others hold that they are corruptions of true religion originally revealed to man; others regard them as symbols of abstract virtues and vices, mental and moral powers.

Folk-lore is more comprehensive than mythology. It comes to the child in its cradle, in its simplest lullaby. It brings to the young a world of happy thought in nursery tales and childish rhymes. Our modern speech is full of direct reference to the old tales, and the experience of the race is synthesized in many pithy sayings. The remorse of Queen Guinevere, the moral self-destruction of Tristram and Iseult, the indomitable quest of Childe Roland, the grand warfare of opposing forces in Ragnarok, the tremendous tragedies of the Nibelung-enlied, the fall of Faust, the spiring away of the children of Hamelin — all are typical of the folk-lore from which they are taken, and are representative of the peoples with whom they originated.

Each nation has had its own individuality; its own dominant quality clothes its conceptions of life with a form different from others, but in essentials they are ever at one. The same underlying ideas are to be found in the myths and legends of every land. In the light of these old legends and fables the barriers which separate race from race are broken down. The confusion of tongues no longer divides the human family, for their life, their heart, their truest and best desires are eternally the same. It is fitting that we should first turn our attention to the American myth system. And here we are all indebted to Curtin for his invaluable contributions on Folk-lore and Myths. The primitive men of ancient America developed a single system of thought which has no parallel in fullness and wealth of illustration, and the special value of it lies in the fact that it is the thought of ages long anterior to those which we find recorded on

the Eastern Hemisphere, "either in sacred books, histories or literature, whether preserved on baked brick, burnt cylinders or papyrus." In the American account of the beginning of things man and every sentient thing is given a common origin. We find that these "primitive" people were under the immediate care and supervision of their gods, and preserved continual converse with them. They received from their gods all that they promised, all that they practiced, all that they knew.

The treasure saved to science by the primitive race of America is unique in value and high significance. The first result from it is to carry us back through untold centuries "to that epoch when man made the earliest collective and consistent explanation of this universe and its origin."

The Myths of primitive America begin with an indefinite number of divinities, existing unchanged through untold periods, living side by side in perfect harmony in the repose "of a primeval chaos." Differences arise in time, conflicts and collisions begin, leading to the evolution of character. The first world in this way gave place to the world now existing.

Creation myths describe in an admirable way the lives of the "first people." The primitive American patterned all his institutions upon those of the "first people;" the sanction of the divinities was obtained to every act. Religious direction was behind every act of life. The revelations of the divinities came through the wise men among the people. The physical universe of these early myth-makers was the outer expression of unseen powers and qualities. The myths answered the eternal riddle to the early mind. Have we improved on the theories put forward by them to account for the world's appearance and the general scheme of life?

Out of the quiescent harmony of a remote past these ancient

myth-makers evolved the present world, the play of passion and desire in multitudinous form and endless variety of method. They give evidence of having had keen observation and remarkable constructive power.

Communication with divinity was an important question with the Indians, but they recognized that certain conditions were necessary on their part in order to accomplish this. The gods only revealed themselves to the "fit and elect." A large number might go to the sacred place, but only one be favored with the vision divine. They recognized that greatness has its price, and that "power must be paid for in every place."

The myths of primitive America tell us of a time, "so long ago that none can say how long," when a race of god-like men lived in peace and harmony upon the earth. They were called the "first people." For countless ages they dwelt in bliss and concord free from sin and disease, for but one spirit dwelt in their midst. We are not told exactly what brought about the change which ultimately led to strife and dissension. The rise of conflict was followed by a period of struggle which did not end until the majority of the "first people" were changed into the likeness of that which they most resembled in their inner natures, be it beast, bird, reptile, fish or insect. Some of them, it seems, took the form of mountains and rocks, whilst others passed into the vegetable kingdoms and flourished as plants, trees and flowers. A small number of the "first people" remained free from the conflict and left the earth together, sailing westwards, beyond the sea, beyond the sky into the "central blue," where dwelt Olelbis, the greatest of their gods. The abode of this god is described as being formed of living oak trees which bore acorns all the year round. Surrounding this home of the gods bloomed forever innumerable flowers, with never-dying roots.

From a study of American mythology and folk-lore we are able to get an insight into the great antiquity of ancient American civilization, and support the contention that the advanced human development, whose crumbling monuments are studied at Copan, Mitla and Palenque, antedates everything else in the human period of our globe; that its history goes back through all the misty ages of prehistoric time to an unknown date, previous to the beginning of such civilization in any part of the old world. If we are incarnations of the ancients who formulated the old philosophy, we must surely have much to gain by a study of Legend and Fable and be affected to a considerable extent by their presentation. In the next article it will be our purpose to consider more fully the Myths of primitive America.

Universal Brotherhood

THE GOLDEN RULE

Manu (?) — By forgiveness of injuries the learned are purified.

Kwan-Yin (?) — Never will I seek nor receive private individual salvation; never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout the world.

Lao-Tse, Sixth Century B. C. — The good I would meet with goodness. The not good I would meet with goodness also. The faithful I would meet with faith. The not faithful I would meet with faith also. Virtue is faithful. Recompense injuries with kindness.

Buddha (circa) 600 B. C. — A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me. Hatred does not cease by hatred at any time; hatred ceases by love; this is the old rule.

Confucius, 500 B. C. — Do unto another what you would have him do unto you. Thou needest this law alone. It is the foundation for all the rest.

Socrates, 469 B. C. — It is not permitted to return evil for evil.

Thales, 464 B. C. — Avoid doing what you would blame others for doing.

Sextus, 406 B. C. — What you wish your neighbors to be to you, such be to them.

Aristotle, 385 B. C. — We should conduct ourselves toward others as we would have them act towards us.

Isocrates, 338 B. C. — Act toward others as you would desire them to act toward you.

Hillel, 50 B. C. — Do not to others what you would not like others to do to you.

Jesus the Christ. — All things whatsoever ye would that men should do unto you, that do ye also unto them. (Matt. 7, 12.)

Universal Brotherhood

RICHARD WAGNER'S PROSE WORKS: VIII (1) — *Basil Crump*

VOL. — I A COMMUNICATION TO MY FRIENDS.

(continued.)

I stood

Among them, but not of them, in a shroud
Of thoughts which were not their thoughts.

— Byron.

Power is the moral law of men who are distinguished
above others, and it is mine.

— Beethoven.

Paris was still Wagner's unwelcome home when, at twenty-nine, a change in his fortunes beckoned him back to Germany. Dresden was preparing *Rienzi*; Berlin had accepted *The Flying Dutchman*. It was at this time that studies for *Tannhauser* and *Lohengrin* began. For these subjects Wagner went direct, as was his wont, to the original sources — the genuine Folk-poems. He studied the *Tannhauserlied* and the *Sangerkrieg*. "Thus," he says, "with one blow a whole new world of poetic stuff was opened out to me; a world of which in my previous search, mostly for ready-made material adapted to the genre of Opera, I had not had the slightest conception." He then describes a *historical* plot, the *Sarazenin*, based upon the last events of the Hohen-staufian era, which he had sketched after completing *The Flying Dutchman* but which quickly gave way before the *mythical* subject of *Tannhauser*.

Let us remember here what was said about History and Myth in *The Artwork of the Future*. The still active struggle between the Intellect and the Intuition going on in Wagner he here again refers to: "In the choice of the *Tannhauser*-stuff, also, I acted

entirely without reflection * * * following absolutely the dictates of instinctive feeling. * * * With the *Sarazenin* I was on the point of harking back, more or less, to the road of my *Rienzi*, and again writing a 'historical Grand Opera in five acts;' only the overpowering subject of *Tannhauser*, grappling my individual nature with far more energetic hold, kept my footsteps firm upon the path which Necessity had bid me strike."

It is now that we light upon a still more remarkable evidence of the strength of Wagner's inner nature. The success of *Rienzi* brought him the appointment of Conductor of the Court Orchestra at Dresden. He records with unerring self-analysis how the desire for physical comfort, public fame and admiration battled in him with the selfless trend of the true artist. The latter won again, for it saw that its course was incompatible with fame and gain. Thus Wagner leads us up to the point where *Tannhauser*, as the fruitage of an inner conquest, sprang to life:

"If at last I turned impatiently away, and owed the strength of my repugnance to the independence already developed in my nature, both as artist and as man, so did that double revolt, of man and artist, inevitably take on the form of a yearning for appeasement in a higher, nobler element; an element which, in its contrast to the only pleasures that the material Present spreads in Modern Life and Modern Art, could but appear to me in the guise of a pure, chaste, virginal, unseizable and unapproachable ideal of Love. What, in fine, could the love-yearning, the noblest thing my heart could feel — what other could it be than a longing for release from the Present, for absorption into an element of endless Love, a love denied to earth and reachable through the gates of Death alone? (2) * * * The above is an exact account of the mood in which I was when the unladen ghost of *Tannhauser* returned again, and urged me to complete his poem. * * * With this work I penned my death-warrant; before the world of

Modern Art I now could hope no more for life. (3) * * * My whole being had been so consumed with ardour for my task that, as I cannot but call to mind, the nearer I approached its completion the more was I haunted by the fancy that a sudden death would stay my hand from finishing it; so that, when at last I wrote its closing chord, I felt as joyful as though I had escaped some mortal danger."

It was during a health trip after these heavy labors that Wagner gave expression to his inherent mirthfulness (*Heiterkeit*) in the sketch of *The Mastersingers of Nuremberg*. It is fortunate for the world that this masterpiece of satirical comedy was not worked out until a much later period of the tone-poet's career, when his marvelous musical style was fully developed and he had leisure and congenial surroundings for its full elaboration.

At this earlier time, however, Wagner describes how the primal force of Mirth itself drove him back into the earnest yearning mood which urged him to the shaping of *Lohengrin*. For he found the public could not understand real Mirth (*Heiterheit*: an untranslatable word meaning the opposite to the French *Ennui*), but only Irony. Hence he felt he could only express himself "in tones of yearning, and finally of revolt, and therefore in a tragic mood." This may be noted by those critics who think that the tragic view of life has "overpowered the genius of Wagner." May not the same thing be said of Christianity?

Lohengrin, by the way, we here find to be "no mere outcome of Christian meditation, but one of man's earliest poetic ideals." Wagner here points out, as he does also in the preface to his *Tannhauser* poem, that "not one of the most affecting, not one of the most distinctive Christian myths belongs by right of generation to the Christian spirit, such as we commonly understand it; it has inherited them all from the purely human

intuitions of earlier times, and merely moulded them to fit its own peculiar tenets." He traces Lohengrin to the Grecian myth of Zeus and Semele, though rightly saying that even this is not its oldest form: "The God loves a mortal woman, and for sake of this love approaches her in human shape; but the mortal learns that she does not know her lover in his true estate, and, urged by Love's own ardour, demands that her spouse shall show himself to physical sense in the full substance of his being. Zeus knows that she can never grasp him, that the unveiling of his god-head must destroy her; himself, he suffers by this knowledge beneath the stern compulsion to fulfill his loved one's dreaded wish; he signs his own death warrant when the fatal splendor of his godlike presence strikes Semele dead."

Wagner doubtless also had in mind the myth of Eros and Psyche, in which the resemblance to Lohengrin is still closer. Certain it is that he grasped the great fact of human evolution embodied in these myths, and so well expressed by Eliphas Levi in these few words: "The angels aspire to become men; for the perfect man, the Man-God, is above even angels." Heaven and earth must kiss each other; Spirit and Matter must blend; and the struggle to attain this union constitutes the Tragedy of the Soul.

It was the feeling of utter loneliness in the face of the modern art-world which caused the story of Lohengrin to appeal so powerfully to Wagner at this time. He tells us that in the performances of the "Dutchman" and "Tannhauser" he found he was speaking in a tongue the public did not understand. They were used to ordinary opera, where it was a case of "singer" first and "actor" nowhere. "I required the Actor in the forefront, and the Singer only as the Actor's aid; lastly, therefore, a public who should join me in this claim. For I was forced to see that not until such claim were met could there be the remotest question of an impression by the story told. * * * Thus I could only look upon

myself as a madman who speaks to the wind and expects it to understand him. * * *

Alas! Alas! That was half a century ago, and can we say that the claim has *yet* been met? Partly in Germany, perhaps; but go to the Opera-house in London or New York, and what does one hear? Appreciation of the story told and the moral lesson conveyed? Not at all! The air resounds after each act with ecstatic praise of this or that star singer, and the "cakewalk" before the curtain becomes the most significant dramatic event of the evening.

As an illustration of this, the following comments were made in the *New York Times* last winter: "Here all is hysterical adulation of operatic artists. * * * No one thinks seriously about the creative worker. The composer is relegated to a secondary position. He is merely a provider for the singers."

The description of how Wagner, through stress of these outward circumstances, reached the state of consciousness in which the Knight of the Grail became a living reality to him is described in these remarkable words:

"By the strength of my longing I had mounted to the realms where purity and chastity abide: I felt myself outside the modern world, and mid a sacred, limpid aether which, in the transport of my solitude, filled me with that delicious awe we drink-in upon the summit of the Alps, when, circled with a sea of azure air, we look down upon the lower hills and valleys. Such mountain-peaks the Thinker climbs, and on this height imagines he is 'cleansed' from all that's 'earthly,' the topmost branch upon the tree of man's omnipotence; here at last may he feed full upon himself, and, midst this self-repast, freeze finally beneath the Alpine chill into a monument of ice." Thus Wagner gauged the nature of the purely spiritual and found that even it was only half a state which yearned for its redemption into, or union with, the purely earthly;

the "angel" yearning to become the human being. "From these heights," he continues, "my longing glance beheld at last — *das Weib*: the woman for whom the 'Flying Dutchman' yearned from out the ocean of his misery; the woman who, star-like, showed to 'Tannhauser' the way that led from the hot passion of the Venusberg to Heaven; the woman who now drew Lohengrin from sunny heights to the depths of Earth's warm breast.

"Lohengrin sought the woman who should *trust* in him * * * who would not call for explanations or defense. * * * Thus yearned he for Woman — for the Human Heart. And thus did he step down from out his loneliness of sterile bliss, when he heard this woman's cry for succor, this heart-cry from Humanity below. But there clings to him the tell-tale halo of his 'heightened' nature * * * doubt and jealousy convince him that he has not been *understood*, but only *worshipped*, and force from him the avowal of his divinity, wherewith, undone, he returns into his loneliness. * * *

"The character and situation of this Lohengrin I now recognize, with clearest sureness, as the *type of the only absolute tragedy*, in fine, of the *tragic element of modern life*. * * * From out this sternest tragic moment of the Present one path alone can lead: the full reunion of sense and soul. * * *"

It may seem at first sight that here we have a complete reversal of the "Manly" and the "Womanly" as previously pictured by Wagner. But, looking a little deeper, we see it is not so. The Woman is still here the redeemer, for she redeems Lohengrin from the egoism of his absolute spirituality. The natural egoism of the Manly element is equally a one-sided or unbalanced state, whether it be egoism of spirituality, intellectuality or sensuality. As W. Q. Judge so well expresses it: "A balance is needed, and that balance is found in women, or the Woman element." It is through

the proper adjustment of this balance that the Human Being is evolved. Thus Wagner describes Elsa as "my desired antithesis to Lohengrin * * * the *other half* of his being. * * * Elsa is the Unconscious, the Undeliberate, into which Lohengrin's conscious, deliberate being yearns to be redeemed." This view of the Lohengrin drama is of special interest as showing how a myth is capable of more than one interpretation. It also illustrates how far the Tone-Poet's intuition led him in the analysis and portrayal of the most complex phases of human nature.

Wagner composed *Lohengrin* at a time when every kind of distraction — political troubles, debts, fights with the theatres, opposition of every kind — oppressed him. When it was finished he locked it away in a drawer, and no one knew of its existence until it was unearthed years later by Liszt, who performed it at Weimar. Its creator did not hear it for *fourteen years*. Yet he went straight ahead with *The Ring of the Nibelung* and *Tristan and Isolde*, regardless alike of failure or success, defeat or victory. For him it was no question of writing to earn money or to please the public; he had a certain work to do, and he did it. Such is the true artist.

FOOTNOTES:

1. Translated by W. Ashton Ellis. London: Kegan Paul. ([return to text](#))
2. This mood found complete expression some fifteen years later in "Tristan and Isolde," as can be seen in the following lines from Act II.

He who, loving, beholds Death's Night,
To whom she trusts her secret deep —
For him Day's falsehoods, fame and honor,
Power and gain, so radiantly fair,

Are woven in vain like the sunbeam's dust.

Amid the Day's vain dreams

Only one longing remains,

The yearning for silent Night. ([return to text](#))

3. So long as some seventeen years later "Tannhauser" was hooted off the stage at the Paris Opera House, and the song of the evening- star was described as "a cat-serenade!" ([return to text](#))

[Universal Brotherhood](#)

WALT WHITMAN — *Edward C. Farnsworth*

In the 26th of March, 1892, in the City of Camden, New Jersey, there passed from this earthly condition one whose peculiar personality and unique literary work are, in many respects, among the most remarkable that our time or any time has produced. A man of lofty ideals, himself little understood by the vast majority of his countrymen, Whitman, without a feeling of condescension, mingled on terms of perfect equality with the unlettered masses. A man self-centered, he felt that he had a mission to his time and especially to the common folk, whom he loved and whose joys and sorrows he made his own. A man whose splendid optimism rendered him impregnable to every assault of adversity, he calmly and serenely fixed his mind on the Eternal Verities and strove to impart to a materialistic age some measure of his own unbounded faith.

While the name of Whitman, among his admirers, is a word to conjure with, his "Leaves of Grass" has been from the first a stumbling block to many a critic, to say nothing of the general reader. In fact, it is still a moot question in many circles whether he has written, or was really capable of producing, true poetry. Notwithstanding all diversities of opinion, it is undeniable that his following has increased rapidly during the last decade, and it numbered from the first no less a keen-minded critic than John Borroughs. John Addington Symonds and some others have more recently written eloquently in his praise.

For reasons easily apparent, Whitman's great literary contemporaries soon found their proper places in the world's esteem. For example, Hawthorne, gifted with imagination, delicate and subtle fancy and refined humor, is always master of

a poetical and highly finished yet limpid style. These various excellencies won for him the admiration of the educated reader, while his skill as a diagnoser of the many conditions of that wonderful organ, the human heart, has placed him securely in the front rank of our modern psychological novelists. Whitman, with very great powers of introspection, and with a weighty and comprehensive message, often utterly disregards style, that, to many a writer, most necessary adjunct to his work; hence he offends the artistic ear, notably so in the case of Mr. Swinburne, that virtuoso in the art of elaboration and ornamentation.

Whitman, beginning his career as bard and teacher at the age of thirty-seven, devoted his days chiefly to the not large volume, "Leaves of Grass," which grew, during its several publications, from the thin and scarce book of the 1855 edition to its present proportions. Although by no means a voluminous writer — his thirty-six years as poet taken into account — he nevertheless has used an immense amount of material. For instance, in the "Song of Myself" he ranges with startling and unprecedented discursiveness over the entire earth; his eye darting from point to point, seizes the central idea and in a few concise words we have a pen picture, a marvel of brevity and comprehensiveness. On the other hand, it cannot be denied by his warmest admirers that he is sometimes turgid and prolix, and like the great philosophical poet, Wordsworth, generally deficient in the quality of humor.

At his first perusal of these poems the reader is often repelled by their apparent total lack of form and artistic finish, but let him persevere, keeping his mind in a condition of receptivity, let him strive for the author's point of view, and gradually he discerns a method in all this madness, this elemental and chaotic strife of words. From the right elevation the globe-encircling oceans could be seen traversed by a vast system of currents, great tidal waves move across the deeps, they dash against the headlands and

promontories, they fill the bays and inlets; the victorious waters push far inland the flow of the great estuaries, and the stately ships of the maritime cities are tossed on the swelling flood.

It is not my purpose to enter into an extended dissertation on the literary merits or demerits of Walt Whitman, neither could I hope to add any word of real value to what has been written from that standpoint, so, with the foregoing as preliminary, I will now proceed to the real purpose of this article, to wit, an inquiry into the nature of the Whitmanic message, and its adaptation to the present needs of our race.

Pope said that he lisped in numbers for the numbers came. Chatterton, a mere boy of eighteen, was at the time of his tragic death already prepared for a period of virile productiveness. Keats, in his early twenties, vainly longed for ten years in which to complete some extended masterpiece. Shelley, unequalled in his special though somewhat narrow field, was a mature artist at thirty. Byron, departing in early middle life, left behind a body of work perhaps unsurpassed in quality and bulk by any man at thirty-six. At an age when Burns had succumbed to the cumulative results of an irregular life, Whitman serenely chanted: "I, now thirty-seven years old, in perfect health, begin, hoping to cease not till death."

It is evident that the philosophy which underlies and permeates "Leaves of Grass" underwent a long period of gestation. Before putting pen to paper Whitman had broadened his conception of Eternal Truth, not in the seclusion of the scholar nor in the cave of the anchorite, but by direct personal contact with every form of life, both in nature's solitudes and in the busy haunts of men. Ever the sympathetic friend of the downtrodden, ever the unselfish lover of his kind, he grew from the centre outward, he unfolded in accord with the divine plan. Recognizing all nations

and tribes of men to be his brothers, he at the same time was filled with the purest spirit of American patriotism. He fully believed in a great future for our land, as the home of the new race now being amalgamated here.

He would know that land for himself from the Atlantic's bold, indented coast of wave-worn rock to where the far western shore slopes to the unruffled sea, to where the tangled tropic woods are shadowed in the genial waters of the Gulf. He would stand on the summits of lofty peaks and tread the dark and tortuous ravines, would leap the noisy mountain stream and watch the falling cataract while seated 'neath the overhanging cliff; look with his own eyes upon the great chain of lakes, and linger long "by blue Ontario's shore." Steer his flat boat with the current of the winding Mississippi and seek the sources of its tributary rivers; he would tread the streets of our populous cities, would gaze on miles of crowing crops, the broad and unobstructed green of fertile farms; with reverent mien would meditate beneath the silent stars when the lone prairie sleeps in soft and tranquil night; surrounded by the native voices of the trackless wilds, find mid the primal forests' growth a temporary home. In all his wanderings Whitman kept his heart in rapport with nature, and she, the enigmatic and uncommunicative, whispered to him, her trusty friend and lover, the deep secrets of being.

That is a shallow criticism which would denounce Whitman as an egotist. He clearly perceived the identity of all souls with the great Oversoul; therefore the boundless possibilities striving for expression within him he held to be the common heritage of all. Endeavoring by every means to arouse men to a realization of their birthright, he showed them the terraqueous globe and all that it contained. Knowing man to be the microcosm of the macrocosm, he identified himself with every part thereof, the good and the bad alike, nor was his equanimity ever disturbed by

certain grossly false charges of personal immorality and the mistaken accusations of those who deemed his purpose an immoral one.

Whitman clearly perceived the universal operation of the law of continuity, the law which causes all things to reappear in their proper season and appropriate form. He says:

"Long I was hugg'd close — long and long.
Immense have been the preparations for me,
Faithful and friendly the arms that have helped me.
Cycles ferried my cradle, rowing and rowing like cheerful
boatmen,
For room to me, stars kept aside in their own rings,
They sent influences to look after what was to hold me.
Before I was born out of my mother generations guided
me,
My embryo has never been torpid, nothing could overlay it.
For it the nebula cohered to an orb,
The long slow strata piled to rest it on,
Vast vegetables gave it sustenance,
Monstrous sauroids transported it in their mouths and
deposited it with care.
All forces have been steadily employed to complete and
delight me,
Now on this spot I stand with my robust soul."

The reappearance of all things in their appointed time would be for humanity what is known as reincarnation. Therefore we find in Whitman many lines similar in significance to the following:

"Births have brought us richness and variety,
And other births will bring us richness and variety."

"And as for you Life, I reckon you are the leavings of many

deaths,

No doubt I have died myself ten thousand times before."

Whitman cannot be numbered among those sentimentalists who delude themselves with the comforting notion that the reactions of violated law, of disturbed Cosmic harmony, are to be escaped in some way by the transgressor. Here his attitude is firm and uncompromising, as witness the following:

"No one can acquire for another — not one,

No one can grow for another — not one.

The song is to the singer, and comes back most to him,

The teaching is to the teacher and comes back most to him,

The murder is to the murderer and comes back most to
him,

The theft is to the thief and comes back most to him."

In this and many other passages of like import he clearly states the Karmic law of ancient philosophy.

But the great, central idea of the message of Whitman and the keynote of many of his chants, is practical universal brotherhood. It is here that he nobly meets the requirements of our age. He vouchsafes no mere lip-offering of altruistic sentiments, but speaks as one who has felt deeply the crying needs of humanity, and has gone forth to alleviate. His comprehensive mind and sympathetic nature would not permit him to draw the line, so we find him looking benignly on all forms of life; they expressed, though in lower degree, the idea incarnate in man. However, the broadening of his attachments did not cause him to view with easy-going nature evil and corruption. Simple and honest himself, he abhorred every sham, every form of injustice and deceit and raised his voice in their vehement denunciation.

He chanted from the first the dignity of all kinds of honest toil,

and sought to awake in the humblest laborer true self-respect and a realization of the nobility of a useful life.

The "Song of the Exposition" opens with these lines:

"Ah little reck's the laborer
How near his work is holding him to God,
The loving laborer in space and time."

No poet has written with more delicate and tender feeling, with clearer, philosophical insight and joyous, unshaken faith than has Whitman when he deals with that mystery which we call death.

Knowing well that all things were indestructible in their essence, he considered the dissolution of the outward shell to be no calamity. He did not lament when he saw the imprisoned bird burst the bars and spread once more its long-folded wings. He grieved not because the priceless gem must be stripped of its rough and dull outer particles, for so alone could its real beauty be revealed. During his faithful and arduous work of ministrations to the sick and dying in the camps of Virginia and in the hospitals around Washington in 1862-5 — a work for which he was eminently fitted by nature — Whitman had often made it his duty "to sit by the wounded and soothe them, or silently watch the dead." Yet his feelings never became callous, to him death lost none of its sacredness.

In his noble threnody, "When lilacs last in the dooryard bloomed" — a poem deeply elegiac and replete with exquisite pathos — Whitman pays a heart-stirring tribute to the memory of him who was his ideal of true manhood, from the time that President Lincoln's character, brought out by the exigency of his position as the nation's head in our Civil War, was first manifesting itself to the world. In the opening lines the ever returning Spring, the Lilac blooming perennial, and the drooping Star in the West bring

back to the author the thought of him he loves, but unmitigated sadness is the swift-flown night, we feel that the sun will yet appear and now the East is clothed in purple and gold and a single beam darts upward and now another and another — but let us listen to him:

"Come, lovely and soothing death,
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later delicate death.
Dark mother always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant it for thee, I glorify thee above all,
I bring thee a song that when thou must indeed come,
come unfalteringly.
Approach, strong deliveress,
When it is so, when thou hast taken them I joyously sing
the dead,
Lost in the loving, floating ocean of thee,
Laved in the flood of thy bliss, O death.
From me to thee glad serenades.
Dances for thee, I propose saluting thee, adornments and
feastings for thee.
And the sights of the open landscapes and the high-spread
sky are fitting,
And life and the fields, and the huge and thoughtful night."

Whitman's pronounced individuality, his democratic spirit and unconventional manner bring him into rapport with those who are weary of the artificialities of life. His unfettered dithyrambics breathing the spirit of the broad open, the untrodden wilds, the interminable waterways, the inland seas and the boundless oceanic dominion, all overhung with restless clouds — an infinite diversity of moving shapes — are therefore a tonic to the jaded

mind worn by the monotonous daily rounds, or too often focused on the trivial, the superfluous, the evanescent. By his power to suggest he gives a new bent to our thoughts, imparting his splendid vitality, he stimulates the mind to an activity that shall enlarge its horizon, and he also shows us vistas of things yet to be attained by on-marching humanity.

Whitman, singing the praises of the modern man and his achievements, was a distinctive product of our age, a poet incomprehensible in any other. Though in every way abreast of the time, he, like his great contemporary, Richard Wagner — a modern of the moderns — drank copiously from those deep and inexhaustible wells which were known to the old Vedantins, whose philosophy Schopenhauer said had been the inspiration of his life, and would be the solace of his death. Whitman found in those pure and life-giving waters, whose quality time could not impair, that which cleansed his mentality from all bilious humors and cleared his spiritual eyes. Then he knew that the heart of things is sweet, the soul of man is uncreate, imperishable. He saw that the smallest atom, the meanest object is not to be separated from the Eternal. The humblest duty is performed for the Eternal, the greatest and most beneficent act for that Eternal, man rests in the Eternal, and the Eternal is One and indivisible.

Universal Brotherhood

EGYPT AND THE EGYPTIAN DYNASTIES: VIII — *Alexander Wilder*

VIII — Egypt at her Apogee — Queen Hatasu and Thothmes III.

With the Eighteenth Dynasty there came changes in Egypt, culminating in the superseding of the former conditions of affairs and the introduction of another very different. Under the alien dynasties, before the reign of Aahmes, the country had been entirely dismembered like the body of Osiris; but now it was slowly coming back, every part to its place. With the kings who succeeded to him there was a more general change. The pursuits of peace by which the Egyptian population had been characterized were now cast into the shade. There was an immediate increase of wealth. The military calling rose into greater honor. The Sacerdotal order, which had included the men who were renowned for important achievements became a more distinct caste, and finally acquired immense power and influence, rivaling the kings themselves in dignity and authority. (1) After a while the several nomes, or cantons, which had always had their own separate governments, as in the United States, and hereditary princes of their own, were transformed into subordinate departments, with governors named by the king. There was accordingly a vast increase in the number of officials high and low, an incident common to a government in its decline. The king was more powerful, and public works were more magnificent than in former periods; but he was not now, like Amunemha III., seeking to secure and permanently benefit his people. All posts of honor and distinction were bestowed by favor and with less regard for fitness or deserving.

The commonalty, the "plain people," suffered by the changes. They were often obliged to furnish soldiers for the warlike

expeditions. All manual industry fell into low repute as servile and not consistent with gentle rank. The schools, however, which existed in every temple, were open to all; and a youth of talent was able to make himself eligible to any official position for which he was found to be capable.

Pyramids had not been built since the time of the Old Empire. The Temples became the principal structures, illustrating the superior importance which the priesthood had acquired. The bodies of the kings were now deposited in artificial caves hewn out of the rocks, and their walls were covered with pictures of a religious character. There were also, however, grand temples built, having a connection with the royal sepulchres, and the sculptures in them commemorated the events of the reigns.

The tombs of the public officials and others, however, were of less note. But the scenes depicted in them exhibit a faithful view of life in Egypt at the time. There was abundance of luxury and festivity, but the welfare of the retainers in the abodes of the wealthy, and indeed of the people generally, was far less regarded. In short, there was more display of religion than in former times, and less actual freedom. The expulsion of the foreign dynasty from Lower Egypt resulted in the transferring of the national metropolis to Thebes, and the tutelary god Neph-Amun, or Amun-Ra, the "Mystic Sun," was distinctly acknowledged as the Supreme Divinity.

The last monarch of the Seventeenth Dynasty, Taa the Bold, had laid down his life in battle like a Maccabee in behalf of his country, its religion and its laws. The record of his conflict with King Apapi has not been found, but it is known that he braved the power of the imperious Overlord, who commanded him to forswear the worship of Amun-Ra, and pay homage to Sutekh alone. His body was found many years ago, but its bad condition

led to a removing of the cerecloths. (2) The Egyptians evidently were the victors, as they were able to rescue the body of the king from desecration, but with such a loss the victory was dearly bought. The new king and queen, Kames and Aahhetep, were unable to follow up the advantage. Aahmes, a nobleman of distinction, at the death of Kames, succeeded to the throne.

The Eighteenth Dynasty, though its kings are enumerated in the Table of Abydos, immediately after those of the Twelfth, nevertheless appears to have been virtually a revival or continuation of the Eleventh.

Indeed, the Twelfth Dynasty was in many respects a dominion apart, a new departure. It had not only put an end to anarchy and chaotic conditions, but it brought on a new form of administration, in which the welfare of the people was consulted more than the glory of the monarch.

Despite the achievements of the Osir-tasens and Amunemhas, which had surpassed those of other monarchs, both in magnitude and actual benefits, Thothmes III., in the Tablet of Karnak, regarded more distinctly the name and times of Mentu-Hetep.

Aahmes, the founder of the Dynasty, appears, however, to have been an exception. Though he had restored Egypt to independence, putting an end to foreign rule and abolishing the obnoxious Phoenician worship with its human sacrifices, he was hardly regarded by the priests at Thebes as "divine," a legitimate sovereign. His body was entombed with those of the kings of the Twelfth Dynasty. The honors which he did not receive were bestowed liberally upon his consort, Nefert-ari-Aahmes, who had been associated with him in the royal authority. Probably he was only a military chief, and had gained his title to the throne by marriage, retaining it by having his queen for colleague.

His reign lasted twenty-five years. Queen Nefert continued to administer the government till the prince Amunhe-tep or Amunoph was of sufficient age. A tablet which was found by Mr. Harris represents this prince as the foster-child of the queen, and he actually claimed authority as the descendant of Taa the Great. Manetho has named Khebron or Hebron as reigning at this period, but that name, and indeed that also of Queen Nefert, have not been given in the Tablet of Karnak.

As was common in ancient times, the tributary peoples took advantage of the opportunity afforded by the death of Aahmes to revolt. The Libyans at the west of the Egyptian Lowlands also made warlike incursions. Amunoph I., upon his accession to power, hastened to reduce them again to submission. Accompanied by his general, Aahmes, the son of Baba, he first made war upon the Nahsi or negro tribes of the South and brought away a great number of prisoners. Another expedition was undertaken with Aahmes Pen Nekhet with equal success against the Marmaridae of Libya. Amunoph devoted the few remaining years of his reign to the prosecuting of the work on the Great Temple of Karnak at Thebes and other sanctuaries in that region. At his death, his tomb was among the sepulchres of the Eleventh Dynasty.

His queen, Aahhetep, survived him. Their son, Thothmes I., was of a warlike temper. The usual revolts of the conquered tribes took place, and he led an army into Khent-ben-Nefer," (3) or Nubia. The King Anti, who commanded the insurgents, was made a prisoner, and a multitude of the inhabitants were carried away captive. Thothmes pushed his successes further into the Soudan and brought away a large booty of ivory, gold, slaves and cattle. The conquest was this time thorough. "The country in its complete extent lay at his feet," is the language of the inscription on the rock of the Third Cataract. "Never had this been done

under any other king."

Manetho, as recorded by Josephus, states that it was under this king that the Hyksos foreigners lost Egypt. (4)

The expulsion, as the monuments declare, took place in the reign of Aahmes. Doubtless, however, there were many incursions from them to enjoy the plenty there was always in Egypt, that required to be repelled. Besides, the rule of the Asiatic foreigners had always rankled in their remembrance, and Thothmes began with eagerness the war of vengeance which was to be waged for centuries.

The monumental inscriptions indicate Palestine as the region to which the departed Menti emigrated upon their overthrow in Egypt. Josephus insists that they were the ancestors of the Hebrews. "The Egyptians took many occasions to hate and envy us," says he, "because our ancestors had dominion over their country, and, when delivered from them, lived in prosperity." The book of *Genesis* mentions "the Zuzim in Ham," or the Hauran, and an ingenuous author, an English gentlewoman, suggests that they were the emigrant people. (5) When Thothmes I. invaded Palestine, that region was designated Kuthen or Luthen — perhaps the same time as Lydia. In several later reigns this name continues to be used. The people of Luthen are described as wearing tight dresses and long gloves, suggestive of a colder climate, and also as with long, red hair and blue eyes. The inhabitants of the Sethroite nome, which was at the east of Egypt, were of this physiognomy. The region beyond Syria was described in the monuments as the Khitaland, of which a principal city was Karkhemosh, the Kar or city of the God Khemosh. The Assyrian Tablets, however, denominate Syria itself the land of Khatti or Hittites. (6)

With the two generals, Aahmes, so famous in the inscriptions,

Thothmes invaded Palestine, ravaging as he went. He overran Syria and Phoenicia, advancing as far as Naharaina, the river-country of Mesopotamia. He there set up a Tablet to signify that he had established his dominion over the country. "He washed his heart," taking vengeance upon the inhabitants for the injuries inflicted in Egypt. He brought away rich booty, prisoners, horses, war-cars taken in battle, vessels of gold and bronze, and numerous other precious articles of wrought work. On his return to Thebes he continued the additions to the temple, and erected in front of the Great Temple at Karmak two obelisks to commemorate his achievements and piety.

As the two generals outlived him and went to war under his successor, it is apparent that his reign was not a long one. He married his sister Aahmes, such alliances being in high favor with Caucasian peoples, always tenacious of purity of blood and race. (7) He left three children, a daughter, Hashep or Hatasu, and two sons, each known to us by the name of the father. They were, however, the offspring of different mothers. Hatasu was the favorite child, and reciprocated warmly her father's affection. He even admitted her to some degree of participation in the royal authority, and she continued after his death to share it with Thothmes II., her brother and husband. The events of their joint reign were not of great significance. The Shasu tribes from the East made incursions into the Egyptian Lowlands and were driven back. The Southern countries, however, made no attempt to recover their independence.

Ancient Egypt was celebrated beyond all other countries for the grandeur of the royal sepulchres. The kings of the Thinite dynasties were entombed at Abydos; and after that the monarchs of the Memphite dynasties built pyramids for the reception of their mortal remains. After the restoration, the Antefs and others of the Eleventh Dynasty were inhumed in brick pyramids near

the metropolis of Thebes. The grotto-tombs of the Twelfth Dynasty at Beni Hassan were a great departure from the former simplicity. They were temples where death was honored, "everlasting homes," each with a grand chamber alive with pictures, and without superstition or terror. Architecture and the fine arts were now in their glory.

Queen Hatasu resolved that the house of Thothmes should have a resting-place for the dead surpassing the others. It should be a magnificent sepulchre hewn in the rock, with a temple to the dead in front of it, in memory of the princes of the royal house. This plan was carried out in the valley of Biban-el-Molokh. While the steep rock was pierced with grottos in the shape of vast halls for the reception of the occupants, there was in front a temple in the form of a long, extended building, approached by broad steps, that, from stage to stage, descended to the plain. An avenue bordered by sphinxes led to the river.

In the subterranean chambers were placed the bodies of the members of the royal family — Thothmes I. and Queen Aahmes, their daughter, the princess Kheb-nefer-Ra, Thothmes II. and Queen Hatasu and Thothmes III.

M. Renan graphically comments upon the sudden and complete change from the grotto-tombs of Beni Hassan. "A Christian and pagan tomb could not be more different," he declares. "The dead is no longer at home; a pantheon of gods has usurped his place; images of Osiris and chapters of the Ritual cover the walls, graven with care, as though everybody was to read them, and yet shut up in everlasting darkness, but supernaturally powerful. Horrible pictures, the foolishnesses of the human brain! The priest has got the better of the situation; the death-trials are good, alas, for him; he can abridge the poor soul's torments. What a nightmare is this Tomb of Sethi! How far we have got from the

primeval faith and survivance after it, when there was no ceremonial of the priest, or long list of names divine, ending in sordid superstition. One of our Gothic tombs differs less from one of the tombs on the Appian Way than do the old tombs of Sakkara from those which filled the strange valley of Biban-el-Molokh."

An early death carried Thothmes II. to the realm of Osiris. We have reason to believe it a tragic occurrence of revolting character, such as was the assassination of Peter III. of Russia. He was inferior in every important respect to his energetic queen, and he had become the object of her supreme hatred.

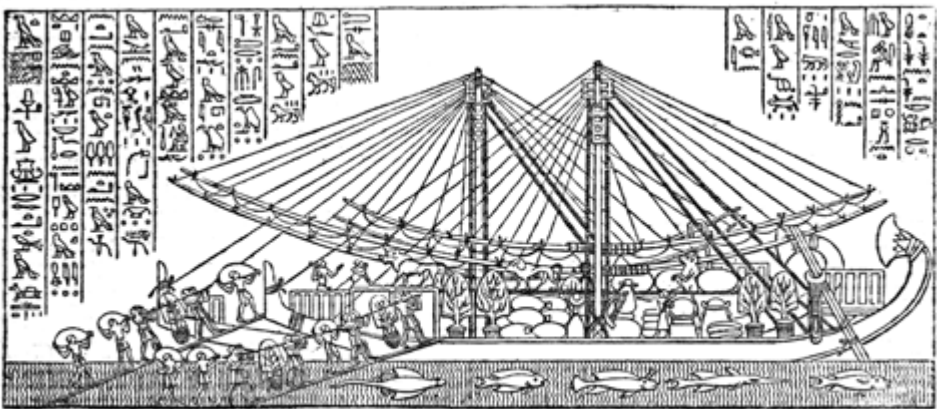
Immediately upon his death she laid aside her woman's dress, put on the robes of a king, and assumed all the dignities of masculine royalty. She even discarded the terms and titles of her sex, and her inscriptions describe her as lord and king. The hatred which existed between her and her two royal brothers seems to have been bitter and intense. She caused the name of her dead husband to be erased from every monument which they two had erected together, and replaced it with her own or that of her father. Although she formally acknowledged her infant brother, Thothmes III., as her colleague on the throne, he was shut out from all participation in public affairs, and made to pass his early years at Buto, in Northern Egypt. "So long as I was a child and a boy," he said afterward, "I remained in the temple of Amun; not even as a seer (epoptes) of the God did I hold an office."

The lady-king was duly enrolled in the King's Book of the priests, and her name announced as Maka-Ra-Num-Amun, Hatasu. She selected for her chief architect a skillful man named Se-en-Mut, a person without noble parentage — "his ancestors not to be found in writing." But his works praise him. He may be compared to Michael Angelo, who refused to be examined as to his qualifications by a commission from the Pope, although he was the only man fit to build St. Peter's Church.

Like her counterpart of modern times, the Empress Katharine, she was endowed with an intense passion for glory and adventure. The land of Pun or Punt (Somahli) was regarded by the Egyptians as the early home of the Gods before they came to the valley of the Nile. It was represented on the monuments as the cradle of Egypt, the country of the God Ra and a region of perfect happiness. It abounded with balsam and all tropical productions. The oracle of Amun gave auspicious assurances, and the Queen resolved upon an expedition to this Land of Mystery.

The enterprise, for the time, was as important as the voyages of discovery in modern times. A large fleet of sea-going vessels was fitted out and manned by able seamen and sailors. She commanded it herself and a royal ambassador accompanied the expedition, attended by the princes and highest lords of Egypt.

They sailed by way of the Red Sea and Indian Ocean. The length of the voyage is not recorded. A landing was made at the foot of a mountain, and a new world unfolded itself to the voyagers.



SHIP OF QUEEN HATASU.

The inhabitants of this "land of the gods" were no less astonished than their visitors. They lived in little dome-shaped houses built on piles, under the shade of cocoa-palms and incense-trees,

beneath which their herds of cattle peacefully reposed. Overtures of friendship were exchanged with the princes of the country. Parihu, the King, his wife Ari, his daughter and two sons visited the ambassador at his encampment, and besought that the Queen, the mighty ruler of Egypt, would grant them peace and freedom. (8) The condition was exacted in return that the country of Punt shall be tributary to the Queen. It was accepted, and the usual expressions of contempt were made in the inscriptions, because of this peaceful submission.

The tribute which was brought to the galleys was immense. Thirty-one incense-trees were taken, to be planted again in Egypt. The pictorial inscription almost glows in the describing.

"The ships were laden to the utmost with the most wonderful products of the land of Punt, and with the different precious woods of the divine land, and with heaps of resin and incense, with ebony, ivory figures set in pure gold from the land of Amu, with sweet woods, Khesit-wood, with Ahem-incense, holy resin, and paint for the eyes, with dog-headed apes, long-tailed monkeys and greyhounds, with leopard skins, and with natives of the country, together with their children. Never was the like brought to any king (of Egypt) since the world began."

Princes of the country accompanied the Egyptians home. Upon their arrival at Thebes they made their submission to the Queen Hatasu, addressing her as "The Queen of Tamera [the North], the Sun that shines like the disk in the sky," and acknowledging her as their queen, the ruler of Punt.

Thus Queen Hatasu secured this newly-discovered region, with the wealth of its most valuable productions. She immediately dedicated the treasures to Amun-Ra, as the originator of the enterprise, and to the goddess Hathor, and instituted a series of festivals in commemoration.

The work on the temple of Amun-Ka was continued, and two obelisks standing before it bore her name in the following lines:

"The woman-king Makara, the gold among kings, has had these constructed as her memorial for her father, Amun-Ra of Thebes, inasmuch as she erected to him two large obelisks of hard granite of the South. Their tops were covered with copper from the best war-tributes of all countries. They are seen an endless number of miles off; it is a flood of shining splendor when the sun rises between the two."

The period of twenty-two years during which this queen had undivided authority was a reign of peace. She may have thought unduly to display her own personality, but she engaged only in undertakings that benefited and enriched the country. The subject-kings of Asia and the South paid the usual tributes, the productions of the soil and the mines, and goods which had been wrought by artistic skill. This state of affairs continued till near the close of her reign.

About this time, however, the world outside of Egypt was in commotion. The deluge of Deukalion was said to have taken place, which overflowed and changed the configuration of Greece. The ruling dynasty of Chaldgea was overthrown by the Arabs, who now became masters of the region of the Lower Euphrates; all the countries from Babylon to the Mediterranean were agitated by the commotion. The kings that had been tributary to Egypt now threw off the yoke. The numerous petty principalities of Ruthen, Khalu and Zahi, better known to us as Palestine, Syria, Phoenicia and the country of the Philistines, all the region which Thothmes I. had subjugated, were in open revolt.

Thothmes III., who had from his first year as king been consigned

to seclusion like a prisoner of State, now left his retreat in the island of Buto. Queen Ha-tasu, who was declining in years, was no longer able to maintain authority alone and keep him from participation in the government. For a short period the two reigned together as colleagues. A sculptured tablet on a rock at the Waly Ma-gara, on the "holy mountain" of Sinai, exhibits them making offerings together to the guardian divinities, Surpet of the East and Hathor the Queen of Heaven.

Thothmes entertained the purpose of establishing the worship of Amun-Ra on a basis superior to what had formerly been at Thebes, to exhibit the pantheon with that end in view, and to rebuild the temple. He now began by an arranging of the service and the property of the temple. He assigned to its work a retinue of servants, many of whom were foreigners from Ruthen and Khent-hen-nefer. Some of these were children of kings and hostages. He also arranged gardens for flowers and vegetables, and bestowed some eighteen hundred acres of land in different parts of Egypt for its support. Hence it was said of him in eulogy:

"The king did more than his predecessors before him from the beginning, and proved himself a complete master of the Sacred Knowledge."

Whether Queen Hatasu passed peacefully from life or was compelled by her brother to abdicate, monuments do not tell. It is certain that he cherished for her a rancor deep and bitter. The disrespect with which she had treated the memory of Thothmes II. was now returned upon her. Where she had caused the name of her husband to be erased from the monuments and her own substituted, her own was now removed and that of Thothmes III. inscribed. This was done many years afterward, and the fact distinctly stated on a pillar.

The temple of Amun-Ra at Thebes was a structure of brick and

much dilapidated; Thothmes laid the corner-stone anew, and caused it to be rebuilt. There was nothing spared to render the work satisfactory. The sacred dwellings of the gods were carved out of single blocks of stone, and in them their statues were placed and also the statues of the kings, his "divine ancestors." When the Khe-sem or sacred inner shrine was completed there were religious processions and general rejoicings.

The coronation of Thothmes as sole monarch of the two Egypts seems to have been celebrated on this occasion. The priests who took part in the ceremony chanted a hymn of thanks to Amun, who had put it into the heart of the king to build his sanctuary, and concluded with this address:

"He gives thee his kingdom. The crown shall be placed on thy head, upon the throne of Horus. The remembrance of thee as king of Egypt shall be lasting. To thee has he given power over the united lands in peace. All nations bow themselves before thee. Thy Holiness is set upon the high throne."

To this the king replied:

"This building which was executed in his temple shall be a memento of my good deeds in his dwelling. I shall be perpetuated in the history of the latest times."

The lords of Egypt there saluted him as sole monarch. His reply was characteristic:

"The always existing — is the city of Thebes.

"The Everlasting One is Amun-Ra, of Thebes.

"Amun is more delighted with me than with all the kings that have existed in this country since it was founded. I am his son, who loves his Holiness; for that is the same as to love my own royal being.

"He has poured strength into me to extend the boundaries of Egypt.

"He has united (sam) the countries (taui) of all the gods in this my home, Thothmes Samti.

"He has granted my coronation in the interior of Thebes."

After speaking further in this vein, he denounced his sister, "I know one who knows not me and who speaks lies," he vehemently declared. "She is monstrous in the sight of men and an enigma to the gods," he says again; "but she was not aware of it, for no one was (friendly to her) except herself."

Undoubtedly he had just cause for this resentment, but he was not free from similar foibles and from the personal vanity which he imputed to her. He never ceased to repeat his utterances, and his inscriptions in the Great Temple record his animosity.

His accession to an undivided sovereignty was followed by a complete change of affairs in Egypt, and of her relations to other countries. If Hatasu had been an Empress Katharine, Thothmes III. was a conquering Tamerlane. His history, in many of its phases, however, exhibits a close analogy to what is related of King David. He possessed indefatigable energy, unlimited ambition, a restless temper, and ample abilities to give these qualities full play. His first care was to seat himself firmly on the throne, after which he set himself immediately to regain the ascendancy which Thothmes I. had won in former years. Collecting his army at Tanis, he set out early in March for Gaza, a city which had not revolted from Egypt.

The countries of Western Asia were governed by petty kings, each ruling over a city and its suburbs. They had confederated together for the common defense, and the Amorite king of Kadesh was the

chief leader. This league included all the kings from the border of Egypt to Naharaina, or Mesopotamia, the Khananites, the Khitans, Phoenicians and tribes of the Lebanon. Their forces were assembled near Megiddo. After some preliminary parleying, Thothmes marched against them. The battle took place on the sixth of April, according to our calendar. It was a total rout. The enemy fled into Megiddo, which was immediately besieged and soon afterward surrendered. Thirty-four hundred prisoners were taken; and the defeated kings eagerly sought terms of peace. An immense booty was found at Megiddo consisting of slaves, domestic animals, vessels of exquisite Phoenician workmanship, the golden sceptre of the king, rings of gold and silver, (9) staffs, chairs, tables, footstools, precious gems, garments, and the entire harvest of the fields. All were carried away.

Megiddo was the key to Middle Asia, and Thothmes now was able to extend his conquests northward, over Phoenicia, the country of Lebanon, Syria and Mesopotamia. He built a strong fortress near Aradus, to maintain his authority, giving it the name of Menkheper-Ra Uaf-shena, "Menkhephera or Mephres (the official name of Thothmes), who has subjugated the country of the foreigners." He then returned home.

His arrival at Thebes was celebrated by a grand triumphal procession. The captive princes with their children and thousands of subjects, the immense herds of animals and other booty were sights to exact enthusiastic admiration from the Egyptians for the brave young king. He declared that Amun-Ka, the God of his country, had given him his victories, and he now dedicated the richest of his spoils to that divinity. Three festivities of five days each were instituted in his honor, and the taxes annually collected from the conquered cities were assigned to the maintenance of the temple.

The first campaign of Thothmes against "Upper Ruthen" appears to have been the most important of his military expeditions. It is described most extensively and elaborately. The walls of the Great Temple of Amun-Ka are literally covered with names and pictures representing the nations and towns that he had subjugated. Many of the designations are no longer remembered, but we are familiar with such as Damascus, Berytus, Kadesh, Hamath, Megiddo, Joppa, Sharon, Gibeah, Aphaka and Ashtaroth.

The next act of Thothmes on record was the laying of the cornerstone of the northern wing of the Great Temple. This was a memorial building, and the site had been occupied by the shrine of the god Num, the god of the annual inundation. This was removed to another place, the ground cleared and all made ready for the ceremony. The time was fixed at the new moon, the fifteenth day of January of the twenty-fourth year. The king offered a sacrifice to Amun-Ea, and then proceeded to lay the stone. We are told that there was laid in it a document containing "the names of the great Circle of the Gods of Thebes, the gods and goddesses."

As Thothmes is recorded as having led fourteen expeditions into Palestine, almost at the rate of one in a year, he can hardly have regarded his dominion as firmly established. He pushed his conquests into the region beyond, into the country of the Hittites or Khitans, and as far as Aleppo and into Armenia, and the Assyrian territory. He set up a tablet beside that of his father in the land of Naharaina to commemorate his victory and to signify that Egypt possessed the country. Among the important conquests were the cities of Kar-khemosh and Tyre and the island of Cyprus.

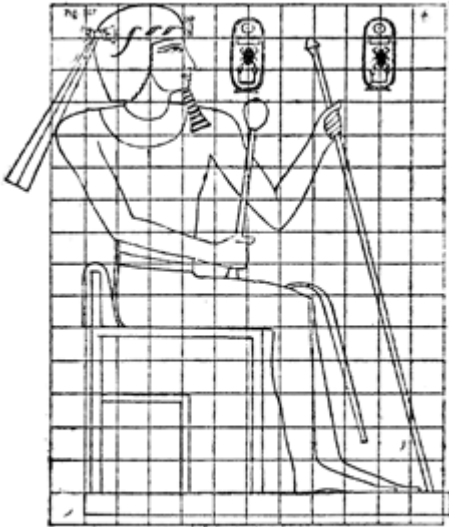
When hostile places surrendered at his summons he was content to exact a light tribute, but an obstinate resistance was punished according to the pleasure of the conqueror by the destruction of

the town, the cutting down of the trees, the confiscation of all wealth, including the crops in the fields, the carrying away of hostages and prisoners, and the exacting of heavy tributes. The kings were required to give their sons and brothers as hostages and to send others to Egypt whenever any of these died. In case of the death of a king one of the hostages that he had given was sent home, that he might succeed to the vacant throne.

The captives that were carried into Egypt were so numerous that it would almost seem that an object of the expedition had been for the procuring of them. They were confined for a time in a fortified camp near Thebes, till they could be properly distributed to the mines, quarries and public works. It would appear also that the inhabitants of Egypt that were of alien races were compelled to labor in the same way. A tomb in the necropolis of Thebes contains delineations of these workmen, makers of brick, drawers of water, bearers of burdens, together with the overseers carrying whips to urge them to greater activity. The countenances of the unfortunate men exhibit the characteristic features of the Semitic race, and the story of the Book of Exodus would seem to have been fairly represented. (10)

The inscriptions also record warlike expeditions into Nubia and Abyssinia. They were probably conducted by generals, although imputed to the king himself; and they are described, and doubtless are vastly exaggerated, in order to gratify his vanity. The government of the country had been placed under an *Adon* named Nahi, who superintended the working of the mines and the collecting of taxes. "I am a distinguished servant of the lord," he says in a tablet; "I fill his house with gold and make his countenance joyful by the products of the land of the South. The recompense for this is a reward for Nahi, 'the king's son (11) and the Governor of the South."

These products consisted of gold, ivory and ebony work. There was indeed an immense revenue obtained by the tribute exacted from the conquered peoples of Africa and Asia. Commerce was also extensive. Caravans brought to Egypt articles of use and luxury from all the East, from Arabia, India, China and the North. The Phoenicians were the traders of the world, both by sea and overland, and their towns and factories were everywhere.



PORTRAIT OF THÔTMES III.

Showing the method of drawing to scale and the proportions recognized in Egyptian Art

Thotmes was preeminently fond of natural history. The acquisition of two geese from Lebanon and two unknown species of birds delighted him more than all the booty that he had obtained from the expedition. Water-lilies, trees, shrubs of various kinds and rare animals appear in the sculptures, representing the products of foreign countries which had been brought to Egypt. "Here," says the inscription, "here are all sorts of plants and all sorts of flowers, from the land of Ta-neter, (12) which the king discovered when he went to the land of Ruthen to conquer it as his father Amun-Ea commanded him. "They were presented at the temple of the god," as were also "the plants which the king found in the land of Ruthen."

Thothmes III. was likewise an ardent lover of art and architecture. The immense booties and tributes which he collected from the countries which he subjugated were lavishly expended for the building of temples in the principal cities of Egypt, and in the preparing of obelisks, statues and other artistic works.

Directly after his return from his first campaign he began the erection of the famous "Hall of Pillars" the Khu men-nu, a "splendid memorial." He lived to see it finished, with its chambers and corridors in the east and the series of gigantic gateways on the south. It was dedicated to Amun-Ea, but with him were likewise included all the deified rulers of Egypt whom Thothmes regarded as his legitimate predecessors on the throne, and as ancestors of his own family. In one of the Southern chambers is the wall on which is the celebrated inscription known as the "*Tablet of the Kings of Karnak.*"

It will be observed that Thothmes traces his pedigree back to the illustrious monarch Senefru, of the Third Dynasty, and includes in his catalogue Assa, Pepi, the Antefs who preceded the Eleventh Dynasty, the glorious kings of the Twelfth, and some thirty of the Thirteenth. These were acknowledged by priests of Thebes as legitimate sovereigns. This accounts in a great degree for the discrepancy between the lists of Manetho and those of Eratosthenes and the Theban record. Manetho gave the names of the kings that actually reigned, without question as to legitimacy; while the Tablet of Karnak contained only those in which they had received the priestly sanction, although some of them had only been kings nominally rather than in fact.

The piety of Thothmes, however, was further exemplified by his activity elsewhere. The temple of Amun in Medinet-Abu lay in ruins. He reared a new structure of hard stone, taking care to

place in the Khesem or inner shrine an inscription declaring that he had erected it as a memorial-building to his father, the god. He rebuilt the temple at Semneh in Nubia to the god Didun (13) or Totun, and his ancestor, Osirtasen III., and commanded that funeral offerings should be made at stated periods to this famous progenitor. In this temple were pictures, one of which represented Isis as embracing Thothmes; the other exhibited him as a god with the goddess Safekh, the "lady of writings," and guardian of the library of the temple. Another magnificent sanctuary was erected in the island of Elephantina to Num, the tutelary divinity of the South. Here was recorded the rising of the star Sothis, on the twentieth of July and first of Epiphi, the New Year's day of Egypt.

Temples were also built by Thothmes in honor of the other guardian deities, of Sebek at Ombos, Num at Esne, of the goddess Nekheb at Eileithyia, of Menthu, the ancient tutelary of Thebes at Her-monthis. He also erected a temple to Ptah at the northern side of the Great Temple at Karnak.

Nor did Thothmes withhold attention from the great religious metropolis of Egypt, Abydos. Here it was fabled that the head of the dismembered Osiris had been buried, and the kings of Egypt, who belonged in the South, from the Eleventh Dynasty till that time, were lavish in contributing to his temple. The priests now petitioned Thothmes to build the structure anew, promising a rich recompense from the god. He hastened to set the most skillful workmen of Egypt at the work; "each one of his temple-artists knew the plan and was skillful in his own cunning." It was the purpose to build an enduring structure, and to "restore in good work the Sublime Mystery which no one can see, no one can explain, for no one knows his form." A lake was dedicated to Osiris, the *baris* of kheshem-bark, filled with acacia-wood, was borne through the sacred field beside the town, and launched

with mystic ceremonies in the stillness of the night.

Gifts were also bestowed on the goddess Dud (or Dido), the mother of the great circle of the gods of Abydos. The king asked in the inscription that his memorials shall be preserved, and he extols his own actions. He taught the priests their duty, he declares; he had accomplished more than all the other kings of Egypt, and the gods were full of delight. He had placed the boundaries of his dominion on the horizon; he had set Egypt at the head of the nations, because the inhabitants were at one with him in the worship of Amim-Ra, the Mystic Sun.

Thothmes also rebuilt the temple of Hathor, "the lady of An," at Dendera, according to the plan originally employed by his ancestor, King Pepi. Nor was Lower Egypt omitted. He erected a temple to Ptah at Memphis, and another to Hormakhu the Sun-god at Heliopolis, and surrounded the temple at Heliopolis with a wall. Priests were assigned and provision made for their support.

The reign of Thothmes, including the period of the supremacy of Queen Hatasu, which he always reckoned with his own, was reckoned at fifty-three years and eleven months. "Then," says the inscription of Amun-em-hib, "on the last day of the month Phamenoth (the 14th of February), when the disk of the sun went down, he flew up to heaven, and the successor of a god became joined to his parent."

Such was the career of the most distinguished king in the history of Egypt. Like David of the Hebrew story, he accomplished a series of extensive conquests and employed the spoils and tributes in providing for the building of temples and the support of offices of religion. Nor does the comparison end with this. The psalms and sacred music for which the Hebrew monarch was famous had been anticipated. Hymns of praise also commemorated the achievements of Thothmes. One of these was

found at Karnak, inscribed upon a tall tablet of granite, and corresponds in style and tenor with the effusions of the Hebrew bard of Jerusalem. Thothmes III. had been venerated as a god and the son of god while he lived; and the prayers of worshippers continued to be addressed to him as the guardian of deity of Egypt after he was dead. His name, inscribed on little images, and on stone scarabaei set in rings, was believed to be an infallible safeguard against evil magic arts.

He was personally brave; if his soldiers went into danger he was always with them. The temples which he built contained libraries and schools for the instruction of his people. He was religious, and established the worship of Amun-Ka as supreme above all other gods in Egypt. He was patriotic, and his victorious arms subjected the nations from the Upper Nile to the Euphrates. He was not a Seneferu nor an Amunemha who sought chiefly the good of their people; but rather he emulated the glory of Osirtasen the conquerer and Kheops the Builder. If, as so many have imagined, and as many even now profess to believe, the real life of a man is in the remembrance of him after death, then Thothmes III. is certainly immortal. Wherever men love to know of the ancient time, and where they honor the heroic deeds of antiquity, there he is still named with a glow of admiration and even of enthusiasm.

FOOTNOTES:

1. Ancient authors writing in the Greek language actually dernominate the priests "basileis" or kings. ([return to text](#))
2. This prince was six feet high and had a well-developed figure. M. Maspero examined his body, finding a dagger wound across the right temple just below the eye; and a blow, probably from a hatchet, mace, or some such blunt instrument, had split the left cheek-bone and broken the lower jaw. Beneath the hair was a

long cleft caused by a splinter of the skull having been broken off by a downward stroke from an axe. ([return to text](#))

3. The "country of good servants." Nubian slaves have always been considered superior to others, even to modern times. ([return to text](#))

4. The account is not clearly told. Under Alisphragmuthosis or Mispfragmuthosis, it is stated that the shepherds or Shasu were subdued, and shut up at Avaris; and that Thothmes, his son, negotiated with them to evacuate Egypt; after which, in fear of the Assyrians, they settled in Judea and built Jerusalem. The name "Hyksos," it may be remarked, is only used by Manetho. The monuments call them Shasu, or nomads and Amu. Again, in the lists of Manetho, Mephramuthosis is named as a descendant of Thothmes. Doubtless this name was Mei-Phra-Thothmosis or "Thothmes the beloved of Ra," — Thothmes III. ([return to text](#))

5. This seems to be affirmed in the book of Joshua, xxiv, 12. "And I sent the hornet (the refugee Hyksos) before you, which drove them out from before you, even the two kings of Amorites (Sihon and Og); but not with thy sword nor with thy bow." ([return to text](#))

6. Some writers have supposed the Khitans to have been a Mongol or Mongoloid people. Their dress resembled that of the Mongol tribes. The name, Kathay, given to China, is significant, as suggesting their origin. Indeed, in Russian records and literature, China is named Kataia. Whatever they were, they greatly influenced the other population of Western Asia. They coined money, and their priests, when entering a temple, were careful to step or leap over the threshold. See Samuel I., v. 5. ([return to text](#))

7. In the book of Genesis, Abraham affirms of his wife: "She is my sister; she is the daughter of my father, but not the daughter of

my mother; and she became my wife." ([return to text](#))

8. This would seem to imply that the expedition was warlike.
([return to text](#))

9. Rings were anciently used for money. ([return to text](#))

10. See Exodus L, 8-11; ii., 11; v., 4-19. ([return to text](#))

11. This title of "King's son" for viceroys is analogous to that of Ab, or "father," to the chief minister. — Exodus, xlv., 8. ([return to text](#))

12. The "land of God," the "Holy land;" Western Arabia, and especially the peninsula. ([return to text](#))

13. This name seems to resemble closely the Hebrew appellation David. ([return to text](#))

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